

Changes in the Perception of the Sumbawa Community in the Nyorong Tradition Sumbawa Regency

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Article history

Received : 2022-02-22

Accepted : 2022-05-24

Published: 2022-08-02

Keywords:

Perception,
Culture,
Nyorong

Abstract: The purpose of this study was to determine changes in people's perceptions of the nyorong tradition. This study describes the Sumbawa people's perception of the Nyorong tradition found in the Nyorong culture in Sumbawa district. This research is a type of qualitative research. The method used is descriptive analysis. The source of the data in this study is the perception of the Sumbawa people obtained from the informants. The data in this study were in the form of recordings which were analyzed based on community responses. Based on the results of the discussion, there is the elimination of traditions at several stages in the Nyorong incident due to financial and external cultural influences resulting in the Sumbawa people leaving their pure identity in the form of practicing marriage with a series of applications, determining the day, Kabul consent then finally thanksgiving. The loss of the nyorong tradition during the delivery of the dowry, which previously occurred in the nyorong event, preparing equipment for the nyorong event, packing luggage, forming a nyorong committee, preparing the nyorong arena, carrying out the nyorong attraction), old replay (reply to rhymes).

Abstrak: Tujuan Penelitian ini adalah untuk mengetahui perubahan persepsi masyarakat terhadap tradisi *nyorong*. Penelitian ini mendeskripsikan persepsi masyarakat Sumbawa pada tradisi *Nyorong* yang terdapat pada budaya *Nyorong* di kabupaten Sumbawa. Penelitian ini adalah jenis penelitian kualitatif. Metode yang digunakan deskriptif analisis. Sumber data dalam penelitian ini adalah berupa persepsi masyarakat Sumbawa yang didapatkan dari informan. Data dalam penelitian ini berupa rekaman yang dianalisis berdasarkan tanggapan masyarakat. Berdasarkan hasil pembahasan terdapat penghilangan tradisi beberapa tahap dalam peristiwa *Nyorong* karena pengaruh finansial dan budaya luar mengakibatkan masyarakat Sumbawa keluar dari identitas murni yaitu berupa mempraktikkan pernikahan dengan rentetan melamar, menentukan hari, ijab Kabul kemudian terakhir syukuran. Hilangnya tradisi nyorong pada saat hantaran mahar yang sebelumnya terjadi peristiwa *nyorong* menyiapkan perlengkapan acara *nyorong*, mengemaskan barang bawaan, pembentukan panitia *nyorong*, persiapan arena nyorong, pelaksanaan *nyorong* ada atraksi *toto rantok* (penanda pengantin pria telah sampai), *lawang rare* (pembuka kunci lawang perempuan), *rabalas lawas* (berbalas pantun).



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INTRODUCTION

The tradition in each region is one of the national traditions that has become an invaluable treasure of the Indonesian nation. The treasures of Indonesian culture vary in form and everyone has their own views in seeing the same thing. These differences of opinion and views will of course be followed up with different responses and actions. This view is then called a perception. A person's perception will determine how to view a world. Many factors influence perceptions, including the observer in the form of the achievement of what a person sees depending on the personal characteristics that the person has. The *first factor* is the reason motive behind the actions that have been carried out by someone who is able to stimulate and exert a fairly strong influence on the formation of a person's perception of everything that exists. *Second*, the attitude or *attitude* that a person has will also affect a perception that he forms about the things around him. *Third*, experience, knowledge or events that have been experienced by a person and taken lessons. *Fourth*, interest or *interest*, the focus of a person's attention on the things he is facing so as to make a person's perception different from one another. *Fifth*, Hope or expectation is an illustration or picture which forms an image of a cultural condition.

Not a few just go through without knowing what meaning and purpose is hidden in every procession experienced. However, people's views turned out to greatly influence the culture of the community and have a very close relationship with the culture of the people who use it. These processions hold cultural value for the people of Sumbawa. Cultural value itself is a very important and valuable basic concept in human life. Cultural values are present in the form of culture. According to Honigman (in Koentjaraningrat, 2009:150), that form is divided into three, namely (1) *ideas*, (2) *activities*, and (3) *artifacts*. More broadly, the form of culture is detailed as follows, *First*, the form of culture as a complex of ideas, ideas, values, norms,

regulations, and so on. *Second*, the form of culture as a complex of activities and patterned actions of humans in society. *Third*, the form of culture as objects of human work.

The proposition of cultural form above contains cultural values and complexes of activities that are used as dogmas in living life. In this case, *nyorong* in the wedding procession is known to have cultural values, including religious values, morals, philosophy of life and others. *First*, the manifestation of religious value can be traced through the system of life in relationship with God. In this case, ancient society had a paradigm that drawing closer to God would form a good preparation in preparing for marriage by requiring the groom-to-be to be able to recite. *Second*, moral entities are related to the mutual respect of ancient society, such a thing can be seen from the attitude of mutual cooperation through flocking to drive the bridegroom to the woman's residence. In addition, the morality shown by ancient society can be seen from the attitude of mutual respect between each other, both by young people towards the elderly and on a large scale is to respect differences in ethnicity, race and religion. *Third*, the philosophy of life, although ancient society lived in the philosophy of constitutional ideology, that in fact in their respective environments they have a foundation in carrying out a system of life. So that the strength of each group of people is manifested from the philosophical values that are still cultured by generations.

