

Local Wisdom Values of Nyongkolan Wedding Traditions in Central Lombok, West Nusa Tenggara Province

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Abstract

This study aims to describe the local wisdom values embedded in the *nyongkolan* wedding tradition and to describe the forms of deviation in the *nyongkolan* wedding tradition that frequently occur in Central Lombok, West Nusa Tenggara Province. This research employs a qualitative approach using an anthropolinguistic study that examines the interrelationship between language, culture, and social practices within the community. The data sources of this study are the Sasak ethnic community in Central Lombok, consisting of substantive data sources in the form of utterances, symbols, and cultural practices within the *nyongkolan* tradition, as well as locational data sources referring to the areas where the tradition is practiced. The research data comprise information related to local wisdom values and forms of deviation in the *nyongkolan* tradition. Data collection techniques include in-depth interviews, participant observation, and documentation. Data analysis was conducted through several stages, namely data identification, data classification based on research objectives, in-depth data interpretation, expert triangulation, confirmation and reflection of the analysis results, and the review of findings, discussion, and conclusion drawing.

The results indicate that the local wisdom values contained in the *nyongkolan* wedding tradition include religious values, politeness values, mutual cooperation values, and cultural values. However, several forms of deviation were also identified, including shifts in religious values, the decline in the use of traditional attire, the emergence of brawls, and the erosion of the use of the traditional musical instrument *gendang beleq*.

The implications of this study emphasize the importance of preserving and revitalizing local wisdom values through the active involvement of traditional leaders, religious figures, educational institutions, and regional cultural policies. The conclusion of this study shows that the *nyongkolan* tradition still holds noble values as a cultural identity of the Sasak community; however, it requires value reinforcement and social supervision to prevent the degradation of its meaning due to social and cultural changes.

Keywords: local wisdom, *nyongkolan* tradition, Sasak community

Introduction

Tradition is something passed down from ancestors to generations, whether in the form of symbols, principles, materials, objects, or policies (Rofiq 2019). The Sasak people know the unique wedding tradition known as "nyongkolan" as it is known by the Sasak people.

Before the *nyongkolan* tradition was practiced by the Sasak people, there was a term called *melaq*, which meant kidnapping a woman to be married. This is what makes the Sasak wedding tradition unique. The *melaq* tradition is a form of elopement (kidnapping) in the Sasak tradition. There are four principles in its implementation: the first is a woman's pride, the empowerment of a man and the powerlessness of a woman, a sense of togetherness, and economic benefit for both parties to the marriage. The word "melaq" (*melaq*) also has a hidden meaning: the courage of both parties to take responsibility for each other, the

determination to realize the marriage, and the resolution of disputes through deliberation. Initially, melaiq was simply a term for the act of carrying off a girl with the intention of marrying her. However, the term melaiq is now used to refer to the entire Sasak traditional wedding ceremony, including the nyongkolan (Ilmalia, Budiarta, & Sudibya 2021). Melaiq can be called elopement where this tradition is an initial process carried out by a young man and woman to carry out a marriage that will bring them happiness. Melaiq is a word often used by the Sasak people in carrying out an escape or elopement, which means the initial action taken by a man to take a desired woman with the aim of running away, and will be hidden in the house of a third party family of the man, aiming to make the woman his wife.

After the melaiq rituals are completed, the next tradition is the nyongkolan. The nyongkolan tradition, unique among the Sasak people, involves a bridal procession from the groom's home to the bride's home in a festive atmosphere. The nyongkolan tradition aims to strengthen ties between the groom's and bride's families and serves as a way to socialize the marriage within the community. Today, the nyongkolan tradition has undergone a shift. This shift is due to contact with other cultures, an advanced formal education system, the influence of changing times, and cultural mixing. Nyongkolan was once a mandatory ritual after a wedding ceremony, as the Sasak people believed in it. In this tradition, it can be seen from its implementation, the clothing worn by the groom and bride and their entourage wear different traditional clothes, the payas used by the groom and bride and the musical instruments that accompany the nyongkolan tradition have local wisdom values. The value of local wisdom is a view of life and life strategies that are embodied in activities carried out by local communities in answering various problems in fulfilling their needs (Njatrijani, 2018b). Local wisdom grows from the perspective of life and the values that exist in the community in managing or organizing their lives (Widodo, 2016).

