

Ritual Communication in Rebo Bontong Culture in Pernggabaya Village, East Lombok

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ABSTRACT

The Rebo Botong ritual is an ancestral heritage of the Sasak tribe in East Lombok, NTB, whose aim is to ward off danger and maintain the safety of its citizens. Although, applying Islamic teachings by using prayers and reading verses of the holy Qur'an as well as praying to the Prophet SAW, this does not prevent oneself from the pros and cons of a society that is modern and has a different understanding of the Islamic religion. The theoretical framework of this study uses a ritual communication and cultural da'wah approach, and the method chosen is a case study with in-depth interviews and field observations with five people, with the criteria: one person (traditional leader), two people (educator and activist), and 2 people ordinary residents of the Sasak Tribe (Pringgabaya Village) East Lombok. The results of this research found that the Rebo Botong ritual was carried out to preserve ancestral culture with an Islamic framework and local traditions, and is now developing into tourism and attracting sponsors who can promote this ritual. Although, some residents no longer follow the Rebo Botong ritual because their educational background and religious understanding are different from those of the Sasak tribe who still adhere to this custom.

INTRODUCTION

There are many ancestral cultural legacies such as rituals passed down generatively in Indonesia. Ancient rituals are a culture carried out by society until the millennial era and are still preserved as community warnings to facilitate interaction and communication between local communities. Various ceremonies or carnivals, this tradition aims to create security and pleasure, both in global and local communities. According to Avida et al (2023), rituals or ceremonies in an ancestral culture not only act as enforcers of pre-existing cultural norms and values but also as a form of community-specific symbolism that can be used as a guide in community life. Noviansyah et al (2020) also stated that traditional rituals are generally closely related between society and culture by carrying out cultural ritual activities.

Rahmawati (2023) reported in her study that ancient rituals that are still carried out by Indonesian people include the Udan Dawet Tradition, in Banyuanyar Village, Boyolali Regency, which takes place once a year on Friday Pon Mongso Kapat in the Javanese calendar. The event involved praying together to ask for rain and safety carried out by local religious leaders, followed by the Udan Buyut Tradition, namely by sprinkling dawet into the Manderejo Spring. At the end of the event, the whole community threw dawet and all people who participated in the traditional ritual could enjoy the tumpeng and dawet that had been provided. Apart from that, Ashbuli's (2018) study also reported that the Safar Ritual Bathing ritual on Rupert Island, Bengkalis Regency, Riau Province is one of the ancestral heritages that is considered to be able to ward off misfortune (accidents, disasters and disease outbreaks). Meanwhile, Tungkagi and Mokodonga (2022) studied that the Golomang music tradition is also often found in funeral rituals in Bolaang Mongondow, namely karawitan music like in Java which is used to accompany death in Khuditan rituals. This ritual only takes place for descendants of kings or nobles. Eefendy (2019) in his research stated that one of the cultures that is still maintained today is the traditional medicine of Besetan or what is now called Badewa which is located in North Kalimantan District. Nunukan District. Sembakung Rooftop Village. Bedewa treatment is a sacred tradition in the form of traditional healing rituals which the people believe to be a tradition that can connect directly with the spirits of previous ancestors who can remove a curse or evil caused by imbue naat in the Tidung language or (spirit- demons). Because of this, the people of the Tidung tribe, Sembakung District, name the spirits of their previous ancestors as gods. Not to mention the rituals of the Balinese, Madurese, Nias, Bugis, Banten, Sundanese, Dayak, Banjar, Papuan and other tribes.

Abdurrahmah (2003) explains that the problem with the existence of rituals inherited from our ancestors certainly raises pros and cons in pluralistic Indonesian society. Alone. On the one hand, some consider it an act of heresy which is prohibited because it is contrary to Islamic law which prohibits superstition and khurafat and contains elements of shirk, while on the other hand, some argue that rituals are just ancestral traditions that include Islam. Its sustainability needs to be maintained, of course by prioritizing Islamic

modifications and discarding elements of mysticism. In other words, to borrow Abdurrahman's term, "Islamizing local traditions or culture."

