

# The Traditions of Sasak Tribe in Sade Village, Central Lombok, Indonesia

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## Article

### History:

Submitted:  
2021-05-04

Publish:  
2021-06-30

## Abstract

This study explains the local traditions of Sasak People in Sade Rembitan Village, Central Lombok, Indonesia. By using research methods in the form of qualitative descriptive analysis, the researchers collected the data through literature study from previous researches about Sasak traditions located in the Lombok Islands. The results of the research describe the sasak tradition, namely Ngayu Ayu Ritual. Ngayu Ayu ritual as a ritual to fight the devil that threat the harvest of Sasak people. Rituals of traditional birth ceremonies as a medium to ask for safety and gratitude for all the conveniences given by God. The implementation of this traditional birth ceremony as a religious ceremony symbolizes that every ritual performed with prayers. Furthermore, the tradition of eloping by the Sasak tribe known as Merariq, the tradition of abducting the Sasak people is a form of action that belongs to social action. It can be said to be a social action if it can affect or be influenced by others. Sorong Serah tradition is commonly found after the occurrence of Merariq (Eloping), Sorong Serah tradition is used to hand over krama aji which is a payment that has been agreed before the implementation of marriage and customary fines.

**Keywords:** Tradition, Sasak Tribe, Culture

Journal Homepage <http://ijssr.net/index.php/ijssr>

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Published by Indonesian Academy of Social and Religious Research

## 1. Introduction

Indonesian country has a large number of cultural varieties that have been preserved from generation to generation. Cultural traditions are all that are preserved from old generation to the present. Thus, human life is actually influenced by pre-existing culture. Indonesia is a country which has cultural richness. That culture certainly comes from the many tribes who live in Indonesia. Each tribe that applies in each region has different customs according to its geography. Every culture has the same close relationship between community groups with the inherent habits of daily life.<sup>1</sup>

Lombok Island which has an area of approximately 5435 Km<sup>2</sup> located in West Nusa Tenggara (NTB), Indonesia, is famously known as the “social laboratory”. The name is associated with a very rich history, tradition, and social conditions.

Lombok Island is famous for its ethnic diversity, such as Balinese, Javanese, Arabic, and Chinese. However, the native tribe of the island is the Sasak tribe, the Sasak ethnic group accounts for up to 89% of the total population of Lombok. The Sasak people are spread all over the island of Lombok. Meanwhile, migrants, such as Balinese, live in certain areas, such as in West Lombok and Central Lombok.<sup>2</sup>

The Sasak tribe believes that religion and cultural traditions can work together and synergize. In fact, some believe that customary institutions and all their forms are a form of implementation of religious teachings (Islam). Sasak cultural values consist of three layers: (1) basic/philosophical values, (2) moral values, and (3) as an applicative symbol from the previous two layers. In the first layer, the *tidih* value encourages the Sasak people to become human beings who are *patut* (right), *patuh* (obedient), *pacu* (diligent), *solah* (good), and *soleh* (pious). In the second layer there are values of *maliq* (prohibition) and *merang* (spirit

<sup>1</sup> Sari, Deni Fatma. 2016. “Kearifan Lokal Masyarakat Dalam Melestarikan Batang Aie Lunang Di Kenagarian Lunang Kecamatan Lunang Kabupaten Pesisir Selatan.” Stkip Pgri Sumber.

<sup>2</sup> Tahir, Masnun. 2008. “Tuan Guru Dan Dinamika Hukum Islam Di Pulau Lombok.” *Jurnal Asy - Syira'ah* Vol. 42 (No. 1).

of doing good). Meanwhile, in the third layer there are practices to build the common good such as *sangkep* (deliberation).<sup>3</sup>

Lombok is widely known in Indonesia as a place where Islam is the dominant religion. The island of 1000 mosques implements Islam which is more dynamic and close to local cultural customs. In the Islamic tradition of the Sasak people, there are two types of Islam, namely, “Islam Wetu Telu” and “Islam Time Five”. Wetu Telu is a belief of the Sasak people who are Muslim but still believe in the ancestral animistic divinity (ancestral animistic deities), as well as anthropomorphic objects (anthropomorphized inanimate objects). In which case they are pantheists. On the other hand, Time Lima is the belief of the Sasak people who are Muslim and follow the teachings of the Shari’a more deeply based on the Qur’an and Hadith.<sup>4</sup>

