The **Nede** Ritual in Mount Sulung Lombok

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**Abstract**

This article examines the practice of the nede rite among the Sasak people of Lombok, West Nusa Tenggara. The Nede ritual is an everyday activity that combines diverse customary traditions, cultures, and Islamic beliefs to pray to God for rain in a kemaliq or sacred spot. Commonly, Muslims recount istisqo prayers to request rain, but in this Sasak Islamic community, they have invented a unique tradition known as the Nede ritual. The extended drought that resulted in crop failure of the community’s agricultural products pushed the community to undertake the Nede ceremony. The complexities of Nede ritual practice inspire inquiry into the ritual’s history, stages, symbolic meaning, and community engagement. This study employs a qualitative methodology with a phenomenological approach. The data was gathered through observation and in-depth interviews with traditional authorities, religious leaders, and members of local communities. The findings revealed that the nede ritual was first done in the 1970s when the community suffered from a lengthy drought and could not harvest. This extended drought stumped the community until one of the indigenous elders had a dream and received directions from supernatural creatures to execute a rite on a sacred rock on Mount Sulung. The Nede ritual is not only intricate in execution but also rich in meaning at each level. The rite is accompanied by traditional gendang beleq music. Other data indicate that community participation in this ritual is robust, and they have open access to some stages.

**Keywords:** Tradition, Ritual, Nede, Symbol, Meaning


Kata Kunci: Tradisi, Ritual, Nede, Simbol, Makna

A. INTRODUCTION
Indonesia is a prosperous country in terms of traditions, customs, and culture. Each region has unique traditions not shared by other regions, although many traditions are similar regarding food and values. The tradition of ritual ceremonies, for example, can be found in many regions in Indonesia, which aim to maintain the balance of nature with human needs. In Kalimantan, for example, there is the Kwangkae tradition in the Dayak tribe which aims to clean the bones of ancestors by moving their graves to speed up to heaven. There are also sedekah laut rituals, as in Sulawesi and Java, to ask for safety while at sea. Lombok has several rituals, such as Rebo Bontong, Maulid Adat, Kramat Tomb Pilgrimage, and the Nede ritual.

West Nusa Tenggara (NTB) is an Indonesian province that comprises two big islands, Lombok and Sumbawa Islands. NTB Province has three tribes in terms of socio-cultural context: the Sasak tribe, the Samawa, and the Mbojo tribe. Each tribe has its own culture and traditions uniqueness, which are still kept and passed down from generation to generation. This is done to ensure the survival of current cultures and traditions. Belief in magical and mythological things remains strong, as proven by the many traditions and traditional rites or beliefs that still exist in NTB Province and are believed and practiced by the community. The Sasak people, who live on Lombok Island, are one of the NTB tribes still practicing ancient customs and traditions.

Tourism and technology have significantly impacted changes in cultural customs and religious traditions, particularly in Lombok, West Nusa Tenggara. This shift is visible in losing some of the community’s customs and culture. Modernization also greatly influences these changes, causing parts of the community's local wisdom, particularly in beliefs and customs, to be more undermined and threatened with extinction because the Sasak people no longer carry them out. Nonetheless, among the several historical customs in Lombok society, several are still carried out and maintained by the community despite modernization. Local wisdom is based on the community’s belief system, where most Sasak people still believe in everything supernatural or supernatural abilities and something used as an offering item, such as cosmology.

Among the different traditions, the Sasak people still practice the Nede ritual tradition, which is practiced by those who reside on Mount Sulung, Kidang Village, Central Lombok. The Nede ritual tradition is a ritual requesting rain that is still performed by the residents of Kidang Village when there is a drought caused by low rainfall. The Nede tradition ceremony is significant to the local community since it is believed by the community to bring down rain for their rice fields and harvests. This condition is not all because Kidang Village is generally located on high ground or hills, making it difficult for farmers to acquire water for agriculture. Therefore the community only anticipates rain as the primary source of irrigation.

A difficulty arises, however, when the dry season approaches and farmers do not have access to water their crops on the hills. Because there are no other options, the residents of Kidang village, particularly those in Darmaji hamlet, see the implementation of the Nede ritual tradition as something sensible to do to overcome the circumstances. Nonetheless, performing the Nede ritual tradition ceremony is complex and challenging. To perform the Nede ritual, the community must climb Mount Sulung, a somewhat high hill. Also, because Mount Sulung is located somewhat distant from the major highway, people must travel quite a long to reach the summit of Gunung Sulung. This phenomenon is what researchers identify as an exciting problem point to investigate further through in-depth research.

The rapid growth of science and technology has not been able to entice the Sasak people, particularly those in Kidang village, to be free from the bindings of traditions and rituals that have been passed down to them. Thus the study of this subject becomes crucial to explore. Furthermore, this research will investigate the symbolic value included in the Nede tradition practiced by the Kidang community. Because academics believe this practice survives in the face of modernization because it provides significant and valuable meanings or values for the local community.

