

The Role of "Bale Langgak" in the Implementation of Socio-Cultural Values in Sasak Community

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Abstract—The background of this study is the need to reaffirm the role and function of the family which in Sasak is termed bale langgak. The goal to be achieved in this study is for the community to re-realize the importance of family institutions in educating children with a variety of wisdom values of the Sasak tribe which are rich in philosophical and socio-cultural values. As the smallest social institution, bale langgak (household) has various life values such as spirituality, ethics, morality, norms, and social rules according to the content of semeton, tindih, maliq, mērang, siru, and so forth. Values, ethics, moral and so on are distributed, educated through myths, tales, songs, dialogues, behavior, exemplary, by the older to the younger, and to the children from generation to generation. The study of bale langgak is very relevant when faced with the fact that many things have happened as a result of the rapid development of science and technology which of course has an impact on shifting cultural values, the fall of communal values in society, the unstable institution of marriage, the messy kinship system. Institutions and socio-cultural institutions that live are unwilling to die, the loss of ethics and ideals, the spread of violence and paradox in society, individualism and materialism. Everything is the impact of the dynamics of modern world civilization. As part of a social institution, bale langgak plays an important role in the overall concept of the socio-cultural spatial layout of the Sasak people. It is an inseparable part and becomes a unity in the overall concept of the socio-cultural spatial layout of the Sasak people. The symbols, values and institutions of Bale langgak are a necessity in Sasak society. The values of semeton, tindih, maliq, mērang, siru, and many other symbols, are values that live and develop in the Sasak community which were created in order to preserve the Gumi Paēr Sasak, which may only be socialized, controlled and preserved through institutional mechanisms. Bale langgak as part of one of the basic institutions of the Gumi Paēr concept.

Keywords—*Bale Langgak, Social Institution, Socio-Cultural*

I. INTRODUCTION

The role of the family in education is indisputable. As part of the family education ecosystem plays an important role. There is no single educational institution that is said to be successful without involving the function and role of the family in it. The family is the starting school for children before taking formal education. The social reality of society today shows a tendency for inequality in family life. Family institutions have become fragile and have lost their identity and role. Parents who are busy with their careers often don't have time to care for their families. The children are under the care of another person, namely the maid at home. Parents feel that they have shown care and affection by giving money. Parents think that a lot of money can replace affection. This is unfortunate because the children have

actually lost their father and mother, where they complain and receive affection.

Something is lost in children when their parents are no longer there. As a result, children do not feel at home and look for an environment that makes them feel comfortable and can accept them. This has serious social repercussions because children can be carried away with bad associations. They are the groups that are prone to be influenced to commit crimes because of the influence of drugs and alcohol. They often commit street crimes.

This is one of the impacts of the rapid development of industrialization, especially in urban areas. Technological progress and industrialization are like two sides of a coin, bringing good influence but also bad influence. The extraordinary development of the city has become an attraction for the swift flow of urbanization from villages to cities. Capitalism is growing because people are competing to pursue material to improve social status and lifestyle. The most tangible impact of this change is that society has become very consumerist and individualistic. In other words, urbanization as a result of technological advances and the rapid development of industrialization in urban communities is destroying the communal values that have been the tradition of Indonesian society.

As explained above, whole families rarely meet because parents are also busy with career and work matters. Parents often leave educational matters entirely to the school. In educating children, schools only continue the education of children that have been carried out by their parents at home. The success or failure of education in schools depends on and is influenced by education in the family [1]. Education in the family is actually the basis or foundation for further education.

In this day and age communication between residents and friendship is becoming a rare item. Maybe we rarely hear of gatherings to discuss problems faced by residents. Traditional values and local wisdom are increasingly foreign and forgotten by the family, which is expected to be the first and last stronghold, also failed to carry out their duties. Children are never taught how to know and understand the values of togetherness, tolerance for others and respect for others. Even though everything is contained in the local cultural roots of the community which have begun to be abandoned. The more this situation is allowed to further distance the community from the roots of our cultural traditions which are very rich with the values of noble local wisdom.

Therefore, it is important to re-strengthen existing social institutions in the community such as RT, RW, Banjar and

family by exploring cultural concepts and values that have lived and developed in society for a long time. Like the concept of "Bale Langgak" in the tradition of the Sasak people, it contains very good philosophical values as a solution to retaining communal values in the family. Based on the description above, the problem in this study is whether or not the Langgak ale plays a role in Lombok East and how the application of Bale Langgak in the socio-cultural life of the people of East Lombok. The purpose of this study was to find the role and application of Bale Langgak in the socio-cultural life of the people of East Lombok.

