

## COMMUNICATION PATTERNS OF SASAK WOMEN WEAVERS (Case Study of Communication Patterns in Sasak Women in Sade Rembitan Village, Central Lombok)

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### ABSTRACT

*The indigenous people of Lombok Island are the Sasak tribe who make up the majority of the population of Lombok Island. Sade Hamlet (hereinafter referred to as "village") is located in Rembitan Village, Pujut District, Central Lombok Regency and is one of the villages used as a Tourism Village. This traditional village is a destination for tourists who are interested in Sasak culture, especially woven cloth crafts. The population of Sade Village is 700 people and in general, the average girl in West Nusa Tenggara only has seven years of education at the elementary school level or elementary school level. This village is famous for the activities of women who weave or nyesek. This activity is carried out by women on the porches of their respective homes and this has been going on for hundreds of years. In every relationship there are many unwritten rules that may change as communication patterns change between the people in contact. Even communication within a family can produce a hierarchy. Communication pattern is a description of the form or pattern of relationship between two or more people in the process of sending and receiving the right way so that the intended message can be understood. This study used several data collection methods, including interviews conducted with Sasak women weavers in Sade Village, direct observation to Sade Village, literature studies and online data searches. Therefore, this study will examine the communication patterns carried out by women weavers in Sade Rembitan Village, Lombok. This research uses a qualitative research approach with a descriptive research nature. A qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words of a person's observable behaviour. In this study, the author used a qualitative research approach with a case study method. A case study is a process of collecting data and information in depth, thoroughly and systematically about the subject of research using various methods and techniques as well as many sources of information.*

**Keywords:** Communication patterns, sasak women, weavers, sade village

### 1. PENDAHULUAN

Lombok Island in West Nusa Tenggara Province is one of the tourist destinations. Even President Joko Widodo has set the Mandalika circuit on Lombok Island as one of the Five Super Priority Destinations that are expected to boost the tourism industry in the future. In addition to Mandalika in Lombok, there are Likupang in North Sumatra, Labuan Bajo in East Nusa Tenggara, Lake Toba in North Sumatra and Borobudur in Central Java (Yanwardhana, 2022). These five tourist destinations have the potential to become "New Bali" because each region has great uniqueness, potential and attractiveness. After these five destinations, other tourist destinations will only be worked on (Kemenparekraf, 2022).

The indigenous people of Lombok Island are the Sasak tribe who make up the majority of the population of Lombok Island. Lombok Island society is characterized by the tendency of young marriage in the community. Referring to the Human Development Index, Indonesia is ranked 107 out of 177 countries in the world and the value of West Nusa Tenggara Province in 2007 was 0.578 (Bennet, 2014). The maternal mortality rate in 2012 was 251 per 100,000 births. While for Indonesia the maternal mortality rate is 359 is 100,000 birth rate (Demung and Marhaeni, 2019). This maternal and child mortality rate is the highest compared to other places (Benneth, 2014).

The phenomenon of women marrying while still being children is due to their low level of education. For West Nusa Tenggara Province, data from BPS 2018 in Nursaptini et al shows that the average length of schooling for residents aged 15 years and over is for men 8, 21 years and women 7.13 (Nursaptini, et al, 2019). This means that in general, the average girl in West Nusa Tenggara is only seven years old in formal education. The patriarchal culture that is strongly attached to Lombok society makes people prioritize boys to get education over girls.

Whereas according to Vivekananda in Rohmi and Mahagangga, a country that does not respect its women will never become a great country either now or in the future (Rohmi and Mahagangga, 2020). Therefore to achieve the progress of the nation, it is absolutely empowering women's groups. This is in line with Millennium Development Goals point number three, namely promoting gender equality and empowering women (SDGF, without years).

Sade hamlet (hereinafter referred to as "village") located in Rembitan Village, Pujut District, Central Lombok Regency is one of the villages that is used as a Tourism Village. This village is also where the Sasak tribe lived since around 1070 AD (Pratiwi, 2018). The village with 150 traditional houses is a destination for tourists who are interested in Sasak culture, especially woven cloth crafts. The population of Sade Village is about 700 people'

Based on the Decree of the Governor of NTB No. 2 of 1989 concerning the Determination of 15 Tourism Areas, Sade Village has been designated by the West Nusa Tenggara Provincial government as a tourist destination to develop the concept of tourism sustainability and the sustainability of indigenous villages (Pratiwi et al, 2019). Still from the same source, it is said that the word "*sade*" means medicine because in the past people who would do spiritual activities such as calming the heart came to Sade Village (2019).