Sade Rembitan Village, located in Central Lombok, is one of three traditional villages that still maintain the traditional values and culture of the Sasak tribe in Lombok. The village, which has an area of five hectares, has been around for the last 600 years. In fact, the village has become a tourist spot that is visited by many tourists, both local and international.<sup>5</sup>

The word Sade comes from the Old Javanese language Husade or Nursade which means medicine. The ancient people came to Nursade hill to treat their hearts and fully serve Allah, known in Sasak language as Panjak De Side Allah. The residents of Sade Village are one of the communities that still hold strong the traditional values of the Sasak Tribe as the original tribe of the island of Lombok. The Sade Village community consists of several communities originating from the Rembitan Village area: Telok Bulan, Rembitan, Lentak, Pengalu, Selak, Hug, Rumbi, and Rebuk. It’s just that of all the large families that inhabit the village area, all of them are still in one Sade unit based on historical and cultural records.<sup>6</sup>

The implementation of the traditions of Sasak people in Sade Village which is still carried out even though it is influenced by foreign cultures, the Sade people continue to carry out customs as their ancestors did even in the current crisis of civilization. Therefore, in this study, it is necessary to examine the process of

<sup>3</sup> Wahyudin, Dedy. 2018. “Identitas Orang Sasak: Studi Epistemologis Terhadap Mekanisme Produksi Pengetahuan Masyarakat Suku Sasak.” *Jurnal Penelitian Keislaman* Vol. 14 (No. 1).

<sup>4</sup> Tahir, Masnun. 2008. “Tuan Guru Dan Dinamika Hukum Islam Di Pulau Lombok.” *Jurnal Asy - Syira’ah* Vol. 42 (No. 1).

<sup>5</sup> Widiyanti, Kurnia. 2017. “Preservasi Rumah Adat Sade Rembitan Lombok Sebagai Upaya Konservasi.” *Jurnal Arsitektur, Bangunan & Lingkungan* Vol. 6 (No. 3).

<sup>6</sup> Paramita, Sinta. n.d. “Lolak Perspektif Komunikasi Pariwisata Masyarakat Di Desa Sade Lombok.” Universitas Tarumanagara.

implementing the traditional traditions of the Sasak tribal community in Sadek Village so that the functions and traditional values are maintained and valid in the whole community.

## **2. Literature Review**

In the context of compiling this research, before conducting further research, then it becomes a scientific work, therefore, the first step for the researcher is to examine the previous research that discusses the culture or traditions of the Sasak people, Sade Village. The purpose of this study is to be able to find out that what the author examines is not the same as previous research which shows differences in each study.

The first research done by Rodatul Hasana (2019) regarding Local Wisdom as a Cultural Tourism Attraction in Sade Village, Central Lombok Regency, the findings of the research were local wisdom found in Sade Village as an attraction, namely the Sasak tribe building consisting of Bale Tani in the form of a pyramid that initiated by the Sasak people who have professions as farmers, this tani bale has a ground floor and consists of several rooms, the room is a set of Dalem bale and pawon. The next building is Bale jajar which is inhabited by the Sasak people belonging to the upper middle class economy. The shape is the same as the bale tani, namely the porch and there is a beruqaq. Next is the Peresehan tradition, namely a fight between two lekaki who are armed with rattan sticks and shielded by buffalo skin, this tradition is included in the dance art of the Lombok area.<sup>7</sup>

The next research is from Annisa Rizky Amalia (2017) with the title Merariq Marriage Tradition of the Sasak Tribe in Lombok: A Case Study of Integration of Religion with Traditional Community Culture, the findings of this Merariq tradition in the Lombok Sasak Tribe in Sade Village consist of several stages, namely visiting prospective wives outside the house, the men must kidnap the bride, the men report the elopement incident to the head of the local hamlet, pay off the security deposit and dowry, perform the marriage contract in an Islamic way, after that bring the woman back to her family and be paraded around the village on foot as well as being surrounded by traditional Lombok music.<sup>8</sup>

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<sup>7</sup> Hasana, Roadatul. 2019. "Kearifan Lokal Sebagai Daya Tarik Wisata Budaya Di Desa Sade Kabupaten Lombok Tengah." *Jurnal Art and Design* Volume 2 (Nomor 1): 45–52.