At the same time, other academics have not extensively explored the phenomena of the existence of the Nede tradition carried out by the Kidang community from the standpoint of its symbolic meaning. For example, specific research by Eni Oktaviani, Saipul Hamdi, & Nila Kusuma (2021) on the Nede tradition is more likely to focus

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solely on its historical features, with the study's findings indicating that the Nede tradition emerged as a result of the local community's drought.\textsuperscript{11} The Nede ritual, according to Zul Pahmi and Norazimah Zakaria (2021), is part of indigenous wisdom combined with Islamic ideals. The changes in the application of the Nede rite in Senkerang village, Central Lombok, are examined in this research. The distinction in this work is that there is no in-depth treatment of the meaning, instead focusing on the linguistic and literary features\textsuperscript{12}. Furthermore, additional research on the symbolic meaning of the Sasak people's traditions that analyze the Nede tradition is still limited. For example, the research looks at the symbolic significance of the Rebo Bontong custom in the lives of the Sasak people, and the findings demonstrate that the process of implementing the Rebo Bontong tradition has different meanings for the people who do it.\textsuperscript{13} Baiq Peber Wanti, Ananda Wahidah, Anwar Soleh Purba, and Tiara Daniar Rachmani (2023) write more on the Lombok practice of visiting the graves of saints or religious figures to seek life blessings. This article makes no mention of the Nede ritual. As a result, this work is essential since it adds to the discussion of religious traditions in Lombok.\textsuperscript{14}

Given the existence of this tradition amid advances in science and technology, research examining the symbolic meaning of the Nede tradition carried out by the people of Kidang village becomes something urgent to study. Conversely, the lack of scholars investigating this topic makes this research necessary.\textsuperscript{15} The characteristics explored by researchers, namely those connected to the symbolic meaning included in the Nede tradition, demonstrate the research's uniqueness. Furthermore, numerous facets of the difficulties investigated in this study will be analyzed utilizing George Herbert Mead and Herbert Blumer's symbolic interactionism theory. This theory is used to analyze the Nede tradition for researchers to understand better the history and factors that led to the creation of the Nede tradition, its stages and processes, and, most importantly, the symbolic meaning of the Nede tradition on Mount Sulung, in Kidang Village, Central Lombok.

**B. RESEARCH METHOD**

This study used a qualitative method with a phenomenological approach to investigate a phenomenon that appears in people's lives. Phenomenology is the study of the meaning of a person's experience.\textsuperscript{16} On the other hand, meaning emerges due to the current context...
C. RESULT AND DISCUSSION

History of the Nede Tradition on Mount Sulung

Not all agricultural areas in Lombok are fertile due to abundant rainfall. Still, some places face protracted droughts, resulting in a lack of water for daily living and irrigation needs. Central Lombok is one of the places classed as dry and having water problems. At the same time, technology in Lombok has not improved, making it impossible to transmit water from one place to another. As a result, many locals seek assistance from mystical forces through various ceremonies. The Nede ritual is prevalent in the Central Lombok region, particularly in the southern section. This rite can be seen in many villages and is usually done at a sacred site, or kemaliq, as the locals call it.

The Nede tradition practiced at Mount Sulung Darmaji, Kidang, Central Lombok, has been maintained and kept by the residents for a long time. This tradition is a hereditary practice still carried out by locals and passed down to future generations, ensuring the tradition remains in their lives. The decision to maintain it is based on the belief that the Nede ritual can enhance people's lives, particularly farmers who require a large amount of water for agricultural irrigation.

Picture 1. Mount Sulung

Source: Personal Documentation

The Nede ritual performed atop Mount Sulung by the residents of Kidang Village started around the 1970s when Islam had long been present on the island of Lombok. The Nede ritual arose due to natural conditions, precisely the phenomena of drought caused by a lack of rainfall in the Kidang village area. Many of the

community's crops died and failed to harvest due to the lack of rainfall in the rice fields and plantations. Furthermore, Mount Sulung, formerly a hill with numerous trees and shrubs, was removed and utilized as agricultural and plantation land. Some remaining areas were used as resident settlements, causing Mount Sulung's land to deforest. Even though the government did not grant the community authorization to convert Mount Sulung into agricultural and plantation land at the time, the community continued to clear land on Mount Sulung. As a result, when the community planted their land with yams, corn, and other crops, there was a drought, which significantly cut irrigation for the community's property.

