



Ethnographic Study of Acculturation on the “Timbung” War Tradition at Pejanggik Community in Central Lombok

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Abstract

This study aims to explain: 1) the tradition history of the timbung war in sasak tribe, 2) the acculturation of the timbung war tradition in the Pejanggik village community of Central Lombok, 3) the values contained in the timbung war tradition. Timbung war was carried out to reject reinforcements, and as a form of expression of gratitude to Allah SWT when viewed from its implementation, the timbung war has a lot of history, symbolism, and values. In this tradition celebration is developed by the community, and in its implementation contains social aspects, and acculturation. The acculturation that occurs in the timbung war tradition is a mixture that occurs between Islam and local cultural traditions that have existed for a long time and are preserved by the Pejanggik village community. The research method used is descriptive qualitative, this method aims to produce a descriptive data in the form of, writings, documents. In this study, it was found that the acculturation contained in timbung war is a mixture that occurs between Islam and traditions that have existed since long ago which are preserved by the Pejanggik Village community as one of the cultures and media to stay in touch with each other. In addition, some of the social values that included in acculturation are: 1) Respect, 2) Open-mindedness, 3) Empathy, 4) Communication, 5) Flexibility, 6) Collaboration, 7) Tolerance, 8) Cultural Awareness, and 9) Integration.

Keywords: Acculturation, Timbung War, Rituals, Traditions, Traditional Values.

Abstrak

Penelitian ini bertujuan untuk menjelaskan: 1) sejarah tradisi perang timbung pada suku sasak, 2) akulturasi tradisi perang timbung pada masyarakat desa Pejanggik Lombok Tengah, 3) nilai-nilai yang terkandung dalam tradisi perang timbung. Perang timbung dilakukan untuk menolak bala, dan sebagai bentuk ungkapan rasa syukur kepada Allah SWT. Jika dilihat dari pelaksanaannya, perang timbung memiliki banyak sekali sejarah, simbolisme, dan nilai-nilai. Dalam perayaan tradisi ini dikembangkan oleh masyarakat, dan dalam pelaksanaannya mengandung aspek sosial, dan akulturasi. Akulturasi yang terjadi dalam tradisi perang timbung merupakan percampuran yang terjadi antara Islam dan tradisi budaya lokal yang sudah ada sejak dulu dan dilestarikan oleh masyarakat desa Pejanggik. Metode penelitian yang digunakan adalah deskriptif kualitatif, metode ini bertujuan untuk menghasilkan sebuah data deskriptif berupa, tulisan, dokumen. Dalam penelitian ini ditemukan bahwa akulturasi yang terdapat dalam perang timbung merupakan percampuran yang terjadi antara Islam dan tradisi yang sudah ada sejak dahulu yang dilestarikan oleh masyarakat Desa Pejanggik sebagai salah satu budaya dan media untuk saling bersilaturahmi. Selain itu, beberapa nilai sosial yang termasuk dalam akulturasi adalah: 1) Rasa hormat, 2) Keterbukaan, 3) Empati, 4) Komunikasi, 5) Fleksibilitas, 6) Kolaborasi, 7) Toleransi, 8) Kesadaran Budaya, dan 9) Integrasi.

Kata Kunci: Akulturasi, Perang Timbung, Ritual, Tradisi, Nilai Tradisional.



Introduction

Departing from a culture related to the term anthropology can be referred to as a science that discusses almost all human issues, ranging from the distribution of humans on earth, existing racial differences, politics, power, marriage (Ariana 2016). Referring to Koentjaraningrat, human life focuses more on how to realize the elements of social phenomena in human life, by carrying out a group, the relationship or correlation between one individual and another, and the processes contained in a society that continues to be maximized by the individual himself. (Koentjaraningrat 1986).

