



## The Family as an Agent of Reproduction and Construction of Nyongkolan Culture in the Tanjung Karang Coastal Community

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**Abstrak:** *The Sasak tribe, which almost entirely inhabits the island of Lombok, is a tribe that is strong in preserving their culture and customs, we can find this in the nyongkolan tradition which is still carried out today. This study was studied with the aim of finding out the role of the family in producing and reconstructing the nyongkolan culture which lives as a tradition passed down from generation to generation in the Sasak tribal community. The approach in this study uses an ethnographic approach which is used to holistically understand nyongkolan culture. This research succeeded in finding data that there is an intense role of the family in reproducing and reconstructing the nyongkolan culture in Mataram.*

**Keyword:** *Tradition, nyongkolan, reproduction and cultural construction*

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### PENDAHULUAN | INTRODUCTION

Indonesia is a country that unites thousands of islands within its territory, so it is not surprising that there are so many islands stretching from Sabang to Merauke, Indonesia is famous for its diversity. This diversity appears in various elements that live around society, one of which is the unique traditions and culture of each region which are unique and rarely have similarities with each other.

Lombok, which is one of thousands of islands in Indonesia, also has diversity in culture and customs. Various traditional processes such as celebrating births, celebrating holidays, grieving at death and even weddings have their own ways of carrying them out for the Sasak people. We can see this in the nyongkolan tradition which is still preserved today. Nyongkolan is one of the series carried out by the people of the Sasak tribe, Lombok Island, West Nusa Tenggara in carrying out wedding processions.

This Nyongkolan activity is generally carried out by the bride and groom who will later be accompanied by relatives, friends or neighbors in the area where the bride and groom live by carrying out a procession. This procession is actually carried out in a directed manner accompanied by traditional music such as gendang beleq, all the attendants usually wear traditional clothes typical of the Sasak tribe and generally they start walking approximately 1 km from the house of one of the bride and groom.

There is a lot of literature that explains in full about this Sasak tribal tradition, it is not uncommon to write that the purpose of holding this procession or nyongkolan activity is to inform the general public that the bride and groom are legally husband and wife. especially in

the neighborhood where the bride and groom live, they hold nyongkolan. The bride's relatives generally fill the front row of the procession and the groom's relatives fill the back row.

As written in the previous paragraph, the attendants will wear traditional Sasak clothing known as Lambung clothes. The female bridesmaids will be present in black tops complete with traditional accessories in the form of songket cloth which can be used as a bottom, tied with a rope at the waist or draped over both shoulders. Meanwhile, the groomsmen wear matching traditional clothing and sarongs worn from the stomach to below the knees complete with head straps which are more commonly known as brooms'.

We still often see the nyongkolan tradition in the Sasak tribal community, which is actually inseparable from the influence of the role of the family as an agent of reproduction and cultural construction in Lombok society, the Tanjung coastal community. Cultural reproduction can be interpreted as a process of passing on or transferring culture from one generation to the next, such as values and norms, traditions and customs, language and local knowledge of the previous generation's community. Meanwhile, cultural construction is something that leads to the process of how a person or group can create a meaning for the reality around them, in this case it is the local culture which will later form an identity or characteristic that other people will see in their view of culture. the individual or group.

In the context of a study that examines the role of the family as an agent of reproduction and construction in the Tanjung Karang coastal community, the process of reproduction and cultural construction in the family will be related to things such as the transfer of values, norms, traditions and the knowledge of family members regarding how members interpret family towards nyongkolan culture also involves how family members try to form, describe and maintain the values and norms contained in nyongkolan culture which has become a tradition passed down from generation to generation in the Sasak tribal community.

Globalization, which has a significant influence and impact on human life patterns, also has an impact on local traditions and habits of society, one of which is the marriage process. Many families choose to leave the old culture and follow modern culture in holding the sacred moment of their wedding. However, Lombok is one of the regions that has been successful in preserving its customs and traditions in holding weddings. This is evident from the fact that we still see many Lombok people carrying out the nyongkolan tradition as one of the processions at their weddings. This reality interests us as researchers to examine the extent of the family's role as an agent in reproducing and constructing the culture of nongkolan to other family members.

