

Pemaliq: Myth as an Effort to Defend the Customs of Sasak in Desa Beleq Hamlet, Gumantar, North Lombok

Pemaliq: Mitos Sebagai Sebuah Usaha Mempertahankan Adat Sasak Dusun Desa Beleq, Gumantar, Lombok Utara

Adi Putro Aji Wicaksono, Okta Hadi Nurcahyono & Sigit Pranawa

Department of Sociology Anthropology Education

Teacher Training and Education Faculty

Universitas Sebelas Maret (UNS) of Surakarta.

Ir. Sutami Street 36A, Kentingan, Jebres, Surakarta, 57126, Indonesia

Email: okta.hadi@staff.uns.ac.id

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Abstract

The effect of modernization and globalization is, among other, the degraded ancestor custom and traditions. So many cultural strategies are taken by the community, particularly customary community to maintain custom and tradition. This research aims to find out why Desa Beleq Hamlet customary community still maintain Sasak tribal custom and tradition in Lombok Island through Adat Tau Lokaq Lima regulation. This study belongs to qualitative research with ethnographic approach aiming to give a holistic representation about the cultural event occurring. The author used in-depth interview and participatory observation in collecting data of research. The result of research showed that pemaliq, as a prohibition constructed in human reasoning on the event to befall an individual or a group of individuals violating the ancient myths told hereditarily, could create a community's holistic understanding to comply with the existing custom.

Keywords: *Structuralism, tau lokaq lima, awik-awik, maliq*

Introduction

Indonesia is the largest archipelago state in the world. Indonesia has 17,504 islands with the total land width of 1,913,578.68 km² from the west in Weh Island to the east in Merauke City (Badan Pusat Statistik, 2019). With such geographical shape and condition, Indonesia has diverse cultures, customs, traditions, religions, and races as a result of the isolation of Indonesian archipelago areas supporting each of areas to develop their own custom, rite, and culture. As the state bestowed with diverse cultural wealth or called multicultural state, Indonesia is the house of 1,340 races with 2,500 languages and thousands cultural heritages, either object or non object, that has provided cultural structure with high plurality level (Badan Pusat Statistik, 2018). In this condition, it can be said that each of areas existing in Indonesia has distinctive uniqueness and typicality in cultural structure and tradition aspects developing within its society.

A typical characteristic of Indonesian community is the presence of customary community. Customary community is a community unit holding tightly on local wisdom and high values bequeathed hereditarily by its ancestors. However, amid the more massive time development, customary community loses its existence gradually and begins to abandon their ancestor's values. Some customary communities starting to abandon their ancestor's custom, culture, and tradition are Panglima La'Ot as a customary institution in Aceh (Bustamam-Ahmad, 2017), Totua Ngata existing in Morowala communities (Hendra, 2014), and have adapted to time development such as Syarak custom in Wali Nagari government in West Sumatera (Kosasih, 2014). It should get attention from government, academician, and customary community itself to keep maintaining ancestors' value and local wisdom as typical cultural identity.

It is also true for Sasak Tribe customary community in Lombok Island, West Nusa Tenggara. Out of many customary settlements in Lombok, some have been tourist village and converted their function from customary activity and ritual center into tourism commercial villages: *Desa Adat Sade* (Sade Customary Village), *Desa Adat Ende*, *Desa Adat Segenter* and *Desa Adat Rembitan*. In addition, *Desa Adat Beleq Sembalun Lawang*, *Desa Adat Kerta Gangga*, *Desa Adat Sesait* and *Desa Adat Dusun Selengen* are not dwelled and only their physical buildings do remain. Meanwhile, according to Mansyur (2005), Sasak tribe customary community, in addition to be known as very religious, also maintains their custom and tradition verily. Some customs, cultures, and traditions they still maintain are: *gawe beleq*, *buwang awu*, *nyiwag*, *pegaweggumi*, and *sorong serah* in *merariq* tradition having been abandoned in some other areas in Lombok.