Indonesia is a country that consists of various ethnic groups, and each has a different culture. This difference is what characterizes and excels Indonesia. In addition, Indonesia is unique because of its diverse culture. This diversity is coupled with the entry of foreign cultural elements into Indonesia. The entry of foreign cultures enriches the color of Indonesian culture. Foreign culture itself enters through three ways, namely diffusion, acculturation, and assimilation. (Roszi and Mutia 2018)

Diffusion is the process of spreading cultural elements throughout the world. The diffusion process is not only seen from the movement of cultural elements from one place to another, but it can also be seen from the process of carrying and accepting the culture by each individual or person. The word acculturation can be interpreted as the process of mixing two or more cultures that meet and influence each other or the process of influx of foreign cultural influences on a society, some of which selectively absorb a few or many elements of the foreign culture and some try to reject the influence or the result of cultural or linguistic encounters between members of two language communities, characterized by borrowing or borrowing bilingualism. Assimilation as a form of social process is closely related to the process and meeting of two or more cultures. (Rasi 1999)

It can also be interpreted that culture includes 2 dimensions, namely physical and non-physical such as language, politics, religion, game tools, art, household appliances and so on. Therefore, culture is indeed part of human life, which was born since centuries ago, so it is believed or not, each tribe has its own characteristics (special context) that make it different from other tribes, both in terms of culture, social life, or religion. (Rohimi and Wely 2020)

Between humans and culture there is a very close relationship, because to be human is nothing but part of the results of culture itself. Almost all human behavior is a product of culture. Except for instinctive actions that are culture. Actions in the form of culture are familiarized by learning, such as through the process of internalization, socialization, and

acculturation. Traditions and cultures arise because of customs that are passed down from generation to generation from their ancestors and can also be brought by foreigners or mixing between one culture and another. Thus forming a new culture or acculturation. A culture that is very clearly visible today that has been used by Muslims such as clothing, drinks, and other items that are considered excessive in Islamic views. (Rumainur 2019) As the beginning of the process of cultural acculturation, namely when the Hindu-Buddhist culture was followed by the arrival in Indonesia, the process of cultural acculturation occurred in Islamic society. (Riyanto 2022) Acculturation is a cultural change that creates another culture by mixing between two cultures, so that a new culture can emerge in society without eliminating the previous culture. J. W. Powel also defines acculturation as a psychological change caused by imitation of cultural differences. Acculturation is also defined as a form of assimilation in culture, the influence on one culture by another culture, which occurs when supporters of the two cultures are in long contact. Acculturation of local culture and Islamic culture is a mixture of two cultures where the two cultural elements meet and can coexist without eliminating the original elements of the culture. The acculturation of religion and culture is believed by the community and even made into. This is not only in the form of traditions and customs that are carried out. However, there are historical relics that contain messages or religious elements and ritual processions. (Nuruddin and Nahar 2022)

West Nusa Tenggara Province is one of the provinces that has a variety of cultures and traditions where NTB Province consists of three tribes namely, Sasak, Samawa, and Mbojo. In this case, each tribe has a culture and tradition that characterizes and identifies one tribe with another. The tradition in each tribe has its own meaning for the community. West Nusa Tenggara Province is a province that has two large islands, namely Sumbawa Island and Lombok Island. Lombok Island is an island that has a variety of cultures and traditions that are still maintained and preserved by its people and are still believed to have religious values and philosophical meanings that cannot be released. There is also a mixture of one culture with another culture, so that there is acculturation in the culture found on the island of Lombok which has been passed down from its ancestors. One of the traditions in Central Lombok Regency is the Timbung war which is found in Serewa Village, Central Praya District, Central Lombok Regency. (Nuruddin and Nahar 2022)

Pejanggik Village is one of the villages in Central Lombok Regency that still preserves the traditions of its ancestors for generations. This hereditary culture which is a tradition that is still thick and is still carried out by the local community so that the tradition is one that is believed to eliminate bad luck or to ask for help so as to avoid danger and as an expression

of gratitude to God Almighty, one of which is in this Timbung war Tradition.(Nuruddin and Nahar 2022)