Local wisdom is a view of life and life strategy that takes the form of activities carried out by local communities in responding to various problems in fulfilling their needs (Njatrijani, 2018). One of the most frequently practiced traditions is the melaiq tradition. Oral tradition encompasses knowledge, customs, artwork, customary law, and traditional literature; passed down orally; lived within the context of historical aesthetics, social structure and organization, philosophy, ethics, and moral values; and sustained within a dynamic cultural process (Banda, 2016). The melaiq tradition is a term for a custom related to prayers and congratulations to the bride and groom on their wedding.

This research uses anthropolinguistic studies. Anthropological studies are the science that studies humans and culture as a whole. On the one hand, humans are the creators of culture, and on the other, culture "creates" humans according to their environment. Thus, a very close and integrated reciprocal relationship is established between humans and culture. Linguistic anthropology, also known as ethnolinguistics, examines not only the structure alone but also its function and use in the context of socio-cultural situations. Linguistic anthropological studies include examining family structures and relationships through kinship terms, color concepts, child-rearing patterns, or examining how members of a society communicate with each other in certain situations, such as traditional ceremonies, and then connecting these with their cultural concepts. Through a linguistic anthropological approach, we can observe what people do with language and the utterances they produce; silence and gesture are connected to the context in which they appear (Duranti, 2001). Foley's (1997) defines anthropological linguistics as a sub-discipline of linguistics that is concerned with the place of language in cultural and social contexts that have a role in supporting and shaping cultural practices and social structures.

The researchers' reason for analyzing the Nyongkolan tradition is that it has undergone a shift in its form in modern times. These changes are due to contact with other

cultures, an advanced formal education system, the influence of changing times, and cultural mixing. Furthermore, many deviations from the Nyongkolan tradition have emerged.

Theory and Method

The type of research used by the researcher is qualitative research. This type of qualitative research is used by the researcher with the aim of analyzing the form and meaning of local wisdom values of Nyongkolan marriage. According to Moleong (2017), qualitative research is research that aims to understand phenomena about what is experienced by research subjects such as behavior, perception, motivation, actions and others holistically and through descriptive methods in the form of words and language, in a specific natural context by utilizing various natural methods.

Therefore, it can be concluded that the research, titled "Local Wisdom Values of the Nyongkolan Wedding Tradition in Central Lombok, West Nusa Tenggara Province: An Anthropolinguistic Study," falls into the qualitative research category.

The data analysis method used in this study is the extralingual equivalent method. Mahsun (2017) states that extralingual methods are used to connect language problems with things that exist outside of language. According to Moloeng (2007), data analysis techniques are the process of sorting data into patterns, categories, and basic descriptive units, so that a working hypothesis can be formulated as suggested by the data. Spradley in Yusuf (2014:), analysis is a way of thinking to find patterns in something being studied. The data analysis technique used in this study is the contextual analysis technique, namely an analysis method applied by linking data to context.

Findings and Discussion

The data presented in this study represent elements of local wisdom values and deviations from the nyongkolan wedding tradition in Central Lombok. The data presented by the researcher to answer the first and second research questions are elements of the nyongkolan wedding tradition in Central Lombok. The primary elements used by the researcher as data in this study are the traditional wedding procedures and attire, which embody local wisdom values and deviations from the nyongkolan wedding tradition.

To answer the first research formulation, the researcher classified the quotations from the nyongkolan tradition based on the forms of local wisdom found, namely (a) religious values (NR), (b) politeness values (NSS), (c) mutual cooperation values (NGR), and (d) cultural values (NKB). To answer the second research formulation, the findings were classified based on the symbolic meanings found in the data, namely (a) shifting values, (b) fading of traditional clothing, (c) brawls, and (d) the erosion of the use of gendang beleq. The classified data will be interpreted by providing in-depth explanations related to the data presented. The researcher interpreted the findings by paying attention to theories related to the research.

Local Wisdom Values in the Nyongkolan Wedding Tradition

Religious Values

The Sasak people believe that the nyongkolan wedding tradition is a way to ensure that the marriage is perfect and in accordance with religious law. Essentially, the Sasak people consider nyongkolan a means of announcing that the groom and bride are officially married, preventing slander. Religious values stem from a person's belief in God (Sjarkawi: 31).

