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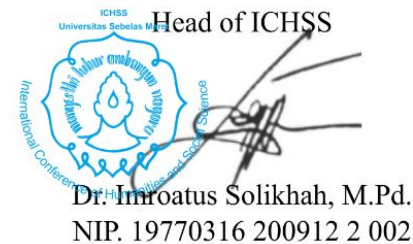
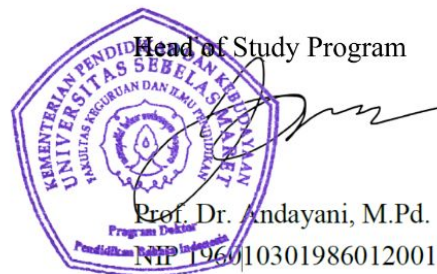
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THE RESILIENCE OF SADE TRADITIONAL SETTLEMENT AS A SUPPORT OF THE MANDALIKA SUPER PRIORITY TOURISM AREA – LOMBOK

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Abstract. The Sade settlement in Rembitan Village is widely known as a traditional cultural tourism hamlet, domestic and foreign tourists come to visit. The results in the influence of modernization or globalization. For this reason, it is necessary to anticipate how the resilience of the Sade settlement to this influence is. The research aims to provide input to stakeholders so that the traditional Sade settlements can survive. The method used is qualitative. Data were obtained by surveys and interviews with community leaders. The conclusion is the rules for building houses to date persisted, both in terms of the shape of the house and the floor plan form; The level of education does not affect the resilience of indigenous settlements in this era of globalization. And lastly, for the arts and culture, there was a function reform in the arts in Sade hamlet. Some are still surviving, and some are rarely shown due to changing conditions and the inclusion of elements of globalization. So resilience has begun to fade because of the times and globalization.

Keywords: Resilience, Traditional settlements, Tourism, customary rules

INTRODUCTION

Traditional architecture as a form of regional architecture in Indonesia that has grown and developed since ancient times from ethnic communities that rely on tradition and custom is carried out by a trial and error process. Along with the development of the era with the growth of buildings and houses with high technology, the traditional architectural forms are decreasing, and only certain areas still maintain.

One of the traditional architectural forms is in the Sade settlement. The Sade community is the Sasak tribe, descendants of immigrants from Java who began to inhabit the area in 1070 AD. Five dynasties together formed. The Sade Hamlet community until their current descendants (Astrid Kusumo, Thomas, Dyah Kusumawardhani, Melania, 2019). Where traditional settlements are an environment that significantly glorifies the customs or rules that apply in the place where they live, especially with the current conditions where globalization has begun to spread, the resilience or resilience of local wisdom in traditional settlements is very much needed. Resilience as a form of preservation has the same meaning and purpose, namely for preserving cultural heritage (Widianti, 2017).

According to Wulandari AP J. (2020), the term resilience was first introduced in the 1950s by Blok with ego-resiliency (ER), meaning that a person can adapt to high and flexible abilities when facing pressure or challenges from within or from within. From outside themselves or the environment. So what is meant here is that someone must be tough in dealing with all influences, be it culture from outside or any changes in behavior caused by the culture that enters the

environment. Collective resilience is the idea of how society's resilience in facing the pressures and challenges of life through the restoration of the function of social relations (Kirmayer et al., 2009).

Resilience in traditional settlements can be seen in several cases that occur in several countries in the world. As people in the southwest coastal region of Bangladesh do, to become a resilient society, engineering is needed to combine local wisdom with modern technological solutions (Chowdhoree, 2019). In the case of Sri Lanka, the village is maintained mainly about four things, namely settlement patterns, values and attitudes, beliefs, and cultural patterns so that the village can be sustainable or resilient to possible changes or setbacks due to external cultural influences (Dayaratne, 2018). Another part of resilience is the typology of buildings in traditional houses. In Sarawak, traditional buildings are almost extinct and only become a tourist spectacle, so they need to be studied in the context of preserving Longhouses (Mahayuddin et al., 2017). Meanwhile, in Apulia (Italy), the typology of traditional house buildings has a composition between form, function, and characteristics in correlation with the region (Ruggiero et al., 2019).

