

The Local Wisdom on Sasak Tribe Sade Hamlet Central Lombok Regency

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Abstract

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Traditional settlements that still survive until now one of them is in Sade Hamlet, Central Lombok Regency, NTB. This settlement is now a tourist destination because of the original architectural form of outer and inner spaces. These settlements have distinctive characteristics formed by local people from the time of their ancestors. Local wisdom is seen at the macro and micro scale which is a characteristic that has an opportunity value. This value arises due to trust (watu telu and watu lima) and culture (the use of cow dung when mopping) and moral values handed down by their ancestors. This study aims to explore local wisdom in settlements inherited from their ancestors from a macro and micro scale. To find out local wisdom at the macro and micro scale, a descriptive qualitative method was used with a research paradigm with literature review. The results of this study found local wisdom from a macro and micro scale. From a macro scale there are local wisdom in the form of home orientation, locations in the hills, structuring residential patterns, marariq (eloping) and weaving. On the micro scale there are local wisdom in the form of building elements in the form of roofs, doors, and also inner space, there is a belief held in the mass of ancestors in the form of watu telu and watu lima in the present mass.

1. Introduction

Traditional settlements are settlements that hold the principle of customary and cultural values related to a local community's beliefs (Sasongko, 2005). Currently, there is a decline people who still hold local wisdom in a region. Local wisdom is a principle and way that is understood, adhered to, and applied by the local community with its environment that is transform into customary values and norms (Zulkarnain, Agustar, & Febriamansyah, 2008). One of the traditional settlements in Indonesia is in Sade Hamlet, Rembitan Village, Central Lombok, NTB. This hamlet is known to still maintain the Sasak tribe's customs. This tribe is indigenous on Lombok Island, which has a cultural system in the book *Negarakertagama* written by Empu Nala from Majapahit. The existence of traditions that exist until now shows that the Sasak tribe is able to preserve its tradition. One of their ways to maintain their traditions is by intermarriage.

The house has a function as a shelter, besides that it is a home for residents of the past to have aesthetic and philosophical values. For the Sasak people, the house is on the sacred (profane) and profane dimensions simultaneously, so that the Sasak traditional house has a function as a shelter and is also used as a place for sacred rituals as a manifestation of belief in God's ancestral spirit (papuk baluk), bale), etc. The aesthetic value physical form Sade Hamlet community is the use of natural materials that are applied to the envelope of the house building. The use of these materials starts from the roof using palm fiber material, the walls use woven bamboo and the floor uses soil. Besides having aesthetic value in the building, it also has philosophical value in the outer and inner space. In the outer space the application of philosophical values in the form of orientation of buildings that may not face the mountain is a form of respect for the spirits of ancestors.

The formation of traditional settlements is influenced by several factors which as a whole can be seen from the ecological elements, these elements include physical nature, human, society, shell, network (Doxiadis, 1970). In this study, the aim was to explore the local wisdom that existed in the Sade Hamlet community, which was observed in macro and micro settlements.

2. Method

The method used to determine the pattern of space in using qualitative-explorative-descriptive. For secondary data and in-depth studies related to space in Sade Village literature studies were used.

3. Problem

What are some of the local wisdom in Sade Hamlet formed from their ancestors?

4. Result and Discussion

4.1 Research Study Location

Sade is one of the hamlets in the village of Rembitan, Pujut, Central Lombok. This hamlet is known to maintain the customs of the Sasak tribe. The location of the study object is in the hills with an altitude of 120-126 masl with an area of 5500 m². Based on the Schmid and Ferguson classification, Central Lombok Regency has a D climate and E climate, namely tropical rain with a dry season, ie from

November to May, while rainfall ranges from 1,000 to 2,500 mm per year. This Sade hamlet has 150 houses with 700 residents. Geographically, Sade Hamlet is located on 850 LS and 116 BT with the following boundaries:

- West : Penyalu Hamlet
- East : Lentak Hamlet
- North : Selak Hamlet
- South : Selemang Hamlet

Sade Hamlet is formed by the Sasak people. According to the interview, it appeared in 1907. In 1975 the hamlet was initiated into a historical tourism village. Sade Hamlet Historical tourism village is a rural area that offers an overall atmosphere that reflects the authenticity of the countryside, both from socio-economic life, socio-cultural, customs, daily life, has a building architecture and a typical village spatial structure, or unique and interesting economic activities and has the potential to develop various tourism components.