Koentjaraningrat (2000) explains the relationship between religion and culture, assessing that the basic concepts of religion cannot be separated from the culture of the people who adhere to that religion. The first basic concept is that there are emotional feelings that trigger humans to have a religious nature. After that, humans created a belief system as well as an idea of divine qualities. Then, as a form of implementation of this belief system, humans produce various rituals. These rituals are not static, because each ritual has a different orientation. Finally, to carry out rituals, humans need other people, so groups are formed that become adherents of the religion.

Khoiruddin (2015) stated that on the other hand, there are parties who strictly define the demarcation between religion and culture. This is suspected by culture which is a product of humans in certain regions and conditions. Therefore, this culture can change over time, depending on the meaning and actualization that is relevant to current conditions. Religion is a product that comes from God and is eternal. From various cross-discourses about religion and culture, Geertz (1999) conveyed his ideas regarding the pros and cons between the two. For him, religions that have been embraced and implemented in a society can be studied without having to contrast the two. He saw that both complement each other, religion without culture cannot be actualized, while culture without religion cannot find deep meaning. Because these meanings are public. Nasruddin (2011) explains that this is suspected because the meaning contained in culture is a historical product. Humans can pass on these meanings through symbols or rituals carried out by subsequent generations. Apart from that, this statement is also confirmed by the finding that culture consists of various dynamic meaning structures. Humans can add, subtract or eliminate them according to the influences and conditions of their time.

Abdurrahman (2003) stated that Indonesia is indeed a country that has pluralism and diversity, and from this diversity, it has two sides of the coin: on the one hand, it will be an asset to create positive and constructive synergies which will later become a strength for the country itself, provided that diversity is managed well and correctly, on the other hand, if it is mismanaged it will lead to conflict and instability for the country itself.

This paper aims to analyze ritual communication in the Rebo Bontong culture in Peringgabaya Village, East Lombok, which has strong traditional values as a medium of communication between communities in maintaining the culture and heritage of their ancestors. Therefore, ritual communication and cultural preaching are approaches that are assumed to be able to explore the reality of traditions in East Lombok through the case study method so that the true reality of this ancient Indonesian tradition can be revealed.

LITERATURE REVIEW

This research on the Rebo Botong ritual in the Sasak Tribe of East Lombok is to explore the rituals that have been inherited from their ancestors from generation to generation. Even now it is still carried out more seriously

and tends to be a mature implementation because apart from being a tourist attraction it also invites many sponsors. The Rebo Botong ritual internalizes Islamic teachings: prayer, reading verses of the holy Koran, and Salawat to the Prophet SAW by cutting off the head of a buffalo that was thrown into the sea, to prevent danger for the village residents.

The discussion regarding the Rebo Botong ritual has drawn many pros and cons from its residents and based on this, the problems discussed in this research are (1) What is the reality of the Rebo Botong ritual in preserving community customs and ancestral values in the Sasak Tribe of East Lombok? (2) What is the meaning and understanding of the Rebo Botong ritual as a value that has Islamic religious and social value for the Sasak tribe? (3) What are the implications of ritual communication in the Rebo Botong ritual in maintaining harmony and harmony among the Sasak people?

Theoretical Review

The theoretical framework used in research on the Rebo Botong ritual in Pringgabaya Village, Sasak Tribe, East Lombok, is 1) ritual communication approach, and 2) ritual concept. From a communication perspective, rituals are one way of conveying messages verbally and non-verbally. Because all forms and methods of ritual are symbolic and meaningful in social situations. As messages and symbols that convey certain meanings and significance, experts call it ritual communication. The term ritual communication was first coined by James W. Carey (1992:18). He explains, "In a ritual definition, communication is linked to terms such as "sharing," "participation," "association," "fellowship," and "the possession of a common faith."...

