



## RELIGION AND CULTURE THE PERSPECTIVE OF CUSTOMARY LAW IN THE WEDDING TRADITION OF SASAK SOCIETIES IN LOMBOK

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### **Abstract**

Maintaining local wisdom values or traditional values of a culture in the midst of modernization of people's lives today is very important, in addition to providing messages and educational values to the next generation it also has meaning as evidence of history or civilization of human life. This research on cultural values in the tradition of the Lombok community's wedding procession highlights at least three things including; the influence of modernization on the sustainability of culture or tradition, the influence of modernization on the meaning of conveying moral messages and cultural values, and analyzing the shift in cultural values from the perspective of moderate Islam. This research uses a qualitative method. Collecting data by observation, interview, and documentation. The results of this study indicate that the tradition of the Lombok community's wedding procession still exists today, but some of the processions or rituals in it have shifted and lost their traditional values, as well as the meaning of conveying the message of the tradition has been scratched because of the bad influence due to the change of some rituals with their sacred characteristics towards modern.

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## A. INTRODUCTION

Culture is local or distinctive wisdom that each region has in its distribution in a large area with diversity in it. Culture can also be said to be a habit that contains traditional values in which there is a system of customs, religion and politics, language, works, and so on. According to Edward Burnett Tylor defines the things contained in culture as covering beliefs, arts, knowledge, morals, laws, customs, and diversity or other abilities that a person acquires as a society. Meanwhile, Andreas Eppink defines culture in that it contains the values of social norms, science, social structure, religious values, and so on. Andreas also mentioned that the intellectual thought that was born in it became one of the characteristics of a society, (A. Dkk, 2019).

From several opinions regarding the definition of culture that have been put forward by the experts above, we can understand together where culture will not be separated in the identity of the community itself, where there is a society, there are cultural values contained in it in the form of orthodox values or traditions, social norms, structure or order of social organization, religious values and so on, (Moch, Z. I. dkk, Yulia, 2020). All of these are typical of a particular community group in its distribution in several areas in an area. As mentioned in the definition of culture above, culture is closely related to religious values. Quraish Shihab states that in the view of Islam, religion is *fitrah* (something inherent in humans that is carried since they were born). The *fitrah* of humans who accept religion from birth is also mentioned in the Qur'an Surah Ar-Rum (30): 30 which means:

"So set your faces straight toward the religion of Allah; (stay on) the *fitrah* of Allah who created man according to that *fitrah*. There is no change in the nature of Allah. (That is the straight religion, but most people do not know". Q.S. Ar-Rum (30): 30.

From the opinion of Quraish Shihab and the meaning of the verse above, we can conclude that humans cannot be separated in themselves from the values of religion itself. Religion has become a necessity that must exist in humans, according to William James who states that "As long as the human being still has instincts or feelings of anxiety and hope for something, then during that time he is religious (the existence of a relationship with God)". William James' opinion can be proven to our own situation, such as when we feel difficult, are in an emergency, and so on, then even though there are people who can be asked for help, but to God is the main hope that we believe in as a provider of help. Which is an act of our religion, (Al-Hamdani, M, 2019)..

## B. METHODS

This research is qualitative research with a study approach on Lombok Island, West Nusa Tenggara. This research examines the culture or tradition of the Lombok community wedding procession, as the rituals or characteristics contained in the Lombok community's wedding procession. Including the roah begawe (wedding reception) procession in the provision of entertainment music and the cultural procession or tradition of the nyongkolan procession, (Azizah, 2019). In this research, various sources of information are used, namely through direct observation or observing the tradition of the Lombok community's wedding procession, and most importantly by interviewing so that the core data of the culture or tradition is obtained. The informants of this research are community leaders, religious leaders, customary leaders, or elders of the local community at the research location.

