

## The Meaning of Symbols in *Nunas nede* Ritual Tradition in Kesik Village

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**Abstract-** *Nunas nede* is a cultural ritual inherited from the ancestors of Kesik Village, Masbagik District, East Lombok. The *nunas nede* tradition is believed to be an expression of a request for rain and gratitude for the blessings of fertile agricultural land and harvests that have been given to the people of Kesik Village. The *nunas nede* tradition consists of two core activities, namely *ngayu ayu* and *gawe adat* (core event). Each procession in the *Nunas nede* tradition is a symbol of the beliefs of the people of Kesik Village. These symbols describe the meaning in the *Nunas nede* tradition. This research was conducted to analyze the meaning of the *Nunas nede* tradition using Clifford Geertz's symbolic interpretive theory. There are three concepts in Geertz's theory, namely the knowledge or cognitive system (mode of), the value or evaluative system (mode for); and (3) symbol system. These three concepts will produce a system of meaning from the *nunas nede* tradition. The results of the research show that the symbols in the *nunas nede* tradition are the *begibung* symbol meaning establishing ties of friendship and social equality in society, the *dulang* symbol meaning gratitude, the *nyawik* symbol meaning maintaining the balance of nature and the spring symbol meaning the source of life. From these symbols, the meaning of the *nunas nede* tradition is obtained, a request for rain to fall as well as a form of community gratitude which is a link between friendship and strengthening family ties, by working together to maintain the balance of the universe which is the source of life.

**Keywords:** Interpretive Symbolic, *Nunas nede*, Symbol, Tradition

### I. INTRODUCTION

Kesik Village is one of the villages in Masbagik District with a population of 8,651 people and the third largest area after Lendang Nangka Utara Village (645 hectares) and Lendang Nangka (570 hectares). The area of Kesik Village is 539 hectares or 16.24 percent of the area of Masbagik District which is 3,318 hectares. The land is divided into two functions, namely agricultural land is 70 percent or 350 hectares and the rest is residential land (BPS, 2021). Therefore, the majority of Kesik Village residents work as farmers. Apart from

agriculture, Kesik Village is also known for its natural tourism and strong culture. Kesik Village is famous for *gamelan*, *gendang beleq*, *barong*, and *jaran jorong*. The people of Kesik Village are also able to make various artistic instruments, such as *gamelan* and *jaran jorong* (Hasanah et al., 2023). With a rich culture and the majority of the population working as farmers, it is not surprising that Kesik Village has cultural traditions related to agriculture. One of them is ritual *nunas nede* which has existed since ancient times/ancestors and has become an iconic tradition every year. To introduce this cultural

event to millennials and the wider community, in recent years activities have been packaged heritage walking tours involving participants from various regions on the island of Lombok and also outside the region. Participants were allowed to tour the crafting process and visit cultural sites in Kesik Village.

The *nunas nede* tradition is one of the cultural treasures of Kesik Village. This tradition is closely related to the social identity of people who work as farmers and are also religious. According to Oktaviani et al., (2021), *nunas nede* are interpreted as a word for asking, purifying oneself, and a place to make a vow. *Nunas nede* describes the belief of the people of Kesik Village in God's grace which is manifested in an annual ritual as an expression of asking for rain and gratitude for the blessings of fertile agricultural land and harvests that are given to the local community. The *nunas nede* ritual known to the people of Kesik Village started from the time of their ancestors, namely around 1984, which refers to tripe from Kesik Village which has existed since the 1960s. This tripe is known as Raden Lalu Alwi tripe or commonly known as Mamik Nursiah. In the tripe, it is explained that the *nunas nede* tradition is carried out every year on the 12th of Rabiul Awal. The *nunas nede* ritual consists of two core processions, *Ngayu-ayu* (preparation) and *gawe adat*. *Ngayu-ayu* consists of the traditional deliberation procession, *Nyawik jebaq* (*nyawik* in front of the gate), *nyawik mangan pancoran* (*nyawik* eating in Pancoran), *nyawik mangan pengorong* (*nyawik* eating on the street), and ends with *nyawik* at the five springs. Then the peak event of *Nunas nede* is in the form of remembrance and prayer at the Remetaq spring, then parading the residents' offerings and harvest to the Tirta Ratu baths which is the place where the peak of the ritual is carried out. The peak event is prayer and enjoying the harvest together as an expression of gratitude.