The Timbung war tradition is so thick in Pejanggik Village community that it is always held once a year on the Sasak calendar, namely the fourth month of the Sasak calendar and coincides in August on the government month. The Timbung war tradition is carried out by throwing Timbung or snacks that are like lemang. Timbung is a specialty food of Pejanggik Village made from kentan rice mixed with coconut milk cooked using bamboo and burned in the combustion process. When they want to cook this timbung, the person who cooks it must perform ablution first or must be in a state of purity. Before carrying out the process of implementing this Timbung war Tradition, the community held a parade using traditional Lombok clothing, followed by Dzikir together, reciting Berzanji and performing Serakalan together at the Pejanggik Tomb, with the aim of being grateful for the blessings that have been given by God Almighty. This tradition is an interpretation of the dream of a king who ruled at that time that there would be a conflict in the Pejanggik kingdom, but in this interpretation, he did penumbalan. Penumbalan in question is to make a massive event to reject the conflict or bala. However, in this Timbung war Tradition there are several events added and in this Timbung war Tradition there are elements of Islamic religious values applied, so that the Pejanggik Village community still maintains this local tradition.(Nuruddin and Nahar 2022).

Research on the tradition of Timbung war has several interesting things that can be studied and learned, including: First, Cultural Heritage: The tradition of Timbung war is part of the cultural heritage of a society. This research can provide a deeper understanding of the history, traditions and beliefs associated with perang timbung. This helps in maintaining and preserving a unique and valuable cultural heritage. Second, Cultural Diversity: Research on the tradition of Timbung war also reveals cultural diversity in various regions. Each community has different nuances and practices in carrying out perang timbung, such as the way it is carried out, the equipment used, and the symbols associated with the tradition. This research helps in understanding cultural differences and promoting intercultural tolerance. Third, Social Role: Timbung war traditions often involve broad community participation. This research can analyze social roles in the tradition, including local leaders, gender roles and other social dynamics. This helps in understanding social structures and interpersonal relationships in the context of the Timbung war tradition. Fourth, the spiritual aspect: Many Timbung war traditions have a strong spiritual aspect. This research could investigate the beliefs, myths or rituals surrounding the tradition.

Understanding the spiritual dimension of Timbung war traditions helps in understanding how people view their relationship with nature and the metaphysical world. Fifth, Social and Environmental Impacts: Research on the tradition of Timbung war can also analyze the social and environmental impacts of the tradition. For example, research could identify the economic effects of war timbung, such as the impact of tourism or the production of handicrafts related to the tradition. In addition, research could also address the impact on the physical environment, such as the handling of waste or the use of natural resources.(Sumaryadi et al. 2010)

Method

This research uses descriptive qualitative research methods. Qualitative methods are defined as social science research methods that collect and analyze data in the form of human words and actions and researchers do not try to calculate or quantify the qualitative data that has been obtained and thus do not analyze numbers (Afrizal, 2016: 13).

The research location is Pejanggik village, Central Praya sub-district, Central Lombok Regency, West Nusa Tenggara Province, according to the Central Lombok Statistics Agency (BPS) Pejanggik village has an area of 6.25km² with a population of +-6731 with a density of 1076 people/km². Furthermore, the following data table shows the population density in the Central Praya sub-district in 2020 .(Ryan, Cooper, and Tauer 2013)

The selection of this area is based on the reason that Pejanggik village is the only place where the tradition of Timbung war takes place, besides that the tradition of Timbung war has its own uniqueness which encourages researchers to conduct research on the tradition of war timbung.

The subjects of this research are local traditional leaders, and the people of Pejanggik village who carry out the tradition of war timbung. The source of data in this research is interviewing traditional leaders, and the community implementing the tradition of Timbung war as a primary data source. While secondary data sources come from data that support the results of research such as photos, journals, documentation results, and so on. While the data collection technique uses the observation method, and the documentation method. The observation method is the observation of an object under study either directly or indirectly to obtain data collected in research. Directly is to go to the field. Indirectly is an observation assisted through visual / audiovisual media.(Rohimi and Wely 2020) The documentation method is a method carried out by writing or recording official data on various

sources related to this research. The data that has been collected is then analyzed using relevant theories to make it easier to draw a conclusion. (Change et al. 2021)

