



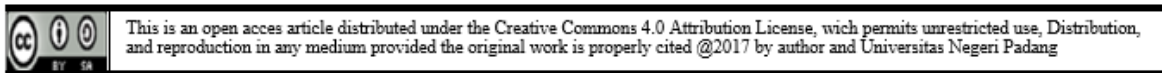
A Study on Sasak's Local Wisdom in Supporting Tourism Development in Central Lombok Regency

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Abstract

The purpose of this research was to study local wisdom of traditional people of Sasak Tribe in supporting tourism development in Central Lombok Regency. The method being used was a descriptive qualitative method. The result found that traditional people of Sasak Tribe had their own uniqueness, for example: 1) Custom Home of Sasak Tribe. The Custom Home was made of wood and had bamboo wicker wall and rumbia leaf roof. The floor was constructed from a mixture of soil, chaff ash and tree sap, smeared and polished with buffalo dung. 2) Handycraft. Women of Sasak Tribe are very skilfull in weaving. It had been taught since they were kids. A Sasak woman was not allowed to marry if she was not yet able to weave. Children aged 9 to 10 years were proficient in weaving. 3) Marriage system of Sasak Tribe. In Sasak Tribe culture, the marriage was carried out with the tradition of kidnapping a potential wife by potential husband which was also named after *kawin culik* (kidnapping marriage).

Keywords: Local Wisdom, Traditional Sasak Tribe, Tourism Development

Introduction

Since a long time ago culture has been playing an important role in forming spatial structure of a settlement. Spatial structure of a settlement could be represented by other cultural perspective such as the implementation of religious rituals and ceremonies. The events are regularly performed but the space used is not solely for ritual only that the structure appears temporal. People of Sasak in Lombok Island are very dependent on culture in organizing their residential space, life cycle, and various religious events (Sasongko, 2005). Sade Village is a tourist attraction that realizes the benchmark of the cultured village in order to implement vission and mission that have been designed by parties involved in the making of the tourist attraction.

According to Rahyono (2006), local wisdom is human intelligence possessed by certain ethnic groups that is acquired through people's experience. In other words, local wisdom is the result of a particular society acquired through their experience which is not necessarily experienced by other societies. Those values are strongly attached to the community and have been through long time travel since the existence of the society. Local wisdom in foreign language is often conceptualized as local policy, local knowledge and local genius.



Local wisdom can also be defined as the idea of life. The idea is based on clear mind, noble character and contains positivity. Local wisdom can be explored by tracing the learning process from one generation to the next (Hermon, 2009; Mungmachon, 2012).

The tourist attraction of Sade Village was legalized by the third President of Indonesia, B.J. Habibie, in 1990. Since then, Sade Village becomes a favorite place for local people even people from other regions which is well-known for its weaving crafts and hand accessories, *capuk* (batik headband), and Sasak's traditional clothing. Sade is one of hamlets in Rembitan Village, Pujut, Central Lombok, close to Mataram. The people of Sade choose to ignore the modernization and keep preserving their Sasak culture and clinging firmly to the genuineness of the village. Stated that tourism development of a village is considered very effective for introducing and facilitating rural communities to understand the essence of the tourism world and enjoy the tourism products.

This village has been established by the government of Central Lombok as a traditional or cultural village which possesses the uniqueness of its typical custom home and thick socio-culture. The pattern and architecture of traditional settlement in Sade Village is one of cultural heritages rich in philosophical, artistic, historical and local cultural values. Therefore, as a traditional village that has unique and full-of-culture settlement spatial pattern, Sade Village needs to get special attention which aims to keep the existence and continuity of the tradition principles, for example the settlement spatial pattern that has been existing in the traditional space of Sade Village.

