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Preserving Beponggoan Tradition at Begawe Nyongkolan Merarik (Wedding) Event in Mereje Village, West Lombok

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Abstrak

Tujuan penelitian ini adalah untuk mengetahui upaya masyarakat dalam melestarikan tradisi beponggoan pada acara begawe nyongkolan merarik (pernikahan) di desa Mereje Lombok Barat. Adapun upaya dalam melestarikannya adalah dengan cara mempertahankan dan mengajarkan para remaja betapa pentingnya nilai yang terkandung didalam tradisi beponggoan tersebut, dan upaya pemerintah juga ikut andil dalam membudidayakan kambut (patung kuda) serta pakaian adat yang dikenakan masih dikembangkan sampai saat ini oleh masyarakat desa mareje dengan cara menenunkainnya dan menjahit pakaian kebaya serta lambungnya.

Kata Kunci: *Melestarikan, Tradisi, Beponggoan, Pernikahan*

Abstract

This study aimed to determine the community's efforts in preserving the *beponggoan* tradition at the *begawe nyongkolan merarik* (wedding) event in Mereje village, West Lombok. The effort to preserve it is by maintaining and teaching teenagers how important the values contained in the *beponggoan* tradition are, and the government's efforts also contribute to cultivating *kambut* (horse statues) and the traditional clothes worn are still developed today by the people of Mareje village by weaving them and sewing their *kebaya* clothes and hulls.

Keywords: *Preserve, Tradition, Beponggoan, Wedding*

INTRODUCTION

It has long been realized that culture has a very important role in shaping the structure of settlement space. The depiction of the structure of settlement space can also be seen from other cultural sides, such as the implementation of rituals and religious events. This event is routine, but the space used is not only for rituals, so the structure also appears temporal. The Sasak community on Lombok Island is also closely related to culture in arranging their settlement space, life cycle rituals, and various religious events (Sabrina et al., 2010). Local culture is the original culture of a particular community group and characterizes the culture of a local community group. Local culture in Indonesia is very diverse because Indonesia is a country that has cultural diversity from various regions (Suparno, 2018).

The role of the community in preserving cultural customs and language is very important, using guidance that includes language, script, and culture. The variety of cultures owned by the Indonesian state varies from the culture of each province in Indonesia. Indonesia has its characteristics. Culture in Indonesia is a culture that has been born since the ancestors before the new generation. Culture must be maintained and preserved properly (Habibi & Kusdarini, 2020).

Each region has its characteristics and customs that have been carried out for generations or even hundreds of years, starting from their ancestors. Traditional wedding ceremonies are different from this diversity, such as Javanese, Batak, and Padang Wedding Customs, including the marriage customs of the Sasak Tribe of Lombok NTB.

A tradition is an act repeated by some people in the same form if violated without causing real and strict sanctions. From the understanding of tradition above, there is a common pattern, an event that the supporting community repeats. Tradition is an aspect of regional culture and a product of local history that adds to regional and even national cultural treasures. The amendment to the 1945 Constitution Article 32, paragraph 1 states that "the state promotes Indonesian national culture amid world civilization by guaranteeing freedom of society in maintaining and developing its cultural values." This shows that each region is given the widest freedom to display the traditions owned by the community and maintain its preservation from civilization and the progress of the times (Anisa, 2018).

Fazalani revealed in his research that traditions in life in each region towards some cultural values contained in multiculturalism in the Sasak Tribe on Lombok Island are numerous. Traditions or phenomena that have lasted from the XVI century have changed since the entry of Islam (Fazalani, 2018).