Result and Discussion

A. The Tradition of Timbung war in the Cross-History of the Sasak Tribe



Figure 1.the implementation of the Timbung war tradition

The tradition of Timbung war is a tradition carried out in Pejanggik Village, Central Praya sub-district, Central Lombok Regency. Where this tradition is carried out once a year on Friday of the fourth month of the Sasak calendar. The Sasak calendar in question is the calendar on the Rowot Sasak calendar. The Rowot Sasak calendar is a traditional calendar developed and guided by the Sasak people. The Sasak community guides the calendar as a reference for organizing gawe, beteletan (farming), seasonal division, dragon direction, and wuku (the influence of the position of constellations on events on the earth's surface).(Awaludin 2019)

Timbung war is a ritual that aims to avoid disaster. In its implementation, Timbung war, initially performs various rituals such as, making tembung, where the person who makes it must be in a state of purity or someone who has ablution, this timbung is made of sticky rice and coconut milk which is put in bamboo and then burned. The next ritual is the taking of holy water taken from 7 holy wells in Gaong Hamlet, which is taken on Friday night, in the afternoon after Friday prayers the water is carried by royal officials accompanied by the community from Pejanggik palace to the Serewe tomb. After arriving at the tomb. The king appealed to the royal officials and the community to pray, dhikr, read berzanji, and srakalan first before carrying out the event, then the event was closed with a prayer. After reading the closing prayer, the event begins throwing each other using the timbung.(Rohimi and Wely 2020)

Timbung war is a traditional custom of the Sasak tribe in Pejanggik Village, Central Praya District, Central Lombok Regency and has been carried out for a long time and for generations. The implementation of Timbung war is carried out once a year in the Sasak tribe of Pejanggik Village in the fourth month of the Sasak tribal calendar and when viewed from the government calendar, namely in August. The Timbung war tradition is carried out

by the Sasak tribe in Pejanggik Village more precisely at the Serewe tomb. At the tomb of Serewe There are burials of Pejanggik kings, such as Deneq Mas Komala Sari, Deneq Mas Unda Putih, Deneq Mas Bekem Buta Intan Komala Sari, the tombs of these kings are still intact in the Serewa cemetery. The tradition of Timbung war is still strongly practiced by the people of Pejanggik Village, precisely at the Serewe cemetery. (Rohimi and Wely 2020)

Therefore, there are many cultures and traditions left by the ancestors. One tradition that is still strongly practiced in Pejanggik Village until now is Timbung war or war lemanq. The tradition of this Timbung war began since the kingdom of Datu Mas Pemban Aji Meraja Kusuma (Datu Mas Pempan Aji). In 1600, It began when King Datu Mas Pemban Aji Meraja Kusuma had a bad dream that had been interpreted by the royal dream interpreters at that time that there would be a conflict from within the kingdom caused by the Pejanggik kingdom officials. Therefore, in order for this not to happen, the dream interpreters ordered to do the pounding. When he heard this, the king was very surprised because he thought that what was meant by penumbalan was sacrificing someone's life. (Ariana 2016) However, this was denied by the dream interpreters, what was meant by this penumbalan was holding a massive event, a rejection event or conducting a timbung war. Based on deliberations conducted by the king with the pemanting (penggawa), pandita (healers), and royal officials, it was agreed that to anticipate the disaster, they must make jaje timbung or jaje lemanq to fight the war. Therefore, the Pejanggik village community must carry out the ritual to anticipate disasters that will occur, besides that, the ritual is also used as an offering to the Creator. (Dozan and Fitriani 2020)

The Timbung war event has a meaning so that the enemies who will attack the Pejanggik kingdom at that time will be restrained because they see the commotion that is happening in the Pejanggik kingdom. In its implementation, the community is still very enthusiastic in carrying out the ritual, this can be seen from the participation of the community in following the accompaniment by wearing Lombok traditional clothes called lambung (for women) and godek nongkek (for men) and preparing to bring timbung which will be used to throw each other between communities at the Serewe tomb.