Previous parents thought Mount Sulung was a unique site because there is a rock on top of the mountain that the Kidang community believes was a playground for their forefathers and ancestors. Thus it is considered sacred. As a result, many individuals used the rock as a place for meditation to request something from the supernatural realm, such as wealth. Mount Sulung is considered sacred because locals believe the mountain is home to supernatural entities.\textsuperscript{18}

The community was perplexed at the time since their property lacked water, causing all the plants they planted on Mount Sulung to wither and die. At the same time, the elders claimed that a premonition had come to them in the form of a dream in which the supernatural inhabitants of Mount Sulung said that the drought experienced by the community was caused by the community's actions in deforesting the land on Mount Sulung, causing the houses of the supernatural inhabitants of Mount Sulung to be damaged unintentionally. The community was instructed in the dream to perform a ritual on Mount Sulung as one of the criteria or as a communal responsibility for what they had done for the rain to fall in Kidang village. The rite is, after that, known as the \textit{Nede} ritual.\textsuperscript{19}

Based on these supernatural dreams and whispers, the preceding elders, traditional leaders, and community leaders, including village heads, convened deliberations and relayed the dream to the community. With the community still believing in such things, the story was believed to be the truth and a solution to the community's problems. As a result, the community agreed with custom leaders, religious leaders, and community leaders to carry out the \textit{Nede} ritual at Gunung Sulung. The agreement also specified several preparations before performing the ritual, such as determining the day, date, and month for its execution. Following that, it was agreed that the Nede rite would take place on Wednesday in the seventh month, according to the Hijri or Islamic calendar. Furthermore, the community requested that the \textit{mangku adat} perform \textit{penyawiqan} at Gunung Sulung on Wednesday as a sign of pledge or agreement. So, on that Wednesday, the \textit{adat} leaders, along with numerous community leaders, performed the penyawiqan ritual at Mount Sulung, headed by the \textit{mangku adat}, at a rock on Mount Sulung's west side, which is thought or considered sacred by the community.

At that time, the \textit{mangku adat} performs a rite known as \textit{bejambek} among the Kidang community, in which the \textit{mangku adat} delivers offerings in the form of \textit{bebere} cigarettes, \textit{Liqo' lekes}, and incense. The Kidang community interprets \textit{bejambek} as meeting or talking with Mount Sulung's supernatural occupants. The \textit{mangku adat} then burns incense and makes an agreement or vow. The vow, however, is not addressed to the supernatural inhabitants of Mount Sulung but to God to be showered with rain

\textsuperscript{18} Interview with Haji Winengan (52 years old) on March 22, 2021.

\textsuperscript{19} Interview with Aman Bajil (47 years) on April 4, 2021
via a sacred area, namely Mount Sulung. The mangku adat sticks a sawiq made of palm leaves while pledging or vowing that if it rains after the penyawiqan ritual, they will flock to Mount Sulung the following Wednesday.

Following the ritual, heavy rain fell a few days later, which the community saw as God's acceptance of the covenant that had been made. Since then, the community has continued to execute the Nede ceremony when there has been little or no rain. According to sources, it is uncommon for the community's intentions to be denied through the Nede rite. That boosts the community's confidence, so they promise to continue performing the ritual every time the dry season arrives in the seventh month of the Hijri calendar, also known as the "Upper Moon" by the Sasak people. After the community's vows and rituals were fulfilled, the community held deliberations again to prepare for the implementation of the roah Ngenjungi ritual as a form of ritual to redeem God's promise of rain through the Nede ritual performed at Mount Sulung. According to Haj Darmawan, ngenjungi means "visiting" in the sense of maintaining a promise; we made a promise last week when we did penyawiqan on Wednesday. Thus it must be kept and must come.

The roah ngenjungi ritual is performed on the summit of Mount Sulung, where the community climbs in groups to the summit, followed by Gamelan music and Gendang Beleq, bringing food and drinks as well as "offerings" known by the community as moto seong, empok-empok, and gule kelape. The mangku adat then performed the bejambeq ritual with the entire community, namely by burning incense and sowing offerings in the form of moto seong, empok-empok, and gule kelape around the location of the ritual, namely at the kemaliq stone, while praying to God. The community does this as a sign of thanks for the grace and blessings of the rain and a sort of redemption of promises by visiting Mount Sulung together.

When the incense smoke billows into the air after the bejambeq ritual, the Gendang Beleq music is again sounded, accompanied by the sound of the community's cries to be blessed with rain by God. When the Gendang Beleq music stops, the community led by the Kiyai, a religious figure, performs dhikr and prayers together and then ends with eating together at the top of Mount Sulung as a form of togetherness and community gratitude for the blessing. The Kidang community refers to the Nede tradition as the sequence of processes from the penyawiqan to the roah ngenjungi rite.

In Sasak language, nunas ujan kun saq kuase means "asking God for rain." In principle, as indicated by the mangku adat, the Nede rite is not dissimilar to the shalat istisqa' prayer for rain according to Islamic law; the only distinctions are in the manner and location of implementation. The Nede ceremony is frequently done at Gunung Sulung, a sacred site. Apart from that, it has the same goal and objective: to request rain from God.

According to one of the informants, Rasyid Sidiq (46 years), the Nede ritual has been carried out by the residents of Kidang Village since its inception and has been passed down from generation to generation. However, knowledge of the tradition, including prayers, conditions, and procedures for its application, is not necessarily taught to everyone. It can only be passed down to the lineage of the mangku adat, not to the general public. This adat is done in the hope that when the customary mangku's offspring reach adulthood, they will be able to take over their parents' duty.