The following are local wisdom values included in the religious values of the nyongkolan wedding tradition:

NR1 Data

“Tiang sampun dateng jok niki yak bermkasud nyelabar, adek de taok mun anak de wah tebait adekn ndk jari fitnah”.

Meaning: “I came here to spread the word, so that the woman's parents know that their child has been taken and that it will not become a slander.

NR2 Data

“Nyongkolan nikn ndekn semate-mate tegawek nyongkolan laguq araq makna lek setiap tradisi terutame tradisi nyongkolan. Tradisi nyongkolan nikn araq nilai-nilai religious ne, sak mbe bau tesereok elek kelambi penganten sak tekadu nyongkolan, marak ntan kain subahnale. Kain subahnale no kan bedoen makne, sengak kembekn teparan subahnale ye tebait elek pengulangan kalimat tasbeh “Subhanallah (Maha Suci Allah)” sak teucap isik penenun waktun miak motif subahnale nikn. Jarin ndkn main-main kelambi sak tekadu nyongkolan”.

Meaning: “This nyongkolan is not merely done but there is meaning and value contained in the tradition, especially the nyongkolan tradition. The nyongkolan tradition has religious value, which can be seen from the clothes worn by the bride and groom during the nyongkolan, one of which is the subahnale cloth”. This subahnale cloth has meaning, because subahnalle is a repetition of the prayer beads sentence "subhanallah (Glory be to Allah)" this sentence is said by the weaver when making the subahnale motif. So the clothes worn during the nyongkolan are no joke.

Based on NR1 data, researchers can conclude that there is a relationship between humans and God in the nyelabar process. The greetings during the nyelabar are more of a formal statement or customary apology for "running away" their daughter, rather than the usual "congratulations" for the wedding. The groom's family will convey the purpose of their visit, formally informing them that the daughter has arrived and will be married according to tradition.

NR2 data obtained by researchers indicates that the nyongkolan wedding tradition is carried out as a means of communicating with God through the traditional clothing worn during the nyongkolan, namely the subahnale cloth. Subahnale cloth is a traditional woven cloth of the Sasak people of Lombok, whose name is derived from the prayer beads "Subhanallah" (Glory be to God). This name was given because the weavers often uttered this phrase while making the cloth, expressing awe for God's greatness and a spiritual component of the process. This cloth has geometric motifs like honeycombs and is often decorated with floral or abstract patterns that have been passed down through generations.

The Value of Good Manners

Good manners are embodied in the nyongkolan tradition of the Sasak people in Lombok. According to the Big Indonesian Dictionary (KBBI), good manners mean having good character, etiquette, civilization, and morality (Kemendikbud, 2023). The nyongkolan tradition of the Sasak people in Lombok highly upholds the values of good manners and ethics, which are reflected in various aspects of its implementation. These values are an integral part of the religious and hospitable Sasak culture.

NSS1 Data

“Nyongkolan ni te kene muk te atong penganten jok bale dengan toak sak nine, mukn teiring sik keluarge laki-laki, terus lek langan te sambut sik pengiring lek pihak sak nine. Tujuan ne nu adekn sak sambung silaturrahmi”.

Meaning: "Nyongkolan is the procession of the bride and groom to the bride's parents' house, accompanied by the groom's family, and then welcomed by the bride's entourage. The purpose is to strengthen ties of friendship."

NSS2 Data

“Nyongkolan ni te adean adekn terjalin silaturrahmi antara kedua belah pihak, interaksi sak tekadu selame proses nyongkolan ni berlangsung telandesan sik etika sak solah-solah”.

Meaning: "This nyongkolan is held to foster friendship between the two parties. The interactions that occur during the ceremony are based on good and friendly communication ethics."

Based on the results of the interviews conducted by the researcher, the researcher concluded that in the NSS1 data, the nyongkolan ceremony highly respects the norms and rules prevailing in the local community, including recommendations from traditional and religious leaders. Compliance with these rules demonstrates a sense of social courtesy and prevents social sanctions or ridicule.

In the NSS2 data, the polite values referred to in the nyongkolan serve to maintain the dignity of the bride and groom and their extended families, while also fostering socio-cultural values such as hospitality within the Lombok community.

