

The Traditional Value of the Sasak Lombok Community Regarding Handling COVID-19: A Literature Review

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ABSTRACT

Several previous studies have shown that values and traditions as local wisdom of the Sasak community can be a prospective alternative solution in dealing with COVID-19, but no researcher has reviewed the results of previous studies. This study aims to illustrate the traditional value of the Sasak people in handling COVID-19. This research method combines qualitative research with the study of literature. The data used in this study is secondary and comes from research articles published in the last three years in national and international journals. Article search techniques use keywords from Scopus and ProQuest databases as well as Google Scholar. There are four articles that are relevant and fit the research inclusion criteria. The results showed that the traditional values of the Sasak community have a positive impact on handling COVID-19, such as the values of compliance, togetherness, and psychological resilience.

Keywords: covid-19, sasak people, tradition values

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BACKGROUND

The incidence of Corona Virus Disease 19 (COVID-19) cases continues to increase. The reported number of patients confirmed positive for COVID-19 on November 1, 2021, was 51,544,624 cases with 864,132 deaths worldwide (Gavi, 2021). In West Nusa Tenggara Province, the incidence of COVID-19 is still quite high. As reported on Monday, November 1, 2021, there were as many as 0.56% of positive confirmed cases of COVID-19 with treated status, but the recovery rate of COVID-19 patients has increased to 96.18% of cases, and 3.27% of cases died (Data COVID-19 NTB November 2021).

The virus is easily spread and transmitted from person to person, becoming an outbreak through close contact in a socially diverse social life with a diverse culture and tradition. Disease transmission is often caused by human traditions and culture, or at least diseases are easy to become outbreaks due to certain traditions and cultures in people's lives (Satgas Covid-19 2021). Such conditions require comprehensive and collective COVID-19 prevention efforts (Bappenas, 2021). Values and traditions in society are sometimes more adhered to than government appeals. The Sasak community, in living and responding to life problems such as social, economic, and public health problems, is always guided by values and traditions that become local wisdom (Zuhdi, 2018a). The Sasak community believes that every problem that occurs in life can be addressed and handled wisely through the application of local wisdom values inherited from predecessors as a guide in community life. Local wisdom is in the form of values, traditions, norms, and ethics, as well as behavior.

Several previous studies have shown that values and traditions as local wisdom of the community can be an alternative prospective solution and appropriate mitigation in overcoming the impact and handling of COVID-19 (Sumardi & Wahyudiati, 2021; Satria, 2020). However, there has been no research that reviews the results of research related to the traditional value of the Sasak community in handling COVID-19. The benefits of this research, especially for the West Nusa Tenggara regional government, can make it a theoretical and practical basis for making policies for handling COVID-19 by involving the active role of the community through traditional values. Therefore, this study will review the traditional values that can be applied to the handling of COVID-19. The purpose of this literature review is to describe the values and traditions of the Sasak Lombok community in handling the COVID-19 pandemic.

METHODS

This research uses the method of studying literature, or literature review. A literature review is a research approach that critically examines the main idea or findings contained in the literature (Snyder, 2019). The method used in compiling this article was to search and filter articles sourced from the database. The inclusion criteria in this literature review are: (1) articles that have been published in national and international journals in the last three years, namely 2020 to 2022; (2) articles that are available in full text and can be downloaded; and (3) the title of the research article has relevance to the research title "the value of the Sasak people's tradition in handling COVID-19".

Articles were selected based on inclusion criteria with a search strategy using the keywords "values and traditions, Sasak community, handling COVID-19, and local wisdom of the Sasak community in handling COVID-19" through Google Scholar, "local" AND "wisdom" AND "values" AND "COVID-19" through the Scopus database, and "cultural" AND "tradition" AND "Sasak" through the ProQuest database. Articles that fit the research criteria will be analyzed descriptively to answer the research objectives. The synthesis of articles is done in the narrative manner recommended by the PRISMA statement.

