



Didactic Strategy of *Wetu Telu* Cultural Heritage on Sasak Tribe (Lembuak and Nyurlembang Village in Narmada)



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Abstract

Wetu Telu culture is an indigenous culture of the Sasak tribe which is acculturation of Javanese, Balinese, and Islamic cultures. In religious practice, they are immersed in customs. According to Islam, *WetuTelu* culture is considered as an incomplete Islamic religion. But until now, the *Wetu Telu* culture still exists with its customs. This is an interesting phenomenon to be studied as a material for the dissertation "The Didactic Strategy of *Wetu Telu* Cultural Heritage on Sasak Tribe in Lembuak and Nyurlembang Village, Narmada Sub-district". This research used 3 theories; (1) cultural adaptation theory, to solve the first problem, (2) behaviorism theory, to solve the second problem, and (3) structural functionalism theory to solve the third problem. The data were in the form of qualitative data. They were collected by using: observation, interview, document study, and literature study. The findings of this study are The forms of the *Wetu Telu* culture which are still maintained today consist of ceremonies namely; Ritual life (*gawe urip*), Death Ritual (*gawe pati*), Art. Second, the strategy used to maintain the *Wetu Telu* culture is the Didactic Strategy of Cultural Heritage through Formal Education (social inquiry and expository), Informal (exemplary, habituation and advice) and Non-formal (Life skills education, youth education and women's empowerment education) Third, the implications towards the community: strengthening religious knowledge, increasing relations of social solidarity, creating inter-religious harmony.

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1. Introduction

In Lombok, West Nusa Tenggara there is a variant of the religious behavior based on the belief in things that are supernatural, a belief in ancestral spirits (animism-dynamism) as the basis of the original Lombok culture which is now classified as a follower of *Wetu Telu*. Islam *Wetu Telu* is almost the same as the religious variants of *Abangan*, *Santry*, and *Priyayi* (Geert's trichotomy) on the Java island. Fadly (2008), explains that the basis of belief in the Islam *Wetu Telu* community is acculturation between the original beliefs of the Sasak tribe which were *animist-dynamism*, with Hindu teachings (Siva-Buddha) Advaita, and Islam Sufi. The system of *Animism-Dynamism* belief is a belief in the form of worship (respect) of ancestral spirits and sacred places (sacred) which are believed to have magical powers. Magical powers are believed to be incarnate in the catastrophe form so that in order to avoid these calamities a cult is held the ritual. The religious tradition that developed in the *Wetu Telu* community is the practice of syncretic worship that does not reflect the manifestation of essential Islamic teachings. Religious beliefs and rituals are more influenced by the original beliefs (Animism, Dynamism) and using of *Sesajen* in the places that are considered to have magical powers (Alkapitani, 2017).

Based on the religious terminology, Islamic behavior in Lombok is divided into two categories, namely groups called Islam *lima Waktu* and Islam *Wetu Telu*. Islam *Lima Waktu* is a religion adopted by most of Lombok's population while Islam *Wetu Telu* is only found in some regions unevenly. Islam *Wetu Telu* is found in several areas, in general, found in the mountainous area and rural area. This phenomenon is supported by Budiwanti (2000), in her research entitled Islam Sasak: *Wetu Telu* Versus Waktu Lima. Now, *Wetu Telu* scattered in some regions of West Lombok, like in Narmada, Pagutan, and Ampenan. In North Lombok, there are in Tanjung, Pemenang, and Bayan. In Central Lombok, Islam *Wetu Telu* is spread in Rambitan, Pujut, and Pengadang. Whereas in East Lombok, there are in Sampit, Pengaduk, Sembalu, and Obel-Obel (Fadly, 2008).

Today's Sasak tribe of Islam *Wetu Telu* in Lombok are turning to Islam *Lima Waktu*. But in the religious practice, they still believe and carry out rituals inherited by the *Wetu Telu*. This phenomenon shows that changing beliefs is not as easy as changing legal status or political status. The issue of belief is a matter of belief and the human rights of a person or an individual person. Considering the religion issue is not of told by people or told by the state, but rather a belief that arises in the heart between what is believed by those who believe, in other words, it is not like entering a political organization (Putra, 2000). According to Islam *Lima Waktu*, *Wetu Telu* is considered to be an imperfect Islam, but according to Hinduism, it is said that the *Wetu Telu* is a legacy from the Majapahit kingdom. According to Wati, who had been interviewed, said that: "In their religion, they are not *Wetu Telu*, but they have converted to Islam *Lima Waktu*, but according to custom, whether we inherited from our ancestors is still carried out".