However, out of many customary communities in Lombok, there are still some communities and customary settlement still maintaining Sasak custom, tradition and culture in Lombok Island. One of which is Beleq villagers, Gumanyar, Kayangan, North Lombok (Lombok Utara). As a customary community entity, Beleq villagers have a customary regulation structure called *tau lokaq lima*, values system and life guidelines about good and bad behavior called *awik-awik adat*, and prohibitions that are illicit viewed from their religion and creed called *pemalik*. These three elements then build Beleq villagers customary community until today in their customary, cultural, and traditional lives.

Some other studies have been conducted on the existence of Sasak tribal customary community in Lombok: *Interrelasi Kiai, Pemangku, dan Penghulu Adat dalam Tradisi Islam Wetu Telu* di Lombok (Rasmianto, 2009) addressing the position of three customary institutions in preserving *Islam Wetu Telu* tradition in Bayan Sub District, North Lombok Regency. This represents the important role of three customary regulations in maintaining custom, culture, and tradition existing in *Islam Wetu Telu* still preserved and well-maintained within community until today.

Another study entitled *Analisis Transformasi Awig-Awig Dalam Pengelolaan Hutan Adat (Studi Kasus pada Komunitas Wetu Telu di Daerah Bayan, Lombok Utara)* (An Analysis on Awig-Awig Transformation in Customary Forest Management (A Case Study on Wetu Telu Community in Bayan Area, North Lombok) saw the position of awig-awig custom in customary communities in Bayan Beleq and Karang Bejo Hamlet, Bayan Sub District, Lombok Utara Regency in conserving customary forest (Muhammad Jayadi & Soemarno, 2013). How can then the awig-awig they have be guideline to use

customary forest as necessary and to conserve it from natural damage and to maintain ecosystem within it.

Some previous researches studied Sasak Tribe customary community, particularly in Lombok Utara Regency where tourism has developed very rapidly, thereby at least affecting the existence of Sasak tribal custom, culture, and tradition in Lombok Utara. It is in contrast to the condition of Desa Beleq Hamlet people, Gumantar Village, Kayangan Sub District, Lombok Utara Regency. Its far distance from provincial highway and difficult access to the village makes this customary village not touched yet by many cultural studies. Thus, it is possible for the research or academician to get socio-anthropological findings that can be studied and then be the material to local government to preserve ancestor custom, culture, and tradition still growing there.

Considering those data, it is important to find out and to study more in-depth the presence and existence of customary community in Desa Beleq Hamlet, Gumantar Village, Kayangan Sub District, Lombok Utara Regency, as a customary entity community still capable of maintaining Sasak Tribal custom, culture, and tradition in Lombok Island.

The objective of research was to find out the reason of why customary community in Beleq Village Hamlet still maintain its custom, culture, and tradition through *tau lokaq lima*, *awik-awik*, and *pemaliq* until today. How can they comply with, undertake, and implement it in daily life. Thus, this research will address what and how cultural actor's point of view is in preserving Sasak Tribal custom and culture amid the inevitable more massively time development today.

Method

This study was a qualitative research intended to explain one or more social cultural phenomena from certain point of view in order to get holistic explanation, representation, and description through written and spoken statement from the informants as the cultural actors (performer) in the phenomena. The informants of research were selected using purposive sampling method to get informant with certain purpose and objective. The informants of research consisted customary community members generally serving as cultural actor, customary leader, (*pangemong adat*), descent of *tau lokaq lima* and *lokaq-lokaq* knowing and understanding the custom existing in Desa Beleq Hamlet. *Tau lokaq lima*, in this case, may not be interviewed directly, so that the author then observed these five *tau lokaq* as comparator (control) data (data triangulation) from the process of interview conducted with informants.

The approach used was ethnographic one, conducting a research with direct in-depth interview using sustainable question aiming to find cultural actor's holistic and in-depth point of view. Thus, interpretation, purpose, and objective of cultural actor related to the phenomena studied. Similarly, in observation, this research employed participatory observation involving the author directly in society life.