This research was conducted in Mereje Village, located in West Lombok, West Nusa Tenggara, where the people in the village are still thick with tradition. One is the tradition of Pemonggoan (carried) at the nyongkolan (wedding) event. The tradition is very thick with the people in the village, accompanied by beleq drums as musical accompaniment in the pemonggoan (carried) event. Fazalani's expression in his research revealed that in ancient times, the Mataram kingdom only used beleq drums as a king's accompaniment. With the changing times that are increasingly modern, the beleq drum is now used as a bridal accompaniment. As a performance in a cultural festival, such as a drama performance about Sasak culture, the *beleq* drum is used as a musical instrument to make it more interesting (Fazalani, 2020).

Marriage is an element of rigging that continues human life in society (generation). In other words, marriage means the enactment of kinship ties to help each other and support harmonious and peaceful kinship relations and the existence of a genealogy that describes one's position as a family member. Marriage brings together two families, increasing a culture (Habibi & Kusdarini, 2020).

According to Law Number 1 of 1974 concerning marriage, the concept of marriage is stated in Chapter 1, Article 1 to Article 5. In Chapter 1, marriage is an inner birth bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the One True Godhead. In Article 2, marriage is valid if carried out according to each religion and belief (Hernawati et al., 2020).

During the Nyongkolan tradition, the procession of the bride and groom accompanied by Dedare-Dedare (girls), Terune-Terune (boys) Sasak, and religious leaders, community leaders, or traditional leaders and relatives walked around the village. Participants in the procession must wear *Baju Lambung* or *kebaya* (typical of Lombok), *Kereng Nine / Kain Songket* (women's sheath or cloth Songket), bun, and other accessories. The groom wears a black suit model called Tegodeq Nongkeq, Kereng Selewaq Poto (long woven sarong typical of Lombok), and Capuk (headband). In the Nyongkolan Tradition, the bride and groom are likened to a king and queen accompanied by palace guards and court ladies. Some of them usually bring a delivery such as garden produce, vegetables, or types of fruits that will be distributed to the audience, relatives, and neighbors of the bride later. To enliven the Nyongkolan event, it is usually accompanied by Gendag Beleq (Big Drum) drums typical of Lombok, Kecimol, or a type of tambourine music with Lombok folk songs accompanied by dancers in typical clothes (Hernawati et al., 2020).

The above is the same as the research conducted by Ilmalia et al., focusing on the Merariq Marriage Tradition (Besebo), which is a traditional marriage tradition in the Sasak

Tribe, starting from the Memaling incident also called stealing based on the consent of women whose rights are still in the power of their parents, to prove as a form of chivalry as well as a form of seriousness of the man to marry the girl. Every Merariq profession has a value or moral life that can make a life handle for the community. The purpose of this study is to reveal the implementation of the Merariq (Besebo) marriage tradition in the Sasak tribe in East Lombok and the application of the Merariq (Besebo) marriage tradition according to Law No. 1 of 1974 and the Compilation of Islamic Law (KHI) (Ilmalia et al., 2021).

Based on the explanation above, researchers are interested in researching the beponggoan tradition at the nyongkolan event in the Sasak Tribe, especially in Mereje Village, West Lombok. This study aims to determine the efforts and roles of the community in preserving the beponggoan tradition at the Begawe Nyongkolan Merarik (wedding) event in Mereje village, West Lombok.

RESEARCH METHODS

This study used ethnographic research methods. According to Creswell, ethnographic research is one of the qualitative research strategies in which researchers investigate a cultural group in a natural environment over a long time in collecting primary, observational, and interview data (Creswell, 2012). Researchers used ethnographic methods to obtain data on the Begawe Nyongkolan Merarik (Wedding) Event in Mereje Village, West Lombok.

RESULTS AND DISCUSSION

Efforts made by the Sasak tribal community in Mereje village in maintaining the preservation of beponggoan are to continue to carry out beponggoan activities every time there is a wedding, both from the male and female parties, not forgetting also the community always reminds teenagers how important the event is in their village. In addition to the community, the local government also provides *Rudat* (tools for helping walk) at the village hall for use by the community. *Beponggoan* events are used not only during weddings but also during circumcision.