2. Materials and Methods

Nazir (1988), Research methods suggest that "literature study is a technique of collecting data by conducting a study on books, literature, records, and reports that have to do with problems that solved. Literature study is a data collection technique by studying and reading literature related to the object of the research problem. Arikunto (2006), explains that in broad outline there are two kinds of interview guidelines, as follows: Guidelines for unstructured interviews. It is the interview guides that only contain the outline to be asked. This research was dissected by using Behaviorism Theory. The types of data in this study are Qualitative. The data collection techniques are Observation, Interview, Document Study, and Literature Study.

3. Results and Discussions

Cultural heritage is carried out through the process of internalization. It is the process that lasts throughout the life of a person continues to learn to manage feelings, passions, and emotions than a personality; socialization process is the process of learning to interact with each other in a society; the enculturation process is the learning process and adjusting the mind and attitude about custom and the norm in the culture of a society. While facilities in the process of cultural inheritance are the family related to religion; community-related to customs, values, and norms; customary institutions relating to the socialization of norms and customs that apply in the community; religious institutions is to give supernatural legitimacy to prevailing values and norms; the school introduces, nurtures and develops cultural elements and strengthens personality and character. In this research, it can be stated

based on the research question that has been described based on this form of kinship, the establishment of a social organization that is to support the traditional behavior and religion of the Sasak tribe community in Lombok. This meaning becomes the basis for the implementation of adat and religion so that until now the role of traditional and religious and other social and community institutions is very large in the implementation of customs and religion for the Sasak tribe in Lombok. The didactic strategy of cultural heritage can be described below.

3.1 The Didactic Strategy of the Wetu Telu Cultural Heritage on the Sasak Tribe Through Formal Education

The Concept of the Didactic Strategy of *Wetu Telu* Cultural Heritage on The Sasak through Formal Education, which is intended in this sub-section, can be interpreted as the right way and plan to achieve the goal of cultural inheritance by using of the Didactic strategies (teaching), from the activities will cause new activities and skills to arise to others. The behavior and treatment of the teacher in the teaching and learning process is crucial to the learning process. Teaching in the modern sense is the activity of teachers in environmental organizations and bringing them closer to students so that the learning process occurs (Nasution, 1935). This meaning has been illustrated in the application of the 2013 curriculum, namely learning based on practice and experience. The same thing is also explained by Hamzah (2016), stating that learning strategies are very important in the learning process. The types of learning strategies in general informal education include Expository strategies, it is learning that emphasizes the process of delivering verbal material from a teacher to a group of students with the intention that students can master the subject matter optimally. The methods used are demonstrations and socio-drama. Inquiry Learning Strategy is a learning an activity that emphasizes the process of thinking critically and analytically. The methods used are the discussion, assignment, experiments, and question and answer. Social Inquiry Learning Strategy, is learning an activity that involves maximally all students' abilities to search and investigate systematically, critically, logically, analytically, so that they can formulate their own findings confidently. The methods used are experimentation, recitation, training, and tourism work. Contextual Teaching Learning (CTL) is a learning concept that links learning the material to students' real-world situations and encourages students to make connections between their knowledge and their application in their daily lives. The method used are; demonstration and socio-drama. Problem-Based Learning Strategy is a learning an activity that emphasizes the process of solving problems faced scientifically. The methods used: problem-solving and discussion. Learning Strategies Increased Thinking Ability is a learning strategy that emphasizes on students' thinking skills, guided by teachers continuously by utilizing student experience. The relevant methods are discussion, question and answer, and experiment. Cooperative Learning/Group Strategy is a learning activity carried out by students in certain groups to achieve the learning objectives that have been formulated. The relevant methods are a discussion, travel, experimentation, and recitation or assignment. Active Learning Strategy is a learning strategy that relates to values that are difficult to measure because it involves a person's awareness that grows from within a student. The certain time limit of affection can appear in behavioral. The relevant learning methods are recitation and training (<http://bagoes1st.blogspot.com/2014/03/various-learning-strategies-and.html> downloaded March 4, 2019).