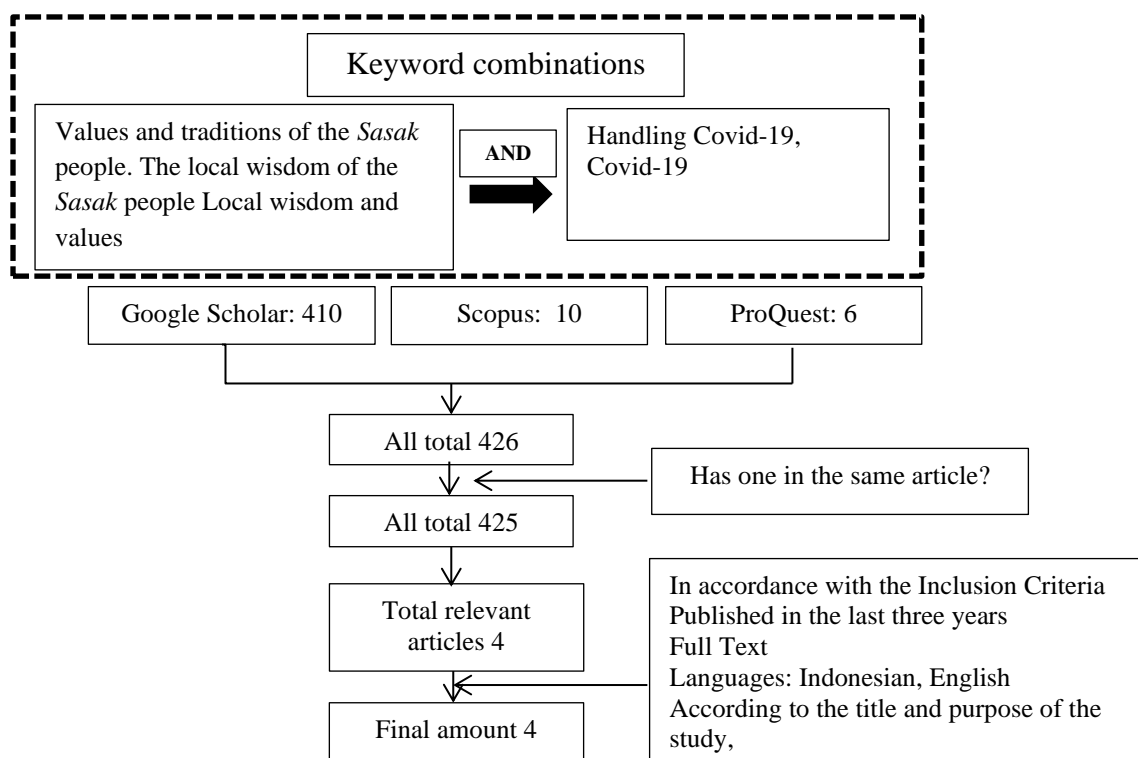


Figure 1. Literature search flowchart

RESULTS

There are three articles that correspond to the title and purpose of the study and are the main sources that will be analyzed and written about in this literature review. The article analyzed is the result of scientific research carried out on the Sasak community on the island of Lombok. Based on the results of the study of ten articles, three traditional values were obtained that have relevance to the title and theme of the research, namely the value of compliance, the value of togetherness, and the value of resilience, which can be seen from the characteristic table of the article and the results below:

Table. 1 Article Characteristics and Results

Autors	Title	Metode	Result
(Sumardi & Wahyudiati, 2021)	Using Local Wisdom to Foster Community Resilience during the COVID-19 Pandemic: A Study in the Sasak Community, Indonesia	Qualitative	There are many local wisdoms of the Sasak community that can be used as case studies in dealing with the COVID-19 pandemic, namely: besiru, begindem, awik-awik, sereat, and sembek. In addition, Sasak local wisdom was also found, which offers two approaches to overcoming the COVID-19 outbreak, namely, preventive and curative approaches. The preventive approach is represented through awik-awik, while the curative approach is represented through sembek.