Beponggoan is a tradition of the Sasak Tribe in the village of Mereje. *Beponggoan* is a way for people to celebrate the tradition of *nyongkolan* wedding. By using traditional Sasak tribal clothing such as *capu* (headband), *selewoq poto* (cloth), *godeq nongke* (clothes for men).



Figure 1. Bridesmaids Using Capu and Selewok Poto

In the picture, the bridesmaids or companions use a distinctive cloth to accompany the bride and groom. The fabric is made from weaving and used by having a bottom end called *selewok poto*. The community's efforts in preserving the event by maintaining its preservation are using and maintaining equipment such as cloth, and headbands used when *boarding* for men.



Gambar 2. Beleq drum as Musical Instruments to Accompany the Substitute

The next effort, namely musical instruments used in the *nyongkolan* tradition, is still maintained even though many musical instruments have just entered the Sasak tribe, such as *kecimol*, *dangdut*, and *kasidah*. But until now, the community still preserves the beleq drum even though in other areas it has begun to be abandoned, but in Mereje village, it is still trying to maintain its sustainability by instilling social values in teenagers contained in the beleq drum music. Beleq drum music players use traditional Sasak tribal clothing, namely

godeq nongke and *selewok poto* equipped with *capuk*.



Figure 3. *Accompaniment Nine*
(Bride's Accompaniment)

The next preservation effort is that teenagers, especially women, must accompany the bride and groom. The bride is referred to as the king and queen for a day, so the ladies must be lined up neatly to accompany the bride, using Sasak tribal clothes, namely kebaya *beluundru* (kebaya clothes), *hull* (kebaya clothes), wearing songket cloth. Based on the results of interviews conducted by researchers with the Holy Handayani mother, the accompaniment of the bride and groom must be by the traditions we profess, such as the accompaniment from teenagers or older people. The important thing is that he uses typical Lombok clothes such as *bludru* and hull clothes for bridesmaids and *godeq nongke* for men.



Figure 4. Pictures of *Female Kodek (Small) Craftsmen*

The picture above shows the pawning of the nine codec craftsman (small female king), lifted onto the *kamput* (horse statue). Then, the codec craftsman is carried *ngecoq* (rocking) accompanied by *beleq* drum music. The first process before the *beleq artisan* ascends to *the kamput* (horse statue). At night, the children of *kodeq* (small kings) are preceded so that they can sleep quickly, and people are afraid that later *kodeq craftsmen* (small kings) will sleep right on the shake on the *kamput* (horse statue).



Figure 5. *Kodeq Mame Craftsman*
(King Boys)

Furthermore, the picture above shows that the *kodeq mame* (male king) craftsman has the same task as the *kodeq nine* (little girl king), who is first in *ponggoq* using *kamput* (lift to the horse statue) before the bride and groom are raised to the *kamput* (horse statue).

So, the *nyongkolan* tradition is a tradition that has been attached to the Sasak tribal community, especially in Mareje village. The tradition of *ngonggoan* is carried out during the *nyongkolan* process, where during the first *onggoan* process, it is called *praje kecil* and *praje below* (big), after the arrival of *kamput* to hold the little *praje* so that the little child can sleep. Then, after *Praje* welcomed the *kamput* to be raised by the bride and groom at the next stage, accompanied by *beleq drum* music, the tradition has been attached to the Sasak tribe community, especially in Mereje Lombok Beret Village. This tradition is still preserved today because the village is still thick with traditions left by their ancestors.

CONCLUSION

Based on the explanation above, the community's efforts in preserving the *beponggoan* tradition at the *begawe nyongkolan merarik* (wedding) event in *Mereje village, West Lombok* are by maintaining and teaching teenagers how important the values contained in the *beponggoan* tradition, and the government's efforts also contribute to cultivating *kamput* (horse statue) and the traditional clothes worn are still developed today by the people of Mareje Village by weaving the cloth and sewing the *kebayak* clothes and *hull*.

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