Couldry (2005:15) emphasizes that the form and pattern of communication from a ritual perspective is not that the sender sends a message to the recipient, but is a sacred ceremony where everyone takes part together in fellowship and gathering, as is the case with holy communion. From a ritual perspective, what is more important is the togetherness of the community in praying, singing and ceremonies.

Review of Previous Research

Some of the results of studies or research on ritual communication in this study are based on previous research which enriches, compares and complements the Rebo Botong ritual theme, including what was reported by Manafe (2011) that ritual communication carried out by the Atoni Pah Meto tradition of the Atoni Pah Community Meto in Timor is an agrarian society in dryland farming with a shifting and slash and burn farming system. Farmers' activities are a journey filled with cultural meaning and romance, this is closely related to the cultural religion which is still closely embedded in their souls. Farmer Atoni Pah Meto is a picture and totality of his humanity, life and existence.

Furthermore, research results from Sumada et al (2023) explain the implementation of ritual communication carried out by the Balinese-Hindu and Sasak-Islamic communities at the Sarasuta holy place, Lingsar District, West Lombok Regency to improve the quality of life. Apart from that, the Islamic-

Sasak community carries out ritual communication as an implementation of traditional traditions inherited from their predecessors, while the Balinese-Hindu community carries out ritual communication as a continuation of Hindu religious culture.

The research findings from Sardi et al (2019) report another form of ritual communication that plays a role in the enculturation process taking place in groups of medicinal plant producers and students who receive medicines as plant learning from teachers who teach Local Content Environmental and Conservation Education subjects. The ritual called “taking hang tempo”, which is used to treat certain chronic diseases, also takes part in the enculturation that originates from the use of spring water.

In fact, according to Bafadhal (2017), ritual communication can be applied to research on reporting on WhatsApp (WA) so that the people in Waesano Village can survive. The recitation WhatsApp group discussed the 2017 DKI Jakarta Regional Election. The research results showed that news spread in the WhatsApp group caused chaos and anxiety, but interactions in the WhatsApp group gave a feeling of order. Most WhatsApp group members are also active in spreading enlightening messages to others.

The findings from research on ritual communication in the Rebo Botong tradition in the Sasak Tribe of East Lombok explain the idea of ritual as communication without information, emphasizing that in ritual there is more display or presentation than information. In certain cases, it tends to prioritize acceptance over change. As is known, there is an element of willingness in this ritual among the Sasak tribe members. Then the act of engaging in ritual is also a choice. Therefore, every Rebo Botong ritual contains little information and education.