In this case, as a scientific study, this research does not stand alone so it requires several concepts that can be a reference and research reference. The reference referred to consists of several studies that have been conducted by previous researchers. Then the important reference is related to the theory used in this study.

Research conducted by [3] on Local Wisdom-Based Counseling Guidance in West Lombok. This study focused on three parts: (1) How is guidance and counseling based on local wisdom of West Lombok. (2). How local wisdom is involved in the guidance and counseling process in West Lombok. (3) How is the guidance and counseling implementation of BK teachers / counselors doing counseling in West Lombok. The purpose of this research is to find West Lombok local wisdom that can be used in guidance and counseling and to discover the role of local wisdom in guidance and counseling in schools and in the community at large.

This type of research was field research (field research) and a qualitative research. Field data were extracted using data collection methods in the form of interviews, observations, and documentation. Meanwhile, the data analysis technique used qualitative data analysis.

The results of this study indicate that: (1) guidance and counseling based on local wisdom of West Lombok are *bedede* and *bedengah* which have been applied in the community. *Bedede* and *bedengah* are giving of affection and direction. (2) guidance and counseling based on local wisdom in formal education is not applied because of the absence of knowledge from the counseling guidance teacher and the school, there is no provision for teachers carried out by the government, in this case the relevant agencies. (3) The implementation of guidance and counseling based on local wisdom is only carried out by the community in a direct and indirect way. As for what is meant directly is that there is no planning process while indirectly is through planning.

The results of the 2015 research written by Muhammad Awwad with the title "Islamic Counseling Guidance Model Based on Local Wisdom" The study aims to explore Islamic-based group guidance models and local wisdom in MTsN Praya model and SLTP Negeri 1 Praya Barat, Central Lombok.

Based on this research, there are similarities and differences. The similarities that exist in this study are the same as exploring the concept of local wisdom, but what is different in this study is the scope of Halid Awwad's study, besides being based on local wisdom, it is also based on Islam. Likewise with the research setting in this study, Halid focused on the study of *Bedede* and *bedengan* local wisdom

in the world of student education while Awwad focused his research on educational settings while researchers focused on counseling guidance based on local wisdom in community and education settings. The difference in research written by researchers focuses on the role and application of Bale Langgak in the socio-cultural community of East Lombok.

II. METHODS

The approach used in this research was a qualitative approach. According to Bonsgan and Taylor [2]. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. This research is a qualitative research with analytic descriptive characteristics. The data obtained were not written in the form of numbers or statistical figures, but still in the form of qualitative descriptive. The researcher analyzed the data by providing an explanation and description of the data in the form of a description.

The object of this research is the role of Bale langgak in implementing the socio-cultural values of the Sasak people on the island of Lombok. Data were obtained from the results of interviews and observations about facts and phenomena in the social and cultural fields of the Sasak people in everyday life. Data collection was carried out by using the literature method and open interviews with cultural figures of the Sasak community. The data collected related to the sasak cultural values of the Sasak people were recorded and recorded. Before the data is collected, the writer determines the hypothesis of this study. After the data is collected, it is continued with analysis. The data presentation stage of the results of this study used an informal method or with narrative words and sentences.

III. RESULTS AND DISCUSSION

A. *Bale Langgak and the Socio-Cultural Spatial Plan of the Sasak Community*

Bale langgak become increasingly relevant when people talk about the breakdown of communal values in society, the shakiness of the marriage institution, the disorganized kinship system, institutions and socio-cultural institutions that live unwillingly to die, the loss of ethics and role models, widespread violence and paradoxes in society, individualism and materialism, which are the impact of the dynamics of modern civilization.

In the spatial concept of the Sasak people, known as *paër* or *gumipaër*, bale langgak is part of *dese paër*. Inside the *dese paër* there are *gubuk gempeng-gubuk gempeng* (hometown). Within the *gubuk gempeng-gubuk gempeng*, *balë langgaq* surrounds it. So it can be said that *Balë Langgaq* is the last and smallest institution, but it is the core, in the *paër*'s institutional structure. *Balë* 'house', *langgaq* 'all the contents and other features that support *balë* to become a social institution'. In *balë langgaq* there are husbands, wives and children, but this often includes grandparents, grandchildren and other relatives. In this *balë langgaq* for the first time every Sasak human being is introduced to spirituality, ethics, morality, norms, and social principles according to the content of *semetone*, *overlapping*, *maliq*, *mërang*, *siru*, and so on. Values, ethics, moral, and so on are distributed, educated

through myths, fairy tales, songs, dialogue, behavior, exemplary, by the elders to the young, and to children from generation to generation. Generations born in the decade prior to the 2000s are educated with moral, ethical and religious values through stories, fairy tales and songs. Fairy tales are served before they fall asleep. Unlike the children of the present generation who fall asleep due to tiredness of watching television or playing games. The national spirit and feeling has recently begun to diminish due to the influence of external cultures through various media.