The vernacular architecture in Indonesia is the identity of rural architecture of Indonesia. It comes from ethnic folk architecture and is based on ethnic tradition. It is built according to experience (trial and error) and using local materials and techniques. As a cultural product, vernacular architecture is influenced by the factors of materials, construction methods, technology, climate, land selection, and socio-culture. As time progresses, vernacular architectures are rarely found in Indonesia especially in cities that have been dominated by office buildings and modern housing. The architectures can be only found in certain traditional areas in Indonesia such as Sade Village in Lombok.

Sade Village is one of three traditional villages that are inhabited by Sasak Tribes in Lombok. This village of 5 hectares has existed since 600 years ago and aimed for tourism since the Dutch East Indies era. Basically, the effort to conserve the tradition in the past and today serves the same purpose of conserving cultural values, processes that occurred in the past, and the architecture which have been preserved as cultural heritage property until now.

However, along with the ongoing development in Indonesia, this is a challenge for Indonesian governments and people to conserve the vernacular architectures. The development even often has a negative impact that can threaten the preservation of a region's culture and tradition. In the effort to keep the architecture especially living monuments, there should be an involvement of many parties.

The conservation of property is very important according to the statement in the Act number 5 year 1992 considering that the items of cultural property are important resources of national culture related to the understanding and promotion of history, science, and culture, require protection, preservation and conservation for the fulfilling of an understanding of national identity and the national interest. Conservation effort through preservation is an essential effort to protect the cultural heritage of traditional house architecture in Sade Village from natural and human damage. Preserving the original architecture in Sade Village can prevent it from damage process. Therefore, today many domestic and foreign tourists want to witness the wholeness and the authenticity of architecture in Sade Village Lombok.

By establishing traditional village as cultural heritage, the extinction of a living monument as the legacy of old culture can be prevented (Soeroto, 2003; Hermon, 2012; Hermon, 2014). Thus, conservation effort as one of ways to anticipate changes and developments that occur is indispensable. The pattern of traditional residential space and the style of traditional architecture in Sade Village is one of cultural heritages rich in the values of history, philosophy, art, and local culture. Tanudirjo (2003) opined that conservation should be seen as an effort to re-actualize the cultural heritage in the context of the current system. Conservation should be able to accommodate possible changes because conservation should be assumed as an effort to give new meaning for the cultural heritage itself (2002). Selection of theme on traditional settlement preservation of Sade Village was motivated by cultural and custom potentials and traditional settlement that are still



maintained and can be developed further, and based on the problems such as: there were some traditional buildings that were less well maintained and lost some building elements because the building's maintenance was based on the economic level of each owner; the society tended to change their house shapes and constructions, proven by the existence of new space (semi permanent house) around boundary yard of traditional settlement in Sade Village which as feared will undermine the spatial concept of traditional settlement; there was no special policy governing the forms of traditional village conservation in Sade Village. Sasak's local wisdom needs to be developed for the sake of improving local and regional income. The existence of Sasak's local wisdom can be a potential tourism in Central Lombok.

Method

Research method being adopted in this research was a descriptive qualitative method. This method was used because it corresponded to the topic of Local Wisdom that used data from informants. It was conducted in a natural setting and collected qualitative data. Then, the data was analyzed by using qualitative analysis method. The procedures were: (1) Field note. Codes were given on the note to keep the source searchable; (2) Collecting, classifying; (3) Reflecting, explaining, finding the relations, and suggesting general findings.

Results and Discussion

Sade is one of villages in Nusa Tenggara Barat Province, located in Desa Rambitan, Pujut District, Central Lombok Regency. Based on the result of this research, supporting factors of local wisdom of Sasak Tribe in Central Lombok Regency are:

Custom Home

Custom home of Sasak Tribe consists of various thatched roof Bales which have different functions. Some of them are: Bale Lumbung, Bale Tani, Bale Jajar, Berugag/Sekepat, Sekenam, Bale Bonter, Bale Beleq Bencingah, Bale Tajuk, Bale Gunung Rate, Bale Balaq and Bale Kodong. The architecture of Sasak's custom home has a meaningful philosophy. For example, every house has a relatively short door that everytime people want to enter the house they have to bow their heads. The philosophy is "everyone who wants to enter the house should respect the homeowner or the person who lives in the house. Custom home of Sasak tribe is made of woods with bamboo wicker walls. The roof was arranged with thatched roof made of dried Rumbia or alang-alang leaves. Uniquely, the floor is made of a mixture of soil, chaff ash, and tree sap and smeared and polished by buffalo dung. The smell of newly smeared buffalo dung was still there and would be disappeared after 3 hours and dry. The tradition of polishing the floor with buffalo dung is still practiced until now. When being asked the reason of the tradition, they explained that it would repel the house from mosquitos and other insects. Another interesting thing about Sasak's custom home was its granary, a room for storing harvested rice (*Source: Interview with Haryadi 40 y.o. 18th of July, 2017*).

According to Haryadi (tribal chief), there are three house types reflecting the owners. Bale Bonter is the house for village officials, Bale Kodong is known as the house for elders, and Bale Tani is used for those who have offspring. Sasak People will not build the house which is in opposite direction and different size from existed house. They assumed that violating the rule is an act against the (*maliq lenget*). However, the most important house type is Bale Tani which is used for everyday living and contains philosophical values and the originality of its building materials (*Source: Interview with Haryadi 40 y.o. 18th of July, 2017*). This house is inhabited by Sasak people who work as farmer. Bale Tani has a small door of 1.5 meters and no window. There are two room parts in Bale Tani, namely: Bale Luar (*Sesangkok*) serves as livingroom, delivery room, bedroom, and a place to put corpse before burial. Bale Dalam is higher than Bale Luar.

Bale Dalam is equipped with amben, kitchen and sempare (a place for food storage and other household appliances) made of bamboo in the size of 2 x 2 meters of a rectangle. Sempare is placed above, hanging on the roof ceiling. Space cannot be separated from human life, whether it is psychological, emotional



and dimensional. In a space, human exists, thinks, moves and creates and express themselves. Parts of Sasak's custom home are: floor of Bale Tani, walls of Bale Tani, and roof of Atap Bale Tani. The floor is made from a mixture of soil, tree sap and chaff ash which is then smeared with buffalo dung. according to Sade people, the dung has a function of soil moisture remover and insect repellent. Sade people have a unique custom of polishing their house floor with buffalo dung every two weeks. In the past when cement plaster was not yet found, Sasak Tribe of Sade smeared the floor with only a mixture of buffalo dung and water. Walls of Bale Tani is build with bamboo wicker walls (bedek). Building materials such as woods and bamboo are taken from surrounding environment. To connect block parts, they use nails made of bamboo. The roof of Sasak's traditional house has a very low shape design with a small door so that guests should bow their head to enter the house. The Philosophical meaning behing the door is that the attitude of head bowing shows respect and appreciation between guests and houseowners. Roof and ridge are made from thatched dry leaves of Rumbia or Alang-Alang.

Sasak's local wisdom is different from Dayak's. Traditional house of Dayak tribe in Central Kalimantan is called Rumah Betang which a shape of house on stilts. It consists of three parts. They are head, body and feets (stilts). Head is roof, body is walls and feets are foundation and stilt structures (Asteria 2008). So, it can be concluded that the traditional house of Sasak tribe still maintains its uniques characteristics while Dayak's has been modernized in shape and system.

Handycrafts of Sasak Tribe

The main actor of Sasak's handycrafts is the women of Sasak Tribe. They dilgently weave by using simple and traditional tools to make beautiful fabric. Weaving materials are collected from surrounding environment and processed by hand without the touch of industrial products. The process of weaving a beautiful woven fabric will take a quite long time (Nur Alam, 2013). The majority of Sasak adult women are very skillful in weaving with traditional loom. They have been taught about weaving since the age of 10. There is a philosophy or tradition practiced by Sasak Tribe. If a woman is not yet proficient in weaving, traditionally, she cannot be married because they assume that the woman is immature (*Source: Interview with Haryadi 40 y.o. 18th of July, 2017*). In Sade Village, almost every house sells handycrafts such as woven fabric, scarf, shirt, statues, bracelets, necklace, ashtray, fruit basket, keychain, and various souvenirs. They peddle typical souvenirs of Lombok on table or stall in front of their houses.