In addition to *nyorong* which has a content of cultural values. *Nyorong* Sumbawa also holds cultural value in every form of performing arts. For example, every movement visualized in the aesthetic manifestation of body movement contains cultural values that characterize the identity of the Sumbawa people.

In connection with the above, that the cultural values of the Sumbawa tradition must be revitalized to strengthen humanitarian principles in the current millennial era. The existence of this cultural

acculturation process actually distances the people of Sumbawa from pure identity.

In addition, it is a decommissioning of cultural values. A concept of alienating and even diminishing cultural values. The polarization of people's lives in the contemporary era consciously and unconsciously broke cultural values. Therefore, the current generation is in a time of amnesia to cultural values. Thus the tradition of *nyorong* Sumbawa is used as an object of study in a scientific work process. The process is carried out to find out the cultural values of scientific studies to be one of the first steps in advancing the horizon of knowledge, especially knowledge of cultural values. Through the search for cultural values, it is hoped that the people of Sumbawa will better recognize the virtuality of pure identity and not eliminate those that become traditions that are more and more related to finances and can develop cultural values and the formation of ethics, which means providing religious understanding as a provision for preparation before carrying out marriage. Old in reciprocating rhymes using the Sumbawa language which is something that must be preserved and a series of *nyorong* activities that need to be preserved so that future generations know and enjoy also so as not to be extinct regional traditions tuk introduced to generations. With the existence of a support for the existence of values contained in the principle of togetherness in working hand in hand to participate in social activities in social life.

RESEARCH METHOD

This research is a qualitative research that produces descriptive data. The data collection techniques used are observation and interview techniques. According to Widoyoko (2014: 46) observation is a systematic observation and recording of the elements that appear in a symptom in the object of study. Observation techniques were used to observe or monitor students' language activities during the study by observing *nyorong* events using observation sheets. Then according to Riyanto (2010: 82) interviews or interviews are a method of collecting data that requires direct communication between investigators and subjects or respondents. According to Afifuddin (2009: 131) interview is a method of data collection by

asking someone who is an informant or respondent for something. Interview techniques are used to obtain data on the events of *the nyorong* procession using interview guidelines. To analyze the data obtained through the method of descriptive analysis, after the data is obtained it is presented again for identification. The identification results were clarified based on community prresetion data.

RESULTS AND DISCUSSION

The Samawa tribe is one of the tribes in Indonesia, which is located on the island of Sumbawa. In addition to the Samawa tribe, in NTB there is also the Sasak tribe on the island of Lombok and the Mbojo tribe on the island of Sumbawa, precisely in the Bima and Dompu regencies. Similar to other tribes or regions, the Samawa tribe also has traditions and cultures that are still alive and developing today. In *the nyorong* tradition in the Sumbawa area, the tau samawa wedding procession or sumbawa community is actually not much different from other communities in Indonesia. But basically the customs that accompany the procession are very different and have their own uniqueness. One of the few processions was *Nyorong*. For the people of Sumbawa *Nyorong*, it is an important thing in the marriage process where the groom's family delivers the dowry and dowry money as agreed in the previous process.

Nyorong is a tradition typical of the Samawa tribal community. This tradition is a procession facing marriage between two couples. For the people of Sumbawa, *Nyorong* is very important, as a sign of respect for men for the woman they are going to marry. In general, *Nyorong* is a process of delivery from the male side to the female side, usually accompanied by the typical art of Sumbawa *Ratib Rabana ode* and *Rabalas Lawas*. The items that are the basis of the *Nyorong* process are a number of items that have been determined by both parties at the time of *basaputis* or determination of the woman's answer.

According to Edi Kurniawan, tradition must exist at every wedding event in Sumbawa regency as the gift of goods from men to women can be in the form of goods. This *nyorong* tradition is no longer embraced by the community since 2000 and above because it is interpreted to impose

and now take the practicality of marriage with a barrage of proposing, determining the day, *ijab kabul* then immediately thanksgiving is completed and even the reception is abolished again. In general, the series of weddings one week before the wedding has begun with several stages carried out during the marriage process, one of which is *Nyorong*, and before marriage usually reads verses from the Quran, In the morning the couple began to bathe into the river home from the river crowded with people then there was an event at home in the form of a rhyme performance and old age after the *ngaji* test which means wanting to test the understanding of the bride and groom whether it can be recited or not then in the afternoon accompany the groom to the woman's house then pick up the bride to be led to the village simultaneously to the house of the residents to shake hands.