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20 Interview with Haj Darmawan (50 years) on March 18, 2021
as customary mangku, particularly as leaders in applying the Nede ritual tradition.  

Stages and Process of Implementing the Nede Tradition at Gunung Sulung

The steps and procedure of adopting the Nede tradition are based on the rules of implementation that the previous parents carried out and observed. This means that the current community will only exist in perpetuity. The followings are the stages and procedures of applying the Nede tradition. The first, deliberation (musyawarah). Almost the entire community in Kidang Village is involved in the practice of the Nede ritual. As a result, it is critical to hold deliberations for this ritual event to operate smoothly. The presence of a dry season, which causes drought on agricultural land and plantations, confuses and agitates society. This prompted the community to request that the customary mangku execute the Nede ceremony, and a deliberation was convened with traditional leaders, religious leaders, community leaders, and hamlet heads to discuss and agree on the Nede ritual's implementation. The discussion tries to combine the community's views on whether or not to carry out Nede. The custom will be carried out after a consensus is established and the community agrees to carry it out. Following that, a time, such as a reasonable date, is decided upon by the customary mangku and numerous other figures, especially religious leaders and community leaders, to carry out the penyawiqan.

The second is penyawiqan. Penyawiqan is a crucial first step in the execution of the Nede tradition, which is carried out by the mangku adat in collaboration with religious and community leaders. Penyawiqan must be performed on a Wednesday, as previously performed by the parents, and cannot be performed on any other day. The mangku adat, a person trusted by the community as someone who knows about the Nede tradition, then performs a rite called bejambeq by the people of Kidang Village during the penyawiqan process. The mangku adat brings offerings in the shape of bebere cigarettes, liqo' lekes, and frankincense during the bejambeq ritual process. When executing the bejambeq ceremony, the mangku adat brings and uses these three things. Aside from these goods, the mangku adat also brings a tool known as tekot and penginang kuning, which is utilized as a receptacle for the offering materials. The mangku adat begins the bejambeq rite by burning incense on the kemaliq stone. The mangku adat then chants a specific prayer, then conveys his intentions and objectives of coming with the leaders through the ritual, namely making an agreement that includes "if after performing penyawiqan, it rains, then the customary mangku and the community will come together to Mount Sulung on Wednesday of the following week."  

After praying, the mangku adat places the sawiq near the kemaliq stone, which is fashioned from the tops of palm tree leaves wound around a circle and fastened to a bamboo pole. In Indonesian, sawiq can be regarded as a sign. As a result, the Sawiq represents the community's commitment or vow to God.

If it rains, even just a sprinkle one week after penyawiqan, the bejambeq and penyawiqan ritual process is regarded as successful by the mangku adat and the community. This ritual means that the community must fulfill the commitment made during the penyawiqan process: gather at Mount Sulung to perform ngenjingix roah. As long as the community follows the Nede tradition during the dry season, what the community vows and intends is always given and results in rains, strengthening the community's faith in the Nede tradition.

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21 Interview with Rasyid Sidiq (46 years) on March 31, 2021
22 Interview result with Haji Winengan (52 years old) on March 22, 2021
Before the Ngenjungix process is carried out, the mangku adat and community leaders convene once more to discuss preparations for implementing roah ngenjungix and to redeem previous pledges. When an agreement is made, the head of the village is asked by the mangku adat to announce to the community over the mosque loudspeaker that roah Ngenjungix will be held on Gungungung Sulung on Wednesday of the following week.\(^{23}\) The announcement seeks to make the entire community aware of the roah ngenjungix implementation so that the community may plan for all needs that may arise during the implementation of ngenjungix. For example, offerings, roah meals, and gendang beleq.

Ngenjungix is the final ritual in a series of Nede traditional procedures in which adat leaders and the entire community from numerous hamlets in Kidang villages gather to execute rituals as a kind of redemption of pledges made during the penyawiqan ritual. According to the informant, the term ngenjungix derives from the root word visit, which means gathering together at Mount Sulung to erase and maintain previous vows.\(^ {24}\)

Because ngenjungix ritual keeps, the pledge must be performed one week after the penyawiqan ritual and on a Wednesday, the same day as the penyawiqan ritual. To brighten the ambiance of the Ngenjungix ritual celebration, people from many hamlets meet and climb to the peak of Mount Sulung together, accompanied by the art of Gendang Beleq music. The community travels quite a distance from the main highway to reach Mount Sulung, but this does not impede carrying out the ngenjungix rite as the process and concluding ritual of the Nede tradition.\(^ {25}\)