Based on the result of the research, there are some findings in the field: make sure belief that : (1) God is a source of law and moral source, and both of these are conveyed in the form of revelation through the Prophets and Apostles, codified into the holy books of Allah; (2) an act is good if it is in accordance with Allah's commands, and is based on good intentions; (3) kindness is the beauty of ahklak, while the signs of sin are feeling bad, and feeling unhappy when the act is known to many; (4) humanity should apply to anyone, anywhere, anytime, even in war; (5) children must worship their parents (Musnamar, 1986).

Didactic Strategy of Cultural heritage through Social Inquiry learning. It is a learning process to obtain information by conducting observations and experiments to find answers or solve problems for the research question by using the ability to think critically and logically. Same with the behavioristic approach, learning is more emphasis on input in stimulus form an output in response form. It happens between stimulus and response is not considered important because it cannot be observed and cannot be measured, and what can be observed is only stimulus and response. The emphasis is the change in behavior as a result of interactions between stimulus (stimuli) and responses (responses), and learning is a form of change experienced by students in terms of their ability to behave in new ways as a result of interactions between stimulus and response. Someone is considered to have learned something if he can show changes to his behavior (<https://sites.google.com/site/mulyanabanten/home/theory-learning-behavioristic>, downloaded on January 29, 2019).

It can be found in several forms of art carried out by students at the School, including (1) Gandrung dance is the art of traditional Sasak dance danced in pairs between female and male dancers. The Sasak Gandrung dance is

actually almost the same as the *gandrung* dance in Java and Bali. Historically, *Gandrung* Dance began to be known in Lombok since the time of the expedition of the Majapahit Kingdom to eastern Indonesia. At first, it was used to entertain the soldiers after returning from the battlefield. Accompanied by several gamelan instruments, female dancers danced, while inviting one by one the soldiers to dance in pairs. *Gandrung* dance is a dance that describes the life of Sasak teenagers who are in love. In the perspective of education, the style and movement of the *gandrung* dance, as a dance for the young (young people) of the Sasak tribe, which is played by young women Sasak. The *gandrung* dance is an illustration of a woman (daughter) who is in puberty and wants to get a partner, therefore, her swaying can build stimuli, to get a response from a young man. It is this meaning that underlies that the *Gandrung* Dance is also preserved in schools, especially the junior high, high school and university level because it is a dance for teenagers.

Based on this meaning, *Rudat* Dance is still preserved in formal schools until now, as part of the Sasak culture that has Islamic nuances. As well as in high school and vocational schools, including at universities, the presence of *Rudat* is maintained. Furthermore (3), the *Oncer* Dance is Traditional Sasak dance and the word "Oncer" comes from the word "Ngoncer" which means swimming. Named dance *Oncer* or *Ngoncer*, because the main movement of this dance is taken from the movement of fish that swim. In the Sasak language, it is called *pepait ngoncer* (swimming fish). The *Oncer* dance is related to the *Gamelan Beleq* gamelan, because, in the performance, it is always followed by music or drum drum *Beleq*.

The meaningful collaboration is an essential value in human life because that is still preserved, by its supporting community, the *Telu Wetu* Sasak community. In an educational perspective, collaboration between drum (*Gendang Beleq*), and the *oncer* dance illustrates the behavioristic learning model where *Belek* drum percussion as a stimulus (stimulus), and the *oncer* dance describes the response, the phenomenon will give birth to a change of attitude, as a result of collaboration and process learning. In addition to the dance above, there is also a *Janger* dance taught in schools.

According to Ibnu Jaya Hadikusuma and Surya Safeli, as teachers from one of the junior and senior high schools in Narmada who were interviewed revealed that: *Janger* dance which is understood as a dance for teenagers, or teenage social dance, becomes the basis, so that in middle and high school or vocational schools, preserve it, and always be performed on school anniversary events, art and cultural level school festivals and celebrations of religious holidays and national holidays such as Independence Day, National Awakening and Youth Oath Day, performed by *Janger* dance.