## C. RESULTS AND DISCUSSION

### Roah Begawe (Wedding Reception)

Roah begawe or in general terms is a reception at a wedding conducted by the community. However, it should be noted that the roah begawe carried out by the people of Lombok is not a wedding reception that we generally know with all the luxury or modern celebrations, but the roah begawe is more typical of traditional values or has rituals typical of the Lombok Sasak tribe. Roah begawe or a wedding reception which is in fact carried out by the people of Lombok is a very sacred thing in a wedding procession, (Hamdiyanti, 2018). As proof of the sacredness of the roah begawe is that it is required in its implementation when someone is getting married. According to one of the community leaders or elders in a village where the author conducted research, he said that what is currently still being done by the community in the marriage procession with all its rituals or things related to marriage is a legacy of their previous ancestors. Thus it is the obligation of the community to continue the legacy of these ancestors.

In the author's observation, the heritage of tradition or culture of roah begawe/wedding reception which is carried out with its distinctive or traditional values, in fact still survives in rural areas, in other words, an area far from the frenetic city, but due to modernization with all the products of sophistication of Science and Technology (IPTEK) that have entered the area which in fact still maintains the distinctive values of the heritage of its ancestors, it is as if the progress of the times has eroded its traditional values. In addition to the factor of the elders or predecessor community leaders who have passed away, then the successors have diminished because people have begun to get used to the conditions of the times or have been affected by the modernization of the times are some of the main factors in the rituals in the roah begawe procession that have been carried out for generations are now fading, as if following the current

of modernization of the times, by eliminating some of the rituals in it, (Rosdiana, 2018).

If we look from the point of view of our obligation to maintain local wisdom or traditional and cultural values, indeed the progress of this era has a negative impact on the sustainability of the inheritance of culture and traditions owned by a region. But on the other hand, if we look from the point of view of the needs of the present, most of the wedding processions of the Lombok community are very possible to eliminate some of the processions or rituals at the present time, because the existence of these traditions is contrary to the current situation. As for some of the processions in the roah begawe event carried out by the people of Lombok which are slightly contrary to the legal order or religious values, including:

### **Shifting the Value of Message Delivery in the Roah Begawe Procession in the Procurement of Entertainment Music (Cilokaq/Kecimol)**

In this case, the author will provide a brief description of what is meant by entertainment music (Cilokaq/Kecimol) as well as in its provision during the wedding or in the roah begawe (reception) procession carried out by the people of Lombok. Historically, for generations, the people of Lombok have used entertainment music as a complement to their wedding procession. However, before the entertainment music called Cilokaq/Kecimol had not yet appeared, before the nineties the ancestors or the previous community were limited to using a blend of musical instruments that were typical of the Lombok community, namely a blend of musical instruments called Gendang Beleq, or a kind of blend of musical instruments such as Balinese and Javanese gamelan.

Therefore, we need to know that the musical instrument called Cilokaq/Kecimol is a product of entertainment music in modern times, whose existence began to appear or began to circulate widely throughout the island of Lombok approximately in 2009 (two thousand nine) ago. Cilokaq/Kecimol is then widely known and recognized as one of the traditional types of music of the Sasak tribe of Lombok, West Nusa Tenggara, (Komalasari, 2020). Over time, Cilokaq/Kecimol became popular among the people of Lombok, which later became one of the entertainment music that was rented during the wedding procession, several groups over time more and more established this type of musical entertainment, and of course by adding several performances that could spoil the listeners. Starting from playing trending songs from the works of famous musicians, to organizing girls as dancers who will later open the sawer-saweran event.

That was the beginning of the loss of traditional values previously owned by the people of Lombok when they still made Gendang Beleq or gamelan as a complement to the procession at a wedding. Where Gendang Beleq is much different from the type of musical instrument called Cilokaq / Kecimol. Where Gendang Beleq itself only plays strains of notes as we generally know in the

rhythmic sounds of Balinese and Javanese gamelan, although with a slight difference in rhythm or tone. Gendang Beleg is increasingly left behind, only certain circles still use it. Sadly, some of the founding groups or groups of Gendang Beleg have also begun to use girls as dancers, although without the sawer-saweran event found in Cilokaq/Kecimol-type entertainment music, and some Gendang Beleg groups also play modern tunes or songs.

The facts mentioned above illustrate that the development of the times has been able to and has even eliminated the traditional values owned by a region. Which indirectly contradicts the values of religion, culture, and the wisdom of the traditional values of the tradition itself, (Muzakki, 2018). If some of these aspects have been tainted by the products of the times that occur in the midst of society, then the continuity of life that we expect to be fine will inevitably turn into a life that is not good, (Bustami, 2019).