(Sugitanata et al., 2020)	Prohibition of Nyongkolan Customs in the Marriage of the Sasak Lendang Beso Community During the COVID-19 Pandemic	Qualitative descriptive	Adherence to the customary prohibition rules during the COVID-19 pandemic is a reflection of three factors: namely, the form of respect for traditional leaders, community leaders, and the government; the form of community efforts to avoid social sanctions if they violate customary rules related to the prohibition of Nyongkolan during the COVID-19 pandemic; and the form of prevention and avoidance of COVID-19 transmission.
(Dharmika & Pradana, 2021)	The Meaning of Rebo Buntung for Pringgabaya Villager, East Lombok During the COVID-19 Pandemic	Qualitative descriptive	The implementation of Rebo Buntung and Ritual Tetulaq Tamperan aims to strengthen social protection and deter disasters and disease outbreaks such as the COVID-19 pandemic.
(Arning et al., 2021)	Local Wisdom of the Sade Indigenous Village Community in Dealing with COVID-19	Qualitative descriptive	The tradition of togetherness, cooperation, and mutual cooperation carried out by the people of Sade Village is a strategy in avoiding the transmission of the COVID-19 virus, and they can face food shortages, so this tradition needs to be followed by an example to deal with COVID-19.

DISCUSSION

The value of compliance with COVID-19 provisions contained in the awik-awik and observers of the Sasak community

There are two traditions of the Sasak people that have the value of obedience, namely awik-awik and pemaliq. Basically, awik-awik and pemaliq are customary product in the form of prohibitions issued by traditional stakeholders to overcome and anticipate problems that can occur in the community.

Awik-awik

Awik-awik is a customary rule, provision, or karma hut that regulates the living procedures of the Sasak people in Lombok. Awik-awik is strict and must be obeyed by the community, and it has sanctions both in the form of social and material sanctions. Sumardi (2021) mentioned that awik-awik is a value of local wisdom in the Sasak community, which has the importance of awik-awik, namely the binding of unity and unity of village manners in ensuring cohesion and integrity to realize the common goal of realizing a safe and peaceful life by complying with the rules governing the living system of the Sasak (Sumardi & Wahyudiati, 2021).

The implementation of awik-awik in the lives of the Sasak community during the COVID-19 pandemic by requiring all agencies, public places, places of worship, and so on, to comply with the COVID-19 health protocol. Awik-awik also concerns about a temporary ban on not organizing traditional activities such as begawe, nyongkolan, presean, and beleq drums that trigger crowds and the potential for COVID-19 transmission. Sugitana (2020) explained that the traditional leaders of the Sasak community banned holding the Nyongkolan tradition and made it a form of obedience to the government. The prohibition of adat or awik-awik is a

preventive measure to prevent the transmission of COVID-19 (Sugitanata et al., 2020). The application of awik-awik is also applied in the Sade Traditional Village by making a hut rule to close access in and out of Sade Village to avoid the spread of COVID-19 (Arning et al., 2021).

Pemaliq

Pemaliq is a value system that regulates the dos and don'ts, halal and haram, taboos and prohibitions for society to follow, such as unprovoked deeds and despicable deeds, but has no social or material sanctions or punishments. The Sasak people believe that if the pemaliq is violated, it will be inflicted with ugliness in life. The compliance value contained in the taboos, or pemaliq, of the Sasak community of Sade Village is used as mitigation for the COVID-19 disaster. Arning et al. (2021) explained that Pamaliq aims to anticipate unexpected disasters that endanger the community. The people of Sade Village are very obedient to pamaliq for the sake of the common good. This is a way of adaptation and anticipation for the people of Sade Village in overcoming the impact of the COVID-19 pandemic (Arning et al., 2021).

This pemaliq is actually the advice of the ancestors of the Sasak people, who believed until now that every time they traveled outside the village, went to the village, or attended a funeral, before entering the house and interacting with the family, they must wash their hands, feet, and faces. This value is reflected in the availability of a bong or jug of water to wash hands, feet, and faces that is placed at each front door of the house. According to ancestral beliefs, washing hands, feet, and faces is believed to be able to eliminate germs, disease-causing bacteria, or bad influences brought from outside that can harm themselves and their families, such as COVID-19. The value of compliance in this pemaliq makes the people of Sade Village immune to COVID-19 infection (Arning et al., 2021).