Every procession in tradition *nunas nede* are symbols that exist in the beliefs of the people of Kesik Village. A symbol is the smallest unit or part in a ritual that contains the meaning of a specific ritual behavior. Spradley (1997) believes that symbols hold meaning related to the speaker. The types of symbols or symbol systems in society vary greatly because symbols can take the form of sounds, objects, events, and writings or carved images that are formed and given meaning by humans. In the *Nunas nede* tradition, it is thought that there are *begibung* symbols, *dulang* symbols, *nyawik* symbols, and spring symbols.

These symbols are based on Clifford Geertz's symbolic interpretative theory and can be the basis for determining the meaning of the *Nunas nede* tradition in Kesik Village. Symbols in this tradition are used to produce a system of meaning from *nunas nede*. According to Denis & Cowen, (2001) research on meaning in tradition *nunas nede* with Clifford Geertz's symbolic interpretive studies can be one way to maintain cultural values, and traditional values, and adapt to situations that continue to develop and change over time. Research on the *nunas nede* ritual is also increasingly interesting because in recent years the *nunas nede* ritual has become a festival consisting of various additional activities such as art exhibitions (Jaran Jorong, traditional musical instruments and traditional weapons), *gendang beleq* performances, and *nunas nede* ritual. Apart from that, there has been no research related to the *nunas nede* ritual in Kesik Village which uses Clifford Geertz's symbolic interpretive theory. Pahmi & Zakaria's (2021) research only discusses religious values in the *nede* tradition in Central Lombok using a qualitative descriptive method. While Oktaviani et al. 2021 only discusses the meaning of the *nede* tradition in East Praya with the social construction theory of Peter L Berger and Thomas Luckman. Therefore, this scientific research aims to determine the meaning of the *nunas nede* ritual using Clifford Geertz's symbolic interpretive theory. Studying the meaning of the *Nunas nede* tradition with the Geertz clifford will help the community understand the importance of preserving this tradition which is the cultural wealth of the people of Kesik Village.

## II. METHODS

This research is qualitative descriptive research because the problems are described according to the problem formulation that has been prepared (Ratna, 2011). The data used in this research is primary data obtained from the results of interviews with respondents regarding ritual processions *nunas nede*. In obtaining this data, documentation methods and in-depth interviews with respondents were used. The form of data in this research is in the form of writing, sound/ video recordings, and image documentation of ritual processions *nunas nede* which represents the beliefs of the Kesik Village community in rituals *nunas nede*. The steps taken in collecting data are as follows; (1) prepare a question guide containing the aspects want to explore from the respondent/informant. This is to

make it easier for researchers to extract key information from respondents/informants; (2) ask descriptive questions to respondents/informants regarding rituals *nunas nede*; and (3) explore further information (probing) by asking specific questions, encouraging respondents/informants to explain details of their experiences, and asking for further explanation regarding the information provided by respondents/informants. When the interview is conducted, the interviewer will take notes and record the information conveyed by the respondent. This is so that researchers obtain complete data and avoid errors in understanding the information conveyed by respondents

The data analysis method used is a qualitative descriptive technique using Clifford Geertz's symbolic interpretive theory. Clifford Geertz was the initiator of interpretive thinking and developed into an interpretive symbolic paradigm known as symbolic interpretation. In Geertz's symbolic interpretive theory, there are three concepts of culture, namely (Geertz, 1973): (1) culture as a knowledge or cognitive system (mode of); (2) culture as a value or evaluative system (for mode); and (3) symbol system. The cognitive system (mode of) is a form of culture that can be seen through real actions carried out by a person or group of people in a social order, while the evaluative system (mode) is a guideline that is trusted and recognized by society as something that must be realized through a symbol system. The stages in data analysis are as follows: 1) identification of data needed in research and symbols in ritual *nunas nede*; 2) Classify the data needed in this research, such as ritual equipment, poetry/prayers used, and ritual processions *nunas nede* in Kesik Village; 3) Describe the *nunas nede* ritual procession and the symbols contained in the ritual; 4) Analyze data that represents the beliefs of the Kesik Village community in rituals *nunas nede* using Clifford Geertz's symbolic interpretive theory. By understanding and relating symbolic forms of ritual *nunas nede* with the concept of knowledge systems (mode of) and value system (mode for) through a system of symbols to achieve a system of meaning from rituals *nunas nede*; 5) Conclude the meaning of tradition *nunas nede* of the symbolic forms in the ritual.

