

NYONGKOLAN TRADITION OF THE SUKARARA INDIGENOUS PEOPLE OF LOMBOK MIDDLE IN A COMPARATIVE APPROACH TO LEGAL ANTHROPOLOGY

¹ Surya Kusuma Wardana, ² Suparno, ³ Emy Handayani

¹ Universitas Darul Ulum Islamic Centre Sudirman, Indonesia, ^{2,3} Universitas Diponegoro, Indonesia

Email: suryakusuma@gmail.com, suparno@gmail.com, emyfhundip@yahoo.co.id

ABSTRACT

The Nyongkolan tradition of the Sukarara Central Lombok community can last a long time as a crystallization of noble habits in the implementation of the Nyongkolan tradition which is accepted as a custom of the Sukarara Central Lombok community and its implementation is supported by legal protection in comparative studies of legal anthropology in accommodating the preservation of the Nyongkolan tradition from extinction, a tradition which is the guardian of the Nyongkolan tradition preservation. The Nyongkolan tradition in the study of a comparative approach is to compare one regulation with the reality that occurs in the Sukarara Central Lombok community through the Marriage Law no. 1 / 1974, so that nyongkolan marriage or traditions as traditions related to the authority in determining custom system of Sukarara village, Jongat district, Central Lombok. The theory used by the researcher in this study is the theory of Cultural Relativism which views local wisdom as a tradition, addressing the reality of plurality and religion through understanding the traditions and culture of the community in maintaining traditions in the local wisdom of the indigenous Sukarara Central Lombok community. The suggestion used in this study, the government of West Nusa Tenggara Province should synergize with the reality that occurs in the indigenous Sukarara Central Lombok community while maintaining local wisdom of the local indigenous people

KEYWORDS Nyongkolan Tradition, Central Lombok, Comparative Approach to Legal Anthropology



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International

How to cite:

E-ISSN:

Published by:

Surya Kusuma Wardana, Suparno, Emy Handayani (2023). Nyongkolan Tradition of The Sukarara Indigenous People of Lombok Middle In A Comparative Approach To Legal Anthropology. Journal Eduvest. 3 (1): 255-264

2775-3727

<https://greenpublisher.id/>

INTRODUCTION

Religious culture refers to the similarity of identities of an interaction in a society that lives somewhere. A culture contains messages of religious teachings that show spiritual values and self-esteem of a person / group through interactions in social relationships so as to form patterns of interaction which colors social life. Diversity in all aspects of human life is a reality that is impossible to avoid. Related to the plurality of Indonesian culture has a very fair and democratic motto "Bhinneka Tunggal Ika". This motto has the meaning that Indonesia is one of the countries in the world consisting of various tribes, religions, races, cultures and languages that are different but in unity Indonesian.

The people of Lombok, especially Central Lombok, are known as heterogeneous societies with relatively complex multiethnic, multicultural and multi-religious conditions and directly give rise to ethical diversity and culture in Lombok. So that the Lombok ethnic community which is Muslim is the majority community is expected to tolerate the conditions of diversity, on the contrary the socio-cultural conditions of the Lombok ethnic community. This is in line with the "principle of reciprocity", reciprocity, mutual and receiving principles put forward by B. Mallinowski. This principle serves to maintain solidarity and integrity in common life as a society (Koentjaraningrat: 1980: 168). In other words, minority cultures will follow the general pattern prevailing in majority societies (Shadily, 1993: 86-87).

Lombok Island is an island in the Lesser Sunda and Nusa islands

Southeast separated by the Lombok Strait from Bali to the west and Alas Strait to the east of Sumbawa. The island is round in shape with a kind of tail on the west side 70 km long.

The implementation of nyongkolan is considered a form of cultural preservation, on the one hand there are also those who criticize the rampant deviations that occur. The authority of the Sasak traditional figures played a role in legitimizing this nyongkolan event. By quibbling as an ancestral tradition that needs to be preserved and there are things that will happen if it is not implemented. It is this myth that makes the sacredness of the implementation of nyongkolan still exist and become a ceremony. In ancient traditions, nyongkolan could only be performed by the families of Sasak kings or nobles. This habitatus is the inheritance of the Sasak community and is standardized into a custom carried out by ordinary people (jajar karang) when carrying out marriage.

