



ECO-CUSTOM:

**Spirituality-Based Nature Conservation in the Usada
Sasak Manuscript of Sasak Community, Lombok,
Indonesia**

**As. Rakhmad Idris¹, Lalu Muhammad Ariadi^{2*},
Zulkarnain Yani¹, Alfian Firmanto¹, Nining Nur Alaini¹**

¹Badan Riset dan Inovasi Nasional, Indonesia

²Institut Agama Islam Hamzanwadi Pancor, Mataram

*Corresponding author: [lalumuhammadariadi@iaihpancor.ac.id](mailto:lalumhammadariadi@iaihpancor.ac.id)

Abstract: Various concepts and movements for environmental conservation have emerged through national and international forums. At the local community level, forms of local ecological wisdom have also developed to support the preservation of nature. Through an examination of the *Usada Sasak* manuscript of Sasak community and related manuscripts and customary practices, this article explores the concept of environmental conservation embedded in the text and its implementation in the traditional rituals of the Sasak community. The *Usada Sasak* manuscript of Sasak community documents the historical practices of the Sasak people concerning the use of medicinal plants and the conservation of the natural environment. Accordingly, the Sasak community of Lombok employs traditional regulations known as *awig-awig*, which are closely intertwined with Islamic jurisprudence (*Fiqh*) and are reflected in several local traditions, such as *Selamet Olor* (a forest ritual). The findings show that the *Usada Sasak* manuscript of Sasak community functions as a cultural reference for traditional healing, forest conservation, and the application of Islamic jurisprudence in everyday life. These interconnected practices have shaped the Sasak community's social institutions and cultural worldview while fostering an environmentally oriented expression of Islam rooted in local ecological wisdom.

Keywords: Eco-custom, spirituality, nature-based conservation, Usada Sasak manuscript, Sasak customary practices

DOI: <http://dx.doi.org/10.20414/ujis.v30i1.1353>

Introduction

NATURE CONSERVATION and environmental management by individuals and communities are governed by nationally enacted

regulations that have been mutually agreed upon. These regulations are packaged in various ways, through laws which must be understood and obeyed by all. Laws and Government Regulations regarding the environment and development, including: (1) Law concerning Basic Provisions for Environmental Management 1982; (2) Law number 23 of 1997 on Environmental Management; as well as (3) Law No. 32 of 2009 regarding Environmental Protection and Management.

Implementation of Laws and Government Regulations in the field is supported by positive traditions with nuances of protecting and preserving the environment. These positive traditions are practiced both individually and collectively within local communities. This tradition is then known as *adat* or local wisdom. Local wisdom is one of the things that must be taken into account in environmental protection and management activities.

Law No. 32 of 2009 states that environmental protection and management include and management includes planning, utilization, control, maintenance, supervision, and law enforcement where all activities related to environmental protection and management must pay attention to several things including: (1) diversity of ecological characteristics and functions; (2) population spread; (3) distribution of natural resource potential; (4) local wisdom; (5) community aspirations; and (6) climate change.¹

Natural resource management should be adapted to the local conditions and indigenous knowledge of each region because each region has different characteristics. Local wisdom related to the management of natural resources as a local regulatory system that has existed since the past with a long history and adaptation can be found in certain communities in Indonesia. A synergistic and harmonious integration is expected to become an effective strategy in the management of land and water resources between the government, environmentalists, and local wisdom and culture

¹I.M.S. Utama & N. Kohdrata, *Modul Pembelajaran Konservasi Keanekaragaman Hayati dengan Kearifan Lokal*. TPC Project, (Udayana University – Texas A & M University, 2011).

prevailing in the community can become an effective strategy for soil and water conservation.²

Traditional communities generally practice sustainable harvesting or conservation behavior in utilizing the surrounding natural resources. For example, the Wana tribe in the Morowali Nature Reserve who live by extracting forest products and hunting. Traditionally, there are rules that animals that can be hunted have certain criteria, such as being of mature size, older age and preferring males to females. This practice allows the animals sufficient time to reproduce before being hunted.³

Lombok is an island that has dynamically absorbed various cultural and religious elements brought by immigrants and traders. The island became an important center for the copying of Kawi and Jawi manuscripts in the Middle Ages, namely from the 15th to 17th centuries. This island, which has been used as a migration route since the era of Austronesian voyages to the voyages of the Bugis and Makassar people, has a tradition of healing with various types of plants and rituals of planting and

² Mariadi, *Mengangkat Budaya dan Kearifan Lokal dalam Sistem Konservasi Tanah dan Air* Proceeding Biology Education Conference. Vol. 12, No. 1 (2015); 21. <https://jurnal.uns.ac.id/prosbi/article/view/6672/6018>; According to Aulia and Dharmwan, forms of local wisdom that exist in society can be in the form of values, norms, beliefs, and special rules. These various forms result in the functions of local wisdom being varied as well. The functions of local wisdom include: (1) conservation and conservation of natural resources; (2) develop human resources; (3) cultural and scientific development; as well as (4) instructions regarding advice, beliefs, literature and taboos. Apart from that, Sartini (2004) added that the functions and meaning of local wisdom include: (1) it functions to conserve and preserve natural resources; (2) functions to develop human resources, for example related to life cycle ceremonies, the concept of kanda pat rate; (3) functions for the development of culture and science, for example in Saraswati ceremonies, beliefs and worship at the Panji temple; (4) functions as advice, belief, literature, and taboo; (5) social significance, for example communal/kin integration ceremonies; (6) meaning ethics and morals, which are manifested in the *Ngaben* ceremony and the purification of ancestral spirits; and (7) has political meaning, for example the *ngangkuk merana* ceremony and patron client power (T.O.S Aulia and A.H. Dharmwan, 2010, *Kearifan Lokal dalam Pengelolaan Air di Kampung Kuta*. Journal of Sodality; Jurnal Transdisiplin Sosiologi, Komunikasi, dan Ekologi Manusia. Vol. 4 (3); 345-355.

³ Indrawan, M., Primack, R.B. & Supriatna, J. *Biologi Konservasi* (edisi revisi). (Jakarta: Yayasan Obor Indonesia, 2007)

guarding medicinal plants in the forest. By the tribe that inhabits Lombok Island, known as the Sasak Tribe, these traditions and rituals are preserved in a text called *Usada Rara*.⁴

In the 13th century AD, Islam began to spread to various regions in the archipelago, which was inseparable from the writing of texts and the dissemination of manuscripts, be they religious texts, historical texts, or medical texts. Through these manuscripts, medical theories and treatments in Islam that developed since the time of al-Razi in the 9th century were spread and used in the archipelago.⁵

Through trade contacts, they introduced Sufi and Fiqh teachings to the people of Lombok, both verbally and by leaving literary books with an Islamic spirit, such as *Roman Yusuf* and *Serat Menak*. Don't forget Sufi Fiqh books such as *Bayān al-Tasdīq*, *Insān Kāmil* and *Ma'rifat al-Jabbār*, which discusses the order and prayer as well as Sufi teachings which center on the symbolism of the Hajj and the Kaaba in Belt script in several villages in the Eastern region of Lombok. Likewise with *Kawi* manuscripts which contain the substance of the Tarekat's teachings, such as the *Serat Rengganis* Manuscript and *Ana Kidung* which tell the story of the search for the identity of Adam and Hawa.⁶

Based on their beliefs, religion, the state of society and their outlook on life are revealed in their literary works which are thick and rich in sacred literature. Among the written works of ancient times (old texts) such as: *Babad Selaparang*, *Babad Lombok*, *Babad Praya*, *Jatiswara*, *Silsilah Batu Dendang*, *Cilinaya*, *Cupak Gerantang*,

⁴ Lalu Muhammad Ariadi, *Naskah Pengobatan Dan Pertumbuhan Islam Di Indonesia Tengah*. Proceeding on 1st Annual Conference for Muslim Scholars (AnCoMS) Kopertais Wilayah IV Surabaya. Buku Seri 2. (Surabaya: UIN Sunan Ampel, 2017), 979.