The symbolism of timbung itself makes the Pejanggik Village community use jaje or jajan as the main ingredient used in the Timbung war tradition. Namely glutinous rice symbolizes the closeness of brotherhood and friendship, as we know the texture of glutinous rice is very sticky which symbolizes the stickiness of the relationship, so in this Timbung war tradition the basic ingredient of making Timbung jaje is glutinous rice, besides that there is also coconut milk as a mixture in glutinous rice which symbolizes how hard it is in life, as the

process of getting coconut milk, as well as life there is a process to become a great person. In addition, to wrap this glutinous rice and coconut milk, a container is needed, namely banana leaves and bamboo. Banana leaves symbolize that every human being must introspect himself as a maturation of the problems that occur and bamboo symbolizes humility to go through the process in life so that in this Timbung war tradition makes banana leaves and bamboo as a container for making jaja Timbung. In addition, to cook these ingredients, fire is needed, fire symbolizes courage and to burn the lust that is in humans.(Change et al. 2021)

The stages in the process of implementing the Timbung war tradition are First, the preparation stage consists of deliberations, preparing equipment that must be used. Second, the implementation stage consists of taking holy water (air sereat), reading duntal or babat Lombok, asking permission (opening ceremony), reading berzanji as well as serakalan, reading prayers and dhikr containing verses. Third, the closing stage is the face washing ceremony and giving a sign on the forehead, the event of throwing each other using a timbung.(Dozan and Fitriani 2020)

a. The Process of Implementing the Timbung war Tradition is:

1. Making Jaje Timbung



Image. 2 making jaje timbung

The process of implementing the Timbung war tradition is carried out by the community by making jaje Timbung, as the main material and tool in the Timbung war tradition. Jaje Timbung is made from kentan rice mixed with coconut milk and then put in bamboo and then burned, in making timbung the person who burns it must be in a state of ablution or holy. The making of jaje timbung by the people of Pejanggik Village is done by burning it, the person who makes it must be clean or have ablution. Jaje Timbung is made from kentan rice mixed with coconut milk wrapped in banana leaves, and burned using bamboo, in the process of making jaje Timbung the person who cooks it must be clean, holy or must take ablution water.(Change et al. 2021)

2. Encounter (meeting)

In the implementation of the Timbung war tradition, the Serewa Village community held a meeting called *pesangkepan* or a meeting to decide when the Timbung war tradition ceremony was carried out and preparations for carrying out the Timbung war. Before carrying out the war *timbang*, the community conducted a *pesangkepan* ritual or meeting to prepare everything in carrying out the Timbung war tradition. *Pesangkepan* which is carried out by the Pejanggik Village community to carry out the tradition of Timbung war to discuss the needs needed in carrying out the tradition of war *timbang*.

Meeting (*Pesangkepan*) is an assembly or deliberation conducted by two or more people to decide on its purpose. In this meeting or *Pesangkepan*, it aims to decide what preparations will be made in carrying out the tradition of *Perang Timbung*.(Change et al. 2021)

3. Holy Water Collection



Picture 3. holy water collection

Taking holy water is one of the rituals performed in the tradition of Timbung war which aims to inform the people of Pejanggik Village that the tradition of Timbung war will be held. The holy spring water is taken in Gaong Hamlet on Friday night and paraded to Serewa cemetery. Taking holy spring water is one of the rituals carried out by the Pejanggik village community to carry out the Timbung war tradition, which is taken from a spring located in Gaong hamlet, carried out on Friday night and paraded in the afternoon after finishing Friday prayers. Before carrying out the tradition of Timbung war, there are rituals carried out, namely taking holy water in Gaong Hamlet which is carried out by traditional leaders on Friday night, and paraded at noon.(Nuruddin and Nahar 2022)

4. Parade of Traditional Sasak Tribal Clothi



Figure 4. parade using traditional clothing

Along with the times, the tradition of Timbung war has changed in a way that the community adds cultures to the tradition of Perang Timbung, the changes that occur aim to preserve other cultures in the tradition of Timbung war and be more attractive and unique in the eyes of the community, such as traditional clothing. which is carried out by the Pejanggik Village community by holding a parade from Bale Beleq to Serewa's grave.(Nuruddin and Nahar 2022)

5. Dhikr, recitation of berzanji, akaran and prayer



Figure 5: Recitation of prayers

Before conducting war timbung, the Pejanggik community performs religious rituals such as dhikr, reading berzanji, serakalan and prayers as a form of devotion to Allah swt and a form of worship for gratitude and a form of request and as a form of praying for their ancestors or ancestors before. Only then is the Timbung war carried out.



