

Besiru Tradition in the Sasak Community towards Behavior of Indigenous People in the Antropology of Law Approach

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ABSTRACT: Besiru tradition is an embodiment of the Sasak people's gratitude for God's gift to the Sasak people in maintaining its existence and traditions on Jerowaru Village, Jerowaru District, East Lombok Regency. Sasak society's behavior which cultured on people of besiru has tradition characteristic and local potentation that accommodates it. The order of social values, values of local wisdom and culture in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words. The behavior of indigenous peoples as a tool of social control and religious values that guide human life of Sasak society who do not carry out the traditional ritual so that there will be a catastrophe for the seven generations of the Sasak society. In the empirical approach, anthropology of Law is defined as an approach that looks at the reality of the ritual of the Besiru tradition by observing, observing directly, and interviewing the traditional leaders, indigenous peoples and the Regional Government of East Lombok Regency, which used to glorify rice and Sasak society as a farmer who wants to be safe, healthy, prosperous, and can maintain relationships between human and nature, human and human, human and supernatural beings, human and God, and can maintain harmonization in all aspects of life as a manifestation of the welfare of the Sasak society, Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province.

KEYWORDS: *Besiru Tradition, Behavior of Indigenous People, Anthropology of Law Approach.*

INTRODUCTION

Society in Indonesia is known as a heterogeneous society with relatively complex values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups in obtaining legal protection, for this reason it is necessary to study in terms of fulfilling the rights of indigenous peoples in carrying out customary traditions with empirical approach to Anthropology of Law.

Besiru tradition begins with cleaning the village in mutual cooperation and continues to clean the grave. The day after that, the event was as long as a shadow puppet show. Customs and traditions as pillars of defense of mindsets and norms of foreign cultural influences with the dynamics of civilization that continues to move towards the flow of modernization and globalization, the values of local wisdom which are cultural, resulting in traditional currents being properly maintained by maintaining traditions related to rituals in Jerowaru Village, Jero Waru District, East Lombok Regency, West Nusa Tenggara Province.

Besiru tradition is a traditional ritual tradition that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition, maintaining harmony between indigenous peoples and as an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community as a process with conservation of the agrarian nature.

In this activity the author will discuss how the existence of legal protection for the Besiru tradition on the behavior of Besiru Actors in an Empirical Approach to Anthropology of Law. The purpose of this research is to find and analyze the wisdom of indigenous peoples in protecting traditions, especially this research is expected to provide an overview of the agrarian conditions of the Sasak people as a tourist attraction for the besiru tradition that is preserved and maintained and can be a guide in developing the traditions of the Sasak people in East Lombok, West Nusa Tenggara in addition to legal awareness of legal protection for the indigenous people tradition with the behavior of besiru actors in the Sasak community in East Lombok as well as publications and references for further research by referring to this study, the researcher concludes that the agrarian concept in the anthropology of law approach uses an empirical approach, namely the reality of rice planting with other names Merti Desa or Merti Dusun is

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believed to be able to maintain the agrarian concept which is a sign that indigenous peoples still care about their customs in the field of agriculture for irrigation and agriculture are always maintained for the welfare of the Sasak people in East Lombok.

METHOD

This type of legal research is an overall picture of how to examine the problem that will be used in a legal research. This research uses socio-legal studies. Socio-legal studies aim to gain knowledge about the relationship between law and society and the factors that influence the implementation of law in society. This study is generally carried out by conducting direct research in the field with the aim of collecting data purposes. Thus, in this approach the law is not only seen as a written or unwritten legal norm (das sollen), the law is also seen as a social, cultural, and behavioral basis.

Research Subject

Besiru Tradition of the Sasak Community Against Behavioral Changes of Indigenous Peoples in Anthropology of Law Approach, West Nusa Tenggara Provincial Government located in East Lombok Regency. While the object of this research is the Besiru Tradition in East Lombok, West Nusa Tenggara.

Approach Method

statutory approach. This is done by conducting studies on the laws and regulations related to the issues raised. also carried out by reviewing library data and references, which are in accordance with the laws and regulations that have been determined previously. Interviews were also conducted with the legislators and regulations, which were intended to find the basis and a more in-depth explanation of the legal product with the variables studied were a) the conditions for the implementation of traditional traditions, b). condition of problems in the implementation/preservation of traditional traditions, c). difficulties/obstacles in overcoming problems of traditional traditions and d). mentoring model for the implementation of traditional traditions as a sustainable national asset.