Figure 1. Research Object in Sade Hamlet, Central Lombok Regency

4.2 Customary Government of Sade Hamlet

As a traditional hamlet of the Sasak tribe, Sade Hamlet still adheres to the traditional values of the ancestors amidst the increasingly dominating modernization. The Sade Hamlet community was led by Jeru Keliang who was appointed based on community consultations. The leader is entrusted by the community to maintain the village preservation and uphold the ancestor's traditional values. In addition the village leaders there are village officials to assist them, along with village officials who assist in village governance.

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Table 1. Position in Sade Hamlet

No.	Position	Duty
1.	Jeru Keliang	The main leaders of indigenous tribes that cover all aspects of customary, religious and irrigation.
2.	Jeru Warah	Deputy village head who runs village duties if the village head is absent.
3.	Pengelingsir	Village elders who advise the village leaders.
4.	Inen Pemole	Leaders in the religious field.
5.	Mangku Belian	Leaders in the religious field.

4.3 Macro Scale Local Wisdom

4.3.1 House Orientation

Sade Hamlet as a traditional village still applies the values of their ancestors. The house orientation facing east-west. The direction of the building towards east-west is considered to be a blessing, whereas if it faces north where it faces Mount Rinjani it is considered a taboo due to the dwelling place the God of Mount Rinjani.

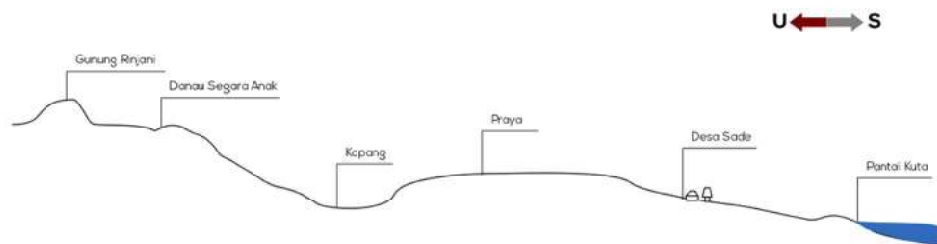


Figure 2. The Building Orientation Towards Mount Rinjani

4.3.2 Hills Location

Local community belief influences on the selection of hills locations. The location of the settlement was chosen higher than the other locations for the following reasons (Auliya, Surjono, & Antariksa, 2009):

- The cosmos's belief in the supernatural powers that exist in the upper realm by the local people is made as a mercy and misery.
- Security for the community, a hilltop that is a strategic place for local people to regulate defences because of conflicts with other hamlets
- The hilly area is an infertile area, therefore the community uses agricultural land around it which has a lower land.

4.3.3 Settlement Pattern Arrangement

Settlement patterns in traditional societies have distinctive characteristics. This is based on the essence that is in people's thinking because it is an expression of the basic values of community identity

(Tulistyantoro, 2005). The settlement pattern in Sade Hamlet has a linear pattern. The formation of this pattern is because the community has a livelihood as a farmer. The arable land around the house made the house follow the cultivated land around it.



Figure 3. Settlement Pattern

In the siteplan, it was seen that the settlement arrangement in Sade Hamlet was close to each other, the arrangement was also caused by the kinship in the hamlet. In Sade Hamlet, one way to preserve their culture is by marrying their own family. This method also affects the pattern of settlements that are close to each other.

4.3.4 *Merariq*

Merariq for the sasak community means maintaining self-esteem and describing the manliness of a Sasak man, because he has succeeded in taking (escaping) a girl's idol. *Marariq* is as a process in marriage. In this process the man kidnaps a woman who will be a future wife for three days and three nights at aunt or uncle's house. After being kidnapped three days and three nights, both of them were reunited with their parents to meet with neutral parties to propose to the girl (Aniq, 2010).

4.3.5 Weaving Culture

Weaving activities are activities that are mostly carried out by women. Weaving is their second source of income after planting. Women must be able to weave songket before they get married. Songket woven cloth is used for wedding dowry, they have to give 15 pieces of songket cloth, the meaning of a woman must be able to weave songket shows, if a wife is able to support the income. Because, men only have one livelihood as farmers, if the weather is bad or not rice season, women make and sell fabrics for economic income (Nur, 2013).