As part of the *gumi paēr* concept, *bale langgak* has a very important role in the seeding of the socio-cultural values of the Sasak people. The philosophy contained in *gumi paēr* and living *bale langgak* as a socio-cultural space. In the concept of *paēr*, there is a symbolic formula for the entire universe, the ecosystem, which interacts with the three concepts of Sasak man's artificial environment. The three environments are the material environment, the social environment, and the symbolic environment. What is meant by the material environment is the house, rice fields, roads, tools and so on. The social environment is social organization, stratification, socialization, lifestyle, and so on. The symbolic environment is everything that includes meaning and communication, such as words, language, religion / belief, science, myth, singing, art. Thus, as a spatial planning concept and system, the island of Lombok as the *Gumi Paēr Sasak*, is a whole unified landscape that exists between the earth and the sky. The landscape from coastal waters, flat stretches of land, water and rivers, hills, mountains and so on, as well as the horizon with all the elements in it, including the fullness of beings, visible and unseen, managed by Sasak people with their culture. Such a cosmological perspective gave birth to the Sasak human image of the *gumi paēr* form like a serving tray and its lid.

B. Application of Socio-Cultural Values in Bale Langgak.

Gumipaēr or *pae* is not just a concept of spatial planning, geographic but also geo-sociological. Sociologically, consciousness as part of a cultural entity is manifested in the form of continuous efforts to maintain the integrity of the community. The harmony between the cultural system (symbols, values, etc.) with the social system (norms, customs, stratification, etc.), and the social action system (personality, behavior, etc.), becomes a guarantee that cannot be bargained. For those cultural systems, various symbols were created. In word form, we find *semeton*. The word *semeton*, in everyday life for Sasak people, means 'brother'; *besemeton* 'brothers' genealogically. However, as a symbolic idiom in Sasak Culture, it means 'anyone, fellow human, who occupy the *Gumi Sasak* and are willing to live together in the same circumstances. Below, an excerpt from *Lontar Te Melak Mangan*, verse 252, clearly reminds us:

*Sai-sai unkonij sasak,
giraŋ maca babat gumi,
mau' rahmat si' Pengeran,
pahala mara' yujuji,
le' bilaŋ makam mandi,
deniŋ bakluhan slapu',
ita pada ŋepeyan,
ade' tetawo' tandan gumi*

"Whoever occupies the Land of Sasak,
be diligent in reading its history,

in order to receive mercy from the Almighty,
abundant reward,
in every grave bath,
because we all have the same ancestry,
we are all the owners,
so that we know the ins and outs of the heirloom land

Thus it is clear how broad the meaning of the word *besemeton* in the Sasak language is. If it is with other people who are not related by blood, it is advisable to have concretes or relatives, especially with siblings who are breastfeeding or in blood. Of course this can be a reminder that the meaning of the word *besemeton* or siblings is so strong to strengthen family institutions which today have begun to falter due to modern civilization. Every *semeton* in a family should strengthen a sense of brotherhood in family ties so that as long as the family institution becomes strong and unshakable.

Apart from the word *semeton*, in the culture of the Sasak people, there are three levels of values as the basis of life. These three levels of value were born as the attitude of Sasak people in prioritizing ethics and morality as a spirit in educating children in the *Bale Langgak* and creating good social institutions. This is also an answer to how much the Sasak people value diversity and realize themselves as part of a multicultural community. This spirit gives birth to the basic values they symbolize with the word "*tinding*", and is supported by "*maliq*" and "*mērang*" as their completeness value. In simple terms, *tindih* can be interpreted as 'ethical power and moral strength that is instilled in every Sasak human person to protect him from the possibility of behaving inappropriately and disturbing the rights of others. which will cause social harmony and balance to be shaken.' If these values are instilled from an early age through *bale langgak*, it will give birth to children from the Sasak generation who really respect and care about their social environment.

The second value that underpins these values is *Maliq*. *Maliq*, although in general and everyday understanding it means 'abstinence / taboo', as a value it implies 'the boundary between what is permissible and what is not'. Meanwhile *mērang* (from *wirang* = shame) is a symbol of value which means 'the self-defense mechanism which obliges each individual and community to protect, protect, defend and maintain their integrity and honor'. Ethical and moral values in children have been embedded in children from an early age from family education or in *bale langgak*. Parents, in this case the father and mother, are the first teachers to introduce these values. Maintaining the honor and good name of the family is a must as a condition for the realization of a community or a gemphous hut with integrity.