Result and Discussion

Customary Community of Desa Beleq Village

As a customary community, Desa Beleq Hamlet Community has a social regulation serves as the leader of ritual, religious, and customary activities. The

regulation is called *tau lokaq lima* or five regulations consisting of *Penghulu*, *Pemangku/ Mangku*, *Pemekel/ Mekel*, *Turun*, and *Raden*. These five *tau lokaqs* live and are classified by lineage into a settlement complex united into a settlement region of Desa Beleq Hamlet customary community. *Tau Lokaq Lima* were selected based on the same lineage and through selection process conducted in a *gundem* or customary discussion. Each part of *tau lokaq lima* has its own function and duty corresponding to its name, symbol, identity, and position in each of customary or religious program and rites.

The incumbent *tau lokaq*, customary leader and other community element will usually discuss in *gundem* to determine who will succeed *tau lokaq* that should quit his duty.

When *pegundem* is held, the names of one lineage to succeed the resigning *tau lokaq* will be collected. Those names will be assessed based on their characteristics and personality, to find out whether or not they are feasible to be one of the five *tau lokaq* who will lead and be the leader of customary community in Desa Beleq Hamlet. In addition, the selection of potential *tau lokaq* successors will usually follow the instruction given by the ancestors of Desa Beleq Hamlet people. The instruction will be received by a member of *tau lokaq*, customary leader, or citizen through dream. After all of them discuss and express their opinion, one potential name will be selected to succeed the resigning *tau lokaq*. The name selected by *tau lokaq* and other customary leader should accept the mandate readily as the member of *tau lokaq*.

It is noteworthy that in electing the successor of old *tau lokaq*, no potential successor taken from the lineage is ready either physically or mentally, viewed from their knowledge. However, when they have been elected based on the result of *gundem*, willy-nilly they should do their duty readily. In relation to knowledge, pray reading, understanding on order and other will be obtained after the corresponding one has been inaugurated. People believe that in the inauguration process, *Allah Ta'ala* through their ancestor will give the knowledge necessary to undertake duty as *tau lokaq* to the potential leader inaugurated. Thus, *tau lokaq* can be defined as Allah Ta'ala's gift/conferment through ancestors to the one elected to help, to lead, and to be the role model of customary community in Desa Beleq Hamlet.

The duty, role, and function of five *tau lokaqs* in religious, social, and cultural life of Desa Beleq Hamlet community are as follows. Firstly, it is *Tau Lokaq Penghulu* with white color symbol. In Desa Beleq Hamlet customary community, *Penghulu* is *tau lokaq* responsible for leading the rite or the tradition related to religious life. Considering its duty or task and function, *Penghulu* is *tau lokaq* that will lead the praying affairs or to be *imam* (leader) in each of ritual activity and religious tradition.

In implementing its duty, *Penghulu* is helped by six persons consisting of *Kiai*, *Ketip*, *Mudim*, and *Santri* distributed in six hamlets existing in two villages: called *Mudim* in Tangga Hamlet, *Lebe* in Dasan Tereng, *Ketip*, *Mudim* and *Santri* in Gumantar Village, and finally, *Santri* in Paok Gading Hamlet. Desa Beleq and Tenggorong Hamlets are led directly by *Penghulung*. The religious rite and tradition led by *Penghulu* include *menukang* (funeral event), *taek berat* (event to welcome Ramadhan month), *tahlil* (praying) for deceased (*nelu*/three days, *mituq*/seven days, *nyiwaaq*/ nine days, *matangpuluh*/forty days, *nyatus*/a hundred days, *nyiu*/a thousand days), *nyedekah*/ great harvest celebration or an event to clean the village from disaster (*bersih desa*),

mulud adat (an event to commemorate Prophet Muhammad SAW's birthday), *lebaran lokaq*, and etc. In addition to leading rite and religious tradition in customary village, *Penghulu* is also in charge of leading *tarawih lokaq* worship or other ceremony/rite held in Gumantar Ancient Mosque (Masjid Kuno Gumantar).