Beside from the dance, *Tabuh* art is also a part of Sasak art, a preservation strategy through formal school, namely *Gendang Beleq*. It is a Sasak traditional art, which is always displayed or performed during the wedding ceremony, *Kitanan*, and also always performed in regional and national level. As well as informal schools, it is preserved through extracurricular guidance, and it is contested in celebrations of religious holidays and national celebrations.

3.2 The Didactic Strategy of the Wetu Telu Cultural Heritage on the Sasak Tribe Through Informal Education

The concept of Didactic Strategy of *Wetu Telu* cultural heritage on the Sasak tribe through Informal Education in this sub-section can be interpreted as a method used to preserve customs inherited from the ancestors of the *Wetu Telu* community in Lombok, through families. Informal education is not structurally organized at all, there is no chronological gap, there is no diploma, lifelong learning time, and it is more a result of individual, independent experience and education does not occur in the field of artificial learning and interaction (Aini, 2006).

The family environment allows individuals or groups to identify in their environment, and internalized in their lives. The family has an important role because in a family a generation is born and raised. They got their first lesson in the family environment, especially for people who were not familiar with the formal education environment. In the cultural heritage system, traditional societies are carried out in families, communities, traditional institutions, and religious institutions.

Harini (2003), in her book "Mendidik Anak Sejak Dini" reveals that the strategy of cultural heritage in informal education or in families through parental example, parenting parents, parental advice. The process of cultural heritage begins with the process of learning to adjust and follow the behavior of family members, such as learning to eat, talk, walk, and get along with other family members. Through family interaction, a child learns to get to know the surrounding environment and patterns of social interaction in society.

Based on the findings in field, the Didactic strategy of *Wetu Telu* cultural heritage on the Sasak tribe through informal education can be developed through the cultural forms of the *Wetu Telu* Sasak tribe such as: *gawe urip* ceremony, *gawe pati* ceremony, and religious holidays.

3.3 The Didactic Strategy of the *Wetu Telu* Cultural Heritage on the Sasak Tribe Through Informal Education

The concept of strategy *Wetu Telu* cultural heritage on the Sasak tribe in the non-formal education is a method used in the cultural heritage of *Wetu Telu* on the Sasak tribe through Non-formal education. Non-formal education can be interpreted as a process of education through educational channels outside of formal education, which can be carried out in a structured and tiered manner. The results of non-formal education can be valued equivalently to the results of formal education programs after going through an equalization assessment process by an institution designated by the Government or Regional Government with reference to national education standards. The aims to be achieved in the implementation of non-formal education are to increase services for citizens who need educational services that function as substitutes, enhancers, and complementary formal education in order to support lifelong education.

While the function of implementing non-formal education is to develop the potential of students with an emphasis on mastering knowledge and functional skills and developing professional attitudes and personalities. Philip H. Coombs, explained that out of school education is all organized, systematic education activities carried out outside the formal education system. Non-formal education produces the types of learning desired by groups of adults and children. That statement the same as Russell Kleis, in his book entitled "Non-formal Education", he states that out of school education is an educational effort that is carried out intentionally and systematically. Out of school education is carried out voluntarily and selectively based on the students need who want to study seriously (Adikusumo, 1986).

Referring to the definition of Non-formal education as explained above, and related to the cultural heritage system, especially the *Wetu Telu* culture, the findings of this study can be developed by the *Wetu Telu* culture forms inherited by the Sasak tribe in Lembuak Village and Nyurlembang Village, Narmada. Non-formal education strategies based on findings in the field include:

a) Life skills Education (courses, internships)

The didactic strategy of *Wetu Telu* cultural heritage on the Sasak tribe through non-formal education can be seen in dance studios and Tabuh. The heritage of artistic culture and clubbing is very important for the *Wetu Telu* community of the Sasak tribe because Sasak's typical arts and music are always involved in customary and religious events, such as marriage. Based on the findings and data documents from Lembuak village and Nyurlembang village, Narmada, West Lombok shows that the preservation of Sasak arts and culture is held through independent courses that conducted by the younger with participating in art and cultural studios organized by Sasak artists and culture.