The following is the population of Rembitan Village by gender, which is as follows:

**Table 1**

*Sade Village Population by Gender*

Sex	Number
Male	4324
Female	4618

From the table above, it can be seen that the female population in Sade Village is around 300 people compared to the male population and almost all of them are weavers. This weaving or *nyesek* activity is carried out on the veranda of each house and this has been going on for hundreds of years ago (Sari and Nugroho, 2018). According to Siandra, only virgin girls or unmarried women can learn how to weave or *nyesek* in this village. So before getting married, the girls in Sade Village must be skilled in weaving. According to him, the regulation is intended so that women in Sade Village can be economically independent without depending on men (2014). If a Sasak woman cannot weave, it will embarrass her family and become a conversation among neighbours (Hilmiati and Listiawati, 2022).

Weaving or *nyesek* activities to make woven cloth/*sese*k are carried out by old women, young and even children. This early learning is carried out by children from an early age by learning to roll banana leaves as a basis for learning to spin yarn. Is it when a girl learns to be eccentric that the mother or other family will begin to encourage the child to marry? Or how is the

communication between women weavers about education for women. This is closely related to the pattern of communication that occurs in female weavers.

There are many unwritten rules in every relationship that may change as communication patterns change between people. Even communication within a family can produce a hierarchy. Communication patterns according to Soejanto are a description of the form or pattern of relationships between two or more people in the process of sending and receiving the right way so that the intended message can be understood (Soejanto, 2005).

The form of communication patterns is divided into two, namely the primary communication pattern, which is a process of delivery by the communicator to the communicant using a symbol or symbol as a channel. Symbols are divided into two, namely verbal and nonverbal. Verbal symbols are language because language is considered capable of expressing the communicator's thoughts. While nonverbal symbols are symbols used in communicating using facial expressions, hands, eyes, lips, hands and so on (DeVito, 2007).

The second form of communication pattern is communication carried out secondarily, namely by using the second media tool after using the symbol as the first media. Generally this communication process occurs in face-to-face communication but also often in communication that uses media.

So far, no research has been found on the communication patterns of women weavers in Sade Village. Therefore, it is interesting to see how the pattern of communication occurs between women weavers in Sade Village. Nevertheless the formulation of this research problem is what is the pattern of communication that occurs in women weavers in Sade Village, Central Lombok?

## **2. METODE PENELITIAN**

What is meant by tourism village is the development of the village into a tourist destination with a management system that is from, by, and for the community" (Putra and Pitana, 2010: 70). The concept of a tourism village is the development and management of a tourism village and is managed in the hands of the village community. Village communities actively participate in developing their tourism villages either through organizations such as cooperatives or foundations which all proactively manage tourist attractions in their area by inviting tourists to come at once to stay because tourist villages also offer accommodation services (Sari and Nugroho, 2018). While Nuryanti in Sidiq and Resnawaty said that tourism villages are a form of integration between attractions, accommodation and supporting facilities presented in a structure of community life that blends with applicable procedures and traditions (Sidiq and Resnawaty, 2017).

Still from the same source, it is stated that there are two important components in relation to tourist villages, namely the first is accommodation. What is meant by accommodation is a portion of the residence of local residents and / or units that develop according to the residence of residents. Then the second important component is the daily life of local residents along with the physical background of the village location that allows the integration of visitors as active participants such as dance, language, painting and other specific subjects (Sidiq & Resnawaty, 2017).

The concept of Tourism Village is related to the research topic that Sade Village in Pujut District, Central Lombok is one of the Tourism Villages established since 1989.

Culture is an abstract value, belief and perception of the universe that underlies human behaviour (Haviland, 1999). The way to learn this culture is to experience it for yourself, living in various rules and norms made by society. To learn culture is so that a culture is sustainable and can meet the needs of the community.

Culture according to Varner and Beamer in Liliweri is said to be a view of life of a group of people manifested in the form of behaviour, beliefs, values and symbols that are passed down through the process of communication and the process of imitation from one generation to the next (Liliweri, 2009). Almost the same thing is expressed by Samovar in Novianti who said culture is a social inheritance that contains views that have been developed long before a person is born (2014).

The relationship between the concept of culture and this research is because Sade Village has its own unique culture and is maintained quite well. Among other things for women is the culture of weaving.

Even though it is located on the edge of the highway about 60 minutes from Lombok international airport, the people of Sade Village do not seem to pay much attention to the modernization that occurs in the outside world because they prefer to continue old traditions and customs (Hikmawati et al, 2021). This is evident, among others, because of the approximately 150 houses in this village, not a single house has been demolished to become a modern house. Also, orientation to education does not seem to be a priority (Hikmawati et al, 2021).