⁵ Al-Razi (841-926 AD) was a graduate of the Jindi Shapur medical school which was founded during the time of Caliph al-Mansur from the Abbasid dynasty. In his work, "Liber al-Mansofis", al-Razi discusses public health and preventive medicine. See M. Sanusi, *Terapi Kesehatan Warisan Kedokteran Islam Klasik*. (Yogyakarta: Najah, 2012)

⁶ Sudirman, *Gumi Sasak dalam Sejarah* (Pringgabaya: KSU Prima Guna, 2012), 11

*Dewi Rengganis, Dewi Sinarah Hulan, Kertanah, Kotaragama, and others.*⁷

Among the Lombok Sasak texts are *Jati Swara, Wariga Maling, Usada Rara* and *Cilinaya*.⁸ Of these manuscripts, the one which documents the most types of medicinal plants in Lombok is the *Usada Rara* manuscript. This manuscript contains a track record of the Sasak people's methods since ancient times in the field of using certain types of plants around their environment as medicinal herbs. This text contains various prayers in Islam and teachings related to jurisprudence. The results of the inventory carried out by the West Nusa Tenggara Museum and the community regarding this manuscript obtained 266 types of medicinal plants in Lombok. These plants are varied and spread from South Lombok to North Lombok, and from forests in West Lombok to forests in East Lombok.

Through a healing tradition that combines aspects of prayer in the Koran and casting spells, it is necessary to maintain the importance of protecting the environment in various ancient manuscripts in Lombok, such as the *Ana Kidung* manuscript which explains Islam as a religion that protects the environment. so much so. Likewise, the healing traditions contained in the *Usada Rara* Manuscripts have been re-grown in the form of the Sasak Medical Tradition and through the teaching of Environmental Fiqh in several manuscript.

If we look at *Usada Rara* and the form of Fiqh teaching among the people of Lombok, it can be said that this manuscript is one of the keys to the contextualization of the teachings of nature Fiqh. Together with the *Serat Rengganis, Jati Swara* and *Kitab Tarekat*

⁷ Sapiin, *Sastra Sasak Pesisiran* (Mataram: Fakultas Ilmu Keguruan & Ilmu Pendidikan, Universitas Mataram dan Departemen Pendidikan dan Kebudayaan, 1997), 199

⁸ Islamic texts from Lombok provide important information about how Islam was understood by Sasak society, and the role that textual traditions may have played in transmitting local and supralocal perspectives on the two Islamic variety: telu time and five time on the island of Lombok. Other aspects of the manuscript-based text tradition from Lombok also have not received sufficient attention. See Dick van der Meij, The Shaving of the Prophet's Hair (Prophet Aparas): the Philology of Lombok Texts, *Studia Islamika Journal*, Vol. 17, No. 17 (3), 2010, 441.

manuscripts, this manuscript forms a more down-to-earth understanding of Fiqh in many traditional villages in Lombok. In this space, *Usada Rara* and *Jati Swara*, for example, carry out their roles through the ritual circles of nature Fiqh, healers and the tradition of protecting the forest. The Bayan people of North Lombok call this the custom of following Sharia.⁹

Some traditions that have developed from interpretations of ancient manuscripts containing Fiqh Alam in *Usada Rara* are *Selamet Olor*, *Begawe Pata' Pare*, and *Ngoatin*. *Selamet olor* itself is known as a ritual to guard trees, medicinal plants and springs in the forest.¹⁰

This article, therefore, examines Sasak manuscripts and customs, particularly their relationship to nature conservation. This study addresses the following research questions: What is the concept of nature conservation in the ancient manuscripts of the Sasak people of Lombok? How is nature conservation practiced through the spirituality and traditional rituals of the Sasak community of Lombok?

Lombok as a Religious Diversity Laboratory

The Lombok region, West Nusa Tenggara is like a social laboratory that provides many stories, arouses the intellectual curiosity of many observers, and is endlessly explored and analyzed. The discussion is from different perspectives, including historicity, traditions, social institutions, politics, and religious dynamics that developed in the area nicknamed the Island of a Thousand Mosques.

In general, the entry and development of Islam in Lombok was carried out by two Islamic groups, namely esoteric Islam before the modernization of Hajj transportation and exoteric Islam after the modernization of Hajj transportation. At the time of the entry and development of Islam to Lombok in the 15th and 16th centuries, Islam was spread through the hands of missionaries

⁹Interview with Raden Gunadim, Bayan, April 2025

¹⁰Zulkarnain Yani, Nining Nur Alaini, Agus Heryana, Khairul Fuad, Rohim Rohim, and Lalu Muhammad Ariadi, Traditional Ways of Caring for Historical Manuscripts in Lombok (Indonesia), *Restaurator. International Journal for the Preservation of Library and Archival Material*, Volume 46 Issue 2, 2025.

from esoteric Islam or Sufi Islam. At this time, the preachers who spread Islam in Lombok were Muslim traders from outside the island who arrived through Lombok's ports, such as traders from Java, Palembang, Banten, Gresik and Sulawesi.¹¹

Through these trade contacts, they introduced Sufi and Islamic jurisprudence teachings to the people of Lombok, both orally and by leaving literary works with Islamic themes, such as Roman Yusuf and Serat Menak. Other important Sufi jurisprudential works include *Bayān al-Tasdīq*, *Insān Kāmil* and *Ma'rifat al-Jabbār*, as well as the Tarekat Imām Abū Hasan which discusses religious order, prayer, and Sufi teachings centered on the symbolism of the Hajj and the Kaaba in *Sabuk* script in several villages in the Eastern region of Lombok. Likewise with *Kawi* manuscripts which contain the substance of the Tarekat's teachings, such as the *Serat Rengganis* manuscript and *Ana Kidung*, which tell the story of Adam and Eve's search for identity. Thus, since the 13th and 14th centuries, the Sasak people have been in contact with Islam, but its influence has not been very big, it is still limited to the trade aspect.¹²

Previously, in Lombok there were small kingdoms whose people adhered to Animist and Dynamist beliefs. At that time there was one of the largest kingdoms, *Selaparang*. At first, Islam entered through Hindu customs brought by saints from Java, using Old Javanese as the language of instruction. It turns out that the method taken by the guardians was accepted by the people of Lombok and was welcomed. The Qur'an was handwritten using Chinese ink, as were religious works translated from Arabic into Old Javanese and composed in verse, for example:

*Bismillah, hamba manah
Hanebut namaning Allah
Kang murah ing dunya reko
Ingkang asih tan pegat
Tan ana Ratu Lian Agung
Satuhune anung Allah
(Lukman, 2004; 7)*

Bismillah, I welcome with my heart the name of Allah who is merciful in the world, who is always merciful without fail.
There is no greater king; indeed, Allah alone is the Supreme King

¹¹Abdul Quddus, Lalu Muhammad Ariadi, *Gerakan tarekat dan pertumbuhan budaya berfilosofi di Lombok*, Teosofi: Jurnal Tasawuf dan Pemikiran Islam Vol. 5, No. 2, Desember 2015; 321-345. <https://doi.org/10.15642/teosofi.2015.5.2.321-345>

¹²Sudirman, *Gumi Sasak*, 11.

The spread of Islam in Lombok was adapted to the local conditions and circumstances of the time. Customs and arts were adapted to Islamic monotheism, people were taught to recite the two declarations of faith (*shahadatayn*) and the vow of repentance. Fiqh teachings were generally written in regional languages mixed with Kawi, composed in the form of poetry, then developed and written in *Jejawen* script (Sasak script).

