



**Acculturation Of Sasak Culture And Islamic Teachings In The
Belangon Tradition In The Healing Process Of Disease**

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Abstract

The understanding and knowledge of people who do not know the tradition generally only know the popular tradition, not the philosophical value contained in the tradition, even many people do not recognize the traditions that exist around their own area. The purpose of this research is to: 1. Describe clearly how the acculturation of Sasak culture and Islamic teachings is realized in the Belangon tradition 2. Understand how the people of Kalijaga Baru Village maintain the Belangon tradition. This research is a type of qualitative data, using primary data and secondary data. The data collected in this article was subjected to descriptive qualitative analysis. The results of this study show that: (1) in the Belangon tradition there is a combination of Sasak and Islamic culture, namely the offering of offerings to those present during the belelangon process (2) offerings cannot be taken home by families affected by the disaster. (3) The people of Kalijaga Baru Village are always aware that someone has a congenital disease from their ancestors and never leave this tradition.

Keywords: Acculturation; Culture; Belangon, Sasak Culture

Introduction

As explained by Koentjaningrat, culture is a thought, action of human research in the framework of social life, which humans have through learning. Culture is produced by human thought and then realized by humans themselves in the course of everyday life. Culture is a human personal trait if it contains norms or values that are owned, lived, maintained and applied by the people who support it. In the process of developing a culture, it has become commonplace for cultures to blend and interconnect with other cultures to communicate with each other without leaving their original culture, so the term cultural fusion is certainly familiar because the word has been worldwide throughout the world. Cultural fusion, also known as acculturation.¹

As explained by Siti Zakiyatul Fikriyah, Indra Dwi Jayanti, and Siti Mu'awanah, Acculturation is "a process in which people from different cultures experience change through prolonged and direct contact without achieving a complete and consistent blending of the two cultures"². Waridah explains that the process of acculturation occurs when a culture comes into conflict with another or foreign culture, and

¹ Koentjaningrat, *Kebudayaan Jawa* (PN. Balai Pustaka, 1984), hlm. 180-181

² Siti Zakiyatul Fikriyah, Indra Dwi Jayanti, and Siti Mu'awanah, 'Akulturasi Budayajawa Dan Ajaran Islam Dalam Tradisi Popokan', *JPeB: Penelitian Budaya*, 5.2 (2020), hlm14.

then the foreign culture is gradually assimilated into the receiving culture without losing the identity of the receiving culture's personality. Since ancient times there has been a process of cultural fusion between nations in various places. Acculturation occurs due to migration, which causes a group of people on Earth to move. Acculturation occurs if the migration results in encounters between groups of people with opposing cultures, so that individuals in the group are exposed to elements of the foreign culture.

Good cultural acculturation can create integration of foreign cultural elements and accept social cultural elements, and imported foreign cultural elements will be processed in a different cultural form than before. Thus, foreign cultural elements are no longer seen as something that comes from outside, but as elements of one's own culture. However, in the process of acculturation, there will always be problems that hinder the acculturation process, one of which is the difficulty of individuals accepting changes in society. In Islam, acculturation is closely related to the process of spreading Islam itself, especially in the Sasak region which is full of customary and cultural issues in Indonesia. When Islam entered Indonesia, all the processes that occurred were inseparable from the influence of cultural acculturation, art and culture mixed with the dominant teachings of Islam. The

acculturation between Sasak culture or between Hinduism and Islam greatly influenced the spread of Islam at that time. This is an attempt by Indonesian Islamic leaders to Islamize, because it is easier to use as a means of spreading Islamic teachings through cultural means. This is what causes the *belangon* culture among the Sasak tribe to mix with Islamic culture which is often called acculturation.³

The process of acculturation can take many forms such as substitution, function, addition, deculturization, origination, and rejection. In Indonesia, many cultures are acculturations that originate from the social sciences.⁴ For the people of Indonesia, especially the Sasak people, it is believed that practicing local traditions will bring blessings, safety, a good life and more. The Sasak tribe has traditions that still survive in the community and are still carried out today, one of which is the *belangon* tradition where families affected by the disaster invite the local community to look for springs (*Magnolia*) such as *embulan mugguk*, *anyar* etc. believed to provide healing like their ancestors, so that the disease is cured by sacrificing and brought to the spring by slaughtering animals, which are then sacrificed together and accompanied by *dhikr*.

