

A Study of Symbolism of *Penganjeng Aik* Tradition of Sasak in East Lombok

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Abstract—“*Penganjeng Aik*” is tradition of Sasak in East Lombok to treatment a disease. “*Penganjeng Aik*” is one way of community in Sasak, especially in East Lombok to treat a disease. The study focuses on simbolyism *Penganjeng Aik* Tradition which still exists today. There is a value of religion and the social in it. The data were obtained from investigation in Community of Sasak where they do the activity to treat the disease like “fever “ and other diseases even though there is a good treatment in modern era.

Keywords— *tradition, symbolism, value of religion and social*

I. INTRODUCTION

In Sasak community, “*Penganjeng*” means *to stand* and “*Aik*” means *is water*. *Penganjeng Aik* is not to stand on water, but, it is the name of one of the traditions in Sasak community. Normally, When they suffer from a disease, they do *Penganjeng Aik* to treat the person and they go to the indigenous medical practitioner. They prepare the three kinds of elements that they usually use in *Penganjeng Aik*, which are small earthenware bowl, water, and *Bikan* leaf. Every country has different culture to perform the tradition, what they have as their value. *Penganjeng Aik* is one of the traditions in Sasak community in East Lombok. Tradition is the handing down of information beliefs, or customs from generation to another and a belief or custom handed down from one generation to another. (<https://www.meriam-webster.com>). There are seven statements about why tradition is very important. It is because:

- tradition contributes sense of comfort and belonging. It brings families together and enables people to reconnect with friends.
- tradition reinforces values such as freedom, faith, integrity, a good education, personal, responsibility, a strong work ethic, and the value of being selfies
- tradition provides a forum to showcase role models and celebrate the things that really matter in life
- tradition offers a chance to say ” thank you” for the contribution that someone has made
- tradition enables us to showcase the principles of our founding fathers, celebrate diversity, and unite as a country,
- tradition serves as an avenue for creating lasting memories for our families and friends, and g]tradition offers an excellent context for meaningful pause and reflection (<https://www.Franksonenbergonline.com>).

In Sasak, there are several traditions, such as: *nyongkolan*, *penyalean*, etc. For the purpose of treating disease, Sasak has tradition called *Penganjeng Aik* to treat people suffering from the diseases like, fever and smallpox. If they are sick, they go to the indigenous medical practitioner. As payment for the treatment, they give rice to the indigenous medical practitioner. They must prepare tsmall earthenware bowl for water, water and *Bikan* leaf (the name of leaf used in the treatment tradition in Sasak), If they want to cure the disease. They go to the indigenous medical practitioner to cure their illness because it is considered cheap in their perspective. Despite the modern era, they still believe that indigenous medical practitioner can cure their disease like fever and smallpox. In Sasak community, when people go to the indigenous medical practitioner, they prepare small earthenware, water, and *bikan* leaf as symbolism of *Penganjeng Aik*. A cultural symbol is a physical manifestation that signifies the ideology of a particular culture or that merely has meaning within culture (<https://study.com academy>culture>).

II. LITERATURE REVIEW

A. Tradition

Tradition is a belief or behaviour passed down within group or society with symbolic meaning or special significance with origins in the past. Common examples include holidays or impractical but socially meaningful clothes (like lawyers' wigs or military officers' spurs), but idea has also been applied to social norms such as greeting. Tradition can persist and evolve for thousands of years. The word tradition itself derives from the Latin "*trader*", literally meaning to transmit to hand over, to give for safekeeping. While it is commonly assumed that traditions have ancient history, many traditions have been invented on purpose, whether that be political or cultural, over short periods of time. Various academic disciplines also use the word in variety of ways. The phrase "according to tradition" usually means that whatever information follows is known only by oral tradition, but is not supported (perhaps refuted/by physical artefact, or other quality evidence). Tradition is used to indicate the quality of piece of information being discussed. Traditions are subject of study in several academic fields, especially in social sciences such as Anthropology, Archaeology, and Biology. The concept of tradition, as the notion of holding on to a previous time, is also found in political and philosophical discourse. ([https:// en.m. Wikipedia.org>wiki](https://en.m.wikipedia.org/wiki/)). Culture or tradition comes from Sanskrit language. Culture or tradition comes from Sanskrit language, which means *buddayah*. It derives from the plural form of *buddhi*, 'mind'. It means as community and passed down from generation to the generations as set of value something with human intelligence. Culture is created from many elements such as: religion and politics, custom, cloth, language and art. Art means *Penganjeng Aik* tradition as symbolism from Lombok tradition. Sasak community believe in the three kinds of elements that the patient must prepare when they must go to the indigenous medical practitioner to treat the disease which are the small earthenware for water, water and *Bikan* leaf. They believe in the three elements because in their belief that one of the three elements, the earthenware for water is made of earth and they believe that humans were created out of clay. Water is the symbol of source of life and source of fertility. The last element is leaf, which is believed that leaf is the symbol of prosperity. Symbolism is the practice of art of using an object or a word to represent an abstract idea. An action, person, place, word, or object can all have symbolic meaning, when an author wants to suggest a certain mood or emotion, he can also use symbolism to hint at it, rather than just blatantly saying it. ([https://examples. Your dictionary.com](https://examples.Yourdictionary.com)).