This interest raises a big question in our heads, what is the role of the family in the reproduction and construction of nyongkolan culture in the Tanjung Karang coastal community? And how does the process of reproduction and construction of nyongkolan culture in the families of the Mataram community work? So this research was born to answer the question of how the family acts as an agent of reproduction and construction of nyongkolan culture in the Tanjung Karang coastal community.

## **METODE | METHOD**

The research method used to find solutions to problems is that this research will use qualitative research methods. Qualitative research is a way to obtain or approach problems ethnographically, in its application emphasizing cultural groups in a natural context during a certain period, with the aim of knowing the culture of that group. Ethnography is a type of qualitative research that is closely related to anthropology.

This method begins by formulating basic assumptions which are then used systematically in collecting, processing and analyzing and interpreting data used to explain phenomena found in the field or research location. According to Sandu Siyoto, related to qualitative research methods, namely: Qualitative research methods are research methods that place more emphasis

on aspects of in-depth understanding of a problem rather than looking at problems for generalization research. This research method prefers to use in-depth analysis techniques, namely examining problems on a case-by-case basis because qualitative methodology believes that the nature of one problem will be different from the nature of other problems.

Before conducting research, the research object must first be determined, making it easier for researchers to conduct research. The research location is on the coast of Tanjung Karang, Sekarbela subdistrict, Mataram city, West Nusa Tenggara. The reason the researchers chose this location is because Lombok is one of the regions that has been successful in preserving their customs and traditions in holding weddings. Research procedures: Specifically, Sudjana describes seven steps in qualitative research, namely: problem identification, problem limitation, problem focus determination, research implementation, data processing and meaning, theory generation, and reporting research results. The type of data we use in this research uses primary data sources. The primary data source in this research is data obtained directly from the field. Primary data is data obtained from original sources or directly from the object under study. Primary data is collected by researchers themselves and can be the results of observations, interviews or tests. Primary data is collected for specific purposes and according to the research design. Secondary data is data resulting from the results of the author's analysis, processing or interpretation, usually appearing in the form of tables, graphs and statistics that are able to reflect understanding and provide conclusions from the researcher's understanding of primary data that has been found previously. Analysis according to Miles and Huberman is divided into three streams of activities that occur simultaneously. When the plot is (1). Data reduction, (2) Presentation of data, (3) drawing conclusions.

## **HASIL DAN PEMBAHASAN | RESULTS AND DISCUSSION**

### **The role of the family in the reproduction and construction of nyongkolan culture in the Tanjung Karang coastal community**

The family is the smallest social organization in society which has an important role, especially in the stages of forming and developing a child's character during the early period of a child's life. The family provides cultural influence on children in forming their first attitudes and interest in everything around them (Volume 10, Number 3, 2012). It is in the family that children begin to learn about religion, culture and agreed rules based on their culture, for example in Sasak ethnic families who have nyongkolan culture as a tradition in wedding processions. The family plays an important role in the process of reproduction and construction of the Nyongkolan culture which is passed down from generation to generation to their children. In this case, the family's role in this process can be called an internalization process that has been passed down from generation to generation and taught back to their children with the aim of teaching good moral values. Folklore is traditional customs and folklore passed down from generation to generation. This is in line with Rafiek's opinion (Rafiek, 2012) who explains that folklore is part of the culture of a collective that is spread and passed down from generation to generation among any kind of collective, traditionally in different versions, both in oral form and examples accompanied by movements, gestures or reminder aids.