Figure 6: Implementation of the timbung war

In carrying out the Timbung war ritual, the community is divided into two camps, one inside the tomb and the other outside the tomb. If the accompaniment has arrived at the cemetery then it is a sign that the war will begin, and the time for the two camps to pelt each other with timbung while shouting "attack". It is at this moment that the community is waiting for, because at this moment all the people of the village are waiting for the war to begin. Pejanggik and people outside Pejanggik Village spilled out around the Serewe tomb to participate in carrying out the traditional ritual. The name of the Timbung war tradition is in accordance with the meaning and philosophy of the Sasak and Lombok tribes themselves. (Dozan and Fitriani 2020)

Pejanggik Village people also believe that Timbung war is a place to find a mate for those who are not married, if in the first camp a man throws and hits a woman in the second camp then the community will marry them, but in throwing timbung it must hit his chest and not on other limbs. The people involved in the tradition of Timbung war are of course the people of Pejanggik Village, both teenagers, adults and parents and there are also parties from outside such as the regent, sub-district head who are invited to the tradition of Perang Timbung. (Nuruddin and Nahar 2022).

b. Social Values Contained in the Tradition of War Timbung

Value is something that is considered good and continues to be desired even aspired to by humans as members of society. Therefore, something has value if it is useful and valuable in society such as the value of truth, beauty, moral or ethical and religious values. Value can also be said to be a measure of attitude or taste by individuals and community groups related to good and bad conditions or right and wrong as well as material and non-material likes and dislikes in an object (Abdul, 2002: 49).

In simple terms, social value is something that is desired or considered important by society in living, where people behave as human actions. It should be noted that social values in the Timbung war tradition may vary depending on cultural aspects and local contexts. These values reflect aspects of ethics, traditions and beliefs applied in the context of a particular Timbung war tradition. (Subqi 2020)

Abdurrahman Wahid gave his opinion regarding the contact between religion (Islam) and culture. That religion (Islam) and culture have their own independence. The independence between religion and culture can be compared to the independence between philosophy and science. One cannot philosophize without science, but it also cannot be said that science is philosophy. So, there is a difference between the two. Religion (Islam) is

based on revelation and has its own norms. Because it is normative, it tends to be permanent. Whereas culture is man-made, so it develops according to the times and tends to always change. This difference does not preclude the possibility of manifestation of religious life in the form of culture. (Qurrotul Ainiyah 2019)

The contact of Islam with Sasak culture and traditions began with the early (Aminullah, 2017) Pejanggik Village is a 100% Muslim-majority village. Pejanggik Village is a village where the majority of the people are 100% Muslim. The values contained in Islam reflect the attitudes and morals in daily life carried out by the Pejanggik community, especially in the Timbung war tradition which has social values in it, namely (Aminullah 2017):

1. The Value of Gratitude

The tradition of Timbung war in Pejanggik Village is one of the traditions that teaches its people to be grateful for the blessings of God that have been given. The value of this gratitude is an expression of gratitude to Allah swt., for the favors he has given and for the abundant harvest in Pejanggik Village. In addition, it is also for the rejection of balaq. (Syarat, Memperoleh, and Sarjana 2022)

The Timbung war tradition is a ceremony as a form of returning the harvest to the ground and aims to be able to fertilize the soil again so that what is planted by the community can produce something good and fertile. As an expression of gratitude the community performs the Timbung war ceremony. The expression of gratitude in the tradition of Timbung war is one of the values contained in the tradition of Timbung war as an expression of gratitude to Allah SWT, which is carried out by the Pejanggik Village community. The gratitude carried out by the Pejanggik Village community by performing worship before the implementation of the Timbung war tradition as an expression of gratitude for the blessings and abundant harvests by returning the harvest to its origin carried out by the Pejanggik Village community by throwing timbung to each other. (Nuruddin & Nahar, 2022).

