

ISLAMIC MESSAGES IN THE SASAK TEMBANG TRADITION IN SEMOYANG VILLAGE, WEST NUSA TENGGARA

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Abstract

In this era of modernization, the Tembang tradition has declined due to the lack of young people interested in learning to read palm leaves. some people also perceive the Tembang tradition as only conveying entertainment messages without any Islamic elements. The method used is library research with the content analysis approach. The results showed that the Islamic message in the Sasak song tradition in Semoyang village is a message to preach, moral messages, divinity, and the message of parents' will to their children. The Tembang tradition is a medium for delivering da'wah messages in the form of chanting beautiful verses in which there are many messages contained, not only about da'wah, and divinity, but messages that will become the foundation of life.

Keywords: *Islamic Messages, Tembang, Sasak Tradition.*

Abstrak

Pada era modernisasi ini, tradisi Tembang mengalami kemerosotan karena kurangnya generasi muda yang tertarik untuk belajar membaca daun lontar. sebagian masyarakat juga mempersepsikan tradisi Tembang hanya menyampaikan pesan hiburan semata tanpa ada unsur Islam-nya. Metode yang digunakan adalah jenis penelitian *library research* dengan pendekatan *content analysis*. Hasil penelitian bahwa pesan Islam pada tradisi Tembang Sasak di desa Semoyang adalah pesan untuk berdakwah, pesan moral, ketuhanan, dan pesan wasiat orang tua kepada anaknya. Tradisi Tembang sebagai media penyampaian pesan dakwah berupa lantunan syair-syair indah yang didalamnya banyak sekali pesan-pesan yang terkandung, bukan hanya tentang dakwah, ketuhanan, akan tetapi pesan-pesan yang akan menjadi landasan hidup.

Kata Kunci: *Tembang, Sastra Sasak, Pesan Islam.*



Lisensi

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A. INTRODUCTION

Indonesia is a country that has a variety of traditions, tribes, customs, and cultures, making Indonesia have its characteristics compared to other countries. This diversity is what makes regions in Indonesia different from one another. If we look, at one region in Indonesia alone, it has approximately dozens of customs/traditions, one of which is the traditions on the island of Lombok.¹

Lombok Island is one of the islands included in the string of islands that extend from the islands of Sumatra, Java, Bali, and Southeast Nusa Tenggara. Lombok is located between the island of Bali, and to the west of the island of Sumbawa. Lombok Island has an area of approximately 4,595 km² and is home to the Sasak tribe. The indigenous people who inhabit the island of Lombok are called sasak. The Sasak people are a Malay-type race that is thought to have lived in Lombok for more than 3000 years and is thought to have occupied the coastal areas as early as 4000 years ago.²

Lombok Island, as it is also known, has a variety of religions and beliefs that developed and grew before Islam set foot on the island of "a thousand mosques". The customs, culture, and rituals practiced by the Sasak people reflect their religion and beliefs. Many traditions are still cultivated as the customs of the Sasak people themselves. One of them is *Tembang Sasak*.

Tembang Sasak are songs from Sasak literary texts that contain moral messages and are sung with a distinctive intonation and style not found elsewhere.³ Tembang is a form of Sasak people's appreciation of literary texts, that is where the written text is translated, interpreted, and studied orally by the performers of Tembang, so that it is meaningful for human life. The presence of Tembang Sasak is not only a literary art but is used as a method of da'wah

¹ Risqiatul Hasanah, et. al. "Analisis Tradisi Dalam Pesan Dakwah Budaya Mandi Safar Pada Masyarakat Muslim Seram Bagian Timur", Alhadharah:Jurnal Ilmu Dakwah, Vol. 20, No. 2. (2021), 54.

² Nining Nur Alaini, "Tradisi Lisan Cepung:Sastra Perlawanan Komunitas Sasak Terhadap Kekuasaan Bali di Pulau Lombok", Jurnal Metasastra, Vol. 8 No. 1,(Juni 2015), 47-48.