Data Analysis Method

Qualitative method that produces descriptive-analytical data. This means that the resulting data, both primary and secondary, are thoroughly researched and studied. Descriptive-analytical research is what is stated, written or oral, by the source of information and its behavior which is actually researched and studied as a whole.

RESULTS AND DISCUSSION

A. Bekayaq Pataq Tradition

This tradition is carried out once a year, starting planting in January, February, March, April and can change depending on where it rains, if it's sooner, it means the pataq is faster. Besentulaq is a ritual of carrying out the bekayaq pataq pare tradition to ask God for rain, before the rain falls every year before planting. The first night is Friday or Wednesday night, sometimes also Monday night between Asr and Maghrib (3 days of Besentulaq tradition), the time between Asr and Maghrib will set the sun. Many harvests with remembrance, salvation and thanksgiving because if after mataq gets a lot of harvest people do remembrance, salvation and thanksgiving.

This tradition of bekayaq pataq pare uses a double (tool used to cut rice / glutinous rice stalks, songkok treng (a hat made of woven bamboo). This tradition is still recognized by the local government in a standard rule that indigenous peoples have the right to protect their local wisdom. This statement spoken by people who still do pataq pare/pataq reget at this time are still supported and automatically recognized for their existence because of their humble attitude to life and blending with nature through the tradition of bekayaq pataq pare, the Sasak community, Jerowaru Village, West Nusa Tenggara which is related to the religious system, adaptation and development of the Sasak community in East Lombok.

In this tradition, about one hundred and two hundred people perform, while chanting mataq men and women answer each other and take turns with rhythmic rhymes, Bekayaq is performed during the mataq season by young people (besiru) which means please help but nowadays it is too late. rarely done and almost extinct even today's youth do not do it.

The role of the traditional leader in the Sasak community in East Lombok, Jero Waru village, Jero Waru sub-district is a community leader who plays an active role in preserving this bekayaq pataq pare tradition, the younger generation of the Sasak indigenous people in Jerowaru village has rarely carried out this tradition, due to cultural contamination from outside. for example, being educated and having advanced technology to apply to the Sasak indigenous people, so that it can cause today's youth not to preserve traditional traditions that have been handed down from their ancestors. This worsens the sustainability of their traditional traditions which must be preserved in a traditional farming system called the Bekayaq Pataq Pare tradition which is identical to a good traditional farming system while still holding fast to its customs and beliefs that contain a description of the

situation, behavior, actions or things that will happen. with the behavior of bekayaq pataq in the implementation of the rituals of the bekayaq pataq pare tradition.

The Bekayaq Pataq tradition which is routinely scheduled by the Sasak people because it is a cultural heritage that has multicultural value every year in commemorating mataq for harvesting with besiru (mutual cooperation system) and respect for Dewi Sri who is trusted by the local community as a means to realize an abundant and useful rice harvest. to improve the welfare of the Sasak community.

The context of the rice harvest (pataq pare), before the 2000s, Sasak-Lombok farmers (especially in the southern part of Lombok) still grew a lot of large rice or local rice varieties. At that time, the work of rice fields was still very dependent on human labor, so that almost all rice cultivation activities relied on human labor. In addition, work in the fields still rarely uses a wage system (with money) they rely more on the cooperation system, such as ngipuk/bêtulung and bêsiru. Entering the rice harvest period, the Sasak people (especially the youth) were previously busy with work in the fields. In their rice harvesting activities, they usually take siru (fellow women), which is a type of system of rotating cooperation. So having a large rice field can be around for a month and take turns puliq siru 'turning siru' against people who have come to take siru (bait siru). If the family has a daughter or a widow, indirectly, it can be an investment in lightening the work in the fields, especially during the rice harvest (mataq). Because the girl/widow who will carry out the rice harvest in her field, is usually asked by the boy or man who has a crush on her when the rice harvest will be carried out in his field, or the man has ordered when he met the dibau nyale (in another event a few months earlier) to be told when he will harvest the rice. If the man's house is far from the woman's, there is a greeting deposit (sempait salam) through a male friend or relative who is known to the girl/widow, regarding when the rice harvest will be held. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is quite old which can be harvested, determined with certainty or determined at a previous time. Harvesting or picking rice must be done very carefully, there should not be a single grain of rice falling to the ground and harvesting rice using the ani-ani only to cut the rice stalks, the rice that has been cut is grasped with the left hand and the right hand continues to cut the rice.