The value of togetherness in handling COVID-19 contained in the traditions of the Sasak community.

The value of togetherness of the Sasak people has always been inherent in the practice of their social life. This is reflected in the tradition of farming, namely besiru, mutual saur alap, and social activities of the Sasak community such as the begawe tradition, mutual tulung, and Bale lumbung.

Besiru

Besiru is a tradition of helping or working together in the farming activities of the Sasak community, starting from the entry of the rainy season to the rice harvest process (Zuhdi 2018). The only purpose of besiru is to ease the burden and help complete the work that is being done by the community (Sumardi & Wahyudiati, 2021). The implication of besiru is that if there is a member of the community who does a job, then the member of the community will come to help with the work without having to be invited.

The functionalization of the value of besiru tradition in overcoming the COVID-19 outbreak can not only ease the financial burden on the country but also be more effective in preventing the transmission of COVID-19. The value of the *gotong-royong* spirit contained in it is the essence of Pancasila as the basis of the state and is the most important element in facing and overcoming the transmission of COVID-19 (Muh Zubair et al., 2019; Sumardi & Wahyudiati, 2021).

Saling saur alap

Saling saur alap is a manifestation of the value of togetherness and mutual help without expecting rewards in processing rice fields and cleaning plants from grass and pests. The value of the tradition of saling saur alap is not only for activities in the work of working on rice fields but is very appropriate to be applied to face the problem of the COVID-19 pandemic by jointly cleaning the living environment and providing hand washing stations to prevent the transmission of COVID-19 (Supriyatno, 2020). The model of saling saur alap and besiru plays an important role in eliminating the smallest possible problem (Murdi, 2018).

Resilience in the physical aspect of facing the COVID-19 pandemic is clearly reflected in the solidarity values of the Sasak people, namely *besiru* and *saling saur alap* (Sumardi & Wahyudiati, 2021). These two traditions form qualitative values including *saling jot* as a form of brotherly values, *saling ajinin/saling ilaquin* as a form of mutual respect, mutual respect as a form of *saling ilingan* of kindness, and *saling tulung* as a form of help value. In the context of the COVID-19 pandemic, the values contained in the tradition of *besiru* and *saling saur alap* are implemented in daily life so that awareness and community response are formed to care about handling COVID-19 together (Putri, 2022).

Begawe

Begawe is a tradition of the Sasak people in the form of shoulder-to-shoulder activities in alleviating and launching events or celebrations, starting from preparation to the end of the event. The meaning contained in the *begawe* tradition is to strengthen the ropes of brotherhood and *silaturrahmi*, foster a sense of concern, help each other, and work together (Gerakan Nasional Revolusi Mental, 2022). The COVID-19 pandemic is still not over, so these values are needed to solve social problems due to COVID-19. The community and the government must continue to work together and synergize to deal with the COVID-19 pandemic. Saleh Al-Omouh (2021) states that the role of a sense of community and brotherhood in crises and emergencies can provide emotional support, reduce anxiety, build social trust, and mobilize cohesion and social solidarity in response to the COVID-19 pandemic. (Saleh Al-Omouh et al., 2021). The value of solidarity is reflected in the *begawe* tradition as a medium for caring for the value of brotherhood and togetherness in the Sasak community in facing and dealing with the COVID-19 pandemic.

Saling tulung

Saling tulung is a form of the value of helping each other in plowing rice fields and in social life in society, namely when building houses. The value of helping is indispensable in social life, just as humans are created as social beings who always need the presence and role of others in living life (Kurniyati, 2020). Arning (2021) explained that all community activities in Sade Village were carried out by working together and helping each other, namely during the earthquake disaster that occurred before the COVID-19 outbreak, which resulted in many casualties and material losses. However, the local community continues to help each other and work together to overcome the impact of the disaster.

Arning (2021), further explained that the same is carried out in the context of dealing with the COVID-19 disaster. The value of helping the Sasak community is manifested in the form of providing moral assistance and basic food assistance to people who cannot do activities outside the home due to being infected with COVID-19. In addition, please help is also applied by reminding each other to maintain health and comply with health protocols to increase public awareness and break the chain of transmission of COVID-19 (Arning et al., 2021).