³ Saleh, Muhammad. "SAKECO SAWAI; Konstruksi Identitas Perempuan Sumbawa dalam Hukum Islam dan Budaya Patriarki." *istinbath* 18.2 (2019).

⁴ Nurdien Harry Kistanto, 'Tentang Konsep Kebudayaan', *Artikel Kebudayaan*, 2017.

Lendang Bunga is a remote village located in Kalijaga Baru Village, Lenek District, East Lombok Regency, this village is located in the south of Selong City, about 14 kilometers from Selong City, and about 3 kilometers from Lenek District. which is dominated by plantation lands on the right and left of the hamlet road, of course it is familiar to Kalijaga Village regarding the tradition of belangon.⁵ In ancient times there was one of the families of Aq.Mas'ad who was affected by an illness whose illness was difficult to treat with various efforts already made, local village traditional leaders suggested that going to embulan-embulan by bathing in that place after a few days the disease disappeared then Aq.Mas'ad's family was advised to bring offerings and livestock in the form of goats to be slaughtered in that place and the meat was distributed to residents who followed the tradition and could not be taken home by his family as a result the disease did not come again.

Finally, with this incident, the residents really sacralized mualan because the community believed that by bathing in that place they could get blessings and heal. To commemorate this incident, residents made it a tradition that is still believed and preserved today, where this

⁵ 'Wawancara Dengan Amaq Masyaoni Tokoh Adat Desa Kalijaga Baru Pada tanggal 16 Oktober 2022.

belangon tradition has developed by believing that many mualan can help heal residents.

This belangon tradition is essentially a tradition of thanksgiving or a form of gratitude from the people of Kalijaga Baru Village to God Almighty, especially families affected by the plague in Kalijaga Village for the safety of residents from various threats of danger. In fact, belangon is the end of several series of ceremonial traditions of Kalijaga Baru Village residents in this tradition also contains requests for blessings of safety for the local community, thus healing is carried out humbly and obediently to Allah SWT all residents participate in the tradition.

This bebelangon tradition begins with the slaughter of livestock such as animals, goats or cows according to the ability of the local community which is carried out on Friday morning, then the community helps prepare the making of offerings that will be taken to the umalan (a spring that is believed by residents to cure diseases) then pray together at the source of the water as a sign of gratitude for the recovery of the resident's illness, This belangon tradition is historically interpreted as an effort to mark the gratitude of residents for the healing of diseases that do not go away, so the treatment is carried out by taking umalan water that they believe in from generation to generation accompanied by animal slaughter That in this belangon

event there are two ways in the form of dishes, the first is by eating dishes together at the umulan place, It has become a tradition that the belangon process is carried out with traditional and religious leaders, this tradition is still preserved by the community, especially residents of Kalijaga Baru Village.

In the process of this belangon tradition activity there is a mixture of Sasak culture with Islamic teachings as previously explained, this is the first reason why researchers took the title of this research and researchers feel that this belangon tradition is unique because in its implementation the residents are distributed the rest of the offerings not taken home by families who make celebrations not only this is a tradition that must be preserved and known by many people for people who know the tradition, especially the people of East Lombok district itself and among the people there are those who do not understand about the belangon tradition. Only this tradition must be preserved and recognized by many people for people who know the tradition and there are many who do not know the belangon tradition, especially the people of East Lombok district itself and among the people there are those who do not understand the belangon tradition, this is also a reason for researchers to introduce more about the belangon tradition. The purpose of researchers conducting field studies

on this tradition is to introduce more about the belangon tradition and look for links between Islamic culture and Sasak culture in the tradition.