### III. RESULT AND DISCUSSION

#### 1) *Nunas nede* tradition in Kesik Village

*Nunas nede* is one of the cultural rituals inherited from the ancestors of Kesik Village,

Masbagik District, East Lombok. This ritual is a form of community gratitude and prayer to the creator so that rain will be sent to irrigate the fields so that abundant harvests are obtained, and provides harmony among residents, especially in Kesik Village (Oktaviani et al., 2021). This tradition has been maintained for a long time and is still carried out today. This tradition is a hereditary practice that is still carried out by local residents and passed down to future generations so that this tradition continues to exist in the lives of the people of Kesik Village. This tradition continues to be preserved because the people of Kesik Village believe in rituals *nunas nede* can improve the welfare of the community, especially farmers who depend on rainfall to irrigate their rice fields.

Rituals *nunas nede* known to the people of Kesik Village since the time of their ancestors, namely around 1984, which refers to tripe Kesik Village has existed since the 1960s. This is known as tripe Raden Lalu Alwi commonly known as Mamik Nursiah. It does not explain the beginning of the emergence of the ritual *nunas nede* but only tells the ritual procession *nunas nede* at that time. According to traditional *mangku* Kesik Village, namely *Amaq* Mar, knowledge about these traditions, including prayers, conditions, and procedures for implementing them, is not taught to everyone. It can only be passed down the bloodline. This is done with the hope that when the descendants of the custom *Mangku* as adults, they are able to take over their parents. Nowadays, tradition *nunas nede* become an event which must be carried out annually by the people of Kesik Village at the end of the dry season, namely 24 Rabiul Awal, the Hijri calendar (November-December). The use of the Hijri calendar cannot be separated from the Islamic teachings that developed in Kesik Village. This date is usually called the upper month which refers to the determination of Islamic dates by looking at the circulation of the moon. The core procession in tradition *nunas nede* nothing has changed, but there are several additional activities carried out. This tradition is packaged in the heritage walking tour involving participants from various regions on the island of Lombok and also outside the region. Participants were allowed to tour the craft process and visit cultural sites in Kesik Village. This is to introduce tradition *nunas nede* to the general public so that this tradition remains sustainable and can become a tourist attraction.

## 2) *Nunas nede* ritual procession in Kesik Village

The essence of the ritual procession *nunas nede* that is carried out today is still the same as what was carried out by our ancestor stripe Kesik Village. Tradition *nunas nede* consists of two core activities which is *Ngayu-ayu* and *gawe adat* (*nunas nede*). *Ngayu-ayu* consists of several processions. First, traditional deliberation between traditional *mangku*, religious leaders, community leaders, and village government to discuss and agree on the implementation of the ritual *nunas nede*. Second, a pilgrimage to the graves of ancestors to pray and ask permission from the ancestors to carry out ritual traditions *nunas nede*. Grave visits are carried out on Mondays or Thursdays, according to tripe Kesik Village. Third, *nyawik* consisting of *Nyawik jebaq* (*nyawik* in front of the gate), *nyawik mangan pancoran* (*nyawik* eating at Pancoran), *nyawik mangan pengorong* (*nyawik* eat the road), and *nyawik* in five springs. The day for the *nyawik* is set in the Tripe of Kesik Village, namely on Monday evening or Thursday evening. The essence of the activity *nyawik* is to set *saweq* where it was done *nyawik* and after that, the community will pray and eat together with the orphans. However, on *nyawik* at the five springs, there are additional processions, namely cleaning the springs and planting trees around the springs to care for the springs so that they continue to make a big contribution to irrigation for the community in Kesik Village.