Bale Lumbung

Bale lumbung is a traditional house building of the Sasak Tribe, which is commonly used to store rice, corn, and yam agricultural products (Wahyudi et al., 2021). The *bale granary* built by the Sasak people was used as a symbol of prosperity. Every five to six heads of the family build one *bale lumbung* (Fitriyah & Syafi, 2022). This granary *bale* reflects the value of togetherness, *gotong-royong*, shoulder-to-shoulder, and help-help applied by the people of Sade Village as a strategy to deal with food shortages due to restrictions on community activities.

Arning (2021) stated in his research that the value of togetherness and mutual cooperation among the people of Sade Village in the form of *Bale Lumbung* makes the local community not worry about food shortages even though socio-economic activities are limited. *Bale Lumbung* as a place to store food ingredients for the Sasak community is able to guarantee

the availability of food ingredients in unexpected situations such as the COVID-19 pandemic (Arning et al., 2021).

The value of psychological resilience from the traditions of the Sasak community in handling COVID-19

The value of psychological resilience in the face of COVID-19 is reflected in the traditions of the Sasak people, namely sereat, sembek, Rebo buntung, Tetulaq tamperan rituals, roah gubuk, and belulut traditions. This tradition is carried out as an effort to deal with the disaster of the COVID-19 outbreak by the Sasak people because it is believed that it can avoid danger, disease, fear, and stress and provide security from the COVID-19 pandemic.

Sereat

Sereat is a supernatural effort carried out by the Sasak community that aims to protect themselves, their families, and the environment from things that have a bad impact and can endanger themselves and their families. The Sasak people believe that by observing sereat, the community will avoid dangers that threaten its safety. The Sereat application uses media in the form of water, rice, betel nut, and even ancient ringgit money as cotton (Sumardi & Wahyudiati, 2021).

Sereat can generate self-confidence, relieve worry, and provide a sense of security with the transmission of COVID-19. Theoretically, psychological endurance will increase the body's resistance, making it difficult to contract COVID-19. This is in line with the results of previous studies showing that weak psychological endurance, namely easy stress, anxiety, and excessive fear, can affect physical health conditions. Therefore, it is important for everyone to handle stress, anxiety, and feeling insecure and frightened by doing meditation and other spiritual activities that can cause confidence and peace of mind, which have an impact on increasing immunity to fight the coronavirus (COVID-19) (Levani, 2020; Minannisa, 2021; Rosyanti et al., 2022).

Sembek

Sembek is an effort by the Sasak people to cure themselves of disease. Through a mixture of all kinds of diseases, both mystical and medical, the Sasak people's celebration of treatment through the medium of sembek can cure all kinds of diseases and disorders caused by jinns or subtle creatures. Sembek is made of *likoq* (betel), *buag* (betel nut), *apuh* (chalk made from shells), and *gambir* (candy from blonde fruit), which are *mamaq* or *pamak* (chewed) simultaneously until smooth and red in color by a *belian* or shaman. During the *mamaq* (chewing) process, mantras and prayers are continuously performed, which are believed to protect or repel the disease suffered by the treated person. After being smooth and red, the *belian* (shaman) is then rubbed on the forehead, under the neck, on the legs, and on certain parts of the body according to the type of complaint felt (Yuslih et al., 2021).

Sumardi (2021) explained that during the COVID-19 pandemic, people were afraid to go to Puskesmas or see a doctor. People prefer to ask for treatment from the purchaser or herbalist through a scrambling medium. Thus, sembek is the first step in treating people when they are suffering from pain, such as a fever, headache, runny nose, or abdominal pain. Sasak people's trust in sembek provides positive suggestions that arouse self-confidence and eliminate worry, which has an impact on improving people's immune systems so that it is more difficult to be exposed to COVID-19 (Sumardi & Wahyudiati, 2021).