The Sasak tribe who live in jongat district of Central Lombok have knowledge obtained from generations from their ancestors about the marriage of the local community. In the local people of the Sasak tribe, cultural values from various countries are mainly through orders for artworks other than those produced by the people of Central Lombok.

Nyongkolan tradition The central Lombok community can be studied with a comparative approach to legal anthropology, namely comparing one regulation with the reality that occurs in society in the nyongkolan tradition based on the laws

and regulations, namely the Marriage Law Number 1 Tahun 1974 contained in Articles 1 to 5. In Chapter 1 it is stated that marriage is the inner birth bond between a man and a woman as husband and wife with the aim of forming an eternal and happy home based on the Lordship of the Maha Esa. Article 2 states that marriage is valid, if it is carried out according to the laws of each religion and belief. Talking about the marriage of the Sasak community in Central Lombok cannot be separated from the term merariq. Merariq is a ritual performed to start a marriage. Where in the process is a very unique phenomenon and entrenched and cultivated in the Sasak Tribe community on the island of Lombok, West Nusa Tenggara.

In the marriage of the Sasak tribal community, there is an acculturation of legal pluralism in the procession, namely Religious Law, Customary Law and the Law governing Marriage Law No.1/1974, namely the Nyongkolan tradition of Central Lombok can believe that religion and custom alike can go on without another hypocrisy. Moreover, the customary institution with all the symbols that are owned is a form of embodiment of the teachings of Religion (Islam in this case). The value system in Sasak culture consists of 3 layers, the deepest layer is basic/philosophical values, the second layer is a moral buffer and the third layer is an applicative symbol from the previous two layers. In the first layer, there is an overlapping value that motivates the Sasak people to be proper (right), obedient (obedient), pacu (diligent), solah (good) and pious (pious, peaceful). In the second tier are the values of maliq (prohibition, no-go) and merang (spirit of doing good and positive), while the third layer, collective practice to build the common good such as sangkep (deliberation) and lain-lain. In this third layer, the term krame (norm) and awig-awig (rule) is known which is used by the Sasak people to regulate life together in harmony. So it can be concluded socially that straight living is the most core philosophy of life in Sasak society in the Islamic perspective, namely overlap, maliq, merang which is then passed down to specific cultural and behavioral institutions that maintain the harmony of the relationship between man and God, nature and others.

The purpose and benefits of this research, which in essence is to contribute to the development of Sasak culture, namely the marriage of the sasak tribe as traditions related to them gaining authority in determining the customary system as the realm of power in the Sasak people.

RESEARCH METHOD

This type of legal research is an overview of how to examine the problem to be used in a legal research. This study use socio-legal studies. Socio-legal studies aim to obtain knowledge about how the relationship between Hukum and society with factors affecting the implementation of law in society. This study is generally carried out by conducting direct research in the field with the aim of collecting objective data.

Socio-legal research is research that intends to understand phenomena about what the research subject experiences such as behavior, perception, motivation and so on. The non-rigid nature gives the researcher the opportunity to

interact directly with the informant, so that the researcher can capture and reflect carefully on what is said and done by informant.

Thus, in this approach law is not only seen as a norm (*das sollen*) both written and unwritten law, law is also seen as social behavior, culture, flow of *sein*. The approach method is a determinant of the theoretical framework to be used. In between, the approach is also useful for determining the conceptional framework to be used. The research approach is used to determine from what aspects the object of research will be studied.

The approach method used in this study is the *statute approach*. Research is carried out by conducting studies on laws and regulations, which are related to the problems raised. Furthermore, research is also carried out by reviewing library data and reference references, which are in accordance with predetermined laws and regulations and regulations. It is also possible to conduct interviews with regulators of laws and regulations, which are intended to find a foundation and a more in-depth explanation of legal products said.