The main procession in the ritual *nunas nede* is *gawe adat*. Preparation to implement *gawe adat* carried out from D-1 of the event. Preparations are made on the 1st day of the event to prepare ritual equipment because ritual equipment cannot be lacking. Lack of ritual equipment is believed to reduce the sacredness of the ritual *nunas nede*. The ritual equipment prepared includes eight large *dulang* consisting of seven snack *dulang* and one rice *dulang*. Then 100 small *dulang* will accompany the eight large *dulang*. The content 100 *dulang* are rice (not using a plate) covered in banana leaves, side dishes, beans, eggs, grilled chicken (must be whole), and slumbering. Meanwhile, *dulang* snacks consist: of *wajiq*, food, bananas with two sickles (cannot be less), and *rengginang* (must not be broken). But for seven *dulang* large there is the addition of *cemani* chicken (black chicken). Apart from that, the community also began to prepare harvests such as cassava/sweet potatoes, corn, sugar cane, coconut, eggplant, chilies,

tomatoes, and all other forms of cash crops and their processed products which would later be taken to the Tirta Ratu (the place where *nunas nede* is held). Tirta Ratu is used as a place where the *nunas nede* ritual is carried out because people believe that the spring emerged from the footprints of a holy person.

The first procession began with a joint prayer and remembrance at the Remetak Mertasari (water spring), which is one of the sacred pools for the people of Kesik Village. This Remetak is believed to be the parent of the spring in Kesik Village. After that was sloppy and cruel and started the procession to Tirta Ratu led by *Mangku* adat. This convoy consists of the people of Kesik Village carrying the harvest, *dulang*, and followed by baskets containing the harvest. The people who took part in the procession wore traditional clothing or clothing used in daily farming. During the journey from Remetak to Tirta Ratu, people are accompanied by *gendang beleq* (traditional music of the Sasak community). In this procession, there are restrictions, namely women who are menstruating are not allowed to take part in this event because it will affect the sacredness of the ritual. Arriving at the Tirta Ratu spring then *mangku* adat and some people will go down to the Tirta Ratu spring carrying eight *dulang* that were brought along the accompaniment to perform joint prayers and remembrance. The *dulang* is left in the spring. After praying and at close with sloppy and cruel, then 100 *dulang* are allowed to be distributed to people who take part in this ritual or guests who attend that day.

## 3) Symbols in the *nunas nede* tradition in Kesik Village

Symbols in traditional *nunas nede* can be seen from the procession *nunas nede*. At every procession *nunas nede* *Ngayu-ayu* and *gawe adat*, there is always activity *begibung* accompanied by prayer. *Begibung* is a tradition of eating together known in Sasak culture. The community will eat together with prepared *dulang* dishes. *Begibung* describes equality and justice in society. This means that all people are equal and treated the same regardless of social status (Astuti et al., 2023). *Begibung* always accompanied by a *dulang*. This is a form of gratitude by sharing with nature, fellow humans, and other creatures created by God so that God will give blessings for the harvest and the sending of rain. At the procession which consists of visiting graves and *nyawik*, *dulang* must be prepared. *Dulang* is also mandatory in *gawe adat*

and that would later be eaten together.

Other symbols are reflected in tradition *nunas nede* is a symbol *nyawik*. *Nyawik* became the main procession in *ngayu-ayu*. *Nyawik* must be carried out in rituals *nunas nede*. In the *Nunas nede* tradition, there are four times *nyawik*, namely *Nyawik jebaq* (*nyawik* in front of the gate), *nyawik mangan pancoran* (*nyawik* eating at Pancoran), *nyawik mangan pengorong* (*nyawik* eat the road), and *nyawik* in five springs. *Nyawik jebaq* is interpreted as putting up a sign "*saweq*" in front of the gate. *Nyawik* consists of palm leaves, bamboo, young coconut, *topat* (rice-filled ketupat), *tiken* (the oval-shaped ketupat is made from sticky rice). *Nyawik mangan pancor* means *nyawik* which was carried out at the Remetaq springs. *Mangku* adat will put up a sign "*saweq*" at the Remetaq spring fountain. *Nyawik Mangan pengorong* which means *nyawik* is done in front of the alley. At this *nyawik*, the traditional *mangku* will put up a sign "*saweq*" in front of the alley, then followed by a meal together in front of the alley with the orphans. *Nyawik* is lastly carried out in Five Springs by carrying *sawiq* and ten *dulang* which will later be placed in the Five Springs