³ Jejak Lombok, Tembang Sasak-Lombok, "*Subhanale*", www.jejaklombok.com/2021/08/Tembang-sasak-lombok-subahnale.html

that is able to blend with the ritual life of the religious customs of the Sasak people, and with the tradition of tembang can build friendship between communities.

Tembang is usually performed by the people of Lombok in groups, which can consist of a maximum of 6 people and a minimum of two people who have their respective duties. One person acts as a reader of the book (hadi) using a distinctive tone, the next person is tasked with welcoming the hadi reading from the end of the sentence in the book (*nyaruf*) and the next is tasked with translating the texts that have been read previously into Sasak language.

Nowadays, the Sasak Tembang tradition still exists and is preserved by the community, one of which is the community living in Semoyang Village. Semoyang Village is a village located in the eastern part of Central Lombok where the majority of the population adheres to Islam. Although Semoyang Village is included in the center of the NTB government, it still preserves the Sasak Tembang tradition until now. especially faced with the challenges of popular culture that can be a threat to other cultures. This is evidenced by the chants of Hikayat readings by the Semoyang community that are still heard and still trying to continue to regenerate. there are approximately six Tembang that were usually developed by the Sasak tribe in the past, namely: Tembang Maskumambang, Tembang Asmarandana, Tembang Dangdang, Tembang Sinom, Tembang Pangkur, and Tembang Durma.⁴

The process of Tembang in Semoyang Village is the same as religious music in general. The implementation of Tembang is in a group way, by inviting or gathering the surrounding community to recognize the event. The Tembang activity is open to the public, not only specifically for the elderly or adults but teenagers and children can participate in this activity. However, the reading of the texts in the Sasak Tembang book carried out in Semoyang village can only be done by men and women are only listeners.

⁴ Department of Education and Culture. *Sastra Sasak Pesisiran*. (Mataram: Universitas Mataram, Faculty of Teacher Training and Education. 1997). 10.

The implementation of Tembang in Semoyang Village is carried out at an indeterminate time either during the day or at night, because the reading of this Tembang is read during the implementation of customs such as *Sorong Serah Aji Krame*, *Sangkepan*, *Sangkep Agung*, and other traditional events. *Sorong Serah Aji Krame* itself is a compulsory tradition in the completion of the customary marriage ceremony of the Sasak people which is mandatory because it is in the implementation of *Sorong Serah Aji Krame* that the results of customary proceedings related to customary prices and procedures that will be used in completing the marriage process among the Sasak people are decided. The tradition of performing Tembang can also be accompanied by a procession of zikran or tahlilan, then reading shalawat to the prophet Muhammad SAW. Every lyric recited in the book of Tembang Sasak has a high philosophical meaning that has a relationship with da'wah studies. After the above procession was completed, the people who participated in the Tembang event participated in eating the food that had been served, namely in the form of *dulang*.⁵

The Tembang tradition of the Semoyang Village community is part of da'wah. Not da'wah in the context of standing behind a podium or da'wah in the sense of conveying Islamic messages through lectures or recitations conducted at the mosque. One of the elements that is very supportive of the process of da'wah is the media of da'wah.⁶ The tembang tradition as a medium of da'wah certainly contains elements of Islamic da'wah values. Tembang is an activity that invites people to follow the instructions of Allah SWT and His messenger. Preventing them from reprehensible deeds to get physical and mental happiness in this world and the hereafter through the stories read in the book.

⁵ Dulang is a set of trays and covers for carrying various dishes served in traditional events. Dulang usually has a red tembolak lid, containing food and fruits. Drinking water for the meal is always served in a clay water jug. <https://kikomunal-indonesia.dgip.go.id/jenis/1/ekspresi-budaya-tradisional/30336/dulang-lombok>.

⁶ Aminuddin, "Media Dakwah". Al-Munzir, Vol. 9. No. 2, (November 2016), 346.