At the beginning of every writing or description, it always begins with praise to God Almighty such as:

*Bismillah hamba miwiti, banibut
mawaning Allah kang murah
hing dunie riko, hing kang asih
hing akhirat. Kang pinuji tan
pegat, tan ana ratu lian agung,
setuhune amung Allah*

In the name of God, Bismillah, I begin to chant the name of Allah, who is gracious in this world, who is merciful in the hereafter. Who is praised without ceasing. There is no king greater than Allah; indeed, Allah alone is the Supreme King

The two sentences of the *shahadah* read:

*Weruh ingsun norana pangeran
iyaning Allah, lan weruh ingsun
Nabi Muhammad utusan Allah
atau Asyhadu ingsun sining
weruh ansyaksini angestoken
norana Pangeran sebenere
hangging Allah Pangeran kan
sebenere setuhune Nabi
Muhammad utusan Allah*

I bear witness that there is no god but Allah, and as far as I know the Prophet Muhammad is the messenger of Allah, or ashhadu I testify that there is no God but Allah, the real God, and the Prophet Muhammad is the messenger of Allah

The repentance sentence itself reads:

*Ingsun anede pengampuranung
Allah, hing dosa hamba ingkang
agung alit, ingkang nyata
ingkang samar*

I ask Allah's forgiveness for my sins, big and small, obvious and subtle

Then continued by reciting *istighfar* three times .¹³

In subsequent developments, Islam was a driver and became a major factor in Lombok society. Almost 95% of the population of these islands are Sasak people, and almost all of them are Muslims. One ethnographer even went so far as to say that "being

¹³Tim Penyusun, *Monografi Daerah Nusa Tenggara Barat* Jilid I (Jakarta: Departemen Pendidikan dan Kebudayaan, 1977), 14; and see Asnawi, *Respons Kultural Masyarakat Sasak Terhadap Islam, Ulumuna*, Volume IX. Edisi 15. 1 (2005); 14. <https://doi.org/10.20414/ujis.v9i1.440>.

Sasak means being Muslim". Although this statement is not entirely accurate, as it overlooks the existence of Sasak Boda,¹⁴ this perception is shared by many people in Lombok because Sasak identity is closely associated with being Muslim. Most of the population of the island of Lombok is Muslim and only a small portion are non-Muslim. The Islamic religion is embraced by the majority of the Sasak ethnic group. Meanwhile, non-Islamic religions such as Hinduism, Buddhism, and Christianity are embraced by the majority of immigrants from ethnic groups such as Balinese and Chinese.¹⁵

Numerous studies have examined the dialectic between Islam and local Sasak traditions. For example, Erni Budiwanti's *Islam Sasak: Wetu Telu Versus Five Times*". This book discusses the influence of Islam on local culture in the form of a ritual of worship called *Wetu Telu*. The syncretism and dialectic between the concept of Five Times Islam and pre-Islamic customs gave rise to the concept of local rituals or traditions, namely *Wetu Telu*.

The process of Islamization on Lombok Island can be read in the Lombok Chronicle, it is stated that Islam entered Lombok via the north (Bayan) on the instructions of Sunan Pengging from Central Java around the beginning of the 16th century AD. According to the Lombok Chronicle, Sunan Giri ordered three of his students. namely: Lembu Mangkurat to Islamize Banjarmasin, Dato' Banda to Islamize Makasar, and Sunan Prapen, son of Sunan Giri, was assigned to Islamize the islands of Lombok, Sumbawa, and Bali.¹⁶ Similarly, Zaki Yamani discusses the Islamic traditions of the Sasak tribe before Islam which became the genealogy of *Wetu Telu Islam*.¹⁷

¹⁴ Boda is an original belief of the Sasak people before the arrival of foreign influences. Sasak people at that time, who adhered to this belief, were called Sasak Boda. Sasak Boda religion is characterized by animism and pantheism. Worship and worship of ancestral spirits and various other local gods is the main focus of Sasak Boda religious practice. See Erni Budiwanti, "The Impact of Islam on the Religion of the Sasak in Bayan, West Lombok" in *Kultur* Vol. 1 (2). 2001; 30.

¹⁵ Erni Budiwanti. *Islam Sasak ...*, 6

¹⁶ Lalu Gde Suparman, trans., *Babad Lombok* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan, 1994), 195.

¹⁷ Zaki Yamani, *Tradisi Islam Suku Sasak di Bayan Lombok Barat, Studi Historis tentang Islam Wetu Telu 1890-1965*, Skripsi tidak diterbitkan (Yogyakarta: IAIN

Following the information provided by these works, the book "*Alif Lam Mim, The Wisdom of the Sasak People*", written by John Ryan Bartholomey. Ryan's work provides a more comprehensive examination of marriage traditions among Sasak Muslims. In addition to presenting the history of Islam in Lombok and marriage practices of marriage, this book also discusses the differences in the attitudes of Nahdlatul Wathan and Muhammadiyah ulama, especially on the issue of *ijtihad*, *taqlid* and incidents of elopement (*merariq*) on the island of Lombok.¹⁸

Almost all members of the Sasak ethnic group are nominally Muslim and are often regarded as devout Muslims, however, in reality, their understanding and practice of Islam appear to be highly diverse. Evidence of this diversity can be seen from the results of research by Western scientists in the 20th century, such as Van Erde and Bousquet, who illustrate that among the Sasak people there are three religious groups, namely Sasak Boda, Wetu Telu (Three Times), and Wetu Lima (Five Times). Sasak *Boda* is said to be the original religion of the people of Lombok, although the term resembles the word 'Buddha', they are not Buddhists because they do not recognize Siddhartha Gautama as the main figure of their worship and his enlightenment teachings. They claim to be direct descendants of Majapahit who fled when the Muslims attacked this island and sometimes consider their religion to be the religion of Majapahit.¹⁹

Referring to Geertz's dichotomy scheme, the phenomenon of Wetu Telu religious practices can be understood as having a meaning similar to that of Islam among the Javanese, as described by Geertz.. However, judging from the concepts, perspectives, and practices of each religious tradition, it is not appropriate to equate the two. Meanwhile, according to Dhofier, the term refers to

Sunan Kalijaga, 1993)

¹⁸ John Ryan Bartholomew, *Alif Lam Mim, Kearifan Masyarakat Sasak* (Yogyakarta: Tiara Wacana, 2001)

¹⁹ Albert Leemann, *Internal and External Factors of Socio-Cultural and Socio-Economic Dynamics in Lombok, Nusa Tenggara Barat* (Zürich: Anthropogeographisches Institut, Universität Zürich, 1979), 20.

Muslims who do not fully observe the pillars of Islam.²⁰ Such differences are common in research; differences in field findings in research on Javanese religious diversity are triggered by differences in research approaches.²¹

In general, the rituals held by *Wetu Telu* Islam are divided into two groups. First, a group of rituals relating to Islamic holidays. And second, rituals in the form of traditional ceremonies which have been determined by the customs in which they exist. The rituals related to Islamic holidays are in principle no different from those held by the Islamic Five Times, however, the timing and system of celebration are different. The Islamic celebration of *Wetu Lima* (Five Times) follows the calendar determined by the Indonesian Ministry of Religious Affairs and usually involves religious leaders, such as Tuan Guru, *kiai*, or other clerics. Meanwhile, in *Wetu Telu* Islam, the celebration of religious holidays is guided by the *naptu* (traditional calendrical calculation).²²

The conversion of the Sasak people from *Boda* (Hindu-Buddhist syncretism) to Islam, and subsequently from *Wetu Telu* to *Wetu Lima* (Five Times), illustrates the cultural dynamism in the way Islam is spread, then absorbed, accommodated and expressed in Indonesia. Cultural dynamism also underlies the fact that the activity of spreading and instilling Islamic teachings is a long and continuous process of a continuous process of antagonism and assimilation.²³ This life cycle carries religious significance and marks a person's transition from a condition of no faith (called *Boda*) to a condition of having faith and a rite of passage which is a direct cultural response to biological factors:

²⁰ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1988), 64

²¹ Agus Salim, *Javanese religion, Islam or syncretism: comparing Woodward's Islam in Java and Beatty's Varieties of Javanese Religion*, *IJIMS*, Indonesian Journal of Islam and Muslim Societies, Volume 3, Number 2, December 2013: 223-266. see also Robert W. Hefner, "Islamizing Java? Religion and Politics in Rural East Java", *The Journal of Asian Studies*, Volume 46, Number 03 (1987), 533

²² Harapandi Dahri, *Wali dan Keramat dalam Persepsi Tradisional dan Modern* (Mataram: IAIN Mataram Press, 2004), 30

²³ Lihat seutuhnya Clifford Geertz, *Religion of Java*, (Chicago: The University of Chicago Press, 1960)

psychological changes and stages of the human life cycle that must be understood.