Based on the experience of the bêkayaq actors at the time of the rice harvest, it can be said that young Sasak people (in the past) both used the Pataq Pare incident as a locus for further encounters (after the previous Bau nyale ritual event) to get to know each other more closely. According to sources, the women's group of rice harvesters (which included a girl/widow) had already arrived at the rice field where the pare pare took place before the men's group arrived. In this group of women there is an expert rhyme maker (buaq kayaq), they call it pujangge (sinden) is a woman (senior) who is very skilled at composing and assembling buaq Kayaq. He created the buaq Kayaq which corresponded to the Buag Kayaq that was thrown by the men. From this created buaq Kayaq, they are then sung (kayaq-kan) together to answer each other's Kayaq from the male side. Bêkayaq pataq pare takes place in several fragments and the time lasts from morning to evening. Bêkayaq pataq pare can also be done by a group alone, which in this context means that no men come or visit to help (ngujang) pataq pare. Meanwhile, what is meant in this study is bêkayaq pataq pare which is carried out between men and women when a group of men comes to visit the rice fields where the rice harvest is taking place. When the rice harvest has begun, the women's group makes its own harvest direction (andang mataq) so that it can be harmonious in the bêkayaq. Likewise with the men's group, they make their own andang mataq, but still remain in the same rice field with the women's group. Under the hot morning sun, the men began to lift the kayak with the opening kayak.

Entering the 90s, the activity of bêkayaq pataq pare was shifted again by the development of information-communication technology in the form of tapes and loudspeakers (speakers) used by a group of men to play Sasak dangdut and cilokaq songs while harvesting rice (mêrampek). In this raiding activity while playing songs through loudspeakers in the rice fields, women are no longer actors in terms of rice harvesting. The consequence is a shift in the pattern of interaction caused by the shift in the role of women in the context of the involvement of paddy fields. The era of the 90s marked a generational shift in the community of bêkayaq performers.

On the other hand, the direction of change in the behavior of the bêkayaq community has an impact on the deconstruction of the rural social system, especially in the context of an agrarian society. The rationalization of farming, which is marked by the discontinuation of large rice varieties (local varieties) and the replacement of the role of women in rice harvesting, is closely related to the disappearance of the bêkayaq pataq pare culture. In other words, rationalization in agriculture (especially rice) has contributed to the deculturation of the life of the Sasak community, who are bêkayaq actors, but on the other hand, it has also helped to shape new patterns of relationships/interactions in the community. It can be concluded that the ritual ceremonies and activities of the pare pare ritual are carried out after the rice planted is approximately forty days after the rice is planted. It is at this age that rice pests will come to attack. Determination of the day of the ritual implementation of the Bekayaq Pataq Pare tradition based on the results of the deliberations of the traditional Sasak elders by looking at the development of rice, also considering the days that do not violate the taboo day to carry out activities in the fields.

Besiru (Gotong Royong System)

In the tradition of bekayaq pataq pare before and now it is different, in this millennial era, besiru is something that is rarely done and nowadays it is rarely done by young people/perpetrators of pataq with the conditions of the times that are less cooperative. Even though the tradition of Bekayaq Pataq Pare requires an attitude of Besiru because in the context of implementing the tradition it requires community leaders and the local Sasak community to do it, but the youth are not interested in preserving the Bekayaq Pataq Pare tradition which is carried out by Pataq perpetrators by preserving the traditional ritual culture of Bekayaq Pataq Pare in the middle. The progress of this millennial era is a reference for the behavior of the agrarian Sasak community as a form of awareness of the religious cultural views of the local community in accordance with the customs of the Bekayaq Pataq Pare tradition whose implementation has a religious element although not all villages in East Lombok carry out this tradition. However, in advanced times like today the tradition of bekayaq pataq pare is lost and forgotten by the youth, even though this tradition is an ancestral heritage that deserves to be preserved, maintained and collaborated with modern musical instruments, not single gambus music, the content is bekayaq to perform the traditional behavior of the Sasak people. and preserving the existence of warige which was almost eroded by the change from traditional society to modern society which has penetrated Sasak culture or local wisdom (local genius).