<sup>8</sup> Amalia, Annisa Rizky. 2017. "Tradisi Perkawinan Merariq Suku Sasak Di Lombok : Studi Kasus Integrasi Agama Dengan Budaya Masyarakat Tradisional." Universitas Islam Negeri Syarif Hidayatullah.

Further research by Mansur (2018), entitled *Kemalik Local Wisdom of the Sasak Tribe To Maintain Environmental Sustainability in Sade Hamlet*, the results of research on Kemalik local wisdom is a prohibition on entering the customary forest of Mount Kiyangan indiscriminately, which if violated will result in disaster or disturbance in the future. If the forest is destroyed and the wood is cut down, the destroyer is required to pay customary fines that must be met, such as one buffalo, one quintal of rice (100kg) m of 244 seeds of bolong (rotten kepeng), brown sugar, one basin of rice. Sanctions are more severe if the sanctions above are not obeyed for violators, then the violators will not be given traditional clerics or clerics in the implementation of thanksgiving or salvation, for example at housewarming events and others as well as being ostracized or exiled as indigenous peoples.<sup>9</sup>

From the previous researches above based on some literature as a whole, namely explaining the traditions of the Sasak people, especially discussing the Traditional House, Marriage Traditions and Kemalik, therefore the focus back to this research will be discussing the Ngayu Ayu tradition of the Sasak people, Sade Village, Central Lombok.

### 3. Method

In this research, the researcher uses a research method in the form of descriptive qualitative analysis. This study has secondary data, namely data that the researcher took by collecting the data in a literature study from previous research articles on the traditions of the Sasak tribe located in the Lombok Islands. The data analysis technique of this research is data reduction and data presentation to data verification, namely conclusions.

### 4. Result and Discussion

The Sasak people have their own cultural forms which is the reflection of the community behavior. The culture can in form of human output, belief systems, traditions or traditional ceremonies. The Sasak tribe is known for the existence of several forms of culture which include important stages for each individual in their growth period. Therefore, the next sub-section will provide an explanation of the rituals of the Sasak Tribe.

<sup>9</sup> Mansur. 2018. "Kearifan Lokal Kemalik Suku Sasak Untuk Menjaga Kelestarian Lingkungan Hidup Dusun Sade." *Jurnal Gemawiralodra* Vol 9 (No 2): 181-93.

### **1.1 Ngayu – Ayu Ritual**

The Ngayu – Ayu ritual is carried out every three years and has been carried out from generation to generation since more than 600 years ago, the Ngayu – Ayu ritual is a form of gratitude for the presence of God Almighty for providing an abundance of crops, one of the Sasak people in Sade Village. states that the Ngayu-Ayu tradition gives a close relationship to the spirits of the ancestors. The Ngayu Ayu ritual has the first stage where traditional leaders hold deliberation to discuss the preparations needed in carrying out the Ngayu Ayu stage ceremony to fight the devil (the Ketupan War is Symbolized as a War Against Demons), the ritual is where the Sasak people fight desperately in defend himself with all his might, but the opponent of this war is an army of demons that are strong to destroy. They fought armed with diamonds by throwing diamonds at the demon army as much as three throws. The next Ngayu-ayu ritual is the Poison Arrow War, the war the devil avenged from the previous war. The Poison Arrow War is where the demons attack the resident’s crops which are only attacks in the form of pests, this poison arrow war does not see the attack being blown from a distance. The community - also provides resistance to the arrow war by using an antidote in the form of water (Timba Bau). Therefore, the Ngayu-Ayu ritual also applies a ritual to maintain good relations with fellow humans and the universe and will create natural sustainability.<sup>10</sup>

### **1.2 The Ritual of Traditional Birth**

Rituals of traditional birth ceremonies as a medium to ask for safety and gratitude for all the conveniences given by the One God. The implementation of this traditional birth ceremony is a religious ceremony which symbolizes that every ritual is carried out with prayers. In addition, the traditional birth ceremony is a public entertainment, with the aim of pleasing the hearts of the community members who are always happy to help in every process of implementation. This traditional birth ceremony is a means to strengthen the relationship between human beings because the implementation cannot be done alone. The implementation of this traditional birth ceremony cannot be separated from the belief in an individual who will assist in the smooth running of the traditional ceremony, one of which is a Kyai as the leader of the traditional ceremony of the person who will pray for their child. The implementation of this traditional