**Table 2**  
*Education Level of Residents in Rembitan District*

Education Level	Unit	Number of teachers	Number of students
Kindergarten	2	15	70
Elementary School	6	83	886
Junior High	1	32	454
Islamic Junior High	1	11	75
Islamic High School	1	24	59

From the table above, it is clear that the majority of the population in Sade Hamlet, Rembitan Village, the majority of whom received 886 elementary school education, 454 junior high schools, and only 75 Ibtidaiyah Madrasahs. The higher the level of education, the fewer the number of Rembitan Village students involved. Even those who sit in Madrasah Aliyah (high school level) are only 59 people.

According to Aminwara in Hilmiati and Listiawati, the community in Sade Village is a picture of people from ancient times who still hold tightly to local culture, one of which is patriarchal culture that places women as subordinates. The main tasks of women are childbearing, cooking, housecleaning and weaving. Education is considered non-essential for women so that women in Sade Village are generally married at a very young age (Hilmiati and Listiawati, 2022). Because Sasak Sade women are prepared as wives and get the status of "*ja'ne lalo or ja'ne tebait si 'semammenne*" which means women will leave their parents and then be owned by their husbands (Sari et al 2020).

The image of Sasak Sade women is important to reveal in this chapter because this study will discuss the communication patterns of women weavers in Sade Village.

Communication patterns are patterns or forms of relationship patterns of two or more people in the process of sending and receiving the right way, so that the message can be understood by all parties (DeVito, 2007). Still from the same source it was revealed that there are two communication patterns, namely primary communication patterns and secondary communication patterns.

The first primary pattern is the process of conveying from communicator to communicant using certain symbols or symbols as a medium. This symbol can be divided into two, namely verbal and nonverbal symbols. Verbal symbols are generally language because language is able to express the thoughts of a communicator. While nonverbal symbols are communicating using kinestics namely facial expressions, eye contact, smiles, hand gestures, head, foot, appearance or posture and silence (Liliweri, 2009). The secondary communication pattern is the process of conveying by the communicator to the communicant using tools or means as a second medium after using the symbol on the first media.

### **3. HASIL DAN PEMBAHASAN**

This research uses a qualitative research approach with a descriptive research nature. Qualitative research is a research method to find meaning, understanding, understanding of a phenomenon, event or human life that is directly or indirectly involved. Qualitative research collects data through stages and meanings that are concluded during the process from the beginning to the end of the activity (Yusuf, 2014).

There are five types of qualitative research methods, namely narrative, phenomenology, grounded-theory, ethnography, and case studies (Creswell, 2019). In this study, the author used a qualitative research approach with a case study method. Case study according to Muri Yusuf is a process of collecting data and information in depth, thoroughly and systematically about research subjects using various methods and techniques and many sources of information (Yusuf, 2014).

Bargal in Hodgetts says that "case studies of individuals, groups, communities, and events help us to exemplify key points of concern, ground societal process in concrete events, and foreground stakeholder experiences. Cases can illustrate how issues can be addressed through local research and action" (Hodgetts & Stolte, 2012).

The data was collected by interviewing three women weaver from Sasak Tribe in Sade Village. In addition, this study used several data collection methods including interviews, observations, literature studies and online data searches.

Located about 42 kilometres southeast of the capital of West Nusa Tenggara Province, Sade Hamlet (hereinafter referred to as 'village') is located in the area of Rembitan Village, Pujut District, Central Lombok Regency, West Nusa Tenggara or 18 km from the city of Praya which is the capital of Central Lombok Regency. Geographically, Sade Village is located in the south of Lombok Island with a lowland topographic area of 882 Ha and hilly plains covering an area of 520 Ha with a total area of 1,475 Ha. It is estimated that Sade village began to be inhabited since 1079 (Kasih & Nurhasana, 2021).

Every day the Sasak Tribe who live in Sade Village live with a very thick traditional tradition. They choose to faithfully preserve old traditions both in terms of livelihood and social life. Almost all Sade women work domestically and weaving is an activity that has been introduced

since they were young. Men generally farm. This weaving tradition seems to be the main attraction of people visiting.

There are 700 people in Sade Village with 150 traditional houses (Kasih and Nurhasanah, 2021). Traditional houses of the Sade tribe made of *alang alang* roofs and floors of buffalo dung and traditional lives make this village a tourist destination. Moreover, this village is located on the edge of a large road that leads to Kute Beach so many people come to visit before visiting the beach. At least once a month, residents wipe or called "*behulut*" the floor of the house made of a mixture of clay and buffalo dung using buffalo dung that is still warm. Buffalo dung used to rub the floor is believed to make lalar reluctant to approach and the floor shiny. There is not a single house in Sade Village that uses ceramics as its floor mat.