Warige means wooden planks that have important symbols in determining the seasons, auspicious days and celebrations of the Sasak people who live together through the bekayaq pataq pare tradition in order to harvest abundant rice with this ritual tradition as a custom that they live and obey together. Planting rice for the Sasak people is something that must be carried out according to the instructions of their traditional ancestors, because planting rice must be according to speech/guidance that has religious value in the form of a request to Allah SWT and religious value in the form of belief that the spirit of rice as the incarnation of Dewi Sri exists and lives in another world. , and when is the right time to plant rice if it is only once per year, so that the Sasak people in processing paddy fields (managing natural resources) must be based on the heart of the Sasak people.

The community order has been regulated in customs, such as one year of harvesting once on Sundays and working Fridays or vice versa based on the values of local wisdom of the Sasak people in preserving and protecting local wisdom in a good traditional agricultural system in accordance with their ancestral heritage, as a sign of gratitude to the people of Indonesia. The Almighty and the Ancestors who have given blessings and fertility in the agricultural life of the Sasak people. This has the characteristics of different traditional ritual traditions in each customary area, although tradition is also related to local wisdom and bekayaq actors who create a strong pare pare tradition civilization called Besiru local wisdom.

With the existence of Besiru local wisdom in the Sasak Community in the agricultural life of the Sasak community, there is local wisdom known as Besiru. This tradition is a form of social behavior of the Sasak people related to the problem of solidarity between people. The Besiru tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, planting to harvesting in rotation without pay. In other areas of Lombok, this tradition is also known as betulung, betenak, or betejak (Asri, 2015). In the field of cultural customs, it is reflected in mutual tulung (a form of helping in plowing and harrowing the farmers' fields); mutual support (help each other in cultivating the fields); saur alap (helping each other in cultivating fields, such as in terms of scraping/cleaning the grass with a scraper or ngoma/ngome/pulling grass; and besesiru/besiru, namely the value of local wisdom is also almost the same as saur alap, namely mutual cooperation work in the fields from planting seeds to harvesting. The high values of local wisdom in the Sasak community and very suitable to be applied in today's life and in the future, are contained in language expressions that are firmly held in association, which are in the form of proverbs and proverbs as glue for community interaction. Sasak. In the Sasak community it is termed as sesenggak. Related to this, the following is the essence of the research results of Ismail, et al (2009). Along with the development of the times, humans are faced with modern cultures that place great emphasis on individualistic, materialistic and pragmatic principles. causing many local traditions to be degraded and replaced by modern culture whose spirit is contrary to the concept of culture traditional. However, not all local wisdom can be simply eliminated. One of the local cultures of the Sasak community is the Besiru tradition which is related to the problem of the gotong royong (cooperation) tradition in realizing a better social life among the Sasak community.

The Besiru tradition, also known as the habit of helping each other during the growing season, is still ongoing and maintained in the Sasak community in Lombok. Besiru is usually carried out during the rainy season, farmers help each other from one field to another (Lombok fm, 2016). In general, the Besiru tradition develops in the social life of the Sasak people who live throughout the island of Lombok. However, recently many Sasak people are reluctant to develop this tradition. However, this does not mean that the Besiru tradition is dead or can no longer be found. In the midst of the spread of modernization, the Besiru tradition is preserved and continues to be carried out by the Sasak people, especially those who live around rural and mountainous areas. The Besiru tradition is still widely found in the lives of the people of Pringgabaya District, Suela District and Sambalia District, East Lombok Regency. In the areas of Central Lombok and West Lombok, there are also many people who preserve it, as well as the Bayan District community in the North Lombok Regency.

B. Values of Local Wisdom as Adhesives for the Sasak Indigenous Peoples in the Implementation of Pataq Pare Behavior and Besiru Tradition

Local Wisdom Concept

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that was first introduced by Quaritch Wales, (Ayatro Haedi, 1986). Anthropologists have discussed at length the notion of local genius, among others, Haryati Soebadio said that local genius is part of the cultural identity, cultural identity/personality of the nation that causes the nation to be able to absorb and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986: 18). 19). Meanwhile, Moendardjito (in Ayatrohaedi, 1986:40-41) said that the element of regional culture has the potential as a local genius because it has proven its ability to survive until now. The characteristics of the local wisdom are as follows: (1) being able to withstand foreign cultures, (2) having the ability to accommodate elements of foreign culture, (3) having the ability to integrate elements of foreign culture into the original culture, (4) having the ability to controlling, (5) able to give direction to cultural development. Sibarani (2014: 180) states that, local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is not only cultural values, but cultural values can be used to organize people's lives in achieving increased welfare and the establishment of peace. According to Sibarani and the Indonesian Ministry of Social Affairs' Balitbangsos, (Sibarani, 2014: 5) "Local wisdom can be understood as cultural values, traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous, community members have in managing their social life". Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions which are passed down from generation to generation and used to organize the social life of the community in all fields of life.

Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. This can be seen from the expression of local wisdom in everyday life because it has been internalized very well, every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations -unexpected situations such as disasters that come suddenly (Beata, 2016:3). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored, because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted which can be used as instruments to strengthen the identity of the Indonesian nation.

Local wisdom is concluded as the personality of the cultural identity of the community in the form of values, norms, ethics, beliefs, customs and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini: 2009). In this context, indigenous peoples who still maintain and exist in their local wisdom become an inseparable part in the development of local wisdom to strengthen the identity of the Indonesian nation. Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom they can carry on their lives, and can even develop sustainably (Permana, 2010).

There are still many people who still maintain their local wisdom, for example the Sasak people who continue to carry out the Besiru tradition in their agricultural process. Local wisdom regarding the cultivation of paddy fields that should not be stepped on by buffalo, should not be plowed, should not be hoeed is related to the psychological attitude of the Sasak people in the attitude and behavior of bekayaq pataq pare to be a wise person, always obey all customary rules, always respect the creation of the Almighty Creator be careful about rice which is considered as the incarnation of Dewi Sri placed in a special place, carried, married and asked to feel at home on earth, so that the law of reciprocity applies, namely doing good to things, things will do good to us, or believes that everything on earth must live and work in harmony, respect each other, take care of each other and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system is achieved in the behavior of bekayaq pataq pare as a cultural identity and various traditions and rituals owned by the community Sasak Jerowaru Village, District tan Jerowaru, East Lombok Regency, West Nusa Tenggara Province.

Besiru Local Wisdom in the Sasak Community

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The high values of local wisdom in the Sasak community and very suitable to be applied in today's life and in the future, are contained in language expressions that are firmly held in association, which are in the form of proverbs and proverbs as glue for community interaction. Sasak, in the Sasak community is termed sesenggak. Related to this, according to the results of research by Ismail, et al (2009) Along with the development of the times, humans are faced with modern cultures that prioritize individualistic, materialistic and pragmatic principles. This has led to many traditions -local traditions that have been degraded and replaced by bud modern style whose spirit is contrary to the concept of traditional culture. However, not all local wisdom can be simply eliminated, one of the local cultures of the Sasak people is the Besiru tradition which is related to the problem of the gotong royong (cooperation) tradition in realizing a better social life among the Sasak people. The Besiru tradition, also known as the habit of helping each other during the growing season, is still ongoing and maintained in the Sasak community in Lombok.

Besiru is usually carried out during the rainy season, farmers help each other from one field to another (lombokfm, 2016). In general, the Besiru tradition develops in the social life of the Sasak people who live throughout the island of Lombok, but now many Sasak people are reluctant to develop the tradition, this does not mean that the Besiru tradition is dead or cannot be found anymore. In the midst of the spread of modernization, the Besiru tradition remains preserved and continued to be carried out by the Sasak people, especially those who live around rural and mountainous areas.

Understanding, knowledge and decisions in a life problem in a local community group or community formed in a Sasak community is a manifestation of interaction in a system and a mutually beneficial relationship in maintaining the existence of the Bekayaq Pataq Pare tradition related to the values of Besiru local wisdom in the community Sasak.

The local wisdom of the Sasak community is the embodiment of the dominant culture of the Sasak community which is very close to the orientation of peace, whether it is giving, choosing a safe, peaceful situation and tolerance in adding to the repertoire of local wisdom of the Sasak community in the frame of the bekayaq pataq pare tradition and bekayaq pataq behavior which regulates the guidance of indigenous peoples in determining sanctions for violations that occur in the behavior of bekayaq perpetrators carried out on besiru (Gotong Royong System) now and in the future as an adhesive for local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are as follows: faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's lives, because of the need to live, maintain and carry on life according to the situation, conditions, abilities and values that are lived in the Sasak community or in other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional ritual tradition of besiru dan ritual tradition bekayaq pataq pare, the Sasak community, Jerowaru village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province.