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<sup>10</sup> Hadi, Rusman. 2019. “Tradisi Ritual Ngayu - Ayu Dalam Menjaga Kelestarian Alam.” *Jurnal Pendidikan Mandala* Vol.4 (No.5).

ceremony has the objects used and the place used for traditional rituals. These objects are areca nut, betel, bokor, mondop, eggs, thread, scissors, water. This traditional birth ritual is a ceremony to seek safety and evidence of the belief held by the community about the existence of a power that is Almighty beyond human strength. Each stage of the implementation of the traditional birth ritual contains many symbols related to religious aspects, even the meaning of the symbol is used as a symbol function for each traditional ceremony. The value that stands out in the implementation of this traditional birth ceremony is the value of Cooperation. The implementation of this traditional birth ceremony is very visible that one community helps each other. Cooperation fosters mutual respect for differences between communities. In carrying out traditional ceremonies can not be separated from the offerings that must be prepared. The offerings are in the form of food, traditional snacks and burning incense. The Sasak people carry out traditional birth rituals when a mother who is 7 months pregnant gives birth and the child she is carrying has grown up. The Sasak tribe in maintaining this birth custom is supported by the supporting community, as in the implementation of traditional ceremonies, the community always works together in preparing the ceremony. therefore the traditional birth ritual is a form of socialization to instill the value of social integration into the community so that they are aware and understand that they are a system that needs to uphold the value of inter-social solidarity.<sup>11</sup>

### 1.3 Marriage Tradition

The Sasak community, which is dominated by Islam, views marriage as carrying out the orders of religion, as a form of devotion to the creator, the majority of the Sasak people marry if they have the ability in primary needs. One of the customs that is still preserved by the Sasak people is kidnapping marriages or in the Sasak language called “Merariq”. Taken from the word steal. The tradition of marrying kidnapped by the Sasak people is a form of action that is classified as social action. The action can be said to be a social action if the action can influence or be influenced by other people. The phenomenon of kidnapped marriages can be categorized as traditional acts because they have carried out marriages according to customs and traditions. For female parents if asked by their child frankly. Then he will be offended because his daughter is

<sup>11</sup> Suhupawati. 2017. “Upacara Adat Kelahiran Sebagai Nilai Sosial Budaya Masyarakat Suku Sasak Desa Pengadangan.” *Jurnal Fajar Historia* Volume 1 (Nomor 1): 55–65.

equated with objects or goods. This shows that the tradition lived by the Sasak people does not create a problem but becomes a unique tradition.<sup>12</sup>

One of the uniqueness of the Elopement Tradition is the use of traditional tools that are different from other celebrations, the clothes of the men who are used by the perpetrators of the elopement tradition use traditional Sasak clothing which is similar to the traditional clothes used by the Balinese Hindu community. They wear black or white shirts wrapped in sarongs up to their knees and wear a head scarf. A groom must carry a dagger on the back as a symbol that he will be the head of the family who is obliged to protect the whole family. A bride usually wears typical Sasak clothing consisting of a kebaya wrapped in a Sasak style. Usually they remind a scarf on their stomach to decorate to make it attractive and on the head they wear decorations like a crown symbolizing the goal of the royal princess. All of the professions carried out by the Sasak people are never separated from the *gendag belek*, which is a set of typical Lombok drum instruments. The next is *Nyongkolan*, the bride and groom's accompaniment is welcomed by the family, while the community accompaniment is dressed as a soldier who brings the prince and empress to the palace. After that, *Begawe*, which is usually done at night, who participate in the event, are friends, relatives of the bride and the residents of the village. The place where the elopement tradition takes place is the result of an agreement between the two families of the bride and groom, but is dominant on the bride's side. The tradition of elopement is usually carried out in the blessed months, namely the month of *Mulud* (*Mawlid Nabi*), and the month of *Eid* (*Eid al-Adha* and *Eid al-Fitr*).<sup>13</sup>

#### 1.4 Sorong Serah Tradition

*Sorong* surrender comes from the word *Sorong* which means to give and the word *surrender* which means to submit. *Sorong* handover is an important part of a series of traditional Sasak marriage ceremonies. *Sorong Serah* can be interpreted as the handover of payments made by the groom to the bride's family in the marriage process. The *Sorong Serah* tradition is commonly found after the *Merariq* (*Marriage Lari*), the *Sorong Serah* tradition is used to submit *aji Krama*, namely payments that have been agreed upon before the implementation of the

<sup>12</sup> Hamsun, Yakub. 2017. "Tradisi Kawin Culik Masyarakat Suku Sasak Di Lombok Tengah Dalam Perspektif Komunikasi Budaya." *Jurnal Ilmu Sosial Dan Ilmu Politik* Volume 6 (Nomor 3): 88–96.