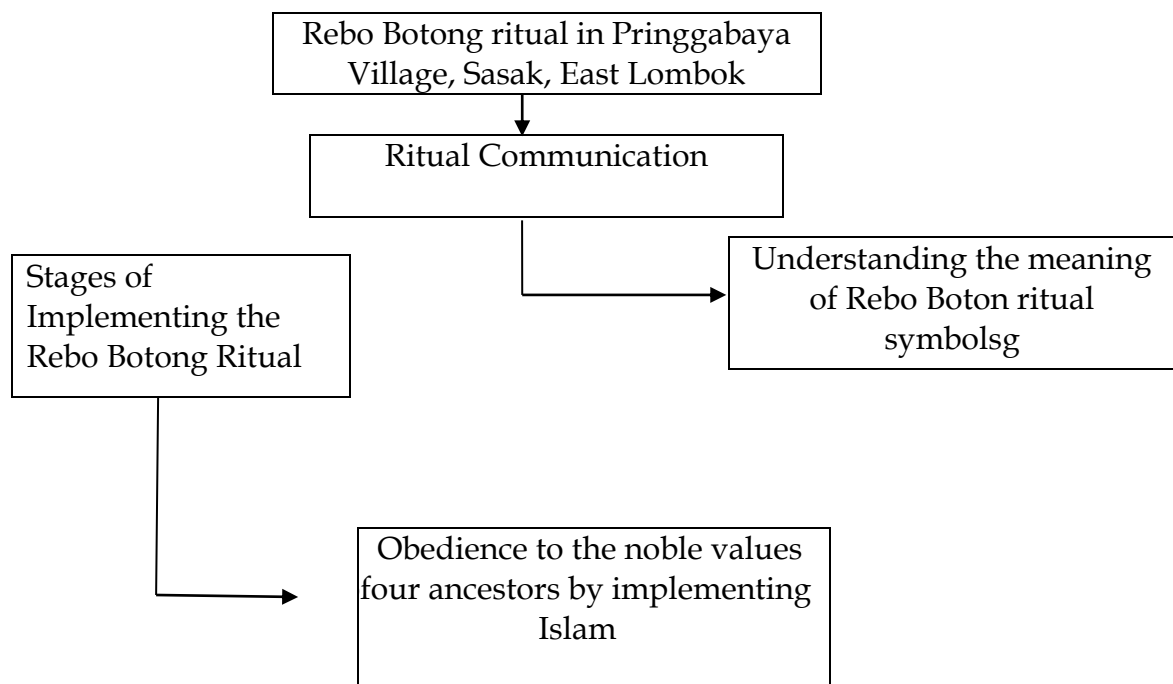


Figure 1. Conceptual Framework

METHODOLOGY

This research uses a case study method, which according to Pambayun (2013:243) aims to explore events and human behavior, in this case, the Rebo Botong ritual in NTT, which is specific and important to observe in a natural setting. Field observations and Mandala interviews (Denzin and Lincoln 2012) were carried out on residents of the Sasak Tribe of East Lombok, data was obtained from five native Sasak residents of Pringgabaya village who often perform the Rebo Botong ritual, with a research duration of 3 months (August 2023 - November 2023). The data collection technique uses purposive sampling, namely selecting Sasak people who represent this research, such as traditional leaders, educators and activists, and ordinary citizens. Meanwhile, the analysis technique uses field analysis by going to the field to process data, edit, code, and determine data that is appropriate to the context of this study.

RESULTS

The use of ritual communication in this study was through in-depth interviews and field observations with traditional leaders, the people of East Lombok, West Nusa Tenggara (NTB). Cultural values in NTB are very interesting to study, especially the Rebo Bontong tradition. Rebo Bontong is a culture in the form of a routine that grows and develops in the Sasak people, especially the Peringgabaya people of East Lombok, which has been present since ancient times and is one of the cultures inherited from their ancestors, and is still preserved today until it is used as an annual routine. by the local community. Rebo Bontong culture is a mixture of culture and elements of the Islamic religion.

Couldry (2005) states that ritual communication is a form and function of communication that is applied to fulfill human identity as individuals, as members of social communities, and as an element of the universe. Individuals who engage in ritual communication affirm their commitment to the traditions of their family, tribe, nation, ideology, or religion. Some forms of ritual communication include wedding ceremonies, siraman, prayer (prayer, mass, reading holy books), flag ceremonies, sporting moments, and so on.

The term ritual communication was first coined by James W. Carey in 1992, the essence of which states "In a ritual definition, communication is linked to terms such as "sharing," "participation," "association," "fellowship," and "the possession of a common faith." This means, from a ritual perspective, communication is related to sharing, participation, gathering/association, friendship, and belonging to the same faith beliefs, which can be implemented in ritual communication in the Rebo Botong tradition in East Lombok.

Sharing

Carey (1992) stated that in the view of ritual communication, communication is not directly directed at disseminating messages in a space, but rather at maintaining a community over time. Communication that is built is not an act of providing or sending information but rather sharing values and beliefs, represent or presenting shared beliefs.

The traditional leader in Sasak Lombok, Syaifuddin, stated regarding the history and development of the Rebo Botong tradition in Sasak Lombok that if you look at the meanings, Rebo means (Wednesday) and Bontong (broken), where Rebo Bontong here means Wednesday was cut in two. or divided into two parts, namely Rebo Morning and Rebo Afternoon, so from this incident, it was called Rebo Bontong. Meanwhile, if you look at the place where it occurs, Rebo Bontong is held in the month of Safar, to be precise on Wednesday at the end of the month of Safar or Wednesday in the fourth week of the month of Safar. The birth of the Rebo Bontong tradition is a manifestation of various important events experienced by the Pringgabaya people. In ancient times, local people, especially the Pringgabaya people, were not allowed to stay indoors on the last Wednesday of the month of Safar, they had to leave the house to places that were considered good for gathering, such as beaches, lakes, rice fields, gardens and other places that are considered sacred by the community by sharing food and other things.