Procession on *nunas nede* is carried out in five springs that are sacred to the people of Kesik Village. The five springs are *Kemalik Mertak Sari*, *Kemalik Lengkok Goak*, *Kemalik Tirta Ratu*, *Kemalik Lingsok Rambak*, *Kemalik Lengkok Telu*. These five springs are considered sacred by the community because they are the source of life for the surrounding community. Apart from that, these five springs are sources of irrigation for farmers' rice fields which are the main source of income for the people of Kesik Village. The five springs were used as places for the procession of *Nyawik* water springs. At the procession of *Nyawik Springs*, the community cleaned the five springs and also planted trees around the springs. The aim is to maintain the spring so that it continues to make a big contribution to irrigation for the community in Kesik Village. Apart from that, the Tirta Ratu spring is also the venue for the main event *nede* where at the peak event the community prays and eats together as a form of gratitude for God's grace. Thus, one of the symbols in *nunas nede* is a symbol of spring.

#### 4) The meaning of symbols in the *nunas nede* tradition

Four symbols appear in *nunas nede*, namely symbol *begibung*, symbol *dulang*, symbol *nyawik*, and the symbol of a spring. Each of these

symbols is explained using Clifford Geertz's symbolic interpretive theory as follows:

##### a) Symbol *Begibung*

*Begibung* is tradition of eating together known in Sasak culture. Food is served on large *dulang* to be eaten together in small groups, usually consisting of 3-5 people. This tradition is usually carried out at Thanksgiving events (Astutiet al., 2023). Symbol *begibung* can be found in every procession *nunas nede*. Based on the concepts contained in Clifford Geertz's symbolic interpretive theory, value systems (for mode) on the *begibung* symbol found in tradition *nunas nede* is society's belief that all people are equal and treated the same regardless of social status. There is nothing higher or lower. Even though several figures and masters, teachers, and kiai usually get food before other residents, in general, their position in *begibung* is the same (Nurhayati et al., 2023). These beliefs give rise to actions or knowledge systems (mode of) the people of Kesik Village take the form of eating together in a food container called a *nare* or *dulang* which is then referred to as *dulang*. One *dulang* eaten together by 3-4 people with varying wealth, education, and position. Inside procession *nunas nede* it always closes with a *begibung* event with the community present and the orphans.

According to Astuti et al., (2023) *Begibung* is not a tradition that is only ceremonial but is a requirement for the philosophical meaning contained in it. *Begibung* reflects equality and justice where there is no difference between rich and poor, high and low educated, officials and ordinary people, and there is no such thing as a special guest. Everyone is treated the same and melts into one food container called a *nare* or *dulang*. *Begibung* can be said to be an activity for forming ropes friendships And strengthening connection kinship between members of society increasing mutual respect for others and sharing happiness with others without differentiating between race or class (Syahbana, 2018).

Tradition *begibung* in *nunas nede* produce values that are embedded in the

Kesik Village community. According to Isnaini, (2021), *begibung* contains the value of simplicity. This can be seen in eating food without using a spoon and sitting cross-legged on woven coconut leaves without distinguishing between social status. *Begibung* also contains family values which are manifested from the togetherness of the community in preparing 100 *dulang* and harvest results on D-1 of the peak event *nunas nede* (traditional gawe). These values strengthen social solidarity and strengthen community ties. Thus, it can be concluded that society believes that all people are equal and need to be treated fairly regardless of status social causes action *begibung* which produces positive values in social life in Kesik Village.

In Clifford Geertz's symbolic interpretive theory, after analyzing cognitive or knowledge systems (mode of), value or evaluative system (for mode), and symbol system, an interpretive result will be obtained which is called a meaning system. Symbol *begibung* contained in the ritual *nunas nede* has meaning activities to establish ties and strengthen family relationships between community members increase mutual respect for others and share happiness with others regardless of social status. This meaning reflects several things, namely *begibung* as the embodiment of equality and justice. Showing that there is no difference in status, everyone is treated equally and merges into one in a named dining container. Second, *begibung* foster solidarity and brotherhood. In tradition, *begibung* which is egalitarian, indirectly fosters a high sense of solidarity and brotherhood between communities.