Researchers who use the *statute approach* method need to understand the hierarchy and principles in legislation. Hierarchical development is used to determine the consistency and suitability of laws and regulations, both vertically and horizontally. An understanding of the principles is also necessary to strengthen the understanding of hierarchy. As well as the understanding of the principle of *lex superior derogat legi inferior* and the principle of *lex specialis derogat legi generali*

RESULT AND DISCUSSION

Culture

Koentjaraningrat (2009:146)

Culture/culture comes from the Sanskrit word *buddayah*, which is the plural form of *buddhi* which means mind or reason. Thus culture can be interpreted as things related to reason.

Culture has the meaning of the result of creation, *karsa*, taste.

Lutan (2010:7)

Culture is as values, attitudes, beliefs, orientations and assumptions that are prevalent in a society to solve its problems that are passed down from one generation to the next

Mulyana and Rahmat (2010)

Culture has to do with how humans live. Formally culture is defined as the order of knowledge, experience, beliefs, values, attitudes, meanings, hierarchy, religion, time, role, public relations, concepts of the universe, material objects and belonging acquired by a large group of people from generation to generation through individual and group efforts. Culture is spread through imitation as well as observation.

Society and culture have a very close relationship, where human behavior gives birth to a culture that is carried out *ajeg* and metamorphoses into a tradition upheld by a society that is believed to be full of theological and philosophical values that include the relationship between man and his God, between fellow humans and humans with nature. The culture contained in the community in one area is different

from the culture of the people in another area. This is because of the different historical backgrounds of the community so that it affects the way the community behaves and the value system it adheres to.

Nyongkolan Tradition

Nyongkolan is a traditional activity that accompanies a series of events in the marriage procession at the Sasak Tribe in Lombok, West Nusa Tenggara. These traditional activities include the parade of the bride and groom from the bride's house, accompanied by the groom's family and relatives, wearing traditional clothes, as well as musical groups that can be gamelan or tambourine growers, or accompanied by Beleq Drums among the nobility until the nyongkolan tradition is one of the mandatory ceremonies in the wedding procession. Nyongkolan is the culmination of the stages of marriage rituals in the local community, especially the Central Lombok Community. So it is hoped that there will be no clash of cultures that cause the backwardness of the Sasak community and no longer obey moral and religious boundaries. Efforts to avoid this are carried out by awareness to the community of disciplines in carrying out Nyongkolan traditional events. The agreement on the form of control is that when accompanying, it is escorted by the authorities by requiring to report every time there is a nyongkolan event to avoid traffic jams and other conflicts, not neglecting prayer time. According to Matthew Arnold (2006: 5) in *Culture and Anarchy* mentions culture is the best that can be thought of and pronounced in the world. Nyongkolan culture as a sacred tradition in marriage accompanied by beleq drums which are claimed to be indigenous to the region, so when there is a cultural transformation, especially herding art using kecimol, popular culture is no longer based on fair values. Nyongkolan with beleq drums as high culture, and kecimol as lowly culture. This has an impact on the beleq drum being less interested, while kecimol as an art that arises from people's creativity is mass culture as a realm for freedom of expression and entertainment of the people who carry out traditions. Cultural traditions and civilizations denounce mass culture because it threatens the cultural standards and authority of aristocrats, while Adorno and Horkheimer attack mass culture for depoliticizing the working class and supporting adherence to the absolute power of capitalism (Storey, 2015: 74).

The role of traditional parties, religious leaders is also important to make the community aware to stay within the limits of reasonableness when carrying out traditional events. The realm of culturalists, religious leaders, and the community in view of the system of carrying out traditions is a space for discourse that confirms each other. It is not that each other's truth claims should be the dominant view, but how this gives rise to a fluid attitude in society regarding expressive movement space in the arts and carrying out traditions at every level of society, which includes: The Patrician / nobility, the Pruangse Group, the Feather Ketujur Group.