Secondly, *Tau LokaqMangku/Pemangku* is responsible for the customary rite existing in Desa Beleq Hamlet community. Duty and function of *Mangku/Pemangku* in customary community tends to be *singket*/ simple but has responsible for horizontal-vertical relationship between present customary community, ancestor, and God the Only One. The customary events under *Mangku/Pemangku's* responsibility are: *pegaweq gumi* (an event to clean the village and to ward off disaster; the most sacred event existing in Desa Beleq Hamlet), *ngaturang jagung* (gratitude for great harvest during corn season), *mbau lande* (repairing Bale Pawang building structure existing in Customary Forest, and etc).

Thirdly, *Tau Lokaq Turun* is responsible for the process of investigating a conflict, dispute, or violation of *pemaliq* or *awik-awik* occurring in customary community. The investigation intended is related to the violation of *awik-awik adat* and *pemaliq* made by customary community, whether it is reported by members of community or witnessed by the *Turun*. This investigation aims to investigate and to examine the violation case as aforementioned. For example, cutting the wood/tree in customary forest area considered as violating *awik-awik adat*; if there is a report to *Tau Lokaq*, the case will be investigated and examined by *Turun*. The facts will be searched for to find out the truth of report. If the report is proved, *Turun* will impose sanction or sentence to the perpetrator directly. Punishment given can be fine or obligation of doing something as the redemption. *Turun* can sentence if the perpetrator evidently does violation, but if the perpetrators feel that the sentence given too incriminating, they can appeal to *mahkamah adat* (customary court) led by *Pemekel/ Mekel* as the judge.

Fourthly, *tau lokaqMekel/ Pemekel* serves to be judge in dispute or problem related to the violation of *awik-awik adat* and or *pemaliq*. The function and duty of *Pemekel/ Mekel* is related to the management of cases related to the violation of *awik-awik adat* and *pemaliq* in certain customary rite and ceremony such as *pegaweq*, *bau lande* and etc. The justice led by *Pemekel/ Mekel* is called *mahkamah adat* (Customary Court). Customary Court justice is held in Berugak Selangan or Berugak Sekenem. Customary Court justice can be said as the semi-closed one followed by the five *tau lokaq*, community leader, perpetrator, victim (if any), and families of both parties, and public (in limited way). In this customary court justice, family and other parties attending function to be the witness in the justice to be led by *Pemekel/ Mekel*.

Fifthly, *Tau Lokaq Raden* has main duty in circumcision event held by customary community of Desa Beleq Hamlet. The implementation of circumcision will be preceded with *pesilaan* or an activity of informing that the corresponding one will hold his son's circumcision. The time of circumcision implementation in Desa Beleq Hamlet is not specified. It is usually done based on the citizen's readiness to hold the event/*gawe*.

Awik-Awik Adat and Pemaliq

As a customary community still holding tightly on their ancestor culture and customary identity, Desa Beleq Hamlet community undertakes its daily t tradition,

custom, and life based on the customary order (guidance) originating from *awik-awik adat* (customary law) and *pemaliq* (prohibition guideline/things not to be done) in ritual practice, tradition, and daily life. *Awik-awik adat* and *pemaliq* originate from 13 (thirteen) pillars of religion deriving from 3 (three) entities: Alloh Ta'ala, Amaq (father) and Inaq (mother) representing human life process in 3 (three) times: wedding, birth, and death. Unfortunately, the community is very introverted (closed) related to the elaboration of these 13 (thirteen) pillars and its implementation in *awik-awik* and *pemaliq* used in daily life. However, the informants including customary leader and community members believe that all the pillars derive from Qur'an (Al Qur'an), the substance of which can be found there.

Awik-awik adat is a set of norm value rules governing what to and not to do and the sanction to be imposed to perpetrators who violate *awik-awik adat*. *Awik-awik* existing in Desa Beleq Hamlet is the spoken role developed based on the result of *tau lokaq lima's* discussion along with customary leader in a *pegundem/gundem* (customary discussion) and bequeathed hereditarily by their ancestor. Generally, *awik-awik adat* existing in customary community in Desa Beleq Hamlet is divided into 3 (three) sins.