A member of the Sasak Lombok tribe, BTB, also explained that the process of implementing the Rebo Bontong tradition in the past was different from the current one, in terms of the process and implementation. The Rebo Bontong tradition previously focused more on worship without any elements of entertainment in it, while the process of implementing the Rebo Bontong tradition now shares more entertainment, this can be seen from the many sponsors who provide and support the holding of the Rebo Bontong event on Ketapang beach. as well as lots of competitions and community entertainment. Such as giving thanks by sharing with creatures in the sea or sea alms.

Rothenbuhler (1998) states that rituals are always identified with habits or routines. More clearly, the meaning of ritual is a selfless activity of a society that has behavior and patterns that symbolically have the effect of encouraging other people to participate in life according to the rules of that society. Meanwhile, Couldry (2005) understands ritual as a habitual action (action from generation to generation), a formal action and also contains transcendental values. Observing these views, it is understood that rituals are related to voluntary performances carried out by the community for generations (based on custom) involving patterned behavior. The performance aims to share symbols which then become an influence in social life. More clearly, Rothenbuhler (1998:28) describes several characteristics of the ritual itself as follows: Ritual as action, performance, awareness and willingness, irrationality, ritual is not just recreation, collective, expression of social relations, subjunctive and not indicative, effectiveness of symbols, condensed symbols, expressive or aesthetic behavior, customary behavior, regularly recurring behavior.

The performers of the Rebo Botong ritual in the Sasak tribe of East Lombok are a way of sharing pleasure, understanding, values and peace through interaction and communication. All forms of ritual are communicative. Rituals are always symbolic behavior in social situations. Therefore, rituals are always a way to share and convey something.

Participation

Couldry (2005) emphasizes that the pattern of communication from a ritual perspective is not that the sender sends a message to the recipient, but is a sacred ceremony where everyone takes part (participates) together in fellowship and gathering, as is the case with holy communion or worship. From a ritual perspective, what is more important is the togetherness of the community in praying, singing and ceremonies.

Sarman, a native of the Sasak tribe in NTB, stated that his participation experience during the Rebo Botong ritual was that the process of implementing the Rebo Bontong tradition in the past was carried out on Wednesday of the last week of the month of Safar. In the past, the process of implementing the Rebo Bontong tradition was carried out by holding a "selametan" ceremony by holding a joint prayer to ask for protection from the Almighty to avoid all danger or disease brought by Allah SWT on the last Wednesday of the month of Safar.

Asmawati, who is also a teacher in Sasak, East Lombok, gave her opinion about the Rebo Botong tradition, that in this tradition it is instilled that humans, apart from being individual creatures, are also social creatures or what is called *zoon politicon*. This means that as Sasak people you cannot live alone and will need other people in your life. The sea alms event is not just a tradition of offering offerings but is more intense in forming a spirit of togetherness among members of the local community.

Isnaeni (2020) in her study reported that in the Rebo Bontong tradition, social value can be seen when the community together prepares the equipment needed. For men, they go to the garden to look for wood, bamboo or banana stems, while for women they cook food together to serve. Sabri (2007) also stated that based on the results of research that has been carried out, Rebo Bontong is one of the original traditions or cultures of the Sasak Pringgabaya people. Rebo Botong culture or tradition is a complex whole that includes knowledge, belief, art, morals, law, customs and all other skills and habits that people acquire as members of society.

Association

Carey (1992) explains that the embodiment or manifestation of communication in this view is not in the transmission or delivery of intelligence information but is directed towards the construction and maintenance of an orderly, meaningful cultural world which can act as a means of control in actions or interactions between human beings. Ritual communication is realized in material forms such as dance, games, architecture, stories and narratives.