<sup>13</sup> Zuhdi, Harfin. 2012. *Praktik Merariq Wajah Sosial Masyarakat Sasak*. Lombok: : lembaga Pengkajian-Publikasi Islam dan Masyarakat IAIN.

marriage and customary fines. The surrender of Aji Krama is a symbol of the social status of the bride and groom, especially the bride and the offspring she has born. The traditional Sorong Serah ceremony is usually carried out at the home of the prospective bride. The prospective groom and his entourage consisting of twenty to thirty. Given the importance of this event, the prospective bride and groom invite their extended families to be witnesses and connect the family ties. Sorong Serah is performed when the Nyongkalan profession is accompanied by a swinging ceremony.<sup>14</sup>

The Sorong Serah ceremony has an important function in the life of the Sasak people. First, this tradition is a means of communication and publication of the marriage of the bride and groom to the community. These two traditions also have the function of restoring harmony in public relations, especially the groom's and bride's families after the merariq. This event is to reconcile the two families who may be fighting after the merariq. The three Sorong Handovers also function to strengthen the kinship relations between the two parties after marriage. Finally, Sorong Serah is an encouragement to the parents of the bride and groom to surrender or release (handover) their child to live in a household, so that the bride and groom are no longer bound to their respective parents. The Sorong Serah tradition is used to maintain the stability of the Sasak people. It is in the sorong handover tradition that various social conflicts originating from the behavior of the bride and groom and their families are resolved. This tradition also has its origins in the behavior of the bride and groom and the family is resolved. This tradition also has an important meaning in maintaining the existence of the customary law of the Sasak Tribe. In certain contexts, this tradition is also used as a means of showing the social status of the community. the bride's family who still does not agree with the marriage that has taken place due to differences in social status, the bride will be removed from the family register.<sup>15</sup>

## 5. Conclusion

The Sasak people in the Lombok archipelago in general still maintain the customs that have been inherited by previous generations from generation to generation. Customs are maintained by the community, because it has a function

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<sup>14</sup> Yasin, Muhammad Nur. 2008. *Hukum Perkawinan Islam Sasak*. Malang: UIN - Malang Press.

<sup>15</sup> Zakaria, Lalu Alfian. 2018. "Tradisi Sorong Serah Aji Krama: Upaya Memperkuat Hubungan Keluarga Suku Sasak." *De Jure: Jurnal Hukum Dan Syari'ah* Vol 10 (No2): 81-88.

that is still believed by the community. Like Ngayu – Ayu also implements a ritual to maintain good relations with fellow humans and the universe and will create a natural preservation of the Ngayu Ayu ritual as a ritual to fight demons that will attack the plants of the Sasak tribe. Next is the birth ritual as a medium to ask for safety and gratitude for all the conveniences given by the One God. The implementation of this traditional birth ceremony is a religious ceremony which symbolizes that every ritual is carried out with prayers. This traditional birth ceremony is a means to strengthen the relationship between human beings because the implementation cannot be done alone. therefore the traditional birth ritual is a form of socialization to instill the value of social integration into the community so that they are aware and understand that they are a system that needs to uphold the value of inter-social solidarity. Next is the tradition of elopement by the Sasak tribe known as Merariq, the tradition of marrying kidnapping the Sasak tribe is a form of action that is classified as social action. The action can be said to be a social action if the action can influence or be influenced by other people. The phenomenon of kidnapped marriages can be categorized as traditional acts because they have carried out marriages according to customs and traditions. Lastly is tradition. The Sorong Serah tradition is commonly found after the Merariq (Marriage Lari), the Sorong Serah tradition is used to submit aji Krama, namely payments that have been agreed upon before the implementation of the marriage and customary fines. The surrender of Aji Krama is a symbol of the social status of the bride and groom, especially the bride and the offspring she has born. The Sorong Serah ceremony has an important function in the life of the Sasak people. First, this tradition is a means of communication and publication of the marriage of the bride and groom to the community.

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