Methods

This article is a qualitative research article, which according to Gilin is an approach that focuses more on social relational processes, involving relationships between humans and human groups Suryadi, Zakso, & Rustiyarso in Fikriyah, Siti & Indra, & Jayanti, Dwi & Pesantren, Siti & Al-Muhtada the type of data in this study is qualitative data in the form of narratives and descriptions related to traditional Belangon questions. Data sources are primary and secondary. The tools in this research are interview guidelines and documents. Data collection was carried out using observation, interview and documentation research techniques. In this study, data analysis was carried out in a qualitative descriptive manner.⁶

At this stage, the presence of research in the field aims to obtain and obtain the appropriate data needed. The presence of researchers in the field is very important, one of which is how to obtain or determine the correct data, as well as being an observer in observing the

⁶ Fikriyah, Siti & Indra, & Jayanti, Dwi & Pesantren, Siti & Al-Muhtada, Riset & Semarang, Jawa & Tengah, Indonesia. (2020). AKULTURASI BUDAYA JAWA DAN AJARAN ISLAM DALAM TRADISI POPOKAN. JURNAL PENELITIAN. 5. 77-88.

symptoms of problems in the field. At this stage, the data collection method used is to obtain or obtain data according to what is needed by the researcher, so the researcher's step is to need instruments or tools including:⁷

1. Make observations to the object of research or to the research location.
2. Determining interviews or direct interviews related to the parties desired as research instruments.
3. And most importantly recording and (documentation) for data related to the research needed by researchers.

This research was conducted in Kalijaga Baru Village, Lendang Bunga Hamlet, Lenek District, East Lombok Regency. The reason the researchers chose this location is, as we already know that the Sasak community, especially in the Lenek sub-district, is generally a Muslim majority but there are still many who apply cultural acculturation in carrying out traditions and linking them to religion, therefore researchers are interested in the cultural acculturation that occurs to be studied and to examine how the flow of Sasak cultural acculturation

⁷ Sugiyono, *Metode Penelitian Bisnis* (Bandung: Alfabeta), hlm. 59.

with Islamic teachings in the belangon tradition can be accepted by the majority of Sasak Muslims.

Result and Discussion

This discussion aims to describe the acculturation of Sasak culture and Islamic teachings in the Belangon tradition, and how the people of Kalijaga Baru village preserve the Belangon tradition to this day.

1. Belangon Tradition

Kalijaga Baru Village is an area located on Lenek Road, precisely in East Lombok Regency, Kalijaga Baru Village is located on the border of Aikmel Road, about 6 kilometers away, almost all Kalijaga people are familiar with the traditions in the village, in short, this tradition is an act that has been practiced for a long time and has entered into every society, This Belangon tradition is based on information that is passed down from generation to generation in the form of events experienced by our ancestors in ancient times, then through oral and written convey this information to the next generation so that traditions that have not experienced extinction can be maintained and preserved. This tradition is known for its uniqueness. This tradition, which has been passed down from generation to generation, is known as Belangon or drawing water. Kalijaga villagers hold this traditional activity on Friday

every time they are sick. The event takes place every Friday morning, with residents helping to prepare offerings to be brought to Berangón and commemorating and tahrir at the water source by slaughtering livestock. This belagon tradition is a form of gratitude from the Kalijaga Baru community to Allah SWT. For the disappearance of diseases or epidemics. For this reason, Kalijaga Baru villagers are very keen to celebrate the Belanga tradition for generations. Thus, Kalijaga Baru villagers are able to create a peaceful society by participating in creating hospitality.

In the belagon tradition, Kalijaga Baru residents, especially men, slaughter animals. Belagon is carried out by embulan (springs), including umalan banyu, umalan aikmel, mungguk, loang gali, crow anyar, so all community leaders are involved in belagon activities. This is because they believe that if they participate, various diseases will be avoided, suffering will be avoided. The belagon tradition is a form of community gratitude for the disappearance of incurable diseases. It is said that this custom originated from an incurable disease, and the local community could not cure it at all, so they held a ceremony to collect Embran water to cure the disease like their ancestors. Drink the water in that month and the disease will disappear, and until now

people still believe in the belangon tradition. This tradition also characterizes Kalijaga Baru village.