Syafruddin, a traditional leader in the Sasak tribe of East Lombok, explained the history of the Rebo Bontong tradition in Pringgabaya Village, East Lombok and that the influence of Islam in Indonesia was inseparable from Islamic immigrants from Persia, India and Arabia who were brought by Gujarati traders to Indonesia. Apart from trading with Indonesia, they also carried out a mission to spread Islam throughout the archipelago, including Lombok Island. The traders who spread Islam had a culture that they then implanted in the areas they visited. The culture that was brought was then

accepted by the local community which eventually developed rapidly without eliminating the original culture of the area. Finally, the impact of the spread of Islam and culture in East Lombok is the emergence of the Safar Bathing tradition in society. Likewise, the Sasak tribe in Pringgabaya Village, located in East Lombok Regency, calls the Mandi Safar tradition the Rebo Bontong tradition.

Meanwhile, Asmawati, a teacher and resident from East Lombok, told about the associative way of life of her residents that the Rebo Botong tradition was an ancestral effort to form social groups in Sasak society to prioritize mutual interests to achieve the desired goals. This togetherness is natural beauty, meaning beauty is God's creation. If the Sasak people conflict, it means that there is something broken in this tradition.

In line with the study of Sawaludin, et al (2022) which states that togetherness is an aesthetic that arises from how beautiful or enchanting an object is seen and felt. In the Rebo Bontong tradition, the attitude of association can be seen from the clothes worn by the community, accompanied by Gendang Beleq, the dances danced and Memaca which is sung before the event as well as the symbols made such as Ongsongan.

Carey (1992) states that the use of language, whether artificial or symbolic (as seen in the form of dances, games, stories and oral speech) is not intended for information purposes but for confirmation and association; nor to change attitudes or thoughts, but to describe something that a community deems important; not to form functions but to show something ongoing and fragile in a social process. This perspective then understands communication as a process through which shared culture is created, changed and replaced. In an anthropological context, communication is related to ritual and mythology.

McQuail (2010) states that communication in this view is an activity related to celebrating, enjoying (consummatory), and being decorative. Therefore, to make communication happen, several performance elements are needed. The communication that is built is like a pleasant reception. The messages conveyed in ritual communication are usually hidden (latent) and confusing/ambiguous, depending on the associations and communication symbols used are not symbols chosen by the participants, but have been provided by the culture concerned. Media and messages are usually quite difficult to separate.

Fellowship

Coudry (2005) states that the communication pattern built from a ritual perspective is a sacred ceremony where everyone fellowships and gathers together (fellowship and commonality). Meanwhile, according to Carey (1992), ritual communication is not directly aimed at disseminating information or influence but at creating, re-presenting and celebrating shared illusory beliefs.

Lukman, a native of the Sasak tribe who often follows the traditions of his ancestors, stated that in the lives of people who follow the Rebo Botong tradition, they are taught democratic values which are very necessary to achieve common goals. The existence of democratic values in the Rebo Bontong

tradition can be seen from the pre-event stage, namely deliberation. In this deliberation, a mutual agreement was reached regarding the concepts of the event to be carried out.

Meanwhile, Asmawati further explained that the implementation of togetherness (fellowship) in the tradition passed down from Rebo Botong involves many people both in the village and outside the village which brings a lot of time to see how the process of implementing Rebo Bontong is carried out. Apart from that, they also want to enjoy the entertainment that is provided. For this reason, a fee or entrance ticket will be charged. The proceeds from this income are used for beach management purposes, for the construction of mosques, especially Ketapang Hamlet, as well as for the village treasury. The values contained in the Rebo Bontong tradition can be used as a reference in life so that they reflect good citizenship.