2. The Value of Friendship

The tradition of Timbung war is a place for the Pejanggik Village community to stay in touch. The value of this friendship aims to strengthen the bonds of brotherhood and a place to meet all the people of Pejanggik Village because the location of each hamlet is very tenuous or far away and certainly has their respective activities so that in this Timbung war tradition as one that is used by the Pejanggik Village community as a medium for friendship. The value of friendship in the tradition of Timbung war as a place for the Pejanggik Village community to strengthen brotherhood and to foster a sense of solidarity in society. This

value of friendship can be seen from the Pesangkepan event which is carried out in order to prepare for the implementation of the Timbung war tradition, as well as in the parade of traditional Lombok clothing, and the Timbung war tradition itself. (Nuruddin and Nahar 2022)

3. The Value of Mutual Cooperation

The tradition of Timbung war which is carried out once a year in the fourth month of the Sasak calendar makes or in August when viewed from the government calendar the Pejanggik Village community enthusiastically carries out this tradition. In this tradition the value of mutual cooperation is very strong as seen from the implementation process carried out by the Pejanggik village community from pesangkepan, taking holy water to Timbung war which is carried out by the Pejanggik village community together.

B. Acculturation in the War of Timbung in Pejanggik Village

Acculturation is the process of changing a culture due to continuous communication that takes place with other cultures or different cultures. Acculturation can also be interpreted as a mixture of one culture with another culture, without reducing the values of that culture. (Zahroh 2019)

Acculturation involves the exchange and integration of social values, customs, and practices between two or more different cultural groups. Some of the social values that may be included in acculturation are: 1) Respect, 2) Open-mindedness, 3) Empathy, 4) Communication, 5) Flexibility, 6) Collaboration, 7) Tolerance, 8) Cultural Awareness, and 9) Integration. (Al-Amri and Haramain 2017)

The acculturation that occurs in the tradition of Timbung war is a mixture that occurs between Islam and traditions that have existed since long ago which are preserved by the Pejanggik Village community as one of the cultures and media which is a place for Pejanggik Village community members to meet each other. The mixing of these two elements is very strong in the life of the Pejanggik Village community, where religion is a belief and guideline in the Pejanggik community and the tradition of Timbung war is a legacy from ancestors that must be maintained as an identity and distinctiveness in the Pejanggik Village community. (Nuruddin and Nahar 2022)

These two elements are mutually beneficial, so that in the traditional events carried out by the Pejanggik Village community, they do not forget the religion and traditions that have long been left by their ancestors. As a historical fact, Islam and local traditions are mutually influencing because both have values and symbols. Religion here symbolizes

obedience to the creator while tradition contains values and symbols so that humans can live in it.(Nuruddin and Nahar 2022)

From the above statement that according to the theory Integration is two different elements in society that are mutually beneficial and complementary, and is a bond based on norms, namely group norms are elements that regulate behavior, by providing guidance on how integration is carried out. It is successful when members of society feel that they have successfully fulfilled each other's needs, resulting in a pattern of life that has a harmonious function.(Koentjaraningrat 1986)

In Islam there are Islamic religious practices which are worship as guidelines and devotion to Allah SWT.and the tradition of Timbung war as a symbol to be grateful for the abundant blessings and sustenance by returning to its origin and culture preserved by the Pejanggik Village community as the identity of the Pejanggik Village community. So that these two elements of both Islamic religious practice and the local tradition of Timbung war are mutually beneficial and need each other. In the relationship between religion and culture, religion which is a conception of reality, must deal with reality, even dealing with social change, in a sociological perspective, religion is seen from its function in society, one of those functions is to maintain and foster solidarity attitudes among fellow individuals or groups.(Nuruddin and Nahar 2022)