In the Belangon tradition there is a cultural blend between Sasak culture and Islam. Offerings in Belangon are considered a sign of respect to the spirits of deceased ancestors. Often, this veneration is followed by a rejection of the negative. However, most people who practice this tradition are Sasak Muslims. It cannot be denied that Sasak people still believe in mystical things, but it also needs to be emphasized that Sasak people today also believe in the power of Allah SWT. Offerings for this Sasak community play an important role in every event, including the celebration of the Belangon tradition in Kalijaga Baru Village, Lenek District, Lotim Regency. Offerings in the Belangon tradition are a form of worship to the spirits of ancestors so that at the time of the Belangon the event takes place smoothly without any interference. When the sacrifice and slaughter of animals begins, religious and traditional leaders read prayers according to Islamic teachings. This is where the acculturation of the Belangon tradition lies.

The symbols of this belangon tradition can be recognized from the various utensils used, including white rice, pelalah, eggs, pelemeng, pillows, pisang mas, crops, lakersan, mpok-mpok, throw pillows,

wormwood, langur, and kepeng waiting metal. Therefore, it can be said that this tradition has the following functions.

1. As a form of gratitude.
2. As a disease repellent
3. As a form of brotherhood.

The belangon tradition means accepting all events with patience and sincerity. Also as an expression of gratitude to Allah SWT. The treatment given by Kholik has a very broad meaning as a form of obedience shown to the people of Kalijaga Baru Village. The essence of this belagon tradition is the end of the tradition of saving the people of Kalijaga Baru Village from the diseases they face. The traditional tradition of belangon is a cultural heritage of the ancestors that we must preserve. The rituals of the belangon tradition can be grouped into four types, which are as follows.

- a) Collecting water from springs believed by the community
- b) Each family affected by the plague holds a thanksgiving event by preparing offerings
- c) The event is attended by all families and religious and community leaders in Kalijaga Baru Village
- d) The belangon tradition is carried out at the embulan. This tradition takes place very solemnly.

This belangon tradition also involves the village government and is preserved until the next successor. In addition, to get to know more about this belangon tradition, students or students can make this tradition in the form of written works. Sasak Culture in the Belangon Tradition For the people of Kalijaga Baru Village, Lenek District, East Lombok Regency when organizing the procession of the belangon tradition usually does not escape the offering ritual. Sesajen is food or an offering given to spirits or spirits of deceased ancestors, which aims to reject plagues or avoid all dangers and always be given smoothness in all matters for the people of Kalijaga Baru Village in particular.

The existence of offerings itself dates back to the time of the ancestors, and is a legacy that is still practiced today. The belief that has always been practiced by the community, including the people of Kalijaga Baru Village, is that they believe in the power of spirits in addition to the power of Allah SWT. People believe that there are ancestral spirits or spirits that inhabit a place that is considered sacred. As is the case in Lendang Bunga Hamlet, where the Belangon tradition itself is held. The place is believed to be the forerunner of the creation of Kalijaga Village.⁸

⁸ ' Interview with Village traditional leaders Kalijaga Baru in 31th October 2022.

The offerings themselves are believed to have a role in the process of implementing the Belangon tradition. There was an incident where at the time of the implementation of the Belangon tradition, the offerings to be offered to the ancestors were brought back by the family themselves as a result of the illness they suffered could not heal, so with this incident, it further increased the belief of the Kalijaga Baru Village community in the power of the spirits who had died through an offering. The existence of offerings itself is actually intended to honor the ancestral spirits, as well as so that the spirits do not interfere when the traditional procession is carried out, and so that it is always given smoothness in accordance with the wishes of the people of Kalijaga Baru Village and avoid disasters. The community also believes that if there are offerings, the spirits of the ancestors will protect them from the plague.⁹

2. Islamic Values in the Belangon Tradition

a) Grave Pilgrimage

The Prophet narrated that he not only ordered visiting graves, but also explained the benefits of going there. This is as explained in "I used to be forbidden to visit graves, but now I have to visit graves". Indeed,

⁹ ' Interview with Village traditional leaders Kalijaga Baru in 31th October 2022.

visiting graves softens the heart, makes the eyes water, reminds of the hereafter, and does not speak bad words (during Hajj).," (history Hakim).