As a fellowship value, Apandi (2019) reports that the process of implementing the Rebo Bontong tradition is to carry out stages, namely the preparation stage, implementation stage and implementation procedures, all of which are a value of gratitude to God, the value of helping each other, and the value of peace of mind. The cultural values contained in a culture that are used as guidelines reflect that they will always contain wisdom in behavior, both individual and group. And, ritual communication in the understanding of McQuail and Windahl (1993) is also called expressive communication. Communication in this model places more emphasis on the intrinsic (essential) satisfaction of the sender or recipient rather than other instrumental goals. Ritual or expressive communication relies on shared emotions and understanding.

Possession of Common Faith

McQuail & Windahl (1993) explain the use of symbols in ritual communication aimed at symbolizing ideas and values related to hospitality, celebrations or ceremonies of worship and fellowship. These symbols are widely shared and understood, although their meanings are varied and vague. This ritual communication will never be completed or has no time limit (timeless) and will not change (unchanging). In the life of a community, ritual communication plays a very important role, especially in social relations.

One of the traditional leaders of the Sasak tribe stated that the purpose of holding Rebo Bontong was as an expression of gratitude and to avoid all kinds of disasters. The implementation of the Rebo Bontong tradition in ancient times was different from the implementation today, where in the past the Rebo Bontong celebration could be said to be simple and not much equipment or facilities were needed.

The opinion of the traditional leader is confirmed by the opinion of Sabri (2007) that the procedures for implementing the Rebo Bontong tradition in ancient times were as follows:

1. On Wednesday morning the people of Pringgabaya perform absolute prayers of 4 rak'ahs accompanied by reading the holy verses of the Koran, reciting prayers then continuing with reading Surah Yasin together as well

as verse 58 of Surah Yasin which reads *salamun qaulammir rabbirrahim* 313 times led by a religious figure or *kiyai*.

2. After praying and reading the Koran, the *kayak* took drinking water and then distributed it to the people who had previously read the prayer by writing a *raja* (ancient Arabic writing) on a mango leaf, then put the leaf in a *salad* (earthen pot) which has been filled with water, then the water is distributed to residents to drink.
3. The final stage is that the community together with the *kayak* goes to the beach with torn pieces of the Koran which have been previously collected in the mosque or prayer room, then the torn pieces are burned and the ashes are taken, and put in a container and then thrown into the middle of the sea. Nowadays, the implementation of the Rebo Bontong tradition is combined with the implementation of the Tetulak Tamperan tradition (harbor fishing) held by Pringgabaya fishermen.

The Rebo Bontong ritual is closely related to the Tetulak Jebak tradition, where the titular trap is the return of oneself to Allah SWT who created humans. The Tetulak tradition means returning oneself to Allah, the Ruler of Nature. With this tradition, humans are reminded that their only duty is to make efforts and pray. Meanwhile, everything is determined by Allah, the Ruler of the Universe. In the Tetulak procession, surrender is symbolized by the *Sonsonan* or baggage above the head. The meaning of *Sonsonan*, apart from surrendering, is the obligation to be grateful, give alms and share with others. In this consonant, several ritual tools such as white porridge and porridge *abang* (red porridge). These two porridges have the meaning that human origins begin with marriage. White porridge is the symbol of the father, red porridge is the symbol of the mother. This tradition is also held to ask to be kept away from harm. These two types of porridge are served on the first day. On the second day, the dish is *serabi bekerem* (soaking). This is a symbol of the presence of a fetus in the stomach or a pregnancy resulting from marriage. Then on the third day, there are large and small diamonds. This means that humans must accept whatever God gives them with gratitude.

Abidin (2022) states that the fourth day's dish is rice where the side dishes must not be animals or living creatures. This is interpreted as a form of self-return, and cleansing the heart by living as is. The Rebo Bontong culture or tradition in Pringgabaya Village (Sasak Tribe) Lombok has values contained in it. These values are Indonesian civic culture values, including democratic values, religious values, economic values, aesthetic values, and cooperation values.

Lukman, a member of the Sasak tribe and a student, stated that despite having good values in the Rebo Botong tradition, the current generation (millennials) tend to seem indifferent to the rituals of their ancestors. As time goes by, this rebo bonding event is still held. However, many Lombok people are indifferent to the Rebo Bontong celebration, because many of the community's elders have died, and people in the modern era are reluctant to take part in events like this.