B. Symbolism of Culture

Symbolic culture is the ability to learn and transmit behavioural tradition from one generation to the next by the invention of things that exist entirely. Symbolic culture is usually conceived as the culture realm constructed and inhabited uniquely by *homo sapiens* and is differentiated from ordinary culture which many other animals possess. Symbolic culture is studied by archaeologists and sociologists. Recently, however some evidence of a neanderthal. origin of symbolic culture has emerged. ([https:// en. m. Wikipedia.org>wiki](https://en.m.wikipedia.org/wiki/)).

C. The Value of Religion

The details and contexts of religious teaching, dogma, and theology produce form of symbolic values or refer to traditional symbolic representations in worship, individual actions and objects used in the ritual are given a symbolic meaning that transcended immediate practical purpose ([https://www. Britannica. Com. > topic](https://www.Britannica.Com.>topic)). Human is created by God in this world as human, which is the most complete (perfect) compared to other beings. Because of their perfectness, humans can think, act, decide what is good for their tradition or not. The people in Sasak, believe that what they do is to try first before they get the result. What they think as good result, they will do it forever or what they believe to be good for them, they will do forever, because it is the tradition from generation to generation.

D. The Value of Social

The social value in local tradition, the value culture comes from gods and the one who is wise in a community. It has been taught from generation to other generation by parents to their children. A local tradition will be different from one village to another village or one country to the other country. Examples are concepts such as good and evil, Mythical inventions such as gods and underworlds, and social constructs, such as promises and football games. Symbolic culture is a domain of objective facts whose existence depends, paradoxically, on collective belief. A currency system, for example, exists only for as long as people continue to have faith in it. When confidence in monetary facts collapses, the facts themselves suddenly disappear. Much the same applies to citizenship, government, marriage and many other things. The people in our country consider it to be real. The concept of symbolic cultures draws from Semiotics, and emphasizes the way in which distinctively. Human culture is mediated through signs and concepts as the symbolic aspect and distinctive human culture has been emphasised in Sociology by Emile Durkheim, Claudia Levi-Strauss. ([https://prezi.com>nilai-nilai kearifan local](https://prezi.com/nilai-nilai-kearifan-local)).

Based on the essence, the human is social or as community or the other hand the human who is given intellect and mind which is developing and he develops. To interact with others as a social, the human live together always.

III. METHOD

This study uses methodology by investigating the Sasak community. The examples were taken from the respondents in Sasak community, especially in East Lombok.

IV. RESULT AND DISCUSSION

Sasak community always use *Penganjeng Aik* as a tradition to use to treat the disease and always prepare the three elements as a symbolism in a *Penganjeng Aik*. Why do they always use them?

Researcher : *kmbek angkak ne masih bae batur sasak sak sakit masih sadu beroat lek dukun timakne lek zaman sak wah modern ne?* [Why do our brothers in Sasak still go to the indigenous medical practitioner although the era is modern era?].

Respondent : *Mene, sengk iye wah kebiasaan sak wah te tinggalang sik dengan toak te leman laek. Bejulune arak aran belian, baruk ne arak aran dokter.* [From our because of the tradition the greet grandfather and greet grand ma from the old era. There were indigenous medical practitioner in old era and there are doctors in modern era, it means that, indigenous medical practitioner first, and doctors after].