How not, several negative things happened during the wedding procession or reception carried out by the Lombok community when presenting Cilokaq /Kecimol entertainment music along with the dancing girls by opening the sawer-saweran event, including; many young people openly consuming alcohol on the pretext of adding mentality when dancing with dancers, it is not uncommon for young people to fight because they do not get their turn to dance while making saweran, not infrequently the dancing girls with slightly open clothes make the young people dance in an inappropriate style, which in the event is also watched or witnessed by all circles of society, both young people, parents, even children who are still small or underage.

Of course, this is not very good if it is constantly done. Indirectly we are creating seeds of destruction, moral destruction of inappropriate activities and actions, showing bad things to the next generation, and so on. In Islam itself, things or actions that bring harm are strictly prohibited, (Rahman, M, 2018). As mentioned in Surah Ar-Rum previously mentioned above, the nature of a human being is with his religion, through his religion he is able to know good and bad, commands and prohibitions are always attached to humans. In this regard, the value contained in a culture must actually be able to provide good messages as religion teaches goodness, (Anwar, 2019).

### **The Shifting Value of Message Delivery in the Roah Begawe Procession in the Nyongkolan Procession**

The author will briefly explain what is meant by procession or parade in the nyongkolan culture or tradition carried out by the people of Lombok as an important part of the wedding procession. Nyongkolan culture is a procession like a procession or a parade that we generally know together, where the nyongkolan shows the bridal couple going to the bride's house. Where nyongkolan is identical to the use of entertainment music as previously mentioned above, namely the use of musical instruments such as Gendang Beleg and so on, (Arifin, 2019). This nyongkolan culture is a continuation of the

procession in a marriage carried out by the people of Lombok. If previously some types of entertainment music, such as Gendang Beleg or other types of traditional music rented by the bride's family were performed at the groom's residence, (Rahman, M, 2018). Then the nyongkolan culture is a continuation of the wedding procession, (I Wayan Suca Sumadi et al: 2013). The nyongkolan culture basically provides a very good message, where in the past before being influenced by the products of the times such as the emergence of new types of entertainment music as previously discussed above.

In the past, the nyongkolan culture or procession used only Gendang Beleg music which did not present dancers, or play modern tunes like today, which at that time accompanied the steps of the bride and groom to the bride's residence. The nyongkolan culture that was attended to or seen by the wider community gave meaning so that everyone knew that the man and woman were already legally and officially a married couple, which then avoided slander or avoided men who would approach the woman in the future. With the knowledge of the man and woman who have officially become husband and wife, it is hoped that all fitnah or unwanted things can be avoided, (M Chaerul, 2020).

The good message conveyed through the meaning of holding the nyongkolan tradition carried out by the people of Lombok mentioned above, seems to be far from the facts that occur in modern times today. Traditional values can no longer be seen, only the message of conveying that someone is married through the nyongkolan tradition still exists. The rest has a very bad impact, how not, with the rental of music complete with dancers, not even just one group/group that sometimes up to two or three music groups are hired to enliven the nyongkolan tradition event, (Nikmatullah, 2018). Where sometimes the nyongkolan event is often troubling, starting from young people who are free to dance showing inappropriate, consuming alcohol, even another fact of it all is; often the trajectory of the nyongkolan tradition is the main roads or crossroads connecting districts or big cities which in fact are busy lanes or busy vehicle lanes which of course increase congestion and the mobility of people's movements is disrupted, (Zainudin, 2020).

It is not uncommon for some nyongkolan events to be guarded by the police so as not to hamper traffic flow. Regarding this fact, public officials such as regents, council members, and even regional heads (governors) often discuss the existence of these cultures or traditions that still exist today and then how they will be addressed. Starting from inviting cultural figures, historians, and so on to address these issues. As a result, some of them show good results, such as when the parade or procession of the nyongkolan tradition crosses busy lanes or main routes that can cause congestion. It is obligatory for the bride and groom's family to ask permission or request an escort from the police, as this option was chosen because it is impossible to eliminate the nyongkolan culture or tradition that has been going on for generations, (Fitrianita, 2018).