Firstly, labial sin/*dosa bilah bibiw* is the one received/violated when an individual says bad words (*menyumpak*) and makes others object or insulted. In this case, it may occur when a citizen reports to *tau lokaq lima* or other community leader, confirmed with witness' testimony. When the report has been received, the corresponding ones (reporter and reported) will be called by *Tau Lokaq Turun* to ensure whether or not the report is true. If the reported one is guilty actually, the reported will be sentenced by means of doing sin redemption, using *ancak* or a kind of offering containing rice, *sayur santan* (usually made of young jackfruit or *ares pisang* cooked with coconut milk), *peset* (a kind of *ketan* or sticky rice cooked with sweet and crispy taste), and free-range chicken cooked along with *jangan* (vegetable soup) and a number of *ancaks* asked by *Turun* to the reported. The number of *ancak* for redemption with the cattle asked for will be determined based on the extent of violation done, and the size of effect on others, and the month when the violation is done. The number of *ancak* prepared as sin redemption will be larger when the violation is done on prohibited months such as *wulan rowa'*(*ruwah* month), *wulan pasa* (fasting month), *wulan mulud* (maulid month) and *wulan goro/suro* (Hijriah New Year).

Secondly, *dosa bilah mampak* is the sin accepted/violated when the deed done has physical forms such as stealing, cutting trees in the customary forest, violating the order of customary event, and etc occurring at that time. It resembles *dosa bilah bibir*, in which *dosa bilah mampak* also occurs when the people report to *tau lokaq lima* or customary leader followed with witness and evidence. Punishment/sanction imposed is like that for *dosa bilah bibir*, *ancak* the number of which is prepared according to the number decided by *tau lokaq lima* based on the extent and the time of violation. The redemption of *dosa bila mampak* can also be done by giving *kepeng bolong* (ancient money/coin) or present bill.

Thirdly, *dosa goro* is the sin accepted/violated when the deed done is to lie or to deceive and to harm others. It means a deed is considered as violating when it is done/said inconsistently with the actual condition and it harms others. For example, when an individual deceive others, and the deceived one objects or feels harmed. It

belongs to *dosa goro*. As aforementioned, *dosa goro* can be seen when there is a report to *tau lokaq lima* or community leader or some parties feel harmed.

An interview conducted with Amaq Yurdin was conducted on March 2020 shows that in customary court related to sufficiently severe violation, the court session is usually held in Berugak Selangan and led by *Pemekel* and attended by all *tau lokaq*, customary leader, the reported one and witnesses and the member of reported family. The orderliness conducted is just like the court session in the state court in general. An individual serves as a judge (in this case *tau lokaq Pemekel/Mekel*), customary leader and citizen as witness, the reported and the reporter one (prosecutor), and the session is held in a guided forum.

The court session presents the reported one's testimony and it will be authenticated based on the witness' information and the result of evidence collection by *Tau Lokaq Turun* as investigator. This customary court session will be conducted several times until all cases become clear. After everything has been authenticated and the reported one is evidently guilty, the sentence will be decided by *Pemekel/Mekel* based on collective consideration and agreement between *tau lokak lima* and other customary leader.

In addition to *awik-awik*, customary community of Desa Beleq Hamlet also complies with the prohibition or the things prohibited by *tau lokak lima* called *pemaliq*. To the community, *pemaliq* is a spoken rule originating from religious rule and customary rule in which sanction is imposed to the violator directly through disease or other disaster that can befall the perpetrator directly, family's member, or people (community) in general. These rules are presented through as story told by *tau lokaq* or parents to their children through a say "it was said" and represent anything prohibited to do in daily, religion, customary lives, and etc. Even, in wedding and death affairs, some *maliqs* should be complied with as well.

The people believe that *maliq* accepted by an individual is the invisible one originating from Alloh Ta'ala as a sentence or consequence he/she accepted for a violation. For example, it has ever occurred in *pegaweq gumi* event. It is based on the result of observation conducted on August 2, 2019 on the peak of *pegaweq gumi* annual customary event, believed by the people to be one of most sacred event and to contain many rules and *pemaliq*. One of *pemaliq* is the one prohibiting the citizens from doing other activities and traveling before the customary has been held completely. From the result of observation and considering the evidence occurring, the *pemaliq* actually occurs.