Apart from the various stigmas attached to local Islam (such as Javanese and Sasak), it is good to pay attention to Eickelman's opinion that viewing local Islam in isolation from normative Islam fails to recognize that most Muslims make Islamic normativity the essence for interpreting their religious practices and Islamic beliefs.²⁴ So, the presence of a local Islamic variant like *Wetu Telu* is clearly inevitable. This is the impact of the impossibility of Islam (including other religions) as a religion that exists by breaking away from reality. Religion, including Islam, is always the result of dialogue between itself and the cultural reality in which it appears. Therefore, every religion must be syncretic, because no revelation emerges from a time and space that are culturally vacant. Syncretism, to a certain extent, functions to make religion spiritually meaningful and socially valuable. The synthesis of Islamic thought and practice with pre-Islamic traditions commonly results from interactions between Islam and pre-Islamic traditions during the period of Islamization.²⁵

The Concept of Nature Conservation in Ancient Manuscripts of the Sasak Community of Lombok.

Ancestors in previous times developed various local knowledge and wisdom to be able to live in harmony with nature so as to reduce environmental damage. Many traditional societies possess a strong conservation ethic and are well suited to protecting and conserving nature. One of Erni Budiwanti's important conclusions regarding the relationship between *Wetu Lima* and *Wetu Telu* Islam is that there are values found in *Wetu Lima* that are also shared by the *Wetu Telu* community. The use of Arabic prayers taken from the Koran, kiai who carry out the role

²⁴ Ahmad Zainul Hamdi, "Islam Lokal; Ruang Perjumpaan Universalitas dan Lokalitas" *Ulumuna*, Volume IX Edisi 15 Nomor 1 Januari-Juni 2005, 122.

²⁵ The typology of the relationship between Islam and Javanese culture is not contradictory but is dialectical in nature. See further Sulistiyono Susilo, Common identity framework of cultural knowledge and practices of Javanese Islam, *IJIMS*, Indonesian Journal of Islam and Muslim Societies, Volume 6, Number 2, December 2016: 161-184

of imams, and mosques are important elements of Wetu Telu beliefs derived from normative Islamic teachings. The inclusion of verses from the Koran in *Wetu Telu* religious practices is an esoteric quality which, however, does not substantially alter its animistic and anthropomorphic characteristics.²⁶ The same phenomenon occurs in the dialectic between Islam and Javanese traditions. For example, Bianca's research concludes that all forms of magical power, together with their variants and methods at that time were inseparable and even came from some relics of Hindu and Buddhist animism.²⁷

The acceptance of Islam by the Wetu Telu community does not substantially alter customary rites, in fact it reinforces the original ideas that had already existed. As a result, there are no clear boundaries that separate the Islamic ideas of Lima Time from the Islamic concepts of *Wetu Telu*, particularly the distinction between 'customs' and 'Wetu Telu beliefs'. The healing rituals of the Sasak ethnic group in Lombok since the first century AD, together with several other ancient ethnic groups, such as the Mentawai ethnic group and the Flores ethnic group, the Sasak ethnic group has developed a healing system that uses herbal preparations made from various leaves and is accompanied by mantras.²⁸

Several centuries later, during the large-scale migration of people from Java to Lombok in the 13th and 14th centuries AD, namely when the Majapahit Kingdom collapsed. This ritual is maintained and is part of the Sasak people's rites of life. The position of this healing ritual was so important that this healing ritual was immortalized in manuscript form in the early era of the spread of Islam in Lombok, namely between the 15th and 16th centuries AD.

²⁶ Erni Budiwanti, *Islam Sasak*,. 66.

²⁷ Bianca J Smith and Mark Woodward, "Magico-spiritual Power, Female Sexuality and Ritual Sex in Muslim Java: Unveiling the Kesekten of Magical Women", *The Australian Journal of Anthropology* , (2015). 44.

²⁸ See *Bunga Rampai Kutipan Naskah Lama dan Aspek Pengetahuannya* (Mataram: Proyek Kajian Kebudayaan Daerah, 1990)

Among these manuscripts are *Jati Swara*, *Wariga Maling*, and *Usada Rara*.²⁹ Of these three manuscripts, the one that documents the most types of medicinal plants in Lombok is the *Usada Rara* Manuscript. This manuscript contains a track record of the Sasak people's methods since ancient times in the field of using various plant species in their environment as medicinal ingredients. This text contains various prayers in Islam and teachings related to jurisprudence. The results of an inventory conducted by the West Nusa Tenggara Museum and the local community regarding this manuscript identified 266 species of medicinal plants in Lombok. These plants are varied and spread from South Lombok to North Lombok, and from forests in West Lombok to forests in East Lombok.

Based on the healing traditions of several traditional communities in Lombok, the *Usada* manuscripts used as references are diverse. The *Usada* manuscripts from Bayan (North Lombok) and Sakra (East Lombok) were inscribed on palm leaves by scratching the surface with a pangot knife and employ the rekto verso (back-and-forth) writing system. Both manuscripts contain traditional medical knowledge that classifies illnesses into two categories—natural diseases and those believed to be caused by spirits—as well as prayers used in healing practices. Each manuscript consists of 54 palm-leaf sheets (108 pages) written in the Jejawan script and the Sasak language.

This *Usada* manuscript slightly differs from the *Usada* manuscript owned by the indigenous groups living in the Lingsar area, West Lombok. The *Usada* manuscript from Lingsar was inscribed on palm leaves using a pangot knife. The writing system is 'Rekto Verso' or back and forth. This text contains traditional treatment for various diseases, various types of medicinal ingredients, methods of making them and prayers. The number of

²⁹ Islamic texts from Lombok provide important information about how Islam was understood by the Sasak people, and the role that text traditions may have played in transmitting local and supralocal perspectives on two varieties of Islam: time telu and time lima on the island of Lombok. Other aspects of the manuscript-based text tradition from Lombok also have not received sufficient attention. See further Dick van der Meij, *The Shaving of the Prophet's Hair (Nabi Aparas): the Philology of Lombok Texts*, *Studia Islamika*, Vol. 17, No. 3, 2010, 441

pages for this manuscript is 5 sheets (10 pages) with Jejawan letters and a mixture of the Sasak and Balinese languages.³⁰

Upon closer examination, the differences between the *Usada* manuscripts in Bayan and Sakra and the *Usada* manuscripts in Lingsar arise from the historical background at the end of the 18th century and the beginning of the 19th century AD. The inclusion of Balinese in the *Usada* manuscript from Lingsar manuscript is a major marker of what happened during that time period. Based on Wallace's notes, the situation in Mataram and Cakranegara, West Lombok between the 18th and 19th centuries was influenced by the presence of the King of Karang Asem, Bali³¹ This condition in the past few decades contributed to the introduction of the Balinese language in *Usada* manuscripts in the area that is part of the western part of Lombok Island. A century later, this incident gave rise to two forms of *Usada* manuscripts in Lombok, namely *Usada* Sasak–Bali and *Usada* Sasak.

Although the differences between the *Usada* Manuscript in Bayan, Sakra and the manuscript in Lingsar are quite visible in terms of writing, they remain similar in terms of ritual practice. These three types of *Usada* manuscripts are a reference for healing rituals and forest protection rituals in Lombok. In many mantras in the text, the recitation of several Islamic prayers, such as *Bismillahirrahmanirrahim*, is an obligatory ritual before a believer or healer begins treating his patient. In the history of the continuity of this healing tradition, namely language limitations, availability of medicinal plants and the mentality of people who choose to abandon traditional medicine.