The mangku adat, the person with the principal role in the series of Nede tradition procedures, brings many items as kaloq-alq or keepsakes intended for supernatural entities inhabiting Mount Sulung based on community beliefs during the ngenjungix ceremony. Moto seong, empok-empok, gule kelape, ligo' lekes, bebere cigarettes, and incense are among the offerings carried in a container known as penginang kuning. In terms of the community, each person takes a dish of food to do roah on Mount Sulung, which will later be consumed by the leaders and the entire community that participated in the execution of ngenjungix. After everyone from the many hamlets has arrived, they walk hand in hand up Mount Sulung, followed by the rhythmic strains of Gendang Beleq music, where the typical mangku adat as the leader in the Nede ritual tradition is in the front row. When the adat leader reaches the summit of Mount Sulung, he performs a ritual on a rock on the east side of the mountain. The mangku adat makes offerings of ligo' lekes and bebere cigarettes throughout the event. This offering is just a request for permission to enter and ascend to the site where the primary ceremony is performed, especially the kemaliq stone on the west side.\(^ {26}\)

The mangku adat and the community continued their journey to where the Nede ritual was performed, followed by the rhythmic strains of Gendang Beleq music. After the mangku adat finished burning incense on the east side of Mount Sulung or the entrance gate, the community reaches the Nede ceremony’s primary location, the Gendang Beleq music strains are stopped, and the mangku adat together with many traditional and community leaders, proceed to the kemaliq stone to complete the bejambeq ritual. In this practice, the traditional leader scatters moto seong, empok-empok, and gule kelape offerings in various directions. The mangku adat then burns incense and

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\(^{23}\) Interview result with Rasyid Sidiq (46 years old) on Maret 31, 2021

\(^{24}\) Interview with Haji Darmawan (50 years old) on March 18, 2021

\(^{25}\) Interview with Debi (28 years old) on April 26, 2021

\(^{26}\) Interview with Haji Darmawan (50 years old) and Haji Winengan on March 22, 2021
begins the *bejambeq* ceremony by uttering prayers, and only the *mangku adat* understands the chanting and prayers. This ceremony is done to announce that the *mangku adat* and the community have arrived to fulfill a previous promise made with the guardians of Mount Sulung, supernatural inhabitants specifically to God, namely to come together with the community to *roah* on Mount Sulung as a form of community pleasure and gratitude for the blessing of rain from the series of Nede processes carried out.

After the *mangku adat* completed the following rite, he directed the people to sound the Gendang Beleq music again. When Gendang Beleq music began to be performed and sounded, the community welcomed it with shouts praying for rain blessings, where the strains of *Gendang Beleq* and the sound of the community's shouts could be heard in multiple hamlets. This sound means the Nede tradition ceremony, *roah ngenjungix*, is nearing completion. After roughly an hour of playing the Gendang Beleq, the *mangku adat* stopped the music and called the religious leader, *kiyai* from the kidang community, to lead the memory and prayer. Everyone sits and listens to the *dhikr* and prayer conducted directly by the *kiyai* till it is concluded. Following the completion of the remembrance and prayer process, the community presents a dish in the form of food to be eaten together with the adat leaders, religious leaders, community leaders, and all those present at the *ngenjungix* event as the final process in the implementation of the Nede tradition ritual. When the event or dining together is, the community descends on Mount Sulung together and returns to their houses to the rhythmic notes of Gendang Beleq.

**Picture 2.** Implementation of Roah Ngenjungix accomplished, and the final sequence of processes in the Nede tradition is likewise completed. Furthermore, in January 2020

**Source:** Radarmandalika.id

**Symbolic Meaning of Nede Tradition**

According to symbolic interactionism theory, humans can generate, manipulate, and use symbols in social interaction. Humans are regarded as capable of learning and interpreting these symbols through thought while interacting with others. As a result, humans develop numerous possible actions based on the meaning arising from the contact process. 27 In the symbolic interactionism theory, George Herbert Mead's primary premise is to try to understand social action or human behavior, specifically by employing introspection techniques to figure out the backdrop of

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humans taking action.

According to Mead, human activities are not merely based on stimulus response but also the meaning of these actions. This indicates that Mead finds something that bridges the stimulus-response process, notably the thinking process, or the process by which humans attempt to give meaning to the stimulus and then consider various responses to be made. According to Mead, thinking is a process in which individuals connect with themselves through meaningful symbols. Individuals choose which present stimuli they will respond to through engagement with themselves. Individuals do not respond instantly to the stimulus but choose and decide which stimulus to respond to. 

George Herbert Mead gave the core concept of symbolic interactionism theory. Subsequently, articulated by Herbert Blumer into several critical assumptions in symbolic interactionism theory, namely, 1) that humans act toward something based on the item’s meaning. 2) The meaning is the consequence of human society's social interaction process. 3) The interpretation process used by each individual in his connection with the signs he encounters modifies and handles the meaning.

So, based on the assumptions above, it can be concluded that the actions of the Darmaji Hamlet community, Kidang Village, in carrying out the Nede tradition are not random. Still, the community tries to plan ahead of time by considering several factors before carrying out rituals in the Nede tradition. For example, try to gather traditional leaders and community leaders to conduct deliberations, then determine the day, date, and month of the Nede tradition’s implementation, and prepare all needs during the Nede traditions implementation, such as tools, materials, and so on.