As a country with cultural, ethnic, and linguistic diversity, Indonesia must maintain its resilience (resilience). Bali is a substantial island with Hindu cultures, such as urban spatial patterns, land use, indigenous peoples, and religion are still maintained to become a driving force in the development and growth of Denpasar (Dwijendra, 2020). In detail, the traditional settlements of Tenganan Dauh Tukad, Karangasem Regency, have the characteristics of settlements. However, the influence of globalization causes local people to want to change the order, so to maintain its resilience, it must be anticipated with the role of the government in maintaining local wisdom through transformations that do not change cultural values. Dwijendra, 2019). In Makassar, traditional communities on the island of Sulawesi organize their settlements based on their cultural wisdom, way of life, and lifestyle. More clearly seen in the pattern of roads and residential space, building layout, building form (Syarif Beddu et al., 2014). Even in Papua, which is far from the eastern end of the Indonesian territory, in making settlement patterns and shape characteristics based on the geographical location of each tribe (Fauziah, 2014).

Resilience in local wisdom in traditional settlements can also be seen from the arts and culture, such as the work of the Gayo-Acehnese people, embroidery filigree as a traditional cloth typical of the Gayo tribe which has meaning and philosophy of life for the community and includes the Intangible Cultural Heritage of Indonesia (Iswanto et al. ., 2020). In addition, it can be seen how the Terebang Gede art in Serang City, Banten, must be maintained and preserved because it is a cultural heritage that has a high value of local wisdom amid the growing current of modernization (Fauzan & Nashar, 2017). In Minangkabau, West Sumatra, dances that still show animist elements also persist even though the society is predominantly Muslim because art has taken root and is part of a past life that cannot be abandoned (Bahar & Mochtar, 2019).

Based on the explanation above, the formulation of the problem in this study is seen from customary rules, namely (1) How is the resilience of the residence where Sade lives in the presence of globalization? (2) Does education level affect the resilience of traditional Sade settlements?; (2) How can the elements of art survive in the current condition?; and (3) The objectives of this study are: (1) To analyze whether the resilience of the Sade residence to the influence of globalization (tourism); (2) Analyzing whether the level of education affects resilience for traditional Sade settlements and (3) Analyzing whether there is a shift in the arts in the Sade community.

RESEARCH METHOD

The research method is a scientific method used to obtain data. Moreover, the research has two, qualitative and quantitative (Creswell-Qualitative, Quantitative, and Mixed Methods Approach (PDFDrive.Com), 2014). At the same time, the method used in this study uses qualitative methods and techniques in collecting data by surveys and interviews. The research concept according to the title can be described in the following chart:

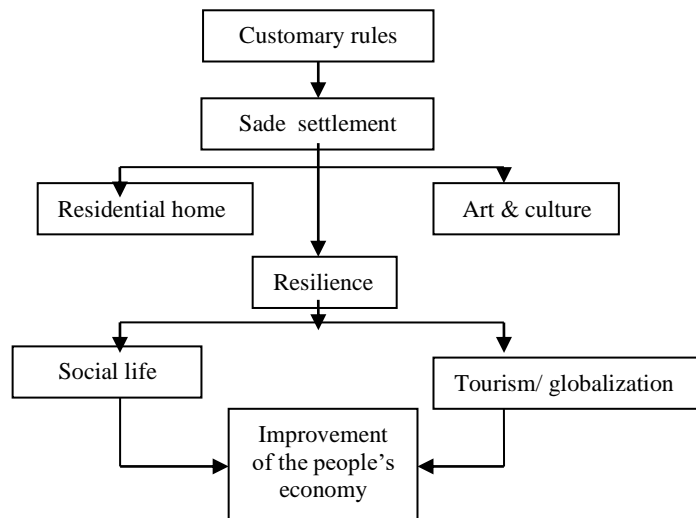


Figure 1. Research concept chart

The chart explains that the customary rules in the Sade hamlet community have been passed down from generation to generation in daily life. It can be seen in the residential/bale aspect and the arts and culture aspects. Resilience needs to be done as an effort to preserve culture and at the same time guard against the influence of globalization, considering that Sade hamlet is a buffer for the Mandalika tourist area. Of course, this has an impact on tourists from abroad who will come. All of this will give an increase in the economy of the Sade hamlet community.

The data collection technique used in this study was a survey method and was clarified by interviews to obtain adequate data. The discussion of the problem is about the resilience of the Sade traditional settlement to the customary rules of the community.

RESULT AND ANALYSIS

Lombok Island, as a tourist destination, is currently quite promising. Natural resources that support the beautiful beaches make the charm of Lombok more attractive. In addition, there are traditional settlements in several exciting places to be preserved as a form of cultural heritage that must be maintained. One of the traditional settlements is in the Sade settlement in the Rembitan Village area. This village is one of the supporting villages in the Mandalika Super Priority tourist destination approximately 13,3 kms from Mandalika. The Sade traditional settlement area, with a total area of 3.5 ha, is divided into two parts, of which 1.78 ha is used as a Sade cultural tourism object with a total of 150 families, and the rest are traditional settlements in general (Saptaningtyas, 2021). The topography of the land is contoured, and the buildings follow the soil structure. More details can be seen in Figure 1.