For the Sasak people of Lombok, the *Usada* manuscript serves as a reference for implementing three traditions, namely the

³⁰See *Bunga Rampai Kutipan Naskah Lama dan Aspek Pengetahuannya....* See Abdul Quddus dan Lalu Muhammad Ariadi, *Gerakan tarekat dan pertumbuhan budaya berfilosofi di Lombok*, Teosofi: Jurnal Tasawuf dan Pemikiran Islam Vol. 5, No. 2, Desember 2015; 321-345.

³¹Yan Xin Hew, Zubaidah Ya'cob, Chee Dhang Chen, Koon Weng Lau, Mohd Sofian-Azirun, Abdullah Halim Muhammad-Rasul, Qi Yan Putt, Tiong Kai Tan, Upik Kesumawati Hadi, I Wayan Suana, Hiroyuki Takaoka, Van Lun Low, *Co-occurrence of dual lineages within Simulium (Gomphostilbia) atratum De Meijere in the Indonesian Archipelago along Wallace's Line*, *Acta Tropica*, Volume 250, 2024.

Healing Tradition, the Forest Guarding Tradition, and the Tradition of Practicing Islamic Jurisprudence. Both the healing tradition and the forest guarding tradition, which have been around since the Buddhist era in Lombok, have formed a pattern for the formation of the social structure and superstructure of the Sasak people and at the same time provided the basis for an Islamic tradition in southeastern Indonesia known as *Ngeslam*, an Islam that is close to nature and the environment.³²

At the social structure level, the Aristocrats or Menak and the Water Controllers or Pengayah play the most important roles in the Rice Field planting pattern and Forest planting pattern. Meanwhile, at the superstructure level, healers (*belian*) and religious leaders, such as Kiyai and Tuan Guru play a role in determining the rules and procedures for treatment using medicinal plants among rural communities. According to Tuan Guru and Kiyai, these rules and procedures are based on the principles of *Fiqh* in the Shafi'i school. These four figures simultaneously work together to maintain and restore the function of forests in Lombok, which are currently starting to decline greatly. This trend is illustrated in Tables 1 and 2.

Table 1. Area of Forest Area on Lombok Island

No	Type	Forest Size (ha)			Total	%
		West Lombok	Central Lombok	East Lombok		
1.	protected forest	35.785,16	10.857,54	31.498,97	78.141,67	47,92
2.	conservation forest	19.721,27	3.987,02	27.445,00	51.153,29	31,37
3.	production forest	0	0	0	0	0
4.	permanent production forest	5.171,52	4.888,58	5.565,00	15.625,10	9,58
5.	limited production forest	17.517,38	0	0	17.517,38	10,74
6.	conversion production forest	5.171,52	4.888,58	5.565,00	15.625,10	9,58
	Total	78.195,33	20.357,64	64.508,97	163.061,94	100

Source: The authors' analysis

³²Edi Muhamad Jayadi dan Soemarno, *Analisis Transformasi Atwig-Atwig Dalam Pengelolaan Hutan Adat* (Studi Kasus Pada Komunitas Wetu Telu di Daerah Bayan, Lombok Utara), *Indonesian Green Technology Journal*. Vol. 2 No. 2, 2013, 39

Table 2. Area of Critical Land on Lombok Island (ha)

Criticality Degree	Central Lombok		West Lombok		North Lombok		East Lombok		Total	
	2009	2010	2009	2010	2009	2010	2009	2010	2009	2010
Very Critical	81,9	90,1	31,9	33,5	386,2	35,7	3.222,9	3.524,6	3.722,8	4.084,0
Critical	1.419,0	1.668,9	2.066,7	2.173,2	5.756,3	6.446,8	11.486,5	12.919,9	20.728,5	23.208,8
A bit critical	6.855,2	7.344,5	10.048,8	10.566,8	8.496,4	8.899,6	11.818,9	12.316,2	37.219,3	39.127,1
Potentially critical	53.202,1	52.788,5	58.529,5	58.141,8	62.608,8	61.490,9	91.169,5	89.130,3	265.509,8	261.551,6
Not Critical	59.280,9	58.947,2	34.715,2	34.476,6	3.705,3	3.680,0	42.857,3	42.664,0	14.0558,6	139.767,8

Source: The authors' analysis

Through the roles of figures within the social and religious structures and superstructures, the function of the forest is restored through various means and methods. One such effort is reviving the Sasak tradition of cultivating medicinal plants in villages across Lombok. By reviving this tradition, the function of small forests known as *Adat* Forests is returning to function in Lombok. They did this because it was difficult for people to re-manage the primary forest which is currently under Government protection.

In Lombok, the Sasak people have traditional rules known as *Awig-Awig* which cannot be separated from Islamic teachings in Fiqh. For example, this relationship can be seen in the basis of several traditions in Lombok, such as the *Midang* (courtship tradition), *Merarik* (marriage), *Selamet Olor* (forest ritual) and *Ngoatin* (healing) traditions). One of the *Awig-Awig* that is the standard of living for the Sasak people is the *Awig-awig* for Forest and Medicinal Plant Management. This *Awig-Awig* strictly regulates the use and management of forests, both Main Forests and Local Forests, and rules for the planting and use of medicinal plants.³³

Based on these customary and cultural rules, the traditional culture of the Sasak people emerged which cannot be separated from the threefold cultural pattern, namely: First, *epe-aik*, referring

³³ Interview with Mr. Lalu Gap on August, 19 2024.

to the Almighty Owner of all natural and human origins. Second, *gumi-paer*, referring to the land on which the heavens stand, because in this *gumi-paer* the Sasak people were born, given life and then died. Third, *budi-kaye*, which refers to personal spiritual wealth from awareness of "budi-daye" which lowers "reason" in every human being to obtain the glory of life which will be carried until death.

Old manuscripts play an important role in the development of civilizations that promote nature conservation. In the archipelago, Sanskrit textual traditions were acculturated into local linguistic and cultural contexts, local culture, and patterns of religious beliefs that spread along the archipelago stretching from the tip of the Philippines to the Polynesian archipelago. This acculturation takes various forms.

This manuscript, which serves as a reference for traditional healing in Lombok, influences the Sasak people's perspective on environmental conservation, especially forests. For them, this is an important principle, because many medicinal plants grow abundantly only in certain parts of the forest area.

During the era of the Tuan Guru in the mid-eighteenth century, namely during the period of Tuan Guru Haji Umar Buntimbe and Tuan Guru Haji Abdul Ghafur, Islamic teachings, especially Fiqh, through medical texts became increasingly widespread. This can be seen from the *Selawat* Manuscript and the *Tuhfah al Mursalah* Manuscript which do not merely discuss procedures for worship and other normative Islamic teachings.³⁴ However, it also explains the aspects of treatment in Islam. According to Tuan Guru Haji Abdul Ghafur, this teaching is interspersed with the rituals of *Ngurisan* and *Behikayat*. Likewise, Tuan Guru Haji Umar Buntimbe used the Lontar media to write and teach Islamic jurisprudence teachings, such as teachings about halal and haram food and leaves in Islam. Therefore, the teaching of medical texts cannot be separated from Islamic rituals and traditions, and also from the teachings of jurisprudence itself.

³⁴Lalu Muhammad Ariadi, *Naskah Pengobatan Dan...*

The Practice of Nature Conservation in the Spirituality and Rituals of the Sasak Community of Lombok

The traditional forests at the foot of Mount Rinjani, especially in Bayan District, North Lombok Regency, are managed directly by the Wetu Telu Bayan community. They have a rule known as awig-awig and it is still maintained until now. Those who violate the awig-awig of forest maintenance will be given sanctions in accordance with existing customary law. These rules emerge from the values in the *Jati Swara* Manuscript and the *Usada Rara* Manuscript. *Jati Swara* provides the basis for forest conservation legal regulations. Meanwhile, The *Usada Rara* manuscript explains in detail about the types of plants that can be used and traditional practices for protecting the forest.