The symbols of tools and materials used in the process of implementing the Nede tradition are essentially the result of the community's engineering or creation, which was based on the community’s belief in the existence of a supernatural force that can affect their lives, and is based on the community’s belief in God. Individuals in the Kidang community then give these symbols significance through communication and social interaction in the execution of the Nede tradition.

Kidang village residents perform numerous alternate activities in preparing everything linked to the implementation of the Nede tradition rite based on the meaning assigned to these symbols. This is consistent with Mead and Blumer's concept of symbolic interactionism, which states that humans act toward something based on the item's meaning. That meaning is the outcome of human social interaction. Furthermore, the meaning is adjusted and handled by an interpretation process employed by each individual in interacting with the signs they encounter.

Because a tradition is frequently associated with supernatural or occult phenomena, some symbols contained in it, both in the form of tools and materials employed, are interpreted by the community by linking them with supernatural or occult things. Many prior scholars have researched the symbolic meaning in a tradition, and it is not uncommon for these studies to demonstrate that particular symbols are frequently interpreted by the community towards supernatural things.

There is also the use of symbols in the form of tools and materials or offerings in the Nede tradition carried out by the Kidang community in Gunung Suling, all of which have specific functions and meanings based on the beliefs of the local community who still carry out the Nede tradition. The people of Kidang village see

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29 Wirawan, Teori-teori Sosial …
the Nede tradition as a way of requesting rain from God. According to sources, the word Nede in the Sasak language is translated as nuns, which in Indonesian means begging, explicitly asking God for rain. According to some residents, the meaning of the Nede ritual is to beg God for rain and ask God for whatever is wanted, such as the blessing of riches, the blessing of age, a soul mate, and so on.

The data acquired from informant interviews demonstrate that several symbols of instruments and materials are utilized in the Nede tradition ceremony, all of which have specific uses and meanings. The following are the symbols of tools and materials used in adopting the Nede tradition, including Sacred Wednesday. The Nede tradition ritual at Mount Sulung occurs on a specified day, Wednesday. The ceremony is typically conducted in the seventh month, mainly when rainfall is deficient or during the dry season. According to community belief, Wednesday is considered a special day for implementing the Nede ritual because Wednesday is a sacred day. After all, all places or things that are considered sacred are primarily carried out on Wednesday. Making a pilgrimage to a sacred grave, for example, or visiting other religious sites. Based on these factors, the community has designated Wednesday as a particular day to implement the Nede ritual following past parents’ actions.

Symbolic Meanings of Tools and Materials

Several steps and processes are carried out as unique ceremonies in the Nede tradition's execution. The Gendang Beleq, sawiq, penginang kuning, offerings in the shape of moto song, empok-empok, gule Kalape, ligo' lekes, bebere cigarettes, and selawat are only a few of the equipment and materials used in the performance of the rite. The Nede ritual cannot be performed without specific equipment and supplies. The instruments and materials that must be provided to carry out the Nede rite are symbols, each with a distinct meaning. The following, among other things, are some of the instruments, materials, or symbols employed in the Nede tradition ritual.

The first is sawiq. When performing the Nede ritual tradition, Kidang Village residents employ various tools, including sawiq. Palm leaves are rolled into a circle and attached to a bamboo pole to form the sawiq. The community understands sawiq as a symbol of a covenant between the community and God. A plea for rain is made to the Almighty in the promise; if granted, the community will perform ngenjungi one week following the penyawiq ritual.

The second is penginang kuning (yellow pengingang). During roah ngenjungi, a big brass bowl known as Penginang Kuning is used for storing and carrying incense, bebere cigarettes, and ligo' lekes. One prerequisite for completing the bejambeq ritual during roah ngenjungi is penginang kuning. The community performs this because they adhere to the practices used by their former parents. The Nede tradition is still practiced using what the prior parents did as an example. Two yellow penginangs are presented when roah ngenjungi is practiced; one is for the mangku adat and the other is for the kyai who directs the dbikr and prayers. The penginang kuning is used as a container for Selawat from the community to the traditional mangku and kiyai and as a container for incense, bebere cigarettes, and ligo' lekes. Penginang kuning is viewed as a container for offerings and prayers that are exclusively carried by the mangku adat, in accordance with what

30 Interview with Haji Winengan (52 years) on March 22, 2021
31 Interview with Amaq Marjap (67 years) on March 22, 2021
32 Interview with Aman Bajil (47 years) and Haji Darmawan (50 years) on March 18, 2021
33 Interview with Inaq Kendur (68 years) and Inaq Purun (70 years) on May 24, 2021
the previous parents did, according to its own symbolic meaning.

**Figure 3. Picture of Sawiq made from the shoots of Aren Leaves**

![Sawiq made from the shoots of Aren Leaves](image)

*Source: Personal documentation*

The *penginang kuning* is required for the *roah ngenjungix* celebration, which is a process of redeeming the promise of blessed rain for the community’s crops and a way for the community to express gratitude to God by doing roah or eating together at the top of Mount Sulung, even though it is only understood as an offering container. The Nede ritual cannot be carried out if the yellow *penginang* is absent since it cannot fulfill the conditions.