Third, *begibung* instills the values of simplicity and humility. This value is reflected in its simple presentation and simple way of eating it. Fourth, maintaining the spirit of cooperation which has great benefits for social life in Kesik Village. Cooperation will keep traditions alive because traditions cannot be carried out by just one or two people but involve many parties (Arief & Yuwanto, 2023). Cooperation can also

resolve conflicts that occur between people because there are values of benevolence embedded in society, namely the value of kindness given or done to people who are known or frequently encountered (Sari 2014).

b) Symbol *Dulang*

*Dulang* is always present at Sasak community Thanksgiving events. *Dulang* is a set of tray and covers for carrying various foods served at traditional events (Kamarudin & Jayadi, 2021). *Dulang* in the Sasak tribe usually consists of various foods, but usually contains rice, soupy side dishes, and complementary side dishes (beans, soybeans, tofu, tempeh, and eggs) (Mansyur, 2005). As for traditional *nunas nede*, there are two types *dulang*, namely *dulang* rice and *dulang* snacking. As for the contents of this rice is rice on a nare/ *dulang* then covered in banana leaves with side dishes consisting of wet (gravy) beef side dishes, and coconut milk side dishes. The dry side dishes consist of complementary side dishes including nuts, fried meat, etc. At the top, a roast chicken is slumbering and then closed by cache. As for *dulang* snacks consist of wajiq, food, banana, and rengginang. *Dulang* these will later be eaten together (*begibung*) with the whole community. Based on Clifford Geertz's symbolic interpretive theory, value systems (mode for) from symbols *dulang* in tradition *nunas nede* is the belief of the people of Kesik Village that being grateful by sharing will make their lives more blessed and God will answer their prayers. This belief results in action or knowledge (mode of) in traditional *nunas nede* namely sharing the food served inside a *dulang* at every *nunas nede* procession. This is a form of gratitude by sharing with nature, fellow humans, and other creatures created by God so that God will give blessings for the harvest and for the rain to fall. Traditions which are a form of gratitude to God for the harvest and requests for rain are commonly found in Indonesian farming communities, such as the tradition ngalaksa in Sumedang Regency and customary mappadandang in Makassar (Rahman and Ramli, 2022;

Sahroni & Rusliana, 2023)

Tradition *nunas nede* describes the culture of the people of Lombok which essentially has two main meanings. First, as a form of their gratitude to Allah SWT for the blessings received. Second, as a means of requesting or praying to hope for the blessings of life from Allah SWT. So, in essence, all of this is a means of communicating with the Creator. The symbol for this is *dulang*. On the other hand, *dulang* is a means of strengthening friendships because thanksgiving or *begibung* events are always with *dulang*. This is the reason why the people of Lombok, in various conditions of the times, always preserve *dulang* in every ritual performed. Thus, it can be concluded that the belief of the people of Kesik Village that giving thanks by sharing will make life more blessed and make it easier for prayers to be answered, resulting in an act of sharing the food served in the *dulang* in tradition *nunas nede*.

Symbol *dulang* has meaning (system of meaning) to give thanks for the blessings obtained (abundant harvests, rain, and soil fertility) by sharing with fellow humans, nature, and other creatures created by God so that blessings will be given and rain will be sent down. This concept is by the guidance of alms in religion Islam is the majority adhered to by the people of Kesik Village. Pasaribu & Robiyanti, (2022), further explained that various forms of gratitude have become values in customary law in Indonesia. Thus, traditions in Indonesia often contain elements of sharing, such as eating together with orphans and the surrounding community. According to Pasaribu & Robiyanti, (2022), several things make various elements of tradition in Indonesia always exist. Firstly, sharing has become a culture in Indonesia and makes people happy and secondly, sharing can increase cooperation and social relations in society.

c) Symbols *Nyawik*

*Nyawik* in Sasak means to give a sign. Activity *nyawik* is usually done in building houses or traditional events

(Sam'un, 2017). Based on Clifford Geertz's symbolic interpretive theory, value systems (for mode) from symbols *nyawik* in tradition *nunas nede* is the belief of people that they live side by side with nature or other entities so they must respect each other and preserve nature to achieve a natural balance. This belief results in action or knowledge (mode of) in tradition *nunas nede* namely doing *nyawik* in every procession *nunas nede*. This is a form of asking permission from nature or other creatures who first occupied that place. Besides that, it consists of various attributes that describe the balance of nature. *Nyawik* consists of palm leaves, bamboo, young coconut, *topat* (ketupat filled with rice), and ticket (The oval-shaped ketupat is made from sticky rice). Bamboo or in the Sasak language called "tereng" is a symbol that has the general meaning of balance, which means that society maintains balance with nature and other entities. Meanwhile, palm tree shoots or palm tree shoots are believed to be a symbol of strength and robustness, civilized and rich in benefits (Sam'un, 2017).