b) Youth Education

Youth education in non-formal education can be inherited through indigenous traditions and study groups. The traditional traditions inherited through:

The ritual ceremony for life is called the term "Gawe Urip". According to Lalu Abdurahim (Chair of the Ritual and Sasak Traditions), said that The *Wetu Telu* culture is the spirit of the Sasak people or a life cycle that should not be forgotten, it must be implemented, if not it will get a sanction called Maliq (Tulah) such as Gawe urip and Gawe Pati.

Besides the ritual ceremonies mentioned above, in the Sasak tribe life that relates to their livelihoods as a farmer (agriculture), a ritual ceremony is also called the "Planting Cycle", it is a ritual carried out when planting a plant called *Adat Bunga Padi*. This ceremony is carried out as gratitude to God the Almighty and hopes that all the hard work when planting can be more beneficial. This procession or ritual is one form of application of the Islam *Wetu Telu* community in the management of natural resources. The ritual ceremony is carried out at certain times according to the planting season which is arranged according to the calendar specified in the Sasak calendar system.

For the implementation of the respective ceremonies, especially the *Bonga Padi* traditional ceremony, it is carried out using the Islamic calendar (Hijriah Year) but also uses the pattern and calculating system of the Islam *Wetu Telu* calendar. The calendar recognizes 8 annual cycles, 12 monthly, and 7 days a week, with the names of Alif years, and so on. One form of the *Bonga Padi* ritual tradition (rice cycle) as part of the Sasak tribe farmers culture who are still sustainable in Lombok. In general, the ritual of the Rice Cycle (*Adat Bunga Padi*) is carried out on a large scale. The

Wetu Telu community in Bayan hopes that performing rituals in farming will bring abundant yields. In the planting season they carry out “*ngaji makam turun bibit*” ceremony, and at the harvest time “*ngaji makam ngaturang ulak kaya*” ceremony. When fertilizing or eradicating pests they carry out “*ngaji makam tunas setamba*” ceremony. It is conducted in the village where the “*ritual mengosap*” or cleaning the ancestral tomb is carried out, “*mas daa*” it is gathering blessings from ancestral spirits, worshiping the blessings of ancestral spirits.

The strategy of the communities in Lembuak and Nyurlembang Villages according to Warti states that education in the community has so far remained; implemented as one of the non-formal education, through the process of socialization in the community someone can learn the customs, values, and norms that apply so that they can shape behavior based on the behavior of other community members. As the cultural forms that can be inherited through the community such as: behaving politely towards parents, teamwork activities, and giving souvenirs to close relatives and neighbors after traveling far away which is planted as early as possible. Such behavior can be seen as establishing good relations with other community members and instilling mutual cooperation values. Customary institutions as part of non-formal education, and if customary institutions function properly, then traditional elders as community leaders have the authority to socialize the prevailing customary norms and values. Someone who violates customary values will get social sanctions, which are binding on every member of the community to obey these customs, and community members who do not want to be involved in mutual cooperation activities, for example, will be ostracized in everyday relations. Religious institutions, because religious institutions are a form of public non-formal education, as an effective means of the cultural inheritance of traditional communities. In a religious institution, a person is taught religious values and is obliged to practice the values and teachings of the religion in daily life. Likewise, instilling ethical values such as courtesy and respect for parents and teachers.

Same with *Wetu Telu* of the Sasak tribe community in Lombok. Maintenance and preservation of Sasak customary institutions by the Sasak tribe community functioned as a vehicle for maintaining and preserving Sasak culture and customs in Lombok. For the Sasak ethnic communities who live in villages including Nyurlembang and Lembuak Villages in Narmada, West Lombok, they maintain the customs and systems of values and norms in their daily lives. Each hamlet or village has an *awiq-awiq dusun* (hamlet or village rule) which is determined by religious leaders and community leaders or traditional leaders, and those who violate will be subject to sanctions according to the agreement.

