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ASSEMBLING THE ISLAMIC MOSAIC OF THE SASAK TRIBE THROUGH TRADITIONAL CLOTHING

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Abstract

The traditional clothing of the Sasak tribe is clothing that the people of Lombok usually wear at various events such as weddings, traditional ceremonies, or welcoming guests. Men's traditional clothing is called pegon, while women's traditional clothing is called lambung. When wearing traditional Sasak clothing, there are also several accessories such as keris, slewoq, dodot, and sapuq for men and pangkak, tongkak, and bendang/slewoq for women. The traditional clothing used by the Sasak tribe in daily life cannot be separated from religion, especially Islam which is the religion of the majority of the people of the island of Lombok. The aim of this research is to find out what Islamic meanings are contained in the traditional clothing of the Sasak tribe. This research is a type of qualitative descriptive research conducted in the Central Lombok area, specifically in Bebuak Village, Kopang District. The data collection techniques used in this research were direct observation and interviews. The research results show that there are many Islamic meanings contained in the traditional clothing of the Sasak-Lombok tribe, such as monotheism, purity, gentleness, tranquility, and so on. Thus, the traditional clothing of the Sasak-Lombok tribe not only has an aesthetic function but also has a religious function.

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A. INTRODUCTION

The Sasak tribe is one of the indigenous tribes from the island of Lombok, West Nusa Tenggara. The population of this tribe is around 3.3 million people spread across the regions of West Nusa Tenggara, Bali, East Kalimantan, Central Sulawesi, South Kalimantan and South Sulawesi. The religion adhered to by the majority of the Sasak tribe is Islam (Anonymous, 2019). Lombok Island has an area of approximately 5435 km². Because of its beauty, this island is often nicknamed by tourists as a piece of heaven on earth (Wahyudin, 2017).

Talking about the Sasak tribe, it cannot be separated from the various cultures they have. The Sasak tribe is known as a tribe that still adheres to its customs and is active in preserving its culture (Kamarudin, Lalu Usman, 2021). One culture that is still preserved among the Sasak tribe to this day is the use of traditional clothing. Traditional clothing for Sasak men is called pegon, meanwhile, traditional clothing for Sasak women is called lambung. These traditional clothes are usually worn at important events, such as wedding ceremonies, welcoming guests and other traditional ceremonies. The use of traditional clothing as an effort to preserve authentic Sasak culture is carried out by almost all Sasak tribal communities on the island of Lombok (Haerani and Sipas Sasmanda, 2018).

While conducting pre-research, an interview was conducted with one of the Sasak community leaders in Bebuak Village, Central Lombok named H. Lalu Asnanto Masrie. He said that the use of traditional traditional clothing in each region generally cannot be separated from existing social, cultural and religious stratification. This is in accordance with Ansaar's (2018) statement that the use of traditional clothing is categorized based on social, cultural and religious strata in society. The traditional clothing of the Sasak tribe is no exception, there are many philosophies or meanings in it that are related to religion, especially Islam which is the majority religion on the island of Lombok. This is in line with the expression that says all Sasak culture comes from the spirit of Islam. Unfortunately, many people don't know this because of the lack of literacy that discusses the Islamic meaning of traditional Sasak clothing.

There are several studies that are relevant to this research, including research conducted by Samsul (2019) entitled *The Symbolic Meaning of Sasak Tribe Traditional Bridal Clothing*, Ganti Village, East Praya District, Central Lombok Regency, NTB. Apart from that, there is also research conducted by Januria (2022) entitled *The Symbolic Meaning of Sasak Traditional Clothing in Perina Village*, Jonggat District, Central Lombok Regency. The results of these two studies show that there are many meanings contained in Sasak traditional clothing. However, no research has ever been found that discusses the Islamic meaning of the traditional clothing of the Sasak people. Therefore, this research is important to do.

So that the meanings or philosophy of traditional Sasak clothing related to Islam can be known by the wider community, especially young people as the next generation of the Sasak tribe, it is necessary to carry out research on assembling the Islamic mosaic of the Sasak tribal community through traditional clothing.

B. METHODS

This research is a type of qualitative research. Ramdhan (2021) states that qualitative is a method used to describe research results by describing them. This is in accordance with the description of the results of this research which uses words, not numbers or statistics. Data collection techniques in this research were carried out by direct observation at the research location and interviews with related sources. The data in this research was obtained from observations and interviews with sources as well as literature related to Sasak traditional clothing. After the data is obtained, data analysis is carried out by means of data reduction and interpretation.