Humaeni et al., (2021) argue that many cultures cannot be separated from spiritual elements, one of the strong spiritual elements is the belief in astral beings. Therefore, it is not surprising that in traditional *nunas nede* there are rituals *nyawik* which function as a bridge between the human world and other created creatures whose aim is to produce harmony and balance. This activity is embedded in the Kesik Village community so it has indirectly become an identity in itself. However, *nyawik* not only depicts relationships with astral beings but also describes relationships with nature. Therefore, another action in *Nyawik* is caring for springs and planting springs which become a source of irrigation for the community's rice fields Village Kesik. The goal of that achieve natural balance, where nature remains sustainable and people can still utilize nature as a source of their livelihood.

Symbol *nyawik* has meaning (system of meaning) to maintain the balance of nature by respecting other living

creatures and preserving nature. The belief of the people of Kesik Village that they live side by side with other creatures is closely embedded so that it is reflected in various activities and traditions of the people of Kesik Village, one of which is the tradition *nunas nede*. Installation *saweq* of palm leaves, bamboo, young coconut, *topat* (rice-filled ketupat), and *tiken* (The oval-shaped ketupat is made from sticky rice) in *nunas nede* as a form of mutual respect and asking permission from nature or other creatures. Symbol *nyawik* also illustrates the importance of preserving nature which is the source of livelihood for the people of Kesik Village. Procession *nunas nede* the five springs are not only symbolic but show that preserving nature is very important for the lives of the people of Kesik Village who work as farmers. The spring is a source of irrigation for the community's rice fields, so they protect the spring by cleaning and planting trees in the spring during the procession.

d) Spring Symbol

On tradition *nunas nede*, springs become the main place where the ritual carried out is because the spring is a source of irrigation for the farmers' fields in Kesik Village and a source of food/drink for other living creatures. Based on Clifford Geertz's symbolic interpretive theory, the value system (mode for) of the spring symbol in tradition *nunas nede* is the community's belief that the five springs in Kesik Village are a source of life for the surrounding community and living creatures. That trust produces an action or knowledge (mode of) within a tradition *nunas nede* namely taking care of the five springs which are the places of rituals *nunas nede* and also a source of irrigation for the Kesik Village community's rice fields. The five springs are *mertak sari*, *lengkok goak*, *Tirta Ratu*, *lengkok rambak*, and *lengkok telu*.

In efforts to care for springs, each community group has traditions, customs, habitual patterns, and rules both oral and written. Based on Maridi's opinion (2015), several traditional communities have ways to protect nature, especially springs, for example in

Java there are *Pranoto mongso*, *Nyabuk Gunung*, *Pikukuh karuhuh* (Baduy Dalam) and sacred trees, in Sulawesi there is *Karampuang*, around Lake Singkarak there is *Rimbo tuo*, in Bengkulu there are *Celako Kamali*, in East Kalimantan and West Kalimantan there are *Tana ulen* and *Masa Bera*, in Bali and Lombok there are *Awig-awig*.

Caring for springs is done by adhering to the local wisdom of the community. In line with the opinion of the Government of the Republic of Indonesia (2009), local wisdom can also be interpreted as noble values that apply in community life to, among other things, protect and manage the environment sustainably. Therefore, local wisdom is not the same in different places, times, and tribes. According to Akhmar & Syarifuddin (2007), this difference is caused by natural challenges and unequal living needs. Local wisdom has special values, norms, beliefs, ethics, customs, rules, and prohibitions (Setyowati et al., 2017). On tradition *nunas nede*, the activity of caring for the spring is reflected in the procession *nyawik* springs, namely cleaning the springs and planting trees around the springs to care for the springs so that they continue to make a big contribution to irrigation for the community in Kesik Village. By planting trees in rituals *nyawik* of the five springs, it is hoped that these springs can continue to be sustainable and become a source of life for the community and other living creatures.