Rebo stumped and Tetulaq tamperan rituals

Rebo buntung and tetulaq tamperan rituals are cultural traditions of the Sasak people, inherited from generation to generation by the ancestors of the Sasak people in Peringgabaya Village. This tradition shows a suggestion that the Sasak people believe is able to avoid disasters, vices, plagues, and diseases (Sabri, 2017). The Sasak community in Pringgabaya Village believes that the people who participate in the ritual will produce inner peace, peace,

and happiness, which will become positive energy during the COVID-19 pandemic, thus creating psychological resilience (Dharmika & Pradana, 2021).

Dharmika and Pradana (2021) further explained that high self-confidence and a calm, peaceful mood make people feel strong despite the physical and psychological aspects of the COVID-19 pandemic. Senda met with Kartika (2022), who explained that the happier a person is, the lower the depression is, so it has an impact on the quality of one's health. This positive emotion is a supporting factor that prevents people from feeling anxiety, stress, and excessive fear so as to reduce immunity, which has an impact on the fragility of physical defense in the face of the COVID-19 pandemic (Kartika et al., 2022).

Roah Gubuk

Roah gubuk is a ritual of asking for help by thinking and praying to Allah Almighty to avoid ugliness, natural disasters, and plagues. A similar tradition is also carried out by the people of Sembalun Bumbung Village in the form of the Ngayu-ayu tradition, which is carried out as an act of gratitude from the community to the presence of Allah SWT for the abundance of produce and to avoid disasters and diseases in the community (Hadi, 2019).

The roah gubuk of the people of Sade Village was carried out long before the COVID-19 outbreak. The roah gubuk is usually carried out once a year, with the date determined by the traditional stakeholders. The implementation of the shack roah was led by a kyai to make a pilgrimage and ask for prayers to refuse the reinforcements to be saved and avoid the dangers and transmission of COVID-19 (Arning et al., 2021).

Belulut Tradition

The belulut tradition is a custom of the people of Sade Village that involves mopping the floor of the house using buffalo feces that have just come out. Belulut, or mop the floor of the house using buffalo or cow dung, because the people of Sade Village believe that buffalo dung can resist *balak*. This is because cows or buffaloes are animals that are usually sacrificed, so it is believed that *balak* or calamity is also sacrificed along with the animal. The belulut tradition was carried out long before the COVID-19 outbreak. This makes the people of Sade Village feel safe because carrying out ancestral beliefs and relics will increase their sense of closeness to their ancestors, who are closer to the Creator, so that they can be kept away from the transmission of COVID-19 (Arning et al., 2021).

There are many cultural traditions of the Sasak people that have positive values that can be adopted, reconstructed, and modified to be utilized in handling the COVID-19 pandemic. The utilization of the value of a cultural tradition in society is also explained in Leininger's transcultural nursing theory. Leininger's theory is explained in "Culture Care Repatterning or Restructuring," which is an action and decision to facilitate, support, and help the community reorder, change perspectives, or change people's lifestyles to be positive and beneficial in health problems by respecting and respecting the value of tradition and culture as well as community sustainability (Alexander-Ruff & Ruff, 2021). Efforts to treat or restore health by respecting cultural values are applied to the values of obedience, the value of togetherness, and the value of psychological resilience of the Sasak community contained in the traditions of awik-awik, pemaliq, besiru, saling saur alap, saling tulung, bale lumbung, sereat, sembek, rebo buntung, tetulaq tamperan, roah gubuk, and belulut in dealing with COVID-19. The values contained in the traditions of the Sasak people are not contrary to the aspects of health and handling of COVID-19.

CONCLUSION

The values and traditions of the Sasak people in Lombok are still firmly held and applied in handling the COVID-19 pandemic. The value is the compliance value reflected in awik-awik and pemaliq; the value of togetherness in the tradition of besiru, mutual saur alap, mutual tulung, and begawe; and the value of psychological endurance embodied in the

traditions of fiber, sembek, rebo buntung and tetulak tamperan rituals, roah gubuk, and belulut. The value of this tradition is very effective as an approach to handling the COVID-19 pandemic in the Sasak Tribe community.

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