C. RESULTS AND DISCUSSION

The traditional clothing of the Sasak tribe is called *pegon* for men and *lambung* for women. The traditional clothing that is usually used in the daily life of the Sasak people is inseparable from religion, especially Islam which is the religion of the majority of the population of the island of Lombok. Below we will explain the Islamic values symbolized by the traditional clothing of the Sasak tribe on the island of Lombok.

1. Sasak Men's Traditional Clothing

Culture is a work created by humans as a tribe, which has been recognized by society for generations (Sumarto, 2018). This is done out of gratitude to God and memory of the ancestors. In essence, Sasak culture and traditional clothing are difficult to separate from Islam. This is in line with the expression that says all Sasak culture comes from the spirit of Islam. The facts presented show that Islam was spread through regional cultural media (Al-Amri & Haramain, 2017). History records that the previous Raden/Kings of Sasak were respected cultural figures as well as experts in worship, this shows that culture and religion are two things that should go hand in hand. The Sasak regional culture in question is traditional clothing and accessories. Some of the accessories used in traditional Sasak men's clothing include the keris, slewoq, dodot, pegon/tampet, and sapuq.

a. Keris

The results of interviews with sources show that the keris is an object that is considered to have philosophical meaning that is closely related to Islam. Although in the past the keris was used as a weapon of war as well as a complementary object for offerings. In contemporary use, the keris is more of an accessory object (ageman) in clothing, has a number of cultural symbols, or is a collection object that is valued in terms of its aesthetics (Argawa, 1995). Keris, as one of the styles of the Sasak people, shows that religion will provide spiritual guidance to every adherent to do good because with goodness, life will be safe, prosperous and prosperous because Allah loves people who do good (Nasihin, 2018). Some of the existing keris include the sangkuran keris which is usually used on the back, then the selip keris which is usually used on the front (Mulhimmah, 2017).

The position of the sangkuran keris at the back is a symbol that the keris is the final solution to a problem. Before using a keris, the Sasak people will try deliberation as a medium for solving problems. The use of a keris as a problem resolution can be said to be avoided and will be done if all good efforts have been made but still do not succeed, this is in line with the character of the Sasak people who are known to love peace. and anti-shedding of blood (Zuhdi, 2018). The keris slip is placed in front of the ribs because a man is missing one rib, this is in

line with the history of the creation of Siti Hawa from the rib of the prophet Adam, which is why the keris selip is placed in front to complement the missing ribs in men. Apart from that, there are differences in meaning regarding the position of the keris selip.

In ancient times, someone who used a keris selip was considered to be someone who was the bravest and seemed to dare to fight, that's why the selip keris could only be used by rulers and was considered inappropriate for use by ordinary people. Meanwhile, nowadays, the use of a selip keris placed in front is considered an accessory that is only seen from its aesthetic value.

b. Kampuh/Slewoq

Kampuh/slewoq is a plain cloth used as a bottom for Sasak men's traditional clothing. Kampuh/slewoq is used as the first layer before applying dodot (Fazalani, 2023). In terms of usage, kampuh or slewoq is used from left to right which has a connection with the Islamic religion, namely resembling a prayer movement. The fabric on the right is the top and the fabric on the left is the bottom. For the back of the kampuh cloth or slewoq itself, it is five fingers above the ankle. The edge of the cloth at the front is positioned downwards, which means a warning and means that humans will return to the ground. This is a symbol that no matter how brave and rich a person is, they will eventually return to the land (dead)

c. Dodot/Leang

Dodot/leang is a patterned bottom cloth used by Sasak men. This dodot/leang is used after kampuh/slewoq (Sumardi, 2022). The use of dodot is related to the Islamic religion. The correct process for installing the dodot must start from left to right, the movement resembles one of the prayer movements, namely crossing your arms after takbiratul ihram. To use a dodot/leang it must be equipped with a string and positioned exactly two fingers below the man's chest, because in that position there is the heart which is the source and container for receiving all things. In terms of color, dodot/leang has a variety of colors and motifs which, when combined, can look beautiful and the person who wears it will look dashing. This is a reflection of the diversity of human life, but if we can

respect each other then the differences will look beautiful (Muniah, Widiartini, Ni Ketut Angendari, 2017).