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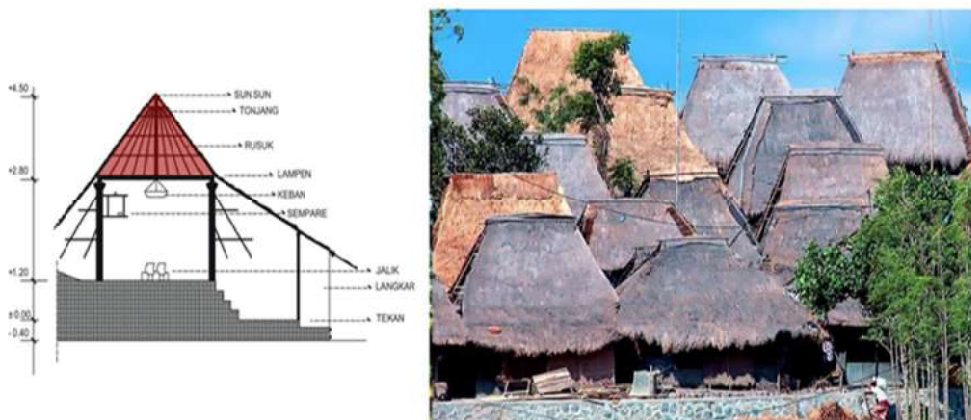
Figure 4. Weaving Culture in Sade Hamlet

4.3 Micro Scale Local Wisdom

On the micro scale there is local cultural wisdom found in the buildings of the Sade Hamlet community

4.4.1 Roof section

Local wisdom on the traditional house called Bale Tani uses palm fiber material as the roof covering. The use of this material as a climate response considering the climate is dry tropical in order to reduce the temperature inside. Not only concerned with thermal comfort in the interior, on the roof of the house has a philosophy. The form that rises at the back symbolizes the relationship between man and God, while the roof billings at the front symbolize the relationship between humans and others. This philosophy shows that the community attaches importance to the relationship between humans and humans and their God.



Gambar 5. Roof Material Using Fiber

4.4.2 Door Section

The door section of Bale Tani has a moral value implanted. The high dimensions of the door, which has a length of 1.55m make the guest, will ducked. The moral value that invested is that everyone who will enter the house respecting the homeowner, so the door is made low.

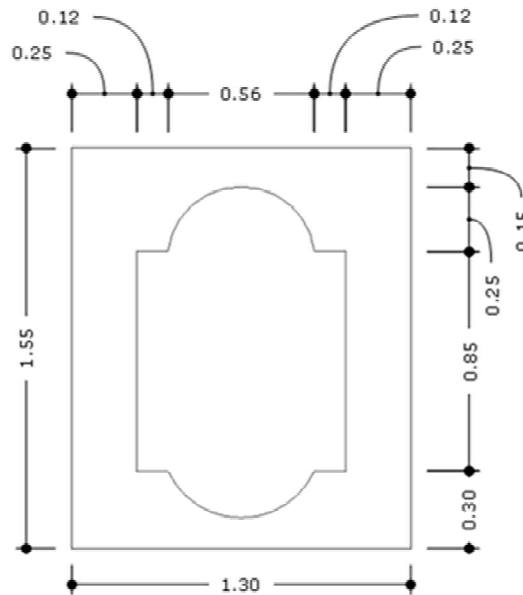


Figure 6. Door Section of Bale Tani

4.4.3 Belief

In a society the thing that is very attached to the settlement and its community is a belief (Doxiadis, 1970). It is inseparable from the Sasak Indigenous Tribe in Dade Hamlet. Watu Telu and Watu Lima is evidence that the community dynamics experiences in a belief. Beginning from animism-dynamism beliefs, the emergence of Sunan Prapen, the propagator of Islam in the Sasak tribe, made the Sasak community into three groups, namely those who maintained old beliefs and then fled to the forest (Boda people), groups that were only subject to Sunan Prapen (Watu Telu), groups who conquered and embraced Islam (Watu Lima) (Budiwanti, 2000).

A. Watu Telu

Watu Telu is an Islamic teaching which at this time was the transition of society from animism-dynamism to a society that embraced Islam. According to Lalu Lukman in his book also stated that the practice persisted because the Wali who spread Islam for the first time did not have the chance to complete their teachings, so that the community trapped during the transition period. The students who left did not have the courage to change the practice of the transitional period towards complete Islamic practice. That is one of the causes that still be found in the Wetu Telu adherents in modern times. The Watu Telu community only conducts three times of prayer, namely at Fajr, Maghrib, and Isha'. The three times prayer by the Watu Telu community is believed to be carried

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out only by religious teachers and religious leaders only so that only three representatives of the daily prayer may be held.

In the Sade Hamlet community found inner space, in the form of a ladder that has three steps. The steps in this inner room are evidence of Islam *Watu Telu*, which existed at that time.



Figure 7. Watu Telu at Bale Tani House

B. Watu Lima

Watu Lima is true Islam where the people of the Sade Tribe add two steps to their house as a perfect form of Islam that has entered the Sade Hamlet.