The symbol of a spring found in rituals *nunas nede* has meaning the source of life for humans and other living creatures. The people of Kesik Village are very dependent on the existing springs because the five springs in Kesik Village are not only used as a source of irrigation for rice fields. The water from the spring is also used in the daily lives of the people of Kesik Village, such as washing, bathing, and other activities. Thus, the procession of *nyawik* in five springs by cleaning the springs and planting trees around the springs is a form of protecting the community's source of life. According to Lubis et al.,

(2018), this concept is known as local community wisdom, namely that local communities rely on local knowledge in spring management actions such as planting bamboo plants and working together to clean them. Spring which is preceded by carrying out traditional traditions. Local wisdom is a creative response to local political-historical and geographical situations. Local wisdom is very valuable and has its benefits in people's lives. This local wisdom then becomes part of a wise way of life to solve all the problems life faces. Local wisdom is oriented towards (1) balance and harmony of humans, nature, and culture; (2) preservation and diversity of nature and culture; (3) conservation of natural resources and cultural heritage; (4) saving resources with economic value; (5) morality and spirituality. This is reflected in tradition *nunas nede* in Kesik Village.

#### 5) The meaning of the *nunas nede* tradition in Kesik Village

Based on the results of the analysis using Clifford Geertz's symbolic interpretive theory, it was concluded that tradition *nunas nede* means a request for the rain to fall as a source of fertility and blessings as well as a form of gratitude from the community which is a link between relationships to strengthen family ties and maintain the balance of the universe and the source of life. The meaning of this request is clearly illustrated in the symbols in the tradition *nunas nede*. Symbol *begibung* means establishing ties of friendship and strengthening family relationships between community members and increasing mutual respect for others and sharing with others regardless of social status by the guidance of the Islamic religion adhered to by the people of Kesik Village. In the Islamic religion, our position is equal in the eyes of God, so being humble and maintaining relationships will bring humans closer to the Creator and make their prayers heard.

Symbol *dulang* which means being grateful for the blessings obtained can also be a way to get closer to the creator. Gratitude creates awareness that everything you get comes from God, which will give rise to a desire to get closer to the Creator. Symbol *nyawik* is a form of *istiqomah* for the people of Kesik Village to maintain natural balance and respect the lives of

other creatures created by God. Nature and other living creatures also bow and pray to the creator, by maintaining harmony they will also pray for the good of the people of Kesik Village. Apart from that, nature is the intermediary of God's grace to the people of Kesik Village which is reflected in the symbols of a spring which is a source of life for the people of Kesik Village. The spring that continues to exist to irrigate the rice fields of the people of Kesik Village is one form of the prayers of the people of Kesik Village being answered. Without these springs, people's lives will become more difficult with the death of plants in the rice fields due to drought.

#### IV. CONCLUSION

*Nunas nede* is one of the cultural rituals inherited from the ancestors of Kesik Village, Masbagik District, East Lombok. Tradition *nunas nede* consists of two core activities which is *Ngayu-ayu* and *gawe adat* (main event). As for *Ngayu-ayu* of several processions, namely traditional deliberation, pilgrimage to ancestral graves, *Nyawik jebaq* (*nyawik* in front of the gate), *nyawik mangan pancoran* (*nyawik* eating at Pancoran), *nyawik mangan pengorong* (*nyawik* eat the road), and *nyawik* in five springs. Through these two processions, symbols can be found which will later become the basis for determining the meaning of the *nunas nede* tradition. Understanding the meaning of the *nunas nede* tradition is important for the people of Kesik Village because *nunas nede* is the cultural wealth of the people of Kesik Village. By understanding the meaning of this tradition, people will be more aware of the importance of this tradition for the cultural wisdom of the people of Kesik Village.

In this tradition, there are five symbols found, namely symbols *nunas*, symbol *begibung*, symbol *dulang*, symbol *nyawik*, and the symbol of spring. Using Clifford Geertz's symbolic interpretive theory, these five symbols become the basis for deriving the traditional meaning *nunas nede* namely a request for rain to fall as a source of fertility and blessings as well as a form of gratitude from the community which is a link between friendship to strengthen family ties, by jointly maintaining the balance of the universe which is the source of life. The meaning of tradition implies that the people of Kesik Village are cultured, religious, and have positive values such as kinship, togetherness, and love of nature. Thus, the *nunas nede* tradition illustrates the cultural richness, social values and local wisdom of the people of Kesik Village which must be

preserved. It is hoped that this research can be continued or become a reference for other researchers because this research is not perfect. There are data limitations because the researcher was only able to interview two respondents.

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