Researcher: *ape ampokne kadu symbol kmek tanak, aik, kance daun bikan, sebilang- bilangne beroat ngadu penganjeng aik no?* [Why do they use the symbols of the small earthenware, water, and bikan leaf to treat diseases in Penganjeng Aik?]

Respondent: *sengk wah leman laek iye te kadu, dengan toak leman laek prcaye, kmek tanak no te percaye bahwe ite ne leman tanak, aikno ye sumber kehidupan, kance daunno iye symbol kesuburan. Iy e ampok ne tetep te kadu sampe nane.* [Because from the earlier era, it is always practiced from generation to generation. because of the symbolism of the small earthenware that the humans are from clay, the water is source of life, and leaf is source of fertility].

Researcher : *ape ampok ne sampe nane, batur-batur sasakne tetep ne lestariang budaye marak missal penganjeng aik ne, kamnce symbol sak arak lek penganjeng aikne?* [Why do brothers in Sasak are still practice Penganjeng Aik and always preserve, try to develop it?].

Respondent : *penganjeng aikne, iye tradisi sak memang batur sasak epe, iye tande tradisinte adek ne taok sik batur sak lain, kance ndek ne kanggo telang, karena memang iye tetu-tetu tradisi sak wah te tinggalang sik papuk balokte. Lemana laek bejulu ne arak aran belian, iye ampokne arak aran dokter. Laguk berembe-berembepun juak ke maju ne sak aran jaman, sak aran tradisinte ndek ne tao petelang, sengk iye tradisi sak solah, sak te adekang leman laek. Itene sak jari generasi lek jaman nane, adekte taok kne, adekte taok ntante hargai care-care sak solah dengantoakte sak te tinggalang nane. Dakakne berembe-berembe ntan pade wah sekolah tinggi, adek tetep inget, berembe ntan dengan toakte laek lek dalem pengobatan ne. murine arak aran dokter, bejulu ne arak aran belian.* [Penganjeng Aik is all tradition from the past until now, it is the identity tradition of Sasak to treat disease, and it cannot be abandoned. There is the indigenous medical practitioners first then the doctor. Despite the modern of era, tradition of Penganjeng Aik cannot be abandoned because it is the good tradition. From the earlier era, we from the new generation must know and we can appreciate the good way that we can get from that tradition. Even tough, we study at high level, we must remember that tradition, as our parents do from the earlier era. The indigenous medical practitioner first, after that, the doctor].

Researcher : *lamun mno jak, jarin tradisi-tradisi sak wah arak harus ne tetep pelihara oleh generasi-generasi sak nane adekne tetep lestari sampe erak?* [if it is so, is the tradition protected and dweloped?].

Respondent: *iye gati, iye sak paling te harepang.* [yes, that is my hope]

From the investigation, the researcher finds out that Sasak community are used to treating disease through the practice of *Penganjeng Aik*. They still practice the activity from the generation to generation or from old era to new era or modern era. They never change the tradition even though there are many doctors around them. They never change the tradition because it is good tradition from generation to the following generation. The tradition still exists until today because of their perspective of good things. In *Penganjeng Aik*, they still use the three elements. Why the Sasak community always use the three elements, which are: the small earthenware, water, and *Bikan* leaf is based on the reason that they are the three good elements that the Sasak community always remember to remind them that the three elements have good meaning.

V. CONCLUSION

There are many traditions in Sasak community; these are still exist until today. Namely, nyongkolan, penyalean, peresean, etc. *Penganjeng Aik* is one of the traditions in sasak especially in East Lombok. *Penganjeng Aik* is tradition until now. There are there elements of symbolism *Penganjeng Aik* in Sasak community like, the small earth ware, water, and bikan leaf. Even though, the modern era, the Sasak community belief that *Penganjeng Aik* is good treatment for disese. from their perspective that they can get

many value from the tradition Penganjeng Aik and the symbolisim of Penganjeng Aik. They get the value of religion and the value of social. This moment to share the that value. This is manifestation as a human being for their life. Why do people Sasak community belief the tradition Penganjeng Aik and it must be protected. Because of their perspective that is the identity of Sasak tradition. The Sasak community belief that there are many value that they can get from the tradition.

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