### **The Value of Education in Nyongkolan Culture**

The educational value in Nyongkolan includes various stages such as midang, begawe, sorong serah aji krame, bait wali and others. The educational values contained in the Nyongkolan tradition are religious values. These religious values are attitudes and behavior in carrying out religious teachings, such as when carrying out customs betikah or get married. This religious value can also be seen in Sasak customs, namely mesejati and selabar where the event aims to announce the marriage to the general public, such as to spread the news of the happy marriage, so that everyone knows so that it does not cause slander in the future. The

value of responsibility is a person's attitude and behavior in carrying out his duties and obligations. A man's responsibility in nyongkolan is to look after, escort his wife from behind during the nyongkolan ceremony or when taking the bride to her parents' house, the value of responsibility is also a Men's courage as in courtship, especially during customary times others, get married, stealing a girl or running away from a girl is a person's courage in fighting to have the girl. The value of this responsibility is a confidence shown to a woman and not knowing the slightest fear to get the woman she loves. The value of honesty in a sincere relationship, having each other, telling each other everything that happens and is felt. Honesty makes a relationship work well even though sometimes, honesty feels bitter but it is better than a lie.

### **The value of mutual cooperation and kinship in Nyongkolan Culture**

The nyongkolan entourage consists of family, relatives and other friends of the groom and bride. Usually the distance between the bride and groom's houses is different from the village, so the family and close relatives use motorized vehicles to reach the village border to carry out the nyongkolan tradition. The aim is as an announcement to the community that a woman from that village has been officially owned by a man from another village to become a legal husband and wife couple. Because this is very important because it is a series of wedding processions which are held at the man's residence.

The value of hard work is working seriously and tirelessly, as in the begawe and nyongkolan ceremonies. Hard work in begawe includes an attitude of helping, mutual cooperation and kinship. Meanwhile, nyongkolan includes an attitude of cooperation towards the accompanist, *gendang beleq*, and *dodaq*. Burhan said that the value of hard work can be seen and demonstrated in the attitude of helping each other and in carrying out Sasak traditional traditions, namely the nyongkolan custom. The value of this hard work can also be seen when the prospective groom's family carries out neighborhood arrangements and local youths will come to offer congratulations, and help each other to prepare for the wedding ceremony (cooking and eating together).

### **Values of tolerance or solidarity in Nyongkolan Culture**

In a nongkolan culture, the value of tolerance refers to the ability to accept differences between individuals or groups without judgment or judgement. This allows nyongkolan members to live together in harmony despite having different backgrounds, beliefs, or views. Meanwhile, solidarity refers to the spirit of unity and mutual support among Nyongkolan members, where they help each other and share in successes and difficulties. These two values are important to maintain closeness and togetherness in nyongkolan culture. This value means increasing a sense of brotherhood and being patient in accepting or respecting other people's opinions.

### **The process of reproduction and construction of nyongkolan culture in the coastal communities of Tanjung Karang**

Basically, the people of Tanjung Karang can be said to be capable in terms of the process of reproduction and construction of nyongkolan culture. We got this from the words of the head of the Nyongkolan community in Tanjung Karang, Mr. Jen, who said that "Nyongkolan for us is like a tradition that should not be forgotten. Here, if children, especially boys, have entered the third or fourth grade of elementary school, their parents will usually immediately put their names into the group that will carry out the nyongkolan tradition when they get married. "The system is the same as for social gatherings, so each child will take turns contributing to another member when they get married. Later it will be the child's turn to get married, the other members will help them according to the contribution provisions that we have agreed upon from the start."

This is the driving factor for the successful reproduction and construction of nyongkolan culture in the Tanjung Karang community so that it is not lost and can become a legacy for future children and grandchildren. The people of Tanjung Karang teach things that are very important for their children, such as teaching the form of nyongkolan culture so that it has good understanding and implementation values in everyday life. The learning process must of course be able to prioritize culture by considering the current conditions of modernization, which are feared to be able to erode the cultural value of Nyongkolan itself.