The Value of Mutual Cooperation

The value of mutual cooperation encompasses togetherness, unity, mutual assistance, self-sacrifice, solidarity, socialization, and responsibility. These values encourage people to work together, strengthen social ties, and complete tasks more efficiently while fostering a sense of caring and kinship. The characteristic of the nyongkolan tradition is the spirit of mutual cooperation and mutual assistance for both personal and public interests. This fosters a sense of caring for others and, of course, maintains the integrity of the nation and state. Therefore, youth and school children, as the next generation of the nation, serve as a middle ground between the elderly and the young, and play a crucial role in learning to maintain and set a good example for the next generation.

NGR1 Data

“Nyongkolan ni biasen ngadu 2 jenis alat musik arak gendang beleq sak tetu-tetu adat te kance kecimol sak piak ore gade. Biasen kedua jenis alat musik ni ye beode persatuan ampok te pada molah yak kadun, apelagin te bedoe batur atau semeton lek persatuan ni jak nuk sere molaht, maukn teringan ntan te pesugul biaye”.

Meaning: "Nyongkolan usually uses two types of musical instruments: the gendang beleq, which is truly a traditional Nyongkolan instrument, and the kecimol, which often causes disturbances. These two instruments are usually united, which is why performing this Nyongkolan tradition can reduce costs, especially for those who have friends or relatives in the same musical association."

NGR2 Data

“Lamun soal kakenan, ite lek ti pade saling tulung kance dengan gubuk, ramaja remaji pokok selapuk wah ndk arak kadu-kadu catering, ye taokt sekalian pade kumpul-kumpul bejorak kembe pejalan silaturahmi”.

Meaning: "When it comes to food, here we help each other, including our neighbors and the teenagers in this hamlet. We never use catering because we seek togetherness and a gathering place to foster friendship."

Based on the interviews conducted by the researchers, the researchers concluded from the NGR1 data that there is mutual cooperation in the nyongkolan wedding tradition. Nyongkolan, performed in each region, typically uses two or more musical instruments. Each instrument used is associated with a common purpose to reduce the cost of using the instruments.

NGR2 data illustrates the existence of mutual cooperation, togetherness, and mutual assistance in food preparation. The food typically used is also typical Lombok/Sasak cuisine during Begawe. During the Begawe Beleq ceremony, both men and women prepare everything for the nyongkolan procession.

Cultural Values

Cultural values are concepts considered valuable and noble by a society, which serve as guidelines for behavior and social interactions. These values are embedded in a group's culture and can influence how they think, act, and perceive good and bad. Cultural values can take the form of traditions, customs, and beliefs passed down from generation to generation. Culture is the power of the mind in the form of creativity, will, and feeling, while culture is the result of these creativity, will, and feeling. In principle, culture is the result of human endeavor, both material and spiritual. Culture is a social property and heritage; it is formed in and through social interactions. Culture can be measured based on general characteristics as proposed by Robbins (1994): (1) individual initiative, (2) tolerance for risky behavior, (3) direction, (4) integration, (5) management support, (6) control, (7) identity, (8) reward systems, (9) tolerance for conflict, and (10) communication patterns.

NKB1 Data

“Proses tradisi nikn ye bedoe nilai-nilai budaya elek setiep kegiatan ne. Sak pertame nilai ramah ni terkandung lek acare nyongkolan kance begawe ye sak taok selapuk dengan bedait sak ndek mun kenal. Sak kedue nilai toleransi ni terkandung olek kegiatan sak paling utame nu acare nyongkolan sengk to taok warge desa mempelai terune bedait kance warge dese mempelai sak nine, ndek te pandang oleh agame sak berbede, ras suku ataupun bahase. Sak ketelu nilai sikap ni terkandung lek kegiatan pas begawe baun endah tesebut acare besatu temue. Warge sak datang tesambut sik karang taruna terus tesuruk tokon ojok terop/ taring”.

Meaning: “In the Sasak tradition of nyongkolan, there are cultural values contained in each activity. First, the value of friendliness is contained in the nyongkolan and begawe events where everyone meets strangers. Second, the value of tolerance is contained in the most important activity, namely the nyongkolan event because it is there that the meeting of the village of the groom meets the community from the village of the bride. Third, the value of attitude (saying excuse me) is contained in the begawe event or can be called the eating event activity in the Sasak sense of besatu temue. Invited guests are greeted by teenagers and asked to immediately sit under the terop or tetaring.”