This coincides with one of the principles of da'wah, namely *Al-Mauizah Al-Hasanah* in the form of gentle expressions that contain elements of guidance, education, teaching, motivation, stories, good news, warnings, positive messages (will) that touch the hearts of listeners without seeming to force. Thus, the basis of da'wah, namely changing social conditions towards a direction that is full of tranquility and physical and mental well-being of the community based on Islamic values, can be fulfilled, one of which is by Tembang.

Islam has made it obligatory for Muslims to study and propagate Islam. This is an obligation for every Muslim, whether male or female, adolescent or adult, young or old. This means that da'wah is not only an obligation for those who are often called *ustadz*, *kiai*, or *ulama*, but it is an obligation for every Muslim.

In this era of modernization, the Tembang tradition has declined due to the lack of young people interested in learning to read palm leaves. Some people also perceive the Tembang tradition as only conveying entertainment messages without any Islamic elements. Therefore, it is very important to analyze the Islamic message contained in the Sasak Tembang tradition in Semoyang village, Central Lombok.

B. RESEARCH METHOD

This study uses the library research, which is a series of activities related to library data collection methods, reading and recording, and processing research materials.⁷ This study, will be more likely to use documentary methods, what is meant by documentary methods is a method of collecting data by reading documents in agencies or institutions.⁸ The method used in this research is content analysis on the Sasak Tembang tradition which is descriptive. Descriptive analysis, namely telling, interpreting, and analyzing existing sources.⁹ This research is an in-depth study of the content of written or

⁷ Mahmud, *Metode Penelitian Pendidikan*, (Bandung: Pustaka Setia, 2011), 31.

⁸ Sarmanu, *Dasar Metodologi Penelitian: Kuantitatif, Kualitatif & Statistika*, (Surabaya: Universitas Airlangga, 2017), 5.

⁹ Winarno Surakhmad, *Pengantar Penelitian Ilmiah*, (Bandung: Tarsito, 1994), 139.

printed information in the mass media. This analysis is usually used in qualitative research. Content analysis is generally defined as a method that includes all analysis of the content of Sasak Tembang texts, but on the other hand, content analysis is also used to describe specific analytical approaches. According to Holsti in Syamsul Ma'arif, content analysis is any technique used to conclude efforts to find message characteristics, and is carried out objectively and systematically. Content analysis can also be used to analyze all forms of communication, whether newspapers, radio news, television advertisements, or all other documented materials.¹⁰

The data collection techniques used in this study are library materials related to the focus of research related to the Sasak song tradition, or often called literary techniques.¹¹ The data analysis technique used in this study by collecting data, analyzing (describing), and interpreting the verses of Tembang Sasak. Then the validity of the data used is data reliability, triangulation, and peer review.¹²

C. RESULTS AND DISCUSSION

Islamic Messages in the Sasak Tembang Tradition in Semoyang Village

The existence of Islamic da'wah can be seen through various media utilization. Thaib explained that da'wah can be conveyed through any channel, be it conventional or unconventional. Conventionally, da'wah is conveyed through spoken language media such as lectures, sermons, and recitations. Or also through written media such as magazines, newspapers, books, and so on. As for non-conventional da'wah channels such as marriage, trade and so on as exemplified by the Prophet Muhammad Saw and the scholars of old.¹³ The cultural media that is still maintained in the Sasak Tribe is including folklore in

¹⁰ Syamsul Ma'arif, *Mutiara-Mutiara Dakwah KH. Hasyim Asy'ari*, (Bogor, Kanza Publishing, 2011), 80.

¹¹ Bambang Sunggono, *Metode Penelitian Hukum*, (Jakarta: RajaGrafindo Persada, 2017), 31

¹² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2011), 270-276.

¹³ Erwin Jusuf Thaib, "Studi Dakwah dan Media Dalam Perspektif Uses and Gratification Theory", *Farabi*, Vol 11, No.1 (Juni, 2014), 6.

the form of Memacak, Nyaer or Tembang which is still favored by the cultural community.