The word Sade comes from the Javanese kuna "*nursade*" which means "medicine". Because in ancient times the people came to Nursade hill to approach God so that they were fully aware of their existence as a servant of God or in Sasaknya Panjak De Side Allah. But after Islam entered in the XVI century, this word changed to "*sade*" (unknown).

From other sources, it is mentioned that the word Sade comes from old Javanese *kusada* which means medicine. Because in the south of Sade Village there is a forest on a hill called Mount Kahyangan, which is located about one kilometre from Sade Village. On this hill there is a well whose water is considered to have medicinal benefits and is called Sade. There is also a mention that the word Sade means conscious so that it can be interpreted that humans must be aware of each other (Ministry of Education and Culture. go.id).

Generally, in the growing season, residents plant rice in rice fields. The rice growing season coincides with the rainy season because the rice fields in this neighborhood include rainfed rice fields. In addition to rice, residents also grow soybeans and sometimes corn. The produce from which they grow is consumed only by themselves, not for sale. The livestock raised by the population are generally chickens, cows and buffaloes. Chickens are raised by residents around the house by being fed every day, while cows and buffaloes are raised outside the hamlet area or in the fields of Suarsana, et al. (2016).

Inaq number 1 is the author resource. She is 22 years old and is a high school graduate, an interesting phenomenon because lately more and more Sasak Sade women have completed high school education. The term *inaq* is a nickname for married women while unmarried women are called "*dedare*". She married traditionally by "*merariq*". *Merariq* is a way of marrying a Sasak woman by kidnapping at night without the consent of the woman's parents. *Merariq* is considered to contribute to child marriage and sirri marriage (Syaerozi, 2019).

Inaq number 1 revealed that there are two forms of Sasak marriage, namely first *merariq* and second kidnapped. The difference is that *merariq* generally occurs because of consensual while kidnapping if the woman does not like the man she is forced to kidnap (interview in Sade, March 2, 2023).

Marriages are generally carried out with fellow brothers to avoid the man paying a large dowry. If a Sasak Sade man marries a woman from outside, at least the man must pay a dowry of two buffaloes, while if married to another family, it is enough to give a set of prayer tools and 15 pieces of woven cloth. So in order to pay a high price, Sasak Sade men prefer to marry fellow Sasak Sade women.

The place where inaq number 1 worked as a weaver was the veranda of her house. There are 10 women from 10 families who join the weaving cooperative. All of them are bound by the brotherhood as cousins. When interviewed, inaq number 1 used a sarong called "*bendang*" as a long cloth wrapped around the body. Men use an open sarong that can be revealed on the front in black called "*seliwuk*". While the cloth widely known as sarong in Sade is called "*londong*".

Although there is an option to withdraw from one cooperative, according to sources, almost no weavers leave one cooperative and join a new cooperative. The number of cooperative members differs from one place to another. Another resource person or inaq number 2 said that in her cooperative there were only four weavers who were all cousins. The working system is that a weaver works from morning to noon or Dhuhr prayer time, then another weaver works to continue the previous weaver's work until the afternoon of Asr prayer time, and then another works from afternoon until maghrib prayer time.

If a weave is sold, the money from the purchase will be collected first and at the end of the month will be distributed equally to each member of the cooperative. Generally, the income obtained is around Rp. 300 thousand / month per person, if there are no buyers, the lowest distribution is Rp. 100 thousand / month. During the pandemic, the income of weavers was zero rupiah because Sade Village was closed for tourist visits, preventing the spread of disease.

When asked if they have simple bookkeeping or purchase records, it says none. But according to source 2, they trust each other about the income earned. Money storage is also done in the traditional way, which is to keep it at home. It seems that none of Sade's women are familiar with modern banking services.

Communication used with fellow weavers in a cooperative takes place primarily can or may not use tools such as WhatsApp. But not all weavers have mobile phones. When asked what is discussed on WhatsApp, the answer is simply asking 'what time is today?' or small talk. Generally, Sasak Sade men who have smartphones and this is thought to be due to the thick patriarchal culture that places men as leaders and power holders in the family and society.

Sade women weavers gather in large crowds when there is a circumcision of the child of a citizen called "*begawip mosan*" in Sade. When begawip mosan event took place, circumcised children or called *umbaq* will be given betel leaves that have been spelled by a traditional regent wearing a swept sarong called *tesapu*. The betel leaf is then attached to the *umbaq* forehead. While another women made weaving. The woven results are then handed over to the *umbaq* family and worn on the *umbaq* waist. Because this is a ritual like the initiation of a boy, there are offerings that are specially made.

#### **4. KESIMPULAN DAN SARAN**

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