Thus, Sasak indigenous parties or nobles who transform into culturers who have been eliminated and do not get a position in the Sasak leadership or in the government, one of the realms for building power (MAS), then the policy policies that are trying to be decided through the Sasak Customary Assembly as an effort to build their authority that re-controls the joints of Sasak people's lives in a high cultural discourse that needs to be preserved. Traditional figures who are members

of the Sasak Traditional Assembly (MAS) usually consist of Sasak nobles (menak) with the title Raden (for men), Dende (for women), Lalu (men) or Baiq (women) is a customary authority that is a reference when carrying out traditional ceremonies of the Nyongkolan tradition of the Sasak community in Central Lombok.

It can be concluded that culture is not only what forms its participation but people in a group actively shape its culture. Culture is not seen empirically solely, historically, the process of its formation, in other words between man or agency and structure or between habitus and realm there is a continuous dialectic process in a particular social space (Kumbara, 2008: 317). So that the habitatus and customs of the people of Central Lombok can last a long time as the crystallization of noble customs in the implementation of the Nyongkolan tradition of Central Lombok which is accepted as a custom of the people of Central Lombok and its implementation can be supported by legal protection of the Nyongkolan tradition studied in a comparative approach to legal anthropology that examines the policies of legal regulations made to accommodate the preservation of the Nyongkolan tradition of Central Lombok in the form of a Regional Regulation of West Nusa Tenggara Province that protects the Nyongkolan tradition from extinction a tradition that should need to be protected for the preservation of the traditions of the people of Central Lombok.

People of Central Lombok

Central Lombok was created by God when he was showing His omnipresence and creative omnipresence. Sukararae Village is located in Central Lombok Regency. Sukararae Village is an area that shows an aura of culture, nature and religion.

Sukararae Village is one of the main tourist destinations for tourism in Lombok as a life medicine for the community which is used as a spreader of Islam.

The life of an agrarian society combined with a high artistic spirit. The acceleration of cultural change will appear more prominent when contacts of different cultures occur more intensively either through diffusion/accluturation. In other words, the cultural process will appear various acts of rejection or acceptance of new elements and the substitution of old values with new values with various consequences. Thus, in cultural contact in addition to changes / changes in old values, also local elements can still survive / survive / be maintained due to the influence of several factors.

The influence and role of the royal family in life

The local community is still strong and respected also because the family itself is willing to embrace and blend in the life of the community.

So it can be concluded that the supporters of culture are the People of Central Lombok, so that what is known as ethnic for him changes which has the characteristics of an ethnic identity attached to himself and his group. The sense of awareness of Lombok culture is strengthened by the unity of the Lombok language, Islam and the unity of its historical and cultural journey.

In everyday life, the behavior of the people of Ditakui is based on the values of the Islamic religion and the philosophy of harmony and balance in life between man and man, man with the Creator and man with Environment.

These principles are internalized and institutionalized in the social structure of Lombok society, especially Central Lombok and become the view of life of the Lombok people, both in develop knowledge systems, patterns of behavior, attitudes, values, traditions, art and so on. In the end, the philosophy of harmony and balance in life becomes the ideology and core values / core teachings in the life and culture of the Lombok people, especially the people of Central Lombok, because the indigenous people of Central Lombok are the guardians of the tradition and purity of Lombok's ethnic engineering identity and also come from other ethnicities who migrated to Lombok, especially Central Lombok.

Theory of Cultural Relativism and Theory of Social Practice

Cultural relativism is that every culture has a very fundamental system method that is believed and made into principles or norms that are considered, valuable, valuable that are used as guidelines in people behaving, acting well with others, individuals, groups. Rachel (2004:2), each particular culture has a different moral code.

Thus the Theory of Cultural Relativism using the approach of local wisdom values can be said to be effective because it is deeply rooted and mjd guidelines in society. This approach is carried out in order to create order / harmony in a society that has many tribes, religions, races / goals, religions and cultures.

In principle, society or people respond to the reality of plurality, plurality, and religious differences by emphasizing the values of inclusivity, tolerance, respect or vice versa highlighting exclusive, suspicious, hateful and intolerance attitudes as determinants for the reality of plurality in the effort for peace between religious people. Understanding religion basically understands the culture of society as a whole with its various dynamics that are factually very diverse.