If only the uniqueness of Sade Village can be packed in a interesting way, well organized and handled, there will be more tourists visiting Sade Village. There is big potential. There are so many interesting things to learn in Sade Village. The suggestion is for example offering a tourism package of "Get Closer to Sasak Tribe" which contains a complete traditional experience of Sasak Tribe including its customs, local wisdom, and people. The potential is not limited to stalls for selling souvenirs but also including cultures or traditions that can be introduced and showed such as learn how to weave, the performance of Sasak's traditional dance, agricultural customs, screening of the Sasak Tribe, and cultures unique to Sasak Tribe (*Source: Interview with Haryadi 40 y.o. 18th of July, 2017*). In the perspective of local wisdom, handycrafts of Sasak Tribe is different from Dayak's. Sasak handycrafts are majorily focus on woven products while Dayak' handycrafts are made of thatched bamboo such as wide cap, *bakul* (cooked rice basket), and *capan* (rice winnower) (Pelipa, 2015).

Local Wisdom of Sasak Tribe Related to Marriage

The local wisdom of Sasak Tribe is presented in their tradition. One of still-practiced local wisdoms is marrying only their relatives. In Sasak Tribe, marriage is held through "kidnapping" the future wife by the husband which also called *kawin culik* (kidnapping marriage). However, the "kidnapping" is done by following predetermined rules made by the traditonal authorities. It might be the only kidnapping that is legalized and sticks to the rules (*Source: Interview with Haryadi 40 y.o. 18th of July 2017*). *Kawin culik* will be held after the maiden have chosen her potential partner. They will make an arrangement about when the kidnapping will be held. Agreements between the maiden and the kidnapper must be kept secret to prevent the failure being found out by other men who also want to marry her. They might snatch the girl from her potential husband in the process of kidnapping. Therefore, kidnapping is prohibited to hold at daytime because it is highly found out by many people including the rivals of kidnapper. other than that, kidnapping should not reach the girl's



parents' ears. If her parents know and do not accept the marriage, they can match their daughter with the man of their choice. This situation is called *Pedait* (Source: Interview with Haryadi 40 y.o. 18th of July, 2017).

Sasak's marriage system has a unique system of *kawin culik*. In Dayak tradition, the marriage is following three steps. The first is *ngatet taulang paner/mupuh*. In this step, heirs of the man come to heirs of the girl explaining their intention to tie a knot with the girl. The second is engagement step where the man's heirs give some money and goods to the woman's heirs. It is recorded in an Engagement Letter. The last step is the marriage (Sintani 2017).

Conclusion

The architecture of Sasak's traditional house contains a strong philosophy. For example, every house has a relatively small door that every person who wants to enter it must bow their head. Sasak custom home is made of wood with walls of bamboo wicker, roof of thatched dry Rumbia or alang-alang and floor made from a mixture of soil, chaff ash, and tree sap and smeared with buffalo dung. Every woman of Sasak Tribe is skillful in weaving. The skill has been taught since childhood. A woman who is not able to weave is not allowed to marry. Girls of 9 to 10 years old are already proficient in weaving. In Sasak tradition, the marriage is carried out through "kidnapping" potential wife by potential husband which is also known as *kawin culik*. This tradition is held after the girl has chosen her future husband amongs potential candidates. The agreement and arrangement between the girl and the kidnapper must be a secret and must not be found by others in order to avoid the failure that might be caused by his rivals who also want to marry the girl or the girl's parents who might not agree to the marriage.

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