A moment before *pegaweq gumi* event completed, one of Desa Beleq Hamlet citizens and one of Gumantar Village citizens ignore the *pemaliq*. They left the event and did other activities in or went another area. After the peak event has been completed, at that time all citizens existing and participating in *pegaweq gumi* event heard that both of them have passed away. The citizen of Desa Beleq Hamlet died due to accident as they went to another place and the citizen of Gumantar Hamlet died because he fell down from the ceiling when cleaning the bee nest. Whether or not it is an accident, people believe that it presupposes that they have violated *pemaliq* that has been existing since a long time ago. They believe that what befalling the two people come from *Alloh Ta'ala*.

They believe that violating the rule (*pemaliq*) means making sin to *Allah Ta'ala*. As aforementioned, violating the *maliq* is a mistake and *maliq* is also believed by the people to be illicit and avoided.

Structuralism: Myth and Human Reasoning

To see why Desa Beleq Hamlet people still maintain tradition, rite, and custom, this research will use Lëvi-Strauss structuralism theory about human myth and reasoning as the analytical framework assuming that people (community) have a myth serving not merely as bedtime stories, but also is a story containing a number of messages (Ahimsa-Putra, 2012). This message delivered can be high values and prohibition from approaching or doing anything considered as wrong or illicit. Believing in the myth is a form of construction of human reasoning conducted by repeating *mytheme* in the story affecting human beings to comply with, to be subjected, and to respect the myth. *Mytheme*, according to Lëvi-Strauss (Ahimsa-Putra, 2012), is an element of *mythical discourse* construction, constituting the *kosokbalik* (oppositional), relative, and negative units.

The creation of myth seems to be rather arbitrary, meaningless, absurd, and unreasonable (Lëvi-Strauss, 1997, p. 58). The myth constructed is like the stories told orally from one generation to the next. It is an imaginary creation of human mind appearing in one place only, unique in nature, and impossible to be found in other places. Thus, the structuralism of myth attempts to find whether or not there is an order behind the chaos (Lëvi-Strauss, 1997).

Viewed from this concept, the myth intended in Desa Beleq Hamlet is *pemaliq* constituting a set of spoken rule told from one generation to the next through speaking process in the form of story "it was said" representing the prohibition illicit to be violated and the punishment to be accepted. However, each of myths made the *pemaliq* by Desa Beleq Hamlet is told repeatedly in order to be understandable to some members of community as the one sent down/bequeathed by their ancestors.

These "It was said" stories are then told to *beaq-beaq* (children) and *bajang-bajang* (youth) by older people (*lokaq*) as the form of education about *awik-awik* and *pemaliq* existing within the customary community of Desa Beleq Hamlet. Some stories told will contain the violation the violation such as what will be done, who does it, when it occurs, and what the consequence is when it is violated. From this, old people will remind them not to violate *awik-awik* and *pemaliq*. This existing story can be myth, legend or spoken story about the past event sent down from one generation to the next.

The examples of mythical stories existing in Desa Beleq Hamlet related to *pemaliq* later are: the story about customary community members eating pork (to Desa Beleq Hamlet, pork (pig) is the illicit or *haram* source of food and it may neither be touched at all nor eaten and it belongs to *pemaliq*). In the story, there is a member of customary community ever eating the pork without telling it to *tau lokaq lima*. There is also another *pemaliq* saying that the one having ever eaten pork is prohibited firmly from entering into Ancient Mosque (Masjid Kuno), *Kampung Adat* and *Bale Pawang* existing in Customary Forest. Some day, the one having ever eaten pork participated in a customary event called *taek berat*, an activity of delivering *ancak* to Masjid Kuno Gumantar on *wulan roa'*/ Ruwah month to welcome Ramadhan/Fasting Month. The

individual did not come into Masjid Kuno, he just sat down in the south terrace inside *kampung adat* existing in Gumantar Hamlet. After the *take berat* customary event has been completed, the one left the *kampung adat* existing in Gumantar Hamlet. As soon as he got out of the *kampung adat's* fence, he fell down and was fainted. From the examination, he was found died. From the investigation conducted by *tau lokaq lima*, it can be seen that he has ever eaten pork and participated in *taek berat* event. Thus, people called the dead one “*kena malik*” or getting punishment for what he has violated.