An agreement formed from the results of *Basaputis* or deliberations, which then gave birth to a decision that the male party was obliged to finance and usher in the needs of the marriage. The form of appreciation, interpreted into two, namely: (1) the form of appreciation on the male family side towards the female family for taking care of her daughter.; (2) a form of appreciation for the results of joint decisions so that they can be actualized in a tangible form.

As for the parties involved in the *Nyorong* tradition, including: 1) Parents, their task is to prepare all the needs of *Nyorong* delivery according to the decisions of the family parties in *Basaputis*.; 2) *Lako Tu Setokal Boat* (a person trusted by the bride's family) means that the party who is given responsibility by the family has the task of coordinating everything related to *Nyorong*. The carrying out of duties in this case is usually *tokoh adat* or it can also be the head of the local environment.; 3) Relatives, his task is to help with logistics related to *Nyorong* called *Panulung*. *Senair debt* (debt of favor reciprocated to death) means that when one of the family members will perform the marriage the relatives will always help ease the burden on the family who is going to do the marriage.; 4) *Anggota community* his job is to help prepare the *Nyorong* arena and enliven the *Nyorong* event.; 5) Friends or *their task handlers*

participate in enlivening and also helping in terms of logistics. After knowing the reasons and elements of the *nyorong* tradition, it is also necessary to know about how the implementation of the *nyorong* tradition is carried out. Therefore, in this case, the research will discuss the procedures for implementing the *Nyorong* tradition in Sumbawa traditional marriages. The procedures are as follows:

Setting Up Nyorong Event Supplies

After the *Basaputis* event is over, an obligation arises on the part of the groom's family to prepare the costs and wedding equipment. Before delivering the luggage of the groom's family to the bride's residence, the family first checks the luggage again, of course, it must be in accordance with the results of the decisions of the two family parties.

Packing Luggage

The man's family packs the luggage beautifully is a form of politeness and mutual respect between the two families. The task of packing this luggage is the relatives of the groom's family. However, this was done to maintain the values of manners possessed by the Sumbawa indigenous people.

Formation of the Nyorong Committee

In order for the *Nyorong* event to run smoothly, a *Nyorong* committee will be formed aimed at members of the local community to do certain tasks in a marriage event for the Sumbawa community.

The committee is required to: a) Propose further actions and make some decisions; b) Assist in the creation of coordination, communication, and cooperation; c) Disseminate information; and d) Generate specific ideas and problems.

Nyorong Arena Preparations.

The preparation of the *Nyorong* arena has become a common thing for the people of Sumbawa in general, the *Nyorong* arena is not only done by the men. However, the bride's family also prepared and enlivened it when the groom's family group came.

Nyorong implementation.

Before the implementation of *Nyorong*, of course, it must be discussed in advance with the bride's family regarding the date of *nyorong* implementation so that food and others can be prepared. After the luggage has been neatly prepared, then it is time to go to the bride's residence to deliver all the items that have been prepared with the community group who participated in enlivening the *Nyorong* event with enthusiasm and joy to the bride's house and accompanied by various kinds of traditional music such as *Ratib Rebana Ode*. After arriving at the bride's residence they will be greeted with *Toto Rantok* Attractions so that the entire bride's family can know that the groom's group has arrived. But before entering the bridal residence, the groom's group must pass through the entrance that is commonly referred to by the community as *Lawang Rare* as the key to the opening of the *Lawang* door. This is where the rhyme verses of the sumbawa people known as *Lawas* are chanted by both parties (*Rabalas Lawas*). With the departure of *Lawans Rare* and will be followed by a symbolic handover of luggage from the groom's family.

CONCLUSION

Based on the results of the research, although the *Nyorong* tradition is a tradition that must be carried out in sumbawa traditional marriages, it turns out that there are still people who miss this tradition in their marriages. According to the respondents' statement, they are basically very willing to get married in accordance with the customary procedures in force. However, in his statement, he said that the reason not all of this *Nyorong* ordinance was carried out was a cost or financial factor and the factor of the existence of newcomers to the event was very unfortunate because it would affect the cultural identity of the purity of the Sumbawa custom, especially the *Nyorong* custom. The implementation of the *Nyorong* tradition carried out by the Sumbawa people occurred after an agreement resulting from the deliberations (*basaputis*) between the two parties of the family. People will gradually harmonize their financial circumstances and not pay attention to *Nyorong* culture and tend to want to overthrow everything that results in pure identity and events of security in

traditions no longer being carried out. The need for awareness and the desire of the community to maintain the original values possessed by the Sumbawa indigenous people by requiring every barrage or process that exists in the *Nyorong* tradition in every marriage carried out by the Sumbawa people so that the purity of *Nyorong* is maintained.

Suggestion

The advice in this study needs to be given advice so that people can represerve the *nyorong* tradition even though the development of modern times does not mean that the *nyorong* tradition is facilitated, thus it can help preserve the culture of mutual cooperation.

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