With reference to customary forest management practices among the Sasak people, *Usada Rara* is the main guideline that is used as a standard by customary leaders. Sumadim, a traditional figure from Bayan Beleq, explained that the explanation of the *Usada Rara* Manuscript regarding the types of plants and animals is based on local knowledge passed down from one generation to another and the teachings of Islamic Fiqh. Both are used in the healing tradition and the tradition of protecting the forest called *Selamet Olor*.³⁵

Table 3. Selected Plants and Animals Mentioned in the Usada Rara Manuscript

No	Plant Name		Animal Name	
	Local	Latin	Local	Latin
1.	Acar	<i>Antiaris toxicaria</i> <i>Lesch</i>	Belalang (grasshopper)	Caelifera (suborder)
2.	Apung Apung	unidentified*	Jaran (Kuda)	<i>Equus caballus</i>
3.	Bengkel	<i>Nauclea speciosa</i>	Koak Kaok	cf. <i>Centropus</i> sp.*
4.	Sambiloto	<i>Andrographis</i> <i>paniculata</i>	Lindung (Belut Sawah)	<i>Monopterus albus</i>
5.	Sebie Gawah (Cabe Hutan)	<i>Piper</i> <i>retrofractum</i>	Tegeti (Lebah)	Apoidea (superfamily)
6.	Tetipah	unidentified*	Rayap	Isoptera (infraorder)

*need further ethnobotanists' consultation. Source: the authors' analysis

³⁵ Interview with Sumadim, Bayan, April 2025

From the perspective of Fiqh, the various names of plants and animals in the Usada Manuscripts in Lombok are classified according to the fiqh principles of *halal* and *haram*. In the text of the 7th *lempir* of the Usada Manuscript in Sakra, East Lombok, for example, it says:

“Ne tumpun tengel otak kelemaq, matene mele tidem dowang, baca bismillah, inget sareah, pucuk kesambiq telu pucuk, sedaq jae telu leweng, siq peru otakne.”

Translation:

“If your head feels dizzy in the morning, your eyes are sleepy and you just want to sleep, then say bismillah, remember the teachings of sharia, take the tips of three Kesambiq leaves, mix them with three pieces of ginger, rub them on your head.”

The mention of the word Sareah in the Usada manuscript refers to the local term for Islamic law (*Fiqh*) among the Sasak people in Lombok. This form of pronunciation follows the dialect pattern among the Sasak people. Besides *Sareah* (Sharia), several other terms, such as *Selam* (Islam) and *Zekat* (Zakat), are commonly used. In the Islamic and traditional space in Lombok, *Sareah* words bring together the aspects of Islamic and cultural meaning. Similar to the case in Sakra, this meeting also contributed significantly to the collective awareness of the Sasak people in Bayan and other villages in North Lombok Regency.



Figure 1. The Usada Medical Manuscript

(Source: Personal collection, Lalu Srail, Ketare. Photo by Lalu Muhammad Ariadi)

Data from the Alliance of Indigenous Peoples of the Archipelago (AMAN) North Lombok Regency (KLU), there are 36 traditional forest locations in KLU. The total customary forest area

covers 380, 23 hectares.³⁶ Of all these customary forests, almost all of them have springs. The springs are still preserved. The Sasak tribal community in Lombok views the forest as basically divided into two areas, namely *Pawang* and *Gawah*. *Pawang* is a sacred forest area characterized by clusters of large trees that usually surround a spring so that it cannot be disturbed at all. Meanwhile, the *Gawah* area is an area where there are trees and various animals as a hunting ground that may be managed and utilized sustainably with permission from the customary authorities.

Classifying a forest area as *pawang* is a mechanism to protect and preserve the forest's function as a water catchment area thereby functioning as a protected area. Meanwhile, *Gawah* is a forest area which is a source of livelihood that is utilized and the results are taken sufficiently according to community needs without commercial exploitation for sale to the market and commoditization.

The Sasak tribal community in Lombok, especially the Bayan area, has a unique way of maintaining the availability and sustainability of springs and forests. One of the customary forests, which means it is protected through the *awig-awig* implemented in the *Selamet Olor* tradition. This traditional forest is located at the foot of Mount Rinjani, precisely in Bayan Beleq Village, Bayan District, North Lombok Regency, West Nusa Tenggara.

In the Bayan traditional forest area, there are traditional institutions to maintain the preservation of forests and water sources. A Traditional institution consisting of Traditional Leaders who are tasked with being leaders of traditional discussions, Traditional Leaders, and Traditional Leaders who are tasked with providing opinions, input and proposals to Traditional Leaders regarding problems in the customary forest. As one of the products of this "law" in customary forest management, the Bayan indigenous community has created the Mandala Customary Forest *Awiq-Awiq*. Regarding the security of customary forests, Lang-Lang Jagad functions as the customary forest guardian. There is also *Inan Air*, the person who leads the water spring salvation. The

³⁶ I.M.S. Utama, & N. Kohdrata, *Modul Pembelajaran Konservasi...*

rules for managing customary forests are indeed normative, but the sanctions for violations are the most severe.

Traditional forest management in Sakra, Lingsar and Bayan is structured in the form of customary law (*awig-awig*). It is not known for certain when the *awig-awig* actually started to be made and implemented. However, what is clear is that *awig-awig* is an ancestral relic, which is passed down from generation to generation. In the case of customary forest management in Sakra and Bayan, the use of *awig-awig* is intended as an effort to create harmonious relationships among humans, God, and nature. The rules contained in the *awig-awig* of forest management in the Sakra and Bayan Region regulate 3 things, namely prohibitions, sanctions, and customary court processes.³⁷

The following are the rules contained in the *awig-awig* for customary forest management in the Sakra and Bayan Region, Lombok:

No.	Things that are regulated in Awig-Awig	Customary Rules Included
1.	Prohibition	1) It is prohibited to clear land in customary forests 2) It is prohibited to cut trees in traditional forests 3) Hunting in customary forests is prohibited 4) It is prohibited to tether or release livestock in traditional forests 5) It is prohibited to burn in customary forest areas
2.	Punishment/Sanctions	1) <i>Kepeng Bolong</i> (old money) 10,000 pieces 2) Rice 1 quintal 3) Buffalo 1 head 4) One Chicken 5) Coconut 2 pieces 6) Sugar 2 avalanche 7) Plant trees according to the type that is cut.
3.	Customary Court Procession	1) If an <i>awig-awig</i> violation occurs, the Stakeholder (forest guard) reports it to

³⁷ Edi Muhamad Jayadi dan Soemarno, *Analisis Transformasi Awig-Awig Dalam Pengelolaan Hutan Adat* (Studi Kasus Pada Komunitas Wetu Telu di Daerah Bayan, Lombok Utara), *Indonesian Green Technology Journal*. Vol. 2 No. 2, 2013, 39

No.	Things that are regulated in Awig-Awig	Customary Rules Included
		<p>the <i>Pembekel</i>. - <i>Pembekel</i> holds a traditional assembly (<i>gundem</i>) together with other traditional leaders.</p> <p>2) The customary trial led by the <i>Pembekel</i> is carried out by presenting the offender, witnesses, and accompanied by evidence</p>

Source: The authors' analysis

Traditional ceremonies related to human relations with nature or the rice planting cycle, can be seen in several Sakra, Lingsar and Bayan traditional rituals, including:

1. *Ngaji Makam Turun Bibit* (Koran at the Tomb of Down Bibit), *Ngaji Makam Tunas Setamba* (Koran at the Tomb of Tunas Setamba), and *Ngaji Makam Ngaturang Ulak Kaya* (Koran at Ngaturang Ulak Kaya Tomb). These traditional ceremonies are carried out with the aim of ensuring that the harvest will be good and abundant. This series of traditional ceremonies is carried out in each village. Traditional leaders will come to each village to hold a joint prayer led by the *Penghulu*.
2. *Nyelametang Pare*, *Ngaji Ngrangkep*, *Rowah Sambil/Geleng* and *Selamet Olor*. The community also carries out a series of *Bonga Padi* traditional ceremonies in each house. This traditional ceremony consists of praying and eating together with family members. The *Nyelametang Pare* and *Ngaji Ngrangkep* traditional ceremonies are carried out with the aim that the harvest will be good and abundant, while the *Rowah Sambil/Geleng* aims to ensure that the rice stored in the barn will fulfill the daily consumption needs of all family members as well as holding traditional ceremonies others. *Nyelametang Pare* is carried out during the sowing period of the seeds; *Ngaji Ngrangkep* is held when the harvest season arrives; and *Rowah Sambil/Geleng* is carried out when the rice is ready to be stored in the granary. In every traditional ceremony related to the human life cycle, the *berugaq* is used as a public space where traditional ceremonies are held and the center of traditional ceremonial activities in the residential environment. The

implementation of traditional ceremonies within the village forms a pattern of space use and movement patterns in the village environment and the Bayan Ancient Mosque, as the center of traditional ceremonial activities. Thus, it can be seen that the existence of *berugaq* within the residential area is very important and has many uses. The existence of the ancient Bayan villages and mosques needs to be preserved because they function as centers for carrying out traditional Bayan activities.