In addition, there are still many similar stories telling the past events (incidences) representing the violation of *awik-awik adat* and *pemaliq* as well as what befell the perpetrator. Thus, *awik-awik* and *pemaliq* constructed through “it was said” story to the customary community of Desa Beleq hamlet is often made an effective way to make the people complying with the existing custom and rules. Usually, it can be seen clearly when the Desa Beleq hamlet people is holding customary event or rite. When they hold certain customary event or rite, *tau lokaq lima* as the one in charge of leading the customary event procession will usually be the one speaking most frequently to all elements or members of community to ensure that the event runs smoothly.

Here is the arena to *tau lokaq lima* and other community leader to educate ordinary people (from children, adolescents, to adult) to know what may not be done in the preparation, during the event, and after the completion of customary event. In such situation, *tau lokaq lima* and other customary leader will often repeat the stories about the past events concerning what has been violated by their ancestor and the consequence of violation. The stories told by *tau lokaq* will represent what will occur to them if they violate the *pemaliq* illicit to do just like what has occurred to their ancestors.

For example, in a *pegawe gumi* event held on August 2019, several *tau lokaq* and customary leaders advised the people not to go to other places before the customary event has been done completely. It is repeated on *mulud adat* held on November 2029. At the event, again *tau lokaq* reminded their citizens not to go to other places before the *mulud adat* event has been completed. These repetitions are made to create a comprehensive understanding on the meaning of message delivered by *tau lokaq* about *pemaliq* having been existing since their ancestor time. Thus, building thinking construction through mythical structure in *awik-awik* and *pemalik* will later create the people’s compliance and perpetuation in undertaking their custom and tradition.

It is similar to what occurs in the myth existing in Bugis community in Sesulung Village, Pamukan Sub District, Kotabaru Regency (Mubarak, 2019). The study explained the myths developing within community concerning what are prohibited, may not be violated, and the consequence of myth violation. However, the analysis is conducted only on the phenomenon of denotative and connotative meaning, thereby cannot explain how the position of myth is within community later and what role played by social institution and structure existing.

Conclusion

Pemaliq, in addition to be a spoken role concerning what are prohibited, also originates from Qur’an and Islam religion tenet guidance. *Pemaliq* is educated through

“It was said” story board about metaphysical incidences in the form of disease as the consequence of *pemaliq* violation. Education and value inculcation and perspective on *pemaliq* implemented by *tau lokaq* continuously concerns the invisible thing coming from Allah Ta’ala. Viewed from structuralism perspective about myth and human reasoning suggested by Lëvi-Strauss makes the rules in *pemaliq* inculcated inside human being and creates logical thinking about sanction to be accepted when *pemaliq* is violated although the sanction is invisible in nature. Although it originates from myth later creating human brain’s same understanding (human reasoning), it is true and should be complied with.

In such condition, it can be seen clearly why the customary community of Desa Beleq Hamlet still follow their ancestor custom, culture, and tradition. It because there is discomfort feeling and fear resulting from the “it was said” mythical stories making them fearing of leaving, violating, and forgetting their ancestor custom, culture, and tradition, and still maintaining it until today.

The limitation of current research lies on the data source that cannot be obtained directly from *Tau Lokaq Lima* due to the customary rule not allowing an interview with the five *Tau Lokaqs*. Meanwhile, *Tau Lokaq Lima* is one of basic community elements in confirming the presence of *pemaliq* as the means of maintaining Sasak Tribal custom and tradition existing in Desa Beleq Hamlet. In addition, the difference of language between the author and the native people also inhibits the research; thus, it should be bridged with Indonesian language or language translator that worryingly will reduce the interpretation of cultural performers.

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