### **History of Nyongkolan Culture**

Nyongkolan comes from the word ear or cam which means pushing from behind. roughly means herding (bringing -pen) in the Sasak language of the Petung Bayan dialect. Nyongkolan is a traditional procession that is carried out when there is a marriage process between a man (Terune) and a man

Women (Dedare) in the Sasak tribe. Usually nyongkolan will be implemented after the marriage contract process, for a time that can be determined by both parties. There are those who summarize in one time, while others will do the nyongsongkol a week after the marriage contract process is carried out. The nyongkolan ceremony is usually followed by many people, and the newlyweds who are paraded are treated like a king and queen who walk accompanied by their guards, soldiers and maidservants.

In fact, it's a trickery tradition

it is desired to carry out the spirit of religion itself because in the marriage ceremony there is an element of poetry to introduce the bride and groom to the relatives and guests present, and on this occasion the bride and groom are also brought to meet the two people

his parents, as a symbol to apologize for his actions that left his home to get married. But it should be remembered that in the implementation of the nyongkolan, it is done in an orderly and regular manner without violating customary and religious norms. This is the essence of nyongkolan that is desired by traditional figures, religious figures, the government and the Sasak community who love their culture.

### **Definition of Nyongkolan Culture**

In carrying out this nyongkolan tradition, the procession of the bridal couple is accompanied by dedare dedare and terune terune sasak, also accompanied by religious leaders, community leaders, or traditional leaders and their relatives walking around the village. Participants in the procession must wear traditional Sasak clothing, while female participants wear Lambung clothes.

### **Nyongkolan Cultural Procession**

a. Ngiring, Ngiring is walking from the groom's family residence to the bride's family residence accompanied by the family and local community which is usually also accompanied by community leaders, religious leaders and also local traditional leaders. The people who carry out this nyongkolan all wear complete traditional clothing, where the men will also provide a keris or machete which is tucked into their waist or carried on their back, while the women wear the typical Sasak kebaya complete with all the accessories.

b. Traditional clothing, men's traditional clothing: the broomstick is a crown that is used as a symbol of the Almighty God, and protects the owner's thoughts from dirty thoughts. clothes that are generally dark colored and not patterned. Deep cloth is used to cover the body from the navel to the ankles. Kris is a complement to the traditional clothing used. Umbak shawl is a belt specifically for traditional leaders.

Gendang Beleq, Gendang Beleq is the name of a musical instrument, namely a drum measuring more than one meter long which is carried on the player's shoulders. The word Beleq in Sasak means big. The Gendang Beleq dance is a war dance even though there are no movements showing fighting and no one is carrying weapons of war, because the movements always show

a masculine character/manly attitude. The Beleq Gendang Dance used to function as a dance to accompany knights who were going to the battlefield or to welcome heroes returning from the battlefield. One characteristic of the Gendang Beleq Dance is that those dancing are the musicians themselves. Due to its attractive nature, nowadays, Gendang Beleq is often held to accompany bridal processions (or what is usually called the Nyongkolan Ceremony) or processions for children who are about to be circumcised, and to welcome important guests at Lombok International Airport. Gendang Beleq is played in groups. Gendang Beleq consists of two groups of Gendang Beleq called mame (male) and gendang nine (female) which function as carriers of dynamics. It also consists of a Gendang Kodeq (small drum), perembak flip through and pemembakkodeq as a rhythmic instrument, a gong and two reogs, namely reog nina and reog mama as melody carriers. The players play Gendang Beleq while dancing. The players range from 13 to 17 people.

### **KESIMPULAN | CONCLUSION**

In fact, the tradition of nyongkolan is intended to carry out the spirit of religion itself because in nyongkolan activities there is an element of poetry to introduce the bride and groom to the relatives and guests present, and on this occasion the bride and groom are brought to see their parents, as a symbol of apologizing for his act of leaving his home to marry. Nyongkolan is generally performed by the bride and groom who will later be accompanied by relatives, friends or neighbors in the area where the bride lives by performing a procession. But it should be remembered that in the implementation of the nyongkolan it is done in an orderly and regular manner without violating customary and religious norms.

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