**Picture 4. Penginang Kuning**

![Penginang Kuning](image)

*Source: Personal documentation*

The third is a *tekat*. A tool used in Nede traditional rituals is called a *tekat*. *Tekat* is interpreted as the foundations or requirements that must be met to carry out the Nede tradition ritual to produce the desired consequences, namely rain. For the Nede ritual to proceed smoothly and follow the guidelines for carrying out the prior Nede ritual, the pillars or conditions in its implementation must be met regarding the equipment and materials employed. The fourth is *tekot*. Tekot is a canoe- or boat-shaped container fashioned from coconut leaves. *Tekot* is understood as a vessel for storing sacrifices.\(^{34}\)

The fifth is *Gendang Beleq*. One of the standard artistic tools in Lombok culture, particularly among the Sasak tribe, is the *gendang beleq*. The community interprets

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\(^{34}\) Interview with Haji Winengan (52 years old) and Aman Bajil (47 years old) on March 22, 2021
Gendang Beleq as an accompaniment to animate the ritual celebration of the Nede tradition during its celebration.\(^{35}\) The use of Gendang Beleq in carrying out Nede ritual has no specific significance. *Gendang Beleq* is solely understood and utilized as an accompaniment to enliven the Nede tradition's execution, which the previous parents carry out. *Gendang Beleq* must be present in the Nede tradition's execution even if it must be done by renting the *Gendang Beleq* art tool to other villages. However, *Gendang Beleq* has no unique significance.

**Picture 5.** The art of Gendang Beleq

![Image of Gendang Beleq](image)

*Source: Radarmandalika.id.*

The sixth, *Moto Seong*, *Empok-Empok*, and *Gule Kelape*. Depending on the beliefs of a particular group, there are several forms of offerings in various rites within a given tradition. The residents of Kidang Village also employ offerings as one of the prerequisites for performing the *bejambeq* ceremony as part of the ritual process of applying the Nede custom. The inhabitants of Kidang Village refer to the offerings as *moto seong*, *empok-empok*, and *gule kelape*. *Moto seong* is a sacrifice made of roasted glutinous rice. Rice or another grain that has undergone roasting is used to make *empok-empok*. Slices of brown or palm sugar are combined with grated coconut to make *gule kelape*. The community interprets the contributions of *moto seong*, *empok-empok*, and *gule kelape* as *kaloq-kaloq* or gifts for Mount Sulung's supernatural occupants. The three main components of the Nede tradition ceremony are *moto seong*, *empok-empok*, and *gule kelape*, dispersed across *kemaliq* stone, the central place.\(^{36}\) To prevent the supernatural residents of Mount Sulung from interfering with any procedures during the execution of the Nede tradition ritual, the offerings are scattered in all directions and addressed to the supernatural occupants of Mount Sulung.

The seventh is *kemenyan* (frankincense). In the Nede ritual practice, frankincense is burned to produce smoke and a pleasant aroma. The community of Mount Sulung interprets the Nede ritual practice of burning incense as a way to call upon supernatural beings. Additionally, the community interprets the incense burning in order to immediately communicate the community's intention or wish to God through the incense smoke, ensuring that what is meant is likewise quickly provided.\(^{37}\)

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\(^{35}\) Interview with Kiyai Cukup (47 years old) on March 20, 2021

\(^{36}\) Interview with Haji Winengan (52 years old) on March 22, 2021

\(^{37}\) Interview with Haji Darmawan (50 years old), Kiyai Cukup (47 years old), and Aman Bajil (47 years old) on April 4, 2021
The eighth is *liqo’ lekes*. Mamaq, or chewing betel, is common among the Sasak people. It involves combining betel leaves, whiting, and areca nuts. The Sasak Lombok language refers to the concoction of these elements as *liqo’ lekes*. *Liqo’ Lekes* is frequently used as one of the elements in offerings in Sasak rites, particularly in one particular ritual. One of the materials utilized in the offerings during the *bejambeq* ritual or meeting in the series of Nede tradition rituals is *Liqo’ Lekes*, a necessity in the Nede tradition. *Liqo’ Lekes* is seen as a symbol of a lady because, in general, women are the ones who chew betel more frequently. In the Bejambeq ritual, the *Liqo’ Lekes* that are brought as an offering material are not meant for the community or the women who take part in the implementation of *roab Ngenjungix* as the final process of Nede; rather, they are only meant to be interpreted as a symbol, in which case *liqo’ lekes* stands for women from the supernatural inhabitants of Mount Sulung.