DISCUSSION

Darajat's analysis (in Indriani, 2019) states that religion and culture are two pillars of humanity that cannot be abandoned, mutually bonding with each other. This means that acculturation is a mixture of culture and Islam which produces the characteristics of an old culture in which there are Islamic religious values by the Al-Qur'an and the Sunnah of the Prophet Muhammad which are then applied in everyday life.

The purpose of religion was revealed to be used as rules for human life because with science human life becomes easy, with art human life becomes beautiful and with religion human life becomes purposeful. The function of religion is as a guide in life, a helper in difficulties, inner peace and as a moral controller. Without religion, of course, humans will live their lives arbitrarily because they do not know what is halal, what is haram, what is right and what is wrong, therefore religion plays an important role in regulating human life.

From the explanation above, there are various reasons why this study needs to be carried out according to Efrianingsih (2022) the Rebo Bontong culture is still maintained by the people of Peringgabaya Village, East Lombok considering that in the current era of very advanced technological developments, the community can still maintain and preserve their ancestral values. , even though the procedures for implementing the Rebo Bontong culture are very different from the procedures inherited by their ancestors, this change still does not eliminate the cultural values inherited by their ancestors.

So, the Rebo Botong ritual is a way of communicating. Because all forms of ritual are communicative. This ritual carried out by the Sasak tribe is also a symbolic behavior in social situations. Because this ritual is always an event to communicate something. This communication ritual in the Rebo Botong tradition can be understood as the meaning of the message of the Sasak Tribe in East Lombok with Islamic religious activities and the belief system of their ancestors which are followed together. The rituals carried out by Rebo Botong cannot be separated from the beliefs they hold, in this process there is always an interpretation of certain symbols which indicate the ritual process of communication. Manafe (2011) states that this symbol has a meaning that is known only to those who perform the ritual.

CONCLUSIONS AND RECOMMENDATIONS

The conclusion of this study states that ritual communication in the Rebo Botong tradition in Pringgabaya, East Lombok, NTB, is always carried out by its residents through rituals or ceremonies of cutting off buffalo heads and throwing them into the sea to ward off reinforcements or prevent danger to the Sasak tribe community, which is carried out faithfully. month of Safar. The month of Safar is considered by the Sasak tribe to be a month that often brings disaster. In Rebo Botong, the Sasak tribe members offer prayers and advice and share symbolic food.

The background to the Rebo Bontong tradition is that in ancient times the people in Pringgabaya village, especially Ketapang Hamlet, often experienced disasters in the form of disease, if someone experienced disturbances from spirits which resulted in people being unconscious because

they were in a trance and also had dreams of meeting spirits. and someone can even harm themselves. And also the hope of fishermen that their catch will be abundant.

In other rites such as praying, reading holy books, and ritual communication in the Rebo Botong tradition, residents carry out sharing, participation, fellowship, and possession of common faith as an effort to reaffirm their commitment to family, ethnic, national and religious traditions (Islam). The Rebo Botong ritual is often expressive, meaning it expresses one's deepest feelings, for example, a member of the Sasak tribe who has tears in his eyes when he is lost in prayer and absorbs the advice of his traditional leader or community leader. Even though ritual communication activities have begun to fade away from the community, especially the youth, Rebo Botong allows each resident to share the emotional commitment and becomes the glue for their unity. What is of essence is not the ritual activity, but the feeling of shared destiny that accompanies it, meaning the feeling that we are recognized and accepted by our group.

FURTHER STUDY

Research on ritual communication is rarely found in national and international journals and references, even though the local assets and cultural values that are very diverse and unique in Indonesia are infinite. Theoretically, it is hoped that ritual communication is not just about researching an event in society specifically in its artificiality, and performance, and does not require change. In future studies, it is hoped that ritual communication can answer society's problems comprehensively and bring about constructive change.

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