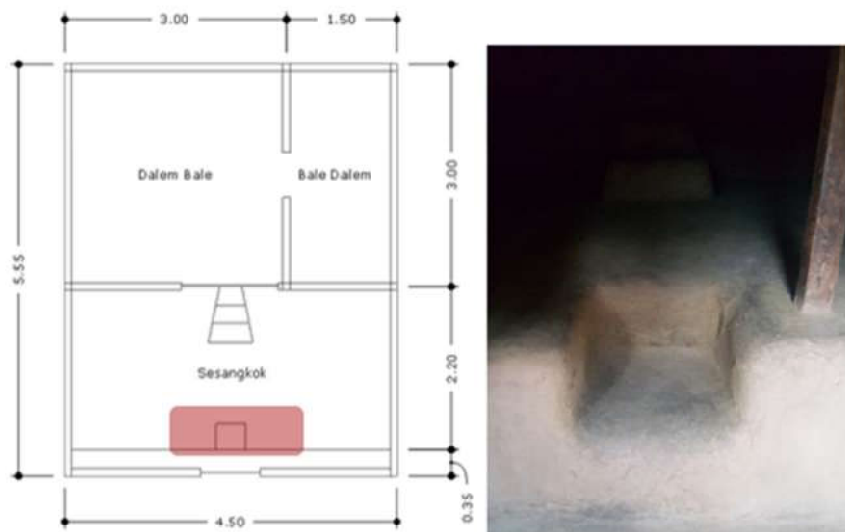


Figure 8. Watu Lima at Bale Tani House

4.4.4 Mopping with Cow Dung

Sade people clean their homes with cow dung or buffaloes carried out by married women, they do to maintain the culture and traditions that have been handed down from generation to generation from their ancestors and they believe they can repel flies, mosquitoes and cool houses during the dry season. and warms up during the rainy season. Usually the people of Sade hamlet clean the floor of their house with cow or buffalo dung once a month to clean the floor of the house from flies or mosquitoes and make their house floors strong and not easily cracked.



Figure 9. Mopping with Cow Dung

4.4.5 Inner Room Bale Tani

This house has dimensions of 4.5 x 5.5 which is inhabited by 1 family. In the inner room traditional house buildings, the functions that are held firmly by the people of Sade Hamlet are similar. In the inner room there are three spaces, namely: Sesangkok, Dalem Bale, Bale Dalem.

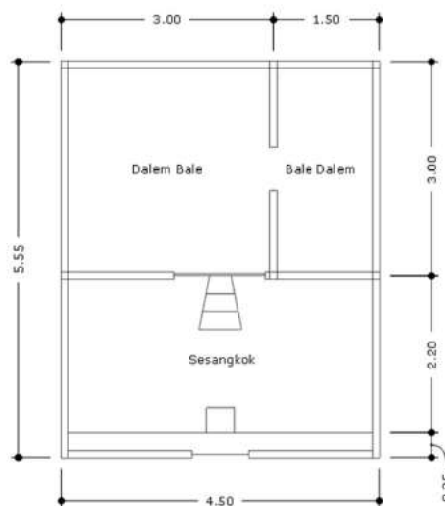


Figure 10. Plan of Bale Tani

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Sesangkok is a room that functions both the living and sleeping areas of parents and boys. In this section there is no partition so that it can interact without obstruction. Dalem Bale has the function of space as a girl's bed and kitchen. Bale Dalem has a function as a place of birth.

4.5 Conclusion

Settlements formed by the Sade Hamlet community have a specific order as ancestral values handed down to their offspring. Order that is created not only in tangible but also in intangible. An order that is maintained and cooperation between communities makes a continuation of ancestral values both physically and socio-culturally.

The application of physical order from the macro scale is not facing north to Mount Rinjani because there is the God of Mount Rinjani where if facing towards it is a taboo and is considered against the gods. In addition to having cosmic trust, the location of the Sade Hamlet was chosen to be hills in order to avoid conflicts between other hamlets. Farmers as the main profession make settlements have a linear pattern that makes it easy for residents to go to the cultivated land around the settlers.

The wisdom of micro-scale culture is manifested by the value of the relationship between humans and humans, humans and their God are found on the buildings roof. At the entrance, also instils a value of respect for homeowners. The existing beliefs are Watu Tetu and Watu Lima shown in the inner space element in the form of a staircase that shows the dynamics of belief in that period. The use of cow dung as a media for mopping floor in addition to polishing is to prevent mosquitoes and flies. The function of the inner space contained in Bale Tani is still maintained until now showing that the function can be said to be a sustainable function.

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