Awig-Awig in the Sasak Lombok community cannot be separated from the teachings of Islam in Fiqh. For example, this relationship can be seen in the basis of several traditions in Lombok, such as the *Midang* (knowing women), *Merarik* (marriage), *Selamet Olor* (Forest Ritual) and *Ngoatin* (treating) traditions.³⁸ One of the *awig-awig* that is the standard of living for the Sasak people is the *Awig-Awig* for Forest and Medicinal Plant Management. This *Awig-Awig* strictly regulates the use and management of forests, both Main Forests and Local Forests, and rules for the planting and use of medicinal plants from Fiqh.

By the *Awig-Awig* Sasak people, the arrangements for planting and using medicinal plants, and forest management are adjusted to the geographic and topographic conditions of the region. In areas in the north of Lombok that tend to be wet, the *Awig-Awig* arrangement is adapted to river management. This can be seen from the planting of medicinal plants which have strong roots. Among these plants, for example, are the *Pohon Bunut* (banyan tree), *Pohon Nao* (palm tree), *Pohon Buwuh*, *Kaliaga*, *Lempuyang*, and *Kesambiq*. Meanwhile, in the southern region of Lombok which tends to be dry, the *Awig-Awig* arrangement is adapted to trees that are wind-resistant and do not need a lot of water. Among these plants are *Kodrat*, *Bujak*, *Empet-Empet*, *Bebele*, *Bila* (Maja), and *Keroton* (Shoeflower). Various types of plants are used by people when treating sick people. In this case, the Sasak people in

³⁸ Erni Budiwanti, "The Impact of Islam on the Religion of the Sasak in Bayan, West Lombok," *Kultur: The Indonesian Journal for Muslim Cultures* 1, no. 2 (2001): 29–56.

Lombok tend to read verses from the Koran when treating someone and sometimes use mantras.³⁹

Strong customary *awiq-awiq* in protecting and preserving existing water sources, and these *awiq-awiq* (customary rules) must be obeyed by all indigenous communities or other communities. There are five contents of *awiq-awiq* made, including:

1. It is prohibited to take/pluck, uproot, cut down, catch animals and burn dead trees/wood found in customary forest areas.
2. It is prohibited to graze livestock around the edges and inside traditional forest areas which can cause damage to forest flora and fauna.
3. It is prohibited to contaminate/contaminate water sources within customary forest areas.
4. It is prohibited to poison River Watersheds using *fottas*, *decis*, electrocution and other things, around and outside customary forest areas, which can cause the destruction/killing of the biotics that live in the river.
5. Every user/user of water, whether individual or group, is required to pay a fee/sawinih to the manager of customary forests and springs.

There are punishment or sanctions that must be enforced for those who violate *awiq-awiq* in Sakra, Lingsar and Bayan. In order to uphold and carry out the *awiq-awiq* which are made with the concept of adat (customary law) and local wisdom, for those who violate all or any of the *awiq-awiq*, sanctions are imposed which must be complied with by anyone who violates them. If these rules are violated then customary law will act in a way that stakeholders and indigenous communities gather based on reports from witnesses. Then, the perpetrator was called in for questioning. If a person is found guilty, indigenous communities will impose appropriate sanctions. If someone poisons the forest with various chemicals, the punishment is a bow and a fine of 1,000 pieces of cash. The term *menowok* is a ritual ceremony involving slaughtering livestock, both buffalo and goats, according to the severity of the offense and is accompanied by a dish of *eteh-eteh*,

³⁹ Lalu Muhammad Ariadi, *Naskah Pengobatan...*

namely rice, coconut, spices and cooked with the meat of the slaughtered animal with offerings in the form of betel nut and betel nut. , the offender is smeared with the blood of a slaughtered animal mixed with grated coconut and rubbed on the forehead.⁴⁰

The existence of customary forests in Bayan is rich with noble cultural values. One of them is the concept of "Pemalik", namely when someone wants to enter the forest carelessly. It is prohibited to enter the Mendala forest carelessly, if violated, there will be disaster or disturbance in the future. And if the Mandala forest is destroyed and the wood is cut down, the destroyer is required to pay the customary fine that must be met. That is why the Mandala Forest has survived from time to time and provides water and various other benefits, making it a valuable gift from God and meaningful for the lives of the Bayan people.

The concept of preserving forests and springs in customary forests is based on the local wisdom of the Sasak Bayan tribe community, meaning that forests and springs are maintained to this day. Sustainability is maintained as long as the traditions in the community are maintained. The local wisdom of the indigenous people in Bayan in protecting forests and springs, made Mandala Springs, the First Winner of the National Water Springs Protection Competition (Permata) in 2012. Mandala Customary Forest Management is a form of the relationship between the Sasak Bayan tribe and its environment, which respects and protects its existence thus provides great benefits for the Bayan Community.

Traditional teachings and practices or local ancestral wisdom which are still maintained by Indonesian people can be a strategy for environmental protection and management. Preserving the values of local wisdom and religious teachings related to the protection of natural resources and the environment is one form of conservation traditionally carried out by the community. The values of local wisdom and religious teachings are important to

⁴⁰ There is already some research on this concept, such as *Kearifan Lokal Suku Sasak Dalam Menjaga Kelestarian Hutan Dan Mata Air Di Hutan Adat Mandala, Lombok Utara* by Dhani at <https://dhanieahmad-kw.blogspot.com/2015/11/kearifan-lokal-suku-sasak-dalam-menjaga.html>

instill and disseminate, so that people feel that protecting nature and the environment is part of religious teachings so that nature can provide its wealth for the prosperity of humanity who is willing to make efforts to protect and respect the rights of nature.

Conclusion

The *Usada Rara* manuscript contains records of the Sasak people's traditional methods since ancient times in the field of utilizing plant species and conserving the environment. Three types of *Usada* manuscripts serve as a reference for healing rituals and forest protection rituals in Lombok. One of the *awig-awig* that is the standard of living for the Sasak people is the *awig-awig* for Forest and Medicinal Plant Management. This *awig-awig* strictly regulates the use and management of forests, both main forests and local ones, and rules for the planting and use of medicinal plants.

The Sasak people of Lombok have traditional rules known as *Awig-Awig* which cannot be separated from Islamic teachings in *Fiqh*. For example, this relationship can be seen in the basis of several traditions in Lombok, such as the *Midang* (knowing women), *Selamet Olor* (Forest Ritual) and *Ngoatin* (treating) traditions. For the Sasak people of Lombok, the *Usada* text serves as a reference for three traditions, namely the Healing Tradition, the Forest Guarding Tradition, and the Tradition of Practising Islamic Jurisprudence. This tradition has formed the social structure and superstructure pattern of the Sasak people and at the same time provided the basis for a style of Islam that is close to nature and the environment.