C. The Cultivation of The Value of Gratitude in the Tradition of War Timbung

In the Pejanggik community, Timbung war is interpreted as a form of gratitude to Allah SWT for the rejection of balaq and the fertility of the land and the abundant agricultural harvest. The way to give thanks is by making offerings in the form of food and timbung produced from agricultural land and conducting a timbung war, namely throwing with the jaje timbung.(Dozan and Fitriani 2020)

By carrying out Islamic religious practices such as dzikiran, reading berzanji and serakalan and prayer as a form of worship or a symbol of religious values carried out by the Pejanggik Village community. The value of gratitude contained in the Timbung war tradition aims to be grateful or an expression of gratitude to Allah and there is also in the Qur'an that the virtues of grateful people will be added to their favors. as in Q.S Al- Qomar verse 35.

يُعْمَةٌ مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ

Meaning: "as a blessing from Us. This is how We reward whoever gives thanks".

The Qur'anic verse above explains about grateful people and their virtues for grateful people will be added to the favors that will be given by Allah swt. and will be rewarded in accordance with what they are grateful for.

Conclusion

Based on the above study, it can be concluded that, the tradition of Timbung war is a tradition carried out in Pejanggik Village, Central Praya sub-district, Central Lombok Regency. Where this tradition is carried out once a year on Friday of the fourth month of the Sasak calendar. The Sasak calendar in question is the calendar on the Rowot Sasak calendar. The Rawot Sasak calendar is a traditional calendar developed and guided by the Sasak people. The Sasak community guides the calendar as a reference for organizing gawe, beteletan (farming), seasonal division, dragon direction, and wuku (the influence of the position of constellations on events on the earth's surface. The Rowot calendar system works by looking at natural phenomena and observation of astronomical phenomena. Timbung war is a ritual that aims to avoid disaster. In its implementation, Perang Timbung, at first performs various rituals such as, making tembung, where the person who makes it must be in a holy state or a person who has ablution, this tembung is made of sticky rice and coconut milk which is put in bamboo and then burned. The next ritual is the collection of holy water taken from 7 holy wells in Gaong Hamlet, which is taken on Friday night, in the afternoon after Friday prayers the water is carried by royal officials accompanied by the community from Pejanggik palace to the Serewe tomb.

The acculturation contained in the Timbung war is a mixture that occurs between Islam and traditions that have existed since long ago which are preserved by the Pejanggik Village community as one of the cultures and media which is a place for Pejanggik Village community members to meet each other. In addition, there are also religious values contained in the tradition of this war timbung, namely the value of gratitude, the value of friendship, and the value of mutual cooperation.

Acculturation involves the exchange and integration of social values, customs, and practices between two or more different cultural groups. Some of the social values that may be included in acculturation are: 1. Respect, 2. Open-mindedness, 3. Empathy, 4. Communication, 5. Flexibility, 6. Collaboration, 7. Tolerance, 8. Cultural Awareness, 9. Integration. It's important to note that the specific social values involved in acculturation may vary depending on the cultural groups and the context of the acculturation process. These values reflect principles that foster mutual understanding, respect, and positive interactions between different cultural groups during the acculturation process.

Suggestion

Based on the research that has been done, the researcher suggests that cultural traditions, especially the tradition of Timbung war of the pejanggik village community in Central Lombok, must be maintained and preserved, in addition to holding the tradition of Timbung war once a year, it must also introduce it to the next generation, so that its sustainability is maintained. The government should also play an active role in taking a stand and efforts in maintaining and preserving local cultural traditions or cultures, especially this timbung war, its preservation efforts can be carried out by funding its preservation efforts, completing infrastructure for the purpose of preservation and for the purpose of tourist activities. With the attention of this local culture, it is expected to become a great potential and will become a tourist attraction, so that it can increase local income. To the people of Pejanggik village, they should maintain the tradition of war timbung, because this tradition contains many noble values, such as the value of gratitude, the value of friendship, and the value of mutual cooperation.

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