Theory of Social Practice

Bourdieu's concept of thought in this study refers to what is an aspect of social life practice in the form of habitus, realm (field), capital (capital), differentiation of tastes (distinction), doxa (symbolic dominance). Habitus is a habit that is reproduced and becomes a common view in society as a standard provision.

In this case, the nyongkolan tradition was a custom of the Sasak nobility, when carrying out marriages as a publication and differentiator on the social structure of the Sasak society, it was then crystallized into customs to be carried out in that community. First, the concept

Habitus Bourdieu as a theory for dissecting social practice in the implementation of this tradition is a form of inheritance / transfer (transposable) from the nobility to the society of the reef (Bourdieu, 1990 in Harker et al, 2009 : 13). Second, the realm (Field) is a territory, domain, field where forces are partially autonomous and are also a realm in which the struggle for positions takes place (Mutahir, 2011: 66-67), The concept of realm in the nyongkolan tradition is a space for a battle between discourse and sacredness in the implementation of the nyongkolan tradition with a beleq drum supported by indigenous parties or culturalists as the dominant class and nyongkolan with kecimol as an entertainment room, but still in the realm of carrying out traditions supported by the jajar karang community (ordinary people). Third, capital (capital). Capital in the social system of the Sasak community is in the form of cultural capital and social capital owned

by indigenous parties with the title of nobility (Raden, Dende, Lalu, Baiq) or the religious title of a religious figure (Tuan Guru). Cultural Capital is the authority for the dominant class to give a view to the social practices of society that give rise to symbolic domination or doxa to the people of the coral jajar (ordinary society). Fourth, Doxa in the form of the view of the indigenous parties belonging to the Sasak Customary Assembly towards what is said to be modernity in the nyongkolan implementation system is incompatible with the custom of banning nyongkolan with kecimol and its modernity is legitimized through awigawig which is raised to limit the expressive space of the arts community and the realm of entertainment for the community. Fifth, distinction (distinction), in this case arises with regard to the difference in taste between social classes in Sasak society in the system of implementing the Nyongkolan tradition of having to use beleq drums and some processions of sorong serah aji krama (Session of the Traditional Assembly) in its arrangement. This is also related to the concept of habitus at the beginning that those who make the procession are christened as a form of nobleness for their existence in the midst of the Sasak community, Lombok, NTB.

Theory of Cultural Relativism

Another term is cultural relativism is the principle that the beliefs and activities of each person should be understood according to the culture of the person himself. This principle was pioneered by Franz Boas. Relativism comes from the Latin word, *relativus* which means relative, in line with the meaning of the word in general relativism argues that differences in man, culture, ethics, morals and religion. As an ethical understanding and view, relativism argues that good and evil, right and wrong depend on each person and the culture of their community, especially the Nyongkolan culture and traditions in the people of Central Lombok.

It can be concluded that cultural relativism is the view that there is no culture that is superior to other cultures when comparing morality, legal, political and other systems. His philosophical notion that all cultural beliefs are equally valid and truth itself is relative depending on the cultural environment. Those who hold cultural relativism argue that all religious, ethical, aesthetic, and political beliefs are at all relative to individuals in cultural identity. So that cultural relativism is able to describe the fact that the function and meaning of an element of culture depends on the way in which it develops.

Until now, the nyongkolan tradition still continues in the people of Central Lombok even though it has begun to fade, this is due to the lack of public concern for Nyongkolan culture which is Sasak culture, although in fact this nyongkolan tradition really needs to be preserved by the people of Central Lombok because this tradition is a characteristic of the island of Lombok.

The people who will do nyongkolan all wear Lombok traditional clothes, namely Sasak traditional clothing in its development influenced by ethnic Malay, Javanese, Balinese and Bugis cultures. Because Sasak culture and traditions are religious, Sasak clothing is adapted to the religious rules adopted (the majority of Sasak people, followers of Islam). The Sasak tribe is known as a portrait of a major reference mosaic and ideological lens in understanding and evaluating change. Islam has a very urgent role in Facing cultural changes and acculturations in social life.