The community interprets and believes that, just as humans have a society of men and women, so do supernatural beings, where they also have a society of men and women, so to respect as fellow creatures, the customary mangku as the community leader at the implementation of the Nede ritual tradition brings *Liqo’ Lekes* as an offering intended for women from among the supernatural inhabitants of Mount Sulung.
The ninth is *rokok bebere*. During the Nede tradition ritual, one of the offering materials delivered by the traditional mangku is *bebere* cigarettes. Corn husk and tobacco are used to make cigarettes. As with *Ligo’ Lekes*, which is taken as a sign of the existence of women from Mount Sulung's supernatural residents, Bebere cigarettes have the same connotation, namely as an indication of the existence of men from Mount Sulung's supernatural people. In terms of presentation, Bebere cigarettes are separated into two types: regular Bebere cigarettes and special Bebere cigarettes. General Bebere cigarettes are cigarettes designed for the general people among Mount Sulung's supernatural inhabitants, in which the cigarettes are created from corn husks and tobacco but have not been molded into a cigarette shape and are still separated between corn husks and tobacco. Bebere smokes are exclusive for the leaders or *kliang* of Gunung Sulung's supernatural residents. The community thinks that the lives of supernatural entities who inhabit Mount Sulung, like humans or people who live in groups with a traditional leader figure, have a leader or *kliang*.

The tenth is *selawat*. Selawat is a type of monetary donation made by the community to the *mangku adat* and kyai, or religious leaders, who have guided the community in performing the Nede ceremony. Selawat in the form of money is seen as a sign of communal thanks to God Almighty for blessing rain through a succession of Nede ritual rites. Furthermore, Selawat is viewed as the community's respect, thanks...

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*Interview with Haji Winengan (52 years old) on April 11, 2021*
to the traditional mangku and kiyai, which Kidang Village's people highly respect. The customary mangku and kiyai have one yellow penginang applying the Nede ritual tradition. During the final Nede ceremony, the community puts selawat on each yellow penginang. The collected selawat is then divided; a portion of it is given to the customary mangku as the leader in the series of ritual processes of the Nede tradition, and the remainder is given to the kiyai to be practiced on the mosque and orphans.

**Community Participation in the Implementation of the Nede Tradition**

The Nede tradition, as a practice believed by the community to pray to God for rain through the intermediary of a sacred site, essentially provides an inclusive venue for the general public to participate. Everyone is welcome to participate in the Nede ceremony, with no additional criteria or limits such as age or gender. Traditional leaders, religious leaders, and community leaders, particularly the mangku adat and kyai, as leaders in the Nede ritual, as well as the procession of dhikr and prayer, are necessary to implement the Nede ritual. However, broad public engagement is not binding because there are no norms or customary rules governing general public participation.

Because there are no standards binding the general public to participate in this rite, people who participate face no consequences. On the other hand, people who do not participate in the Nede ritual will soon feel guilty since they are merely waiting for the outcomes of the Nede ritual done by other communities, even though some continue to act casually. Those who feel bad for not participating in the ritual while wishing for rain will voluntarily spend some money as a form of support for the tradition's implementation.

Despite the lack of legally enforced punishments, most individuals actively participate in the Nede rite. Various factors drive community participation in the Nede tradition. There are two types of motivation: communal motivation and individual motivation. The desire for rain through rituals in adopting the Nede custom motivates community participation in the Nede tradition. The issues encountered generate a collective spirit or motivation that drives people to carry on the Nede legacy and participate in a succession of implementation activities. Individually, each individual has varied motivations for participation in Nede tradition rites. Some of them are due to a desire to join the crowd because this momentum is uncommon and only occurs once a year, notably during the adoption of the Nede ritual. Individual community participation, on the other hand, tries to transmit intentions and prayers for health and abundance of food, among other things, depending on what the individual wishes to intend.

**D. CONCLUSION**

The Nede tradition, practiced on Mount Sulung by Kidang Villagers, began in the 1970s due to natural conditions such as drought on agricultural land or communal plantations. The adoption of the Nede tradition begins with discussions to identify the implementation date in the 7th month of Hijri, the Islamic calendar. The *Penyawigan* ritual will be performed on Wednesday as a symbol of an agreement to pray to God for rain, followed by *roah ngenjungèc*. The symbolic message embedded in the Nede tradition is petitioning God for rain. There are symbols in the Nede tradition that have

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39 Interview with Rangga Yudono (28 years old) on March 10, 2021
40 Interview with Rasyid Sidiq (46 years old) on March 31, 2021
symbolic meanings, such as sawiq, penginang kuning, tekat and tekot, gendang beleq, moto seong, empok-empok, gule kelape, kemeyan, lig’ leke, and bebere cigarettes, all of which have meanings related to offerings to supernatural beings on Mount Sulung, and finally, selawat, which is interpreted as an expression of gratitude to God. The phenomenon of the Nede ritual shows the integration of local traditional practices with Islamic teachings. Sasak people who still strongly believe in the existence of holy places that have spiritual power can help them solve the problems they face, including drought. The integration of local values and Islamic teachings both in the process and procedure of performing this ritual is the strength of the data in this article.

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