NKB2 Data

"Dengan menak sewaktun jari raje ratu sejelo pas nyongkolan ye kadu jaran ye sik ne te ponggok penganten nine mame sik jaran araq sik 6 dengan ye ponggok ne sampe kuade. Lamun pengiring ne jak tetap araq. Separo jak araq sak girang ponggok jaje endah. Dengan menak ye kadu jaran penganten ye te ponggok dait endah ye ponggok jaje sik bale-balean. Lamun dengan sak biase ne ye lampak ne ndek ne te ponggok."

Meaning: "The noble people when they become queens and kings one day during the nyongkolan use horses, both the bride and groom and there are 6 people who become the carriers or carry the sampe kuade. Some also carry or carry typical snacks during the nyongkolan journey. But some people often carry snacks by carrying them. One of the differences between the noble people and ordinary people nyongkolan is that the noble people use horses for the journey in nyongkolan while ordinary people walk, not by carrying them."

Deviations from the Nyongkolan Tradition

The nyongkolan tradition is essentially held to inform the entire community that the bride and groom are married and have entered into a sacred bond of marriage. This is to discourage unmarried men and women from developing feelings for the newlyweds. During the nyongkolan ceremony, the bride and groom are typically accompanied by numerous court ladies (dayang-dayang), both male and female, who form two neat rows extending backward, wearing traditional Sasak attire of a mutually agreed-upon style. The bride and groom are draped in umbrellas, befitting a king and queen. In Sasak lingo, the bride and groom are referred to as "raje/ratu sejelo," or king and queen for one day, accompanied by gamelan music or beleq drums.

The atmosphere of nyongkolan in the past truly brought the values of mutual respect between each other, namely between the event owners starting from the bride and groom, escorts, spectators, and road users, all enjoyed the nyongkolan without anyone feeling annoyed or offended. However, as time goes by, namely with the presence of kecimol as a new tradition in nyongkolan, it brings a new color to the nyongkolan tradition. But in fact, kecimol is one of the arts that is most in demand by the Sasak people, especially young people because, bringing common songs known by the community accompanied by lively music, ranging from band music, dangdut, koplo, oldies and others, so that the escorts and spectators also enjoy the music played by the kecimol. Furthermore, the presence of kecimol today has brought about many shifts in cultural values within the nyongkolan tradition itself. This has led many people to complain about the presence of kecimol. Kecimol has generated considerable controversy, as its presence could potentially alter Sasak traditions. Meanwhile, Sasak music observer Lalu Gitan Prahana stated that kecimol has transformed Sasak traditions by serving as accompanying music for the nyongkolan tradition. In traditional music terminology, kecimol is clearly not Sasak traditional music.

Conclusion

Based on the results and discussion presented, this study can be concluded, the nyongkolan wedding tradition among the Sasak people of Central Lombok embodies strong and meaningful local wisdom values, including religious values, good manners, mutual cooperation, and cultural values. Religious values are reflected in the nyongkolan's function as a means of announcing a valid marriage according to religion and custom, as well as in the spiritual symbols embodied in traditional attire such as the subahna cloth. The values of good manners are evident in communication ethics, welcoming procedures, and respect

between families. The value of mutual cooperation is evident in community cooperation in preparing the event, providing food, and accompanying the bride and groom. Meanwhile, cultural values are reflected in customary symbols, social stratification, the use of traditional musical instruments, and the processional procedures that have been passed down through generations as part of the Sasak cultural identity.

The nyongkolan tradition has undergone various deviations over time, particularly with the introduction of the kecimol art form. These deviations include shifts in religious values marked by the emergence of indecent dances, alcohol consumption, the use of coarse language, and a decline in mutual respect. Furthermore, there has been a shift in cultural values, including the decline in the use of traditional Sasak clothing, irregularities in the accompanying ranks, changes in the timing of nyongkolan performances, extending beyond prayer times, and a reduction in the use of the traditional gendang beleq musical instrument. These deviations indicate a degradation in the meaning and aesthetics of the nyongkolan tradition, necessitating efforts to strengthen values, social oversight, and cultural preservation to ensure the tradition remains sustainable without losing its original identity.

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