The contents of the three basic values above are contained in all Sasak clauses, which based on the object are grouped into three groups, namely:

1. Adat Urip, is a custom that regulates all matters relating to the life and lives of Sasak people.
2. Adat Pati, is a custom that regulates matters relating to death, both processions and all forms of ritual that accompany it.
3. Adat Puruse, is a custom that regulates the relationship between Sasak people and their nature.

The conceptual norms found in the three customary groups are applied through four customary subsystems, respectively:

1. *Adat Game*, regulates the pattern of the relationship between Sasak people and God.
2. *Adar Krame*, organizing processions and rituals related to the life cycle.
3. *Adat Tapsila*, regulates the patterns and mechanisms of relationships between humans.
4. *Adat Puruse*, regulates the relationship between Sasak people and their natural environment.

A more practical implementation of *tindih* is when it becomes a spirit for the preparation of *awik-awik*, a kind of law in the Sasak tradition, which regulates the ways humans relate to each other and with nature, along with the burden of sanctions if there is a violation in the process of its implementation. In everyday life, this *tindih* can be seen in the form of personal attitudes and behaviors that all *memole* 'respecting and glorifying life' as a gift from the Creator. Attitudes, words and behavior in every situation and condition must be "appropriate and appropriate", even in delusions. All of that becomes the full responsibility of a family head in *bale langgak* as the main basis for family education.

It can be said that education in *bale langgak* as humanities education from an early age to instill these values in children. Humanities education is education that humanizes humans. Childhood is a very good period for the implementation of this humanities education through the development of good character education. This is very relevant to the concept conveyed by [4] which states that as sophisticated as the technology has been achieved, as much material as possible is obtained, the highest rank is if the problem of human and human values is not obtained. place, not valued as it should be, then this life is worthless.

Thus it can be said that humanities education through the development of character and character is the key in education today to fortify children from the changes and influences of modern civilization. Children born from education in the humanities that are good in *bale langgak* with the cultural values of the Sasak people as mentioned above will give birth to and form a good and strong society or hut. behavior will be recorded and will be a documentation and reference for everyone in the community for the next days. Therefore, everyone must always strive to be an example for others and their social environment.

Another content of *tindih*, which is one of the pillars for the preservation of social balance and harmony is wrong. *Siru* is the answer to the condition of our society which has lost its social sensitivity. Society is individualistic and tends to idolize material. *Siru* is also an answer to the fading of communal values that have been the social capital of society, especially in rural areas.

As a qualitative value, *siru* is a form of Sasak human consciousness, which believes that not a single creature in this universe is independent from other creatures; interdependence among beings is a basic principle of existence. The values in *besiru* are starting to be instilled by parents in their respective bales with the habit of working

together and working together to carry out daily household tasks under the guidance of father and mother.

Besiru is a practical form of *siru*, which in everyday life Sasak people manifest as mutual attitudes and practices; mutual help, give each other, take care of each other, educate each other, and so on. Up to 4 - 5 decades ago, in terms of building a house or working on rice fields, for example, someone did not need to ask for help here and there, because without being asked, the assistance would come by itself. The same is true for various other aspects of life, which require the presence of other people.

Like other traditional societies, the Sasak people have an institutional awareness. Symbols / values and institutions for them are one currency with two sides. They are very aware that presence as well as symbols / values and institutions is a necessity. *Semeton, tindih, maliq, mērang, siru*, and various other symbols, which they created in order to preserve the Gumi Paēr Sasak, may only be socialized, controlled and preserved through institutional mechanisms. *Bale Langgak* as part of one of the basic institutions of the Gumi Paēr concept plays a very important role in carrying out this mandate.

IV. CONCLUSION

Realizing the ideal Sasak society should be based on socio-cultural values that have lived and developed in the midst of society. As one of the ethnic groups in Indonesia, the Sasak people have a high diversity of traditional and cultural values. The socio-cultural values of the Sasak people are a formidable social capital in building Sasak human civilization with character and integrity. In the concept of Gumi Paēr, *Bale Langgak* as the lowest social institution carries out a vital and strategic task and mandate.

It is in this *balē langgak* for the first time that every Sasak human being is introduced to spirituality, ethics, morality, norms, and social rules according to the content of *semeton, tindih, maliq, mērang, siru*, and so on. Values, ethics, moral, and so on are distributed, educated through myths, fairy tales, songs, dialogue, behavior, exemplary, by the older to the younger, and to children from generation to generation.

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