Response to this, as an example, can be seen from the policies issued by the North Lombok Regency Government of West Nusa Tenggara in addressing the problems that often occur on the highway when the Lombok people carry out the *nyongkolan* tradition which often causes congestion. The rules are as stated in the North Lombok Regency Regional Regulation Number 1 of 2015 concerning the Implementation of Public Order. It is stated in Article 11 Paragraphs (1) and (2) that in carrying out all activities, both religious, cultural, and other activities must coordinate with related parties. This article then becomes a warning that in every *nyongkolan* tradition event, it should report its activities to related parties, in this case, the police who will later regulate traffic flow in order to minimize congestion, (UUD 1945, n.d.).

### **Shifting Cultural Values in the Lombok Community Wedding Procession from a Moderate Islamic Point of View**

Culture is a system or idea of a human work itself, (Philippe Poirrier, 2004). Culture is also defined to include a developed way of life, which is owned by a group of people in living their lives. According to experts, culture is created based on customs, religion, politics, various languages, typical of a tool (clothing), buildings, and works of art, (Mansyur, 2019). Thus we can conclude that culture is a reflection of a habit found in the community, where it is hereditarily maintained its authenticity. Because of the creation of this culture from religion, politics, and so on, it is only natural that the culture contained in a community environment should reflect good values, (Dedi, 2018).

In connection with the meaning of culture mentioned above, which requires the need to maintain traditional values, reflect good values or good messages conveyed, and so on. So in that regard, we can look at the culture or tradition of the wedding procession owned by the people of Lombok from several aspects of study or views to analyze the existence of this culture or tradition, but it does not aim to judge whether the tradition is right or wrong.

According to the author's opinion, it is very appropriate and very interesting to see the existence of a culture or tradition from a religious point of view, because as previously explained, religion and tradition always go hand in hand in the midst of human life in ancient times and at this time. Thus, it would be appropriate if we look from the perspective of moderate Islam towards everything related to the culture or tradition of the Lombok community's wedding procession with all its changes and dynamics due to the influence of modernization of the times today.

Moderate Islam or also known as Islamic moderation is a perspective or attitude that always takes the middle way or position towards an opposing attitude. Thus, the opposite attitude does not dominate a person's attitude. So in this case we can understand that a moderate Muslim is one who is able to give value to all forms of differences or opposing aspects properly, (Nursamad Kamba, 2018). Because basically humans will never be separated from the

influence of tradition, mind, family environment, and era, then they will never be able to present a full attitude of moderation in real life.

From the brief explanation of the definition or meaning of moderate Islam above, we can conclude that moderate Islam is a way or attitude of taking the middle way, in other words, moderate Islam does not lean to the right or to the left. Thus, it can be said that moderate Islam is a manifestation of mediation between the two differences in understanding of the concept or the pull of extreme Islam, as referred to as right Islam and left Islam. Moderate Islam can then also be said that it does not blame each other, there is no statement that feels the most right, and the concept of moderate Islam is ready to dialogue in response to a difference in the perspective of understanding Islam, (Abdurrohman, 2018).

If we look at the culture or tradition of the typical wedding procession owned by the people of Lombok with all the rituals of the procession in it from the perspective of moderate Islam, then there are several things that we need to understand first. As basically that the culture or tradition of the Lombok people has always gone hand in hand with religious values, (Wardatun, 2018). For example, in the procession for brides or brides who adhere to Islam, Islamic methods or provisions such as marriage contracts and others still exist in addition to following local cultural rituals, as well as adherents of other religions, the methods or practices according to the religion they adhere to are still practiced.

As we know that during the existence of the culture or tradition of the Lombok community's wedding procession, it has never been opposed or disputed at all in the midst of its presence that adorns the lives of the people of Lombok. As it happens because this culture is a legacy of ancestors or ancestors that must be maintained or preserved and respected. But along with the times, then there was a change in the values or meaning of conveying cultural messages as previously mentioned above, then there began to be debated and disputed by some people.