In carrying out traditions and rituals to manage plants and animals related to customary forests, the Sasak people in Lombok use the *Usada Rara* Manuscript as the main guideline. The healing rituals described in the manuscript consistently begin with the recitation of the *basmalah* and the term *Sareah* and the word *Sareah*. The term *Sareah* refers to Islamic *Fiqh* based on local wisdom studied and implemented in various healing rituals and forest protection traditions. Sasak people know this tradition as *Rowah Sambi*. The Lingsar people call it *Jaga' Gawah*. The Bayan people call it *Selamet Olor*.

At the social structure level, the Aristocrats or *Menak* and the Water Controllers or *Pengayah* play the most important roles in the rice-field cultivation and forest management patterns. Meanwhile, at the superstructure level, traditional healers and religious leaders, such as Kiyai and Tuan Guru play a role in determining the rules and procedures for treatment using medicinal plants among rural communities.

Future research would benefit from greater interdisciplinary collaboration between historians and ethnobotanists to document local knowledge systems more comprehensively and facilitate the transmission of this knowledge to future generations. Comparative studies of different *Usada* manuscripts and their contemporary implementation are also needed to examine how Sasak communities across different geographical regions interpret and practice their traditions. Such studies could further illuminate the resilience and adaptability of Sasak customary knowledge in responding to environmental and social changes, including emerging challenges such as plastic waste management in their local environments.

References

- Ariadi, Lalu Muhammad., *Naskah Pengobatan Dan Pertumbuhan Islam Di Indonesia Tengah*. Proceeding on 1st Annual Conference for Muslim Scholars (AnCoMS) Kopertais Wilayah IV Surabaya. Buku Seri 2. (Surabaya: UIN Sunan Ampel, 2017).
- Asnawi, *Respons Kultural Masyarakat Sasak Terhadap Islam, Ulumuna*, Volume IX. Edisi 15. 1 (2005); 1-19.
<https://doi.org/10.20414/ujis.v9i1.440>
- Aulia, T.O.S., and A.H. Dharmwan, 2010, *Kearifan Lokal dalam Pengelolaan Air di Kampung Kuta*. *Journal of Sodality; Jurnal Transdisiplin Sosiologi, Komunikasi, dan Ekologi Manusia*. Vol. 4 (3); 345-355.
- Bartholomew, John Ryan., *Alif Lam Mim, Kearifan Masyarakat Sasak* (Yogyakarta: Tiara Wacana, 2001)
- Bianca J. Smith and Mark Woodward, "Magico-spiritual Power, Female Sexuality and Ritual Sex in Muslim Java: Unveiling the Kesekten of Magical Women", *The Australian Journal of*

- Anthropology*. Vol. 27. No. 3 (2015). 317-332.
<https://doi.org/10.1111/taja.12140>.
- Budiwanti, Erni. "The Impact of Islam on the Religion of the Sasak in Bayan, West Lombok." *Kultur: The Indonesian Journal for Muslim Cultures* 1(2):2001
- Dahri, Harapandi., *Wali dan Keramat dalam Persepsi Tradisional dan Modern* (Mataram: IAIN Mataram Press, 2004)
- Dhani. *Kearifan Lokal Suku Sasak Dalam Menjaga Kelestarian Hutan Dan Mata Air Di Hutan Adat Mandala, Lombok Utara*. at <https://dhanieahmad-kw.blogspot.com/2015/11/kearifan-lokal-suku-sasak-dalam-menjaga.html>.
- Dhofier, Zamakhsyari., *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1988)
- Edi Muhamad Jayadi dan Soemarno, *Analisis Transformasi Awig-Awig Dalam Pengelolaan Hutan Adat* (Studi Kasus Pada Komunitas Wetu Telu di Daerah Bayan, Lombok Utara), *Indonesian Green Technology Journal*. Vol. 2 No. 2, (2013): 39-51.
<https://media.neliti.com/media/publications/62721-ID-analisis-transformasi-awig-awig-dalam-pe.pdf>
- Geertz, Clifford., *Religion of Java*, (Chicago: The University of Chicago Press, 1960).
- Hamdi, Ahmad Zainul., "Islam Lokal; Ruang Perjumpaan Universalitas dan Lokalitas" *Ulumuna*, Volume IX Edisi 15 Nomor 1 Januari-Juni 2005: 104-123.
<https://doi.org/10.20414/ujis.v9i1.446>.
- Hefner, Robert W., "Islamizing Java? Religion and Politics in Rural East Java", *The Journal of Asian Studies*, Volume 46, Number 03 (1987): 533-554. <https://doi.org/10.2307/2056898>
- Indrawan, M., Primack, R.B. & Supriatna, J. *Biologi Konservasi* (edisi revisi). (Jakarta: Yayasan Obor Indonesia, 2007).
- Leemann, Albert. *Internal and External Factors of Socio-Cultural and Socio-Economic Dynamics in Lombok, Nusa Tenggara Barat*. Zürich: Anthropogeographisches Institut, Universität Zürich, 1979.
- Mariadi, *Mengangkat Budaya dan Kearifan Lokal dalam Sistem Konservasi Tanah dan Air* Proceeding Biology Education Conference. Vol. 12, No. 1 (2015); 20-39.
<https://jurnal.uns.ac.id/prosbi/article/view/6672/6018>.

- Meij, Dick van der., The Shaving of the Prophet's Hair (Prophet Aparas): the Philology of Lombok Texts, *Studia Islamika Journal*, Vol. 17, No. 17 (3), 2010, 441-486. <https://doi.org/10.15408/sdi.v17i3.454>
- Quddus, Abdul. *Ecotheology Islam: Teologi Konstruktif Atasi Krisis Lingkungan*. *Ulumuna*. Vol. 16. No. 2 (2012): 311-346. <https://doi.org/10.20414/ujs.v16i2.181>
- Quddus Abdul., dan Lalu Muhammad Ariadi, *Gerakan tarekat dan pertumbuhan budaya berfilosofi di Lombok*, *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* Vol. 5, No. 2, Desember 2015; 321-345. <https://doi.org/10.15642/teosofi.2015.5.2.321-345>
- Salim, Agus., *Javanese religion, Islam or syncretism: comparing Woodward's Islam in Java and Beatty's Varieties of Javanese Religion*, *IJIMS, Indonesian Journal of Islam and Muslim Societies*, Volume 3, Number 2, December 2013: 223-266
- Sanusi M, *Terapi Kesehatan Warisan Kedokteran Islam Klasik*. (Yogyakarta: Najah, 2012).
- Sapiin. *Sastra Sasak Pesisiran*. (Mataram: Fakultas Ilmu Keguruan & Ilmu Pendidikan, Universitas Mataram dan Departemen Pendidikan dan Kebudayaan, 1997)
- Sudirman, *Gumi Sasak dalam Sejarah* (Pringgabaya: KSU Prima Guna, 2012).
- Suparman, Lalu Gde. *Babad Lombok*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan, 1994.
- Susilo, Sulistiyono., *Common Identity Framework Of Cultural Knowledge And Practices Of Javanese Islam*, *Indonesian Journal of Islam and Muslim Societies Journal*, Volume 6, Number 2, December 2016: 161-184.
- Tim Penyusun, *Monografi Daerah Nusa Tenggara Barat Jilid I* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1977).
- Utama, I.M.S. & N. Kohdrata. *Modul Pembelajaran Konseroasi Keanekaragaman Hayati dengan Kearifan Lokal*. TPC Project, (Udayana University – Texas A & M University, 2011).
- Yamani, Zaki., *Tradisi Islam Suku Sasak di Bayan Lombok Barat, Studi Historis tentang Islam Wetu Telu 1890-1965*, Skripsi tidak diterbitkan (Yogyakarta: IAIN Sunan Kalijaga, 1993)
- Yani, Zulkarnain, Alaini, Nining Nur, Heryana, Agus, Fuad,

Khairul, Rohim, Rohim and Ariadi, Lalu Muhammad. "Traditional Ways of Caring for Historical Manuscripts in Lombok (Indonesia)" *Restaurator. International Journal for the Preservation of Library and Archival Material* 46, no. 2 (2025): 171-183. <https://doi.org/10.1515/res-2024-0030>.