Islam is a proselytizing religion that has universal teachings, unlimited by space, and time and not narrow. Culture as a result of human reason such as existing traditions can be used as a medium for spreading the teachings of Islam. There have been many approaches to Islam through cultural media in Indonesia because it is considered more effective for the spread of Islamic teachings even though technological media has mushroomed in Indonesia, most still favor traditional media such as traditions.¹⁴

Tembang is a medium for delivering da'wah messages in the form of beautiful verses contained with deep meaning. Not only do da'wah messages aim only to worship, but there are so many scopes that are sometimes in Islamic communication in the Sasak Tembang, be it about da'wah, moral messages, divinity, or the wills of parents to their children. This can prove that those who brought Tembang for the first time did not only convey about worship but how a person can carry out Islamic law properly on three things, namely about *Hablumminallah*, *Hablumminannas*, and *Hablumminalalam*. The Islamic messages contained in the Tembang tradition are:

1. Da'wah Messages

Sasak songs have the meaning of conveying moral messages arranged in the verses of the song itself. One example is in Tembang Hasmarandane which contains advice for mankind to always praise the creator. Every creature must praise the majesty of God the creator. The verse of Tembang *Hasmarandane* reads as follows:

*"Hingsun hamimitiye mamuji Hanebot asmaning Allah Hikang murah hingdunie Tereko...
Hikang asih ring aherat Hikang pinuji daten pegat Hikang rumakseng hialam iku Hikang asih Nabi Muhammad".*

¹⁴ Andri Kurniawan, "Analisis Peran Tradisi Nyaer Terhadap Dinamika Perilaku Sosial Di Lombok". *TASAMUH*, vol. 16, no. 2, Aug. 2019, pp. 45-69, doi:10.20414/tasamuh.v16i2.865.

The meaning: "Let us begin by praising and chanting the name of Allah, who is the most gracious in this world, and the most merciful in the Hereafter, who has no limits, who controls the entire universe, and who loves the prophet, Muhammad".

The study in the meaning of the Tembang above is that humans as servants always remember the creator. humans in starting activities are required to praise the name of Allah who created everything in this world and the hereafter. It is all a form of our gratitude to Allah SWT.

In the meaning of the Tembang, teaches that gratitude is very prioritized and that a creature should not forget every pleasure given by its creator. Through the praises contained in Tembang Sasak *Hasmarendane* which means true love or can also be interpreted with true feelings. Of course, as religious people, especially Muslims, this song teaches us how to understand the meaning of gratitude to the Almighty Creator.

Not just gratitude to the creator but there is a message that means a symbol of the majesty possessed by the great Prophet Muhammad SAW as a symbol of the perfection of Allah SWT's creation in the form of humans who are made as role models and bearers of grace.

2. Moral Message

The moral message contained in Tembang Sasak is very clear as a medium for self-development and character even as a guide in social life or society. It is not just a beautiful rhythmic poem or classical song but as a medium of learning or teaching for oneself and others. It is important for a human being or us as social beings to have life principles and guidelines in life that can maintain stability when interacting or social communication. As contained in Tembang Sasak "*Dangdang*":

"Dan ngandike sang aji duh anak mamik, Iling-iling den iling sire Dene sire iki mangke Sampun sire dewase umur Kukuwung ire tandene jati Tuwuh alon tan krase Jruning ati nyapteng kakung Iku aran asmare brangte Nafsu birahi sinung deneng kang mahe tinggi, Mareng sagung kang dumadie"

This means; a father's message to his daughter who is growing up, remember and remember my daughter, because you are now growing up, if you see that you

can already dress up, you will get bigger without feeling it, apparently you, my daughter, can already put your heart to men, that's what is called love, my daughter, you are given more lust by Allah SWT, therefore take good care of yourself, this lust is also given by Allah SWT to all creatures that he wants.

The meaning of Tembang Dangdang teaches that when a person becomes more mature, the symbol of a woman used as the main object in the poem can also be juxtaposed with a man. The process of maturing a child who basically must have a full spirit of responsibility in himself to take care of himself both in terms of social and association.