One of the functions of the Sasak Customary Institution is seen in the implementation of traditional ritual ceremonies called *begawe* (the implementation of ceremonies at a large level) which are grouped into 3 forms such as: such as marriage ceremonies (*Merariq and Nyongkolan*), *Sunathan* traditional ceremonies, and “*gawe pati*” or death ceremonies. 2) Ceremonies relating to the celebration of religious holidays, and 3) Ceremonies or traditional rituals related to living such as farming as the main livelihood of the Sasak tribe.

In the *Kepaten* ceremony (death), for the *Wetu Telu* community who have become Islam *Waktu lima*, they retain their traditional traditions through the form of recitation which is done after the prayer (*rowah*). Describe the tradition of eating with the Sasak tribe community, at the death ceremony (*gawe pati*). The Sasak tribe who have become Islam *Waktu lima*, still preserves the tradition of eating together at the death event. The meal program together (*rowah*) is done after completing the prayer (worship) of the spirit.

4. Conclusion

Based on the result of the research, conclusions can be drawn as follows:

The Didactic Strategy of *Wetu Telu* Cultural Heritage on the Sasak Tribe in Narmada, intended as a way of *Wetu Telu* cultural heritage. The Didactic Strategy is part of the strategy or method in the learning process in the education world. Meanwhile, that culture including the *Wetu Telu* culture is seen as an object of education. Education, in this case, the science system, it is part of cultural values. Therefore the relationship between education and culture complements and supports each other. The didactic strategy of *Wetu Telu* cultural heritage on the Sasak tribe in Lembuak and des Nyurlembang villages, Narmada is carried out by three processes: Internalization, Socialization and Enculturation and applied through three educational channels: Formal, informal and informal.

Suggestion

Based on the results of research on “The Didactic Strategies of *Wetu Telu* Cultural Heritage on the Sasak Tribe in Lembuak Village and Nyurlembang Village in Narmada”, a number of suggestions can be submitted as recommendations, as follows:

- a) To the Governor of West Nusa Tenggara Province and Head of West Lombok, *Wetu Telu* Cultural Heritage on Sasak Tribe in Lembuak and Nyurlembang Villages, Narmada, symbolically represents a strengthening of identity politics as a social phenomenon in modern civilization today, and at the same time as a form of preserving the original characteristics of the Sasak as the identity of the Lombok region. need to keep the party on an ongoing basis.
- b) To the Head of Narmada and Head of Lembuak Village and Nyurlembang Village, the *Wetu Telu* Cultural Heritage on the Sasak Tribe in Lembuak and Nyurlembang Villages, Narmada, as a symbolic preservation of religious tolerance, because historically-theologically *Wetu Telu* culture is constructed from acculturation Javanese, Balinese, and indigenous cultures of the Sasak, and the theological acculturation of Hinduism (Shiva-Buddhism), Islam (Sufi) with local Sasak theology that is animistic, dynamic and *antroformophic*, it needs to be preserved and preserved as an umbrella and as a basis in safeguarding and fostering harmony in the life of religious people especially in Lembuak and Nyurlembang Villages, Narmada, West Lombok and generally West Nusa Tenggara.
- c) To the social and religious organizations at the Village, Sub-district and District levels, as well as the Provincial level, the *Wetu Telu* cultural heritage in Lembuak and Nyurlembang Villages, Narmada, West Lombok, West Nusa Tenggara, is an effort to minimize the occurrence of religious and ethnic conflicts, as a consequence of a social dynamic in the life of a pluralistic society. This meaning refers to the characteristics of the *Telu Wetu* culture as an illustration of multiculturalism and religious pluralism as a characteristic of the Indonesian people in general, and the Narmada community, West Lombok in particular, is expected to help maintain the preservation process.
- d) To the public, community leaders, religious leaders, cultural figures and observers of religion and culture, because in a cultural perspective, the cultural heritage of the *Wetu Telu* on the Sasak tribe in Lembuak and Nyurlembang villages.

To scientists, in this case, religious and cultural scientists, the *Wetu Telu* cultural heritage, the Sasak tribe functioned as a vehicle to increase understanding of religious social values, thus minimizing the divisions of differences in an effort to create a harmonious life among the tribal community Sasak in particular and the general religious community.

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Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.




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