The resilience of the Sade traditional settlement as cultural tourism in Lombok, and a buffer for the Mandalika tourist area, need to be done to preserve its culture. As for what is discussed are customary rules related to the social field, namely housing and education, and the cultural field: weaving and dance. As for the implementation of data collection, starting with surveys and documentation and continued with interviews with traditional leaders.



Figure 1. Map of the location of Sade Hamlet to the Mandalika-Lombok area
Source : Google Maps 2021



Figure 2. Tradisional Settlement of Sade
Source: Google Maps 2021

1.1. Resilience of the residence where Sade lives to the influence of tourism

The province of West Nusa Tenggara, which is located in the eastern part of Indonesia, is currently increasingly aggressively promoting tourism. Given that NTB is rich in beautiful and exotic natural resources from beaches scattered on the islands of Lombok and Sumbawa. The beauty of the panorama of Mount Rinjani is one of the world's geoparks. Moreover, the existence of traditional settlements which are one of the cultural tourism assets that are interesting to visit. Moreover, the Mandalika super-priority tourist area in Kuta, Central Lombok, made NTB increasingly popular with its tourist charm.

One of the traditional settlements in Central Lombok and a buffer zone for Mandalika is the hamlet of Sade. The impact of the proximity of the Sade settlement to the Mandalika tourist area is that many domestic and foreign visitors/tourists come to this location. Of course, western culture that enters will influence local culture, which is thick with customary rules. The Sade people built their territory based on sacred principles (Sukawi & Zulfikri, 2010). It is the basis for residential development. The underlying elements are natural conditions, society, and beliefs held (Subiyantoro, 2019).

The house/bale is a place to shelter from the heat and rain and a place to gather as a family. However, for the Sade community, bale has a sacred place (profane) and a profane dimension at the same time, so that the bale is also a place for sacred ritual activities as a form of belief in ancestral spirits (papuq baloq). The aesthetic value of the bale is the use of natural materials used in all parts of the building. Moreover, the division of building space has philosophical values, where women are always protected, which is applied by placing indoor spaces only precisely for women. The names of the bales in the Sade settlement are as follows:

- Bale Bontar
- Bale Tani
- Bale Lumbung
- Bale Jajar
- Berugag/Sekepat
- Sekenam
- Bale Beleq Bencingah
- Bale Tajuk
- Bale Gunung Rate
- Bale Balaq
- Bale Kodong

These bales have different functions.

From the observations during the survey, it was shown that this external cultural influence did not influence the local culture, such as in the process of building houses. They always start with a traditional ceremony that has been done long ago. The bale forms have not changed; for example, the inner bale tani is always divided into the outer and the inner bale . The inner bale is specifically for women and also for cooking and giving birth. Nevertheless, if you look more closely, there are small things that people do to make changes to their housing while still not abandoning the existing concept of wisdom. As said the traditional leader below :

"If we want to build a house, we always follow the customary rules called awiq-awiq. Where usually, we will look for a good day to start building. In general, people build using materials that are around us, such as bamboo and wood. In addition, the walls are still the same using bamboo walls. Nevertheless, now the bamboo walls are better than before. There has been an improvement in the quality of the bamboo walls, but the essence is still the same. For the roofing material, it is still the same using coarse grass material. However, some people change the floor material from clay to cement plaster".

The transformation of building materials is a change in the elements of walls, floors, and doors due to the entry of modernization. Some people who changed the floor of the building were initially made of clay and replaced with cement plaster. According to Julita & Hidayatun, (2020), the bamboo wall element with the Sasak motif becomes another, more diverse motif because the old wall has been damaged and replaced by a better bamboo wall.

So what the community does is still at the level of following existing customary rules in order to maintain local wisdom (resilience).

1.2. Educational Resilience

The culture passed down from generation to generation in the Sade people is so strong that it can be seen in their daily lives whether it is a building house/bale, weddings, funerals. All of them follow what has been proclaimed by the traditional leader in the village.

Especially in the education field, from the results of interviews with traditional leaders of Sade village, it was conveyed that there are unwritten rules that have been agreed upon by all residents.

"Boys can go to school anywhere. Going abroad is not a problem. If a woman can go to school but cannot stay there, she must go home that day," said the traditional leader of Sade hamlet".