Growing up a child is vulnerable to the desire to know and try new things, but this Tembang is an explanation or warning in the form of subtle true advice on how a child takes care of himself both the dignity and self-esteem of his family and person as a guide in a good life so that "*Titi Tate Care Base Krame*" in Sasak terms as a reference for a good and right life.

3. Divinity

In the case of da'wah, of course, the object that is conveyed first is divinity, where we can see a person's religion from which God he worships so that the person who preaches can convey what divinity he brings.

Here is an example of Tembang Dangdang that tells the story of a king who longs for his God. And the way he expresses it all is by mentioning certain symbols. "*Tembang Dangdang*"

*Raje putre tumdek kang aris Saking pesarean yakse
kambang Pupungun lengleng drian Tansah menggah
mirengu Amung tawang kang den tingali Duh mirah
atme jiwe*

*Ndi paran ingsun, Yayi anung suli sire. Keni aye sire yayi
harengganis. Weh edan karu rungan".*

It means; a dashing king named Raden Aris, he wakes up from his bed which is so magnificent like a matchless flower, he does not know the direction, his heart sighs and continues to sigh, thinking of his heart lover, O my heart lover, what would

I be without you, I don't know what to do anymore, O my heart lover, the goddess Rengganis accept me, if you don't accept me then madness will come to me.

The meaning of this Tembang is the love of a man who has a high rank or degree in his social caste. Good advice as someone who even has a high title expresses a feeling through praise to the creator symbolized by a girl named Rengganis. In some Sasak Tembang Dewi Rengganis is a symbol of beauty and wisdom whereas in this Tembang the beauty is symbolized by the symbol of Rengganis. The Almighty Creator cannot be symbolized through anything, but to create real love and true willingness in ourselves we need to make an analogy of a real symbol for us to be the main benchmark.

4. Parents' Will to Their Children

Not only about worship, the content of Tembang Sasak also contains many stories and wills, including the will of parents to their children which is useful for parents so that how they educate their children, the following is an example of a poem containing advice from parents to their children:

"Do anakku, do masmirah Dende dengah, unin amak Doh unin amak. Lamun de ngeneng, taok-taok Bekek diriq, bekek dirik.

Doh bekek dirik, Inget-inget pemajaran amak Ndak lacur, dunie akhirat Berembenan adene periak Batur luek, elek side.

Doh elek side, Andene bawak, ponjol batur Gamak dinde, ku sak solah Doh gamak dende Doh masmirah".

It means: O my daughter Masmirah, remember your father's message, when you travel take good care of yourself, remember your father's message, so that you will not regret it in the future, so that you will be liked by many people, so that you can help each other, O my daughter Masmirah.

The meaning of this Tembang is the good advice of a father to his son where men when they grow up are like birds who learn to fly following where the wind leads. Therefore, a man must be able to take care of himself both in terms of behavior and personality traits to uphold the values of kindness, wisdom, tolerance, and true protectors. Every human being needs to have a strong

foundation in Islam so that wherever a person steps foot, they still carry out Islamic values so that they can become a strong guideline in carrying out their daily lives.

The meaning of the Tembang verse above also explains that a child must always remember the advice of their parents wherever he steps foot. It also contains advice to help each other and its virtues.

D. CONCLUSION

The messages contained in the Sasak singing tradition in Semoyang village are: First, the message for da'wah is a message that contains advice for mankind to always praise the creator. The obligation of every creature to praise the majesty of God the creator. Second, Moral Messages. The moral message contained in Tembang Sasak is very clear as a medium for self-development and character even as a guide in social life or society. Third, divinity, in terms of da'wah of course the object conveyed first is about divinity. Tembang Dangdang tells the story of a king who misses his god. Fourth, the will of parents to children. The content of Sasak songs is not just about telling moral messages, divinity, and so on. But it also contains the message of the will of parents to their children to become children who are devoted to their parents.

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