As previously explained, the culture or tradition owned by a region must be maintained. As is the case with the culture or tradition of the typical wedding procession owned by the people of Lombok. The existence of problems that have a negative impact due to being influenced by the times does not mean that the culture is abandoned let alone eliminated. In responding to this problem, community leaders, religious leaders, and elders of indigenous peoples act as they should. The author's opinion is very appropriate if we say that the actions of these leaders are the same as the attitude or view of a moderate Muslim. As moderate Islam was previously interpreted as an attitude and action that does not blame differences, does not lean to the left or right, and so on. So what the leaders did in addressing the problems that occurred related to the tradition of the Lombok community's marriage procession was nothing but an implementation of moderate Islamic thought or views.



The actions of these figures in question can be seen from two aspects of their attitudes and actions; First, there is an effort to maintain the culture or tradition of the Lombok community wedding procession; and Second, there is an effort to restore the cultural values and traditions of the Lombok community wedding procession which are fading due to the influence of the times.

To maintain these two aspects, community leaders try to continue to accept the existence of several rituals in the Lombok community's wedding procession, as previously mentioned in the provision of entertainment music, the procession of the nyongkolan procession with all the cultural values or messages conveyed to date is still left and maintained with the aim of maintaining the heritage of ancestors and ancestors. However, with regard to several processions in the Lombok community's wedding tradition, such as the provision of entertainment music that has been influenced by modernization, then the same is the case with the procession of the nyongkolan procession, then community leaders, religious leaders, and others behave using a moderate Islamic point of view, where they do not blame, do not lean or dominate their support for an aspect, but rather look for a middle ground and always dialogue to address issues related to the existence of this culture.

So it came to the decision of the attitude of these leaders that there are several things that need to be regulated related to the marriage procession of the Lombok community. An example of the intention to regulate the culture occurred in one of the villages or hamlets on the island of Lombok (\*Name of Hamlet/Village and Informant Figure Withheld). Where in that hamlet religious leaders, community leaders, and local village officials prohibit the bride's family from renting or bringing in Cilokaq/Kecimol entertainment music as it is prohibited because it aims to minimize the negative things that occur as previously described in this paper regarding the procurement of Cilokaq/Kecimol entertainment music.

It is not enough to stop there, that the hamlet or village even forbids when the Cilokaq/Kecimol entertainment music is imported and then used as entertainment during the nyongkolan procession. Even other villages or mukim that will enter the hamlet or village which is the place of the nyongkolan procession because the bride/groom comes from that hamlet, the religious leaders, community leaders, and so on wisely refuse to use this type of entertainment music which is said to invite negativity. They only allowed the use of other types of traditional music such as Gendang Beleg.

What is done by community leaders, religious leaders and other leaders above deserves our appreciation. Because they are able to behave as well as the provisions referred to from a moderate Islamic point of view. On the one hand, culture or tradition is maintained, on the other hand, local wisdom is preserved, and maintaining traditional values through the prohibition of the use of modern

entertainment music is an effort to restore traditional values that were previously owned, and minimize the adverse effects of the influence of the times.

## **E. CONCLUSION**

The tradition of the wedding procession of the people of Lombok, West Nusa Tenggara, which is typical of several rituals such as the roah begawe (wedding reception), the procession of the nyongkolan procession, and the provision of traditional music of the Lombok Sasak tribe, is still being maintained. As for the meaning of conveying messages about the existence of culture or traditions owned by the people of Lombok, we can still get it even though there are some shifts in values or messages conveyed because some of the processions in the tradition have been influenced by the current development of the times. But behind it all, we should appreciate the efforts made by religious leaders, community leaders, elders of indigenous peoples, and local village officials. Because at least it has been able to bring a little change for the better in order to maintain the culture or tradition of the Lombok community's wedding procession and an effort to restore or bring back the nuances or values of the culture so that it can provide a positive message in the future.

These efforts have been made well and are still running now without any interference or conflict between community groups. The effort comes in the midst of an atmosphere of approaching using an understanding of moderate Islamic values by embracing, inviting, or dialoguing which then results in an agreement with the existence of several restrictions or local-level regulations on the existence of the culture or tradition of the Lombok community's wedding procession so that it is preserved.

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