CONCLUSION

The data that have been analyzed are drawn conclusions using an interpretive deductive way of thinking. Deductive analysis is a mindset based on a fact of a general nature, then a conclusion is drawn that is of special significance. Interpretive deductive means that in analyzing, it is possible to have an opinion, view, or interpretation of the data found. It aims to find patterns, models, themes, and theory.

REFERENCES

- Armin, I Gusti Ayu, 2002, Cultural Acculturation (Islam-Hindhu) in Sindu Village, Sinduwati Village, Sidemen District, Karangasem, Journal of Historical Research and Traditional Values 2nd Edition No. 5/11/2002, Ministry of National Education Director General of Culture Balai Study of History and Traditional Values of Denpasar Daud Gerung (eds), Lombok Merah Sasak Adi : Social, Islamic, Cultural, Political and Economic History of Lombok, Jakarta : IMSAK Press.
- Hayat, Bahrul, 2012, Managing the Plurality of Religious People, Jakarta: PT. Saadah Cipta Mandiri, First Printing.
- Hidayat, Komarudin, Thoyibbi M, Kosbiyah Yayah & Abdullah (eds), 2003, Synergy of Local Religion and Culture: Dialectics, Muhammadiyah and Local Art, Malang, Muhammad University Press
- Kingsley, Jeremy Jacob, 2010, Tuan Guru Community and Conflict in Lombok Indonesia, PhD tesis, The University of Melbourne
- Kumbara, A.A. Ngurah Anom, 2008, Construction of Sasak People's Identity in East Lombok, West Nusa Tenggara, Journal Humaniora, 3 (20), p. 315-326.
- Koentjaraningrat, 2009, Introduction to Anthropology, Jakarta: PT. Rineka Cipta.
- Kosim, Muhammad, 2009, An Insightful Islamic Religious Education Learning System
Multicultural in Islamic Religious Education in the Perspective of
of Multicultural Islamic Education, Islamica Vol. 4 No, 2.
- Andreas, Flavious Floris, 2014, Minorities in Compound Society, Dissertation, UGM, Yogyakarta.
- Astianti, 2015, D, R Majority-Minority relationship between Ethnic Javanese, Chinese, Arabs. Sociology and Anthropology Education Thesis, Unnes, Semarang.
- Asnawi, 2005, The Cultural Response of Sasak Society To Islam, Ulumuna 9, no.1
- Austin. Peter K., 2011, Issues in the Creation of Trilingual Dictionary for Sasak, Eastern Indonesia, University of London, ICLDC Workshop
- Azis. Ahmad Amir, 2009, Islam Sasak: Patterns of Diversity of Local Islamic Communities in Lombok, Millah : Journal of Religious Studies 8 No. 2
- Casram, May 2, 2016, Building Diverse Toleransi Attitudes in a Plural Society, Scientific Journal of Religion and Socio-Culture, 1, p. 1. 187-08-188.
- Hermawati, R. Paskarina, Runiawati, 2016, Tolerance Between Religious People in Bandung City, UMBARA: Indonesian Journal Anthropology Vol. 1/2.

- Karri Telle, 2006, Uneasy Relationship Between Hindhu&Muslim, inter religious relationship between Hindhus & Muslim in Lombok, Jurnal Multikultural & Multireligious Vol.6, no.1.
- Then Bayu Windia, 2016, Adst of the Lombok Sasak Assembly Sasak Mirah Adi, Journal of Sociology of Religion and Social Change
- Mahsun, 2000, Tragedy in P. Thousand Mosques, Religious Conflict or Cultural Resistance, Indonesian Journal of Anthropology, Vol.63.
- Nauseaiyah HI. Asnawi, December 2016, Excavation of Local History and Culture in order to Strengthen Multiculturalism and Cultural Tolerance, Journal of Teacher Training and Education / JKIP. FKIP Unismuh Makassar, Vol.3 No.2.
- Murba Widana, I. Nyoman, May 2014, The Emergence of Resistance of the Balinese Ethnic Hindhu Community in Praya City, Central Lombok, Widya Sandi, Vol.5, No.6.