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the Bekayaq Pataq Pare traditional tradition is to maintain the ritual traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the Bekayaq tradition. Pataq pare, the Sasak Jerowaru community, East Lombok, as an embodiment of the values of local wisdom and traditional Sasak ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and the norms that guide the Sasak people towards peace and harmony, are actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of ajinin which literally means mutual respect, reme, rapah, regen which means giving, choosing a safe and peaceful situation and supporting tolerance adds to the treasures of local wisdom of the Lombok people in undergoing social relations. Since the past, the Sasak ethnic group has known a forum that is the parent in their social life that regulates the community's life guidelines, and where they seek referrals to determine sanctions for violators in their community association system. The container is known as krama. This conception has been actualized or described in the daily life of the Sasak people since the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems, the life of soil organisms and supporting important processes in the soil (Dresbell and Magid 2006: 8), because the agricultural cycle cannot be separated. of various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem (Senoaji 2012: 283) through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be

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planted, so that the researcher concludes that the bekayaq pataq pare tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining local wisdom of the Sasak community in ritual activities asking for permission to the mother / goddess Sri and the creator so that the plants can grow. rice grows well, the yield is safe and well filled and the harvest is abundant, avoiding pests when it is about to be harvested.

This has the impact that the implementation of the Bekayaq Pataq Pare tradition must be carried out considering that this tradition is a means to give thanks to Allah for all the agricultural products carried out and hope that the traditional agricultural products of the Sasak people can increase in the coming year which will be protected and protected by the values of wisdom. Local customs/karma institutions that exist in the Sasak community in preserving the culture, customs and traditions of their ancestors that have been passed down for a long time. Karma or customary institutions aim to maintain the cultural heritage of the ancestors as an umbrella for legal protection of the values of local wisdom which is maintained by the preservation of the ritual tradition of bekayaq pataq pare in the Sasak community studied by researchers.

Conceptually, karma is a traditional institution that covers local wisdom which consists of two kinds, namely: First, krama as a traditional institution and krama as social rules. Second, Ajikrama consists of words, aji which means price or value and krama which means holy and sometimes means that an area or population unit in an area within an area exists. Thus, ajikrama is a traditional symbol, meaning the sacred value of a Sasak traditional social strata based on its customary territory.

Thus, the researcher recommends that:

- (1) The government is obliged to guarantee the continuity of the implementation of the local wisdom values of the Sasak people
- (2) Advances in science and technology do not contaminate the traditional farming system of the Sasak people
- (3) The potential use of agricultural land based on the traditions of the Sasak people still adheres to their customs
- (4) Tradition and culture as a means of binding the Sasak people who have different social status, beliefs and religions

For this reason, the researcher concludes that the pataq pare tradition is a traditional ritual that must be carried out once a year as an embodiment of the philosophy of life (peace, honesty, simplicity, compassion) that must be accepted by the Sasak community according to absolute customary rules that must be obeyed. Because the realization of a comfortable and orderly area cannot be separated from the existence of the customary rules of the Sasak community which are guarded by the preservation and legal protection of the bekayaq pataq pare tradition and bekayaq behavior in maintaining the tradition from extinction due to the shift from traditional culture to modernization especially local wisdom with Besiru tradition.

CONCLUSION

The Pataq Pare tradition is a Sasak traditional tradition as an embodiment of local traditional wisdom with sacred values that have been entrenched in society and has the aim of providing peace for the Sasak community, the Sasak traditional environment and the relationship between pataq behavior as Sasak community with God, among others, among each other with the surrounding nature to maintain a harmonious relationship between the perpetrators of pataq pare and the surrounding indigenous peoples values, ritual with besiru local wisdom in the Sasak Community.

The local wisdom of the bekayaq pataq pare tradition illustrates the reality that occurs in the Sasak community as a manifestation of roah/begawe related to harmony in religious life which is reflected in the pataq pare tradition carried out by the Sasak community to maintain besiru tradition and preserve the almost extinct tradition.

Besiru tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, planting to harvesting in rotation without pay in perserving the culture or besiru tradition develops in the social life of the Sasak People, people who live throughout the Island of Lombok for customs and traditions of agricultural product of the Sasak people can increase in the coming year which will be protected by the values of wisdom.

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