The regulation has indirectly differentiated the rights between boys and girls in gaining knowledge, although all genders are allowed to go to school. It is explained in more detail as follows:

a. For boys

- There are no binding rules for their schools.
- The custom stipulates that boys may continue their education as high as they want.
- Boys can continue their education until they have to live in another city/ island/ country.

b. Woman

- Girls are only allowed to go to school if they leave and return on the same day. They cannot migrate to school, whether to cities, different islands, let alone different countries..

From the above conditions, it can be concluded that boys are given more freedom to study up to high school, but girls are only allowed to go to school in their area of residence. The customary rules that apply protect women, but other things eliminate women's rights to education. More specifically, the impact can be seen as follows:

a. For men, if the person concerned continues his education to a minimum level of S1, then there is a developing intellectual ability and will have a positive or negative impact. The positive side is

- The idea arises to develop the residential environment while maintaining culture and customs
- Increase the value of traditional tourism in the Sade hamlet
- Become a motivator for indigenous village youth
- Provide positive input to traditional leaders for the sake of the continuity of cultural tourism

While from the negative side that may arise are:

- Want to change the lifestyle of indigenous peoples to a more modern world so that they forget their customs
- There is a desire to leave the traditional settlement environment

b. For women, if the study is only up to the high school level, their intellectual ability is still relatively low. The impact can be positive or negative. The positive impacts are:

- Women will tend to be easy to manage and follow what should be done in social life
- Continue to make weaving that is the hallmark of the Sasak tribe

The negative impacts are:

- a mindset that tends not to progress.
- Lack of thinking skills in developing traditional villages

From the explanation above, education will also affect the resilience of traditional settlements in Sade hamlet. However, the customary rules that are so strongly enforced by the community, then the level of education does not affect the customary rules, and social life continues to run according to the norms of the existing rules. It is meant that the level of education does not affect the resilience of indigenous settlements in this era of globalization.

1.3. Resilience in Arts and Culture

The people of Sade hamlet can weave, especially women. Weaving is a tradition that has been passed down from generation to generation. The exciting thing about weaving motifs is that each weaving motif has its meaning. So the weaving pattern used by the Sade people depends on what event is being celebrated.



Figure 3. Sade Village Weaving

Moreover, if you study the many kinds of weaving patterns that exist. Weaving is a woman's activity that must be done. They learn from their youth because the weaving business for women is their provision for marriage, in the sense that women can also help increase family income by selling their woven products. Because the men usually work as farmers, if the weather is bad, then women make and sell cloth to help the family earn (Nur, 2013).

Traditional ceremonies carried out by the community are still carried out by following existing rules. Woven clothes or clothes are also still preserved today. However, with the development of technology, the existing woven motifs also experience changes in color gradations but still maintain their patterns.

From the results of interviews with traditional leaders, it was found that in addition to weaving, the people of Sade Village are also thick with artistic activities, various kinds of dances are found in this village, such as the Peresean Dance, the Amaq Tempenges Dance, the Beleq Drum Dance, and the Petuk Dance. Teenagers dominate the Art in Sade Village, but young and old children also participate in this section. The art that he likes to do is dance, such as the Amaq Tempenges Dance.

In the past, this dance was used to entertain the King, who was tired of being tired from hunting, but over time, this dance changed its function into a dance to welcome guests. In addition to the Amaq Tempengis dance, there are Petuk Dance and Peresean Dance. The Peresean dance in ancient times became a symbol of strength to choose worthy soldiers, until now. In addition to entertaining, this dance is still used to show the greatness of the Sasak youth. Furthermore, the Gendang Beleq Dance is usually performed by the elders (elders) who are in the village, but the youth still take part in this dance, the function of this dance is the same as the previous one, namely as a dance to welcome guests and entertainment for the community. Two girls. However, currently, Petuk Dance and Kayak Dance are not as popular as the Amaq Tempenges, Peresean, and Gendang Beleq Dances. The dance duration is relatively long, so it is not suitable to be shown as a welcoming dance for visiting tourists. This dance symbolizes happiness for the dancers.

From the description above, it is clear that there has been a functional reformation in the arts in Sade hamlet. Some are still surviving, and some are rarely shown due to changing conditions and the inclusion of globalization elements.

CONCLUSION

So the conclusion from the research on the resilience of traditional Sade settlements shows that in residential dwellings, customary rules in building houses or other professional activities to maintain local wisdom (resilience). In education, customary rules are so strongly enforced by the community that the level of education does not influence customary rules, and social life continues to run according to existing regulatory norms. Furthermore, this means that education does not affect the resilience of indigenous settlements in this globalization era. Moreover, lastly, for the arts and culture, there was a function reform in the arts in Sade hamlet. Some are still surviving and rarely shown due to changing conditions and the inclusion of elements of globalization. So resilience has begun to fade because of the times and globalization.

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