Based on the above arguments, it can be concluded that grave pilgrimage is allowed and even classified as something that is recommended by Allah SWT himself (hadith). The suggestion to go to the grave itself is general and not limited by anyone. Either visit the graves of the pious, or the graves of Muslims in general or their closest relatives, and pray for them. As Imam Al-Ghazali emphasized:

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In the belangon tradition, the Kalijaga Baru Sadah community conducts a weekly grave pilgrimage, as every Friday morning the

community makes a pilgrimage to the graves of their deceased relatives. Of course, this is to thank them for all their services in the past.¹⁰

b). Prayers

Abul 'Abbas Ibn Timiyah said: the closeness referred to in this verse is the closeness (special closeness) of Allah to the worshipper." (Majmu' Al Fatawa 5/274). It should be noted that there are two kinds of closeness to Allah and the universal closeness of knowledge, which applies to all living beings

The special closeness of Allah to His servants and Muslims who pray to Him, which Allah will bestow. Allah is very close to those who pray and worship Him as mentioned in the hadith that the closest place for a servant to Allah is when he is prostrating (Majmu' Al Fatawa, 15/17).

In the implementation of the Belangon tradition itself, there are prayers, tahlil, and also dhikr together after the grave pilgrimage. This aims to ask for help from Allah SWT to always be given blessings and safety in Kalijaga Baru Village. From any aspect, including the welfare of the people of Kalijaga Baru Village.¹¹

2. Tradition Time

¹⁰ ' Interview with Village traditional leaders Kalijaga Baru in 31th October 2022.

¹¹ 'Interview with Village traditional leaders Kalijaga Baru in 31th October 2022'.

The Belangon tradition itself is carried out on Friday, which is a special day according to the people of Kalijaga Baru Village and has its own privileges according to Islam. Even Allah SWT. Also said, the Prophet Muhammad told how good Friday is, especially if it is used for good things such as prayer, Hajj or fasting etc. Muslim from Imam Bukhari and Abi Hurairah narrated the valid time for prayer in a hadith about Friday

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said about Friday: "On Friday there is a time when a Muslim servant who is fit to worship and pray at that time will ask for anything but Allah will grant his request." He gestured with his hand to indicate the time of prayer. He gestured with his hand to indicate that the time is very little. (HR. Bukhari and Muslim) The things that can be extracted from the above hadith include:

1. Benefits of Friday prayer
2. The congregation is the most entitled to his prayers
3. Tips for finding the right time to pray
4. Scholars disagree about when to fast on Friday.

The Prophet Adam was expelled from heaven to earth and also died on Friday. There is a time on Friday when no servant asks for anything except Allah SWT. Approve his request as long as he does not ask to do evil or break ties of friendship. The Day of Judgment also occurs on Friday. No angel is closer to Allah than the heavens, the earth, the wind, the mountains and the rocks, except that the angels fear the end of the world on Friday.

3. Preservation Efforts

There are many reasons behind the preservation of the Belangon tradition, including as a tribute to the cultural heritage of Kalijaga Baru Village residents to their ancestors. Considering that every culture passed down by ancestors must contain local wisdom values that should be maintained and preserved. The belangon tradition itself, in every process, contains philosophies that have positive value for human life. In addition, the belangon tradition is also carried out by the residents of Kalijaga Baru Village to commemorate the plague event that cannot be lost and as an expression of gratitude of Kalijaga Baru residents to God Almighty for their safety from various dangers. Along with the times, Kalijaga Baru residents have succeeded in preserving the belangon tradition through various ways.

Conclusion

Based on the results of the research that has been done, it can be concluded that (1) In the belangon tradition there is an acculturation of Sasak and Islamic culture, namely the existence of offerings accompanied by grave pilgrimage and prayers to Allah SWT. (2) The people of Kalijaga Baru Village always carry out this tradition every time an illness comes, and never miss it. This is based on their belief, which will cause a prolonged plague if it is not carried out.

The relevance between Sasak culture and Islamic teachings is still inherent in the Belangon tradition. Although the main actors or the people of Kalijaga Baru Village themselves are almost all Muslims who certainly do not believe in forces other than Allah SWT, they still believe in it. The people of Kalijaga Baru still believe in the power of the offerings they always make during the Belangon tradition. When there is a plague in Kalijaga Baru Village, the people of Kalijaga Baru Village themselves not only ask for help from Allah SWT, but they also do not hesitate to ask for help from the spirits of the elders.

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