d. Pegon/Tampet

Pegon is the traditional traditional clothing of the Sasak tribe which is usually black. This shirt is worn by Sasak men on certain occasions, such as nyongkolan, selabar, mesejeti, and certain ceremonies (Rosidi, 2019). The pegon/tampet shape symbolizes peace and the black color symbolizes courage.

e. Sapuq

Sapuq is a head tie used in traditional Sasak men's clothing. Sapuq is made of long, square-shaped cloth. When used, the Sapuq will be folded in such a way and will be tied around the head (Budhyani, I Dewa Ayu Made Widiartini, 2017). Sapuq has a meaning related to the Islamic religion. The use of folded back means greeting or connecting friendship. The Sapuq tie which is wrapped around the front forms the letters "Alif Lam" which symbolizes the word of Allah, its meaning has continuity with the meaning of the dodot which is placed with two fingers under a man's chest because in that position there is a heart which is the "Baitullah" of every human being, because with the heart humans can remember Allah. The use of a dodot with a string wrapped around the heart is a symbol so that after remembering Allah with the end of the Sapuq tie which symbolizes the pronunciation of Allah, the user truly believes in the oneness of Allah and recite it in the heart.

2. Traditional Sasak Women's Clothing

In contrast to the traditional clothing of Sasak men whose Islamic meaning is explained explicitly, the meaning of traditional clothing for Sasak women is not clearly described. This happens because for the Sasak people, women are a symbol of privilege. So, many things related to this meaning are not explained explicitly. This is done because the Sasak people believe that many sides of women are considered intimate parts (Aprijon, 2013). Following are some of the meanings of Sasak women's traditional clothing (the stomach) which contains Islamic values.

a. Tangkong

Tangkong is a dark colored top that is usually made of brocade and velvet (Astini, Baik Nilawati Rachmayani, Ika Saleh, 2023). The cut of the shirt is short, almost the same as a crop top with a V-shaped collar. This shirt symbolizes elegance for women. This is related to the Islamic value that women have equal dignity and worth as men. The majesty referred to here is the highest respect given to women as a form of equality with men.

b. Pangkak

Pangkak is a head decoration or gold crown in the shape of a cempaka flower or rose that is inserted between the buns (Sugitanata, 2020). As time goes by, pangkak is rarely used by Sasak women. This happened because Sasak women switched to wearing the hijab as a symbol of maintaining women's private parts or chastity.

c. Tongkak

Tongkak is a long piece of cloth wrapped around the waist with the end of the tassel on the left (Abdurrachim, 2016). Tongkak is made from woven cloth typical of the Sasak tribe which symbolizes obedience to God, respect for parents and husbands for those who are married and devotion to society.

d. Bendang/Slewoq

Bendang or slewoq is a typical Lombok songket cloth that is wrapped up to the knees, for women who wear a headscarf it can reach the ankles (Misnawati, 2016). The use of this object symbolizes fertility and modesty.

The name of the motif used on the bendang or slewoq is the subahanala motif, which means glorifying the name of God. Craftsmen succeeded in creating this motif cloth without any interference from Satan and is a symbol of admiration and honor because in ancient times the people of Lombok could only make weaving with simple motifs. Meanwhile, subahanala is a very complicated motif, usually this subahanala woven cloth is used by nobles and respected groups because it uses better materials and certain decorative variations (Pratama, 2018).

Songket subhanala uses a variety of decorative plants such as pine trees, sunflowers and roses.

The pine tree symbolizes something that remains popular which is concluded to have the meaning of something that has eternal or forever properties. Meanwhile, sunflowers have the meaning of a necessity and loyalty to wait in solitude. The decorative motifs used are made from basic colored cotton threads in the form of squares and alternating between ocher blue, violet, light green and purple. This decorative pattern with bright colors is a characteristic of Sasak weaving which symbolizes the open attitude and openness of the Sasak people towards the guests who come.

D. CONCLUSION

Traditional clothing is essentially used by the Sasak tribe as a medium to perpetuate the order of worship which is the obligation of mankind and the purpose of human creation in accordance with the Al-Qur'an surah Al-Baqarah verse 21. The order of worship contained in traditional Sasak clothing includes worship in various aspects. Both human worship as a servant (HablumminAllah) and human worship as a social creature (Hablumminannas).

The orders for worship contained in Sasak traditional clothing are conveyed implicitly so that human foresight is needed to interpret them by reading. Reading in question is reading in various ways according to each servant's abilities. This is also in accordance with the revelation of Allah Swt. that was first revealed, namely the Qur'an surah Al-Alaq verses 1-5 which contains the command to read.

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