

EXPLORING THE MACROCOSMIC PERSPECTIVE OF THE BAYAN INDIGENOUS COMMUNITY IN BAYAN DISTRICT, NORTH LOMBOK

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ABSTRACT

The Bayan customary community in North Lombok utilizes traditional knowledge systems, including awig-awig, to govern natural resources and sustain environmental harmony, grounded in concepts like Wetu Telu and shaped by Balinese culture. Despite the obstacles of industrialization, Indigenous and Local Knowledge (ILK) is essential for sustainable spatial planning, necessitating extensive research to bolster governmental initiatives. This study was executed in the Bayan sub-district of North Lombok, commencing with interviews of Pemangku Adat and Pembekel, subsequently followed by focus group discussions and participatory mapping. The investigation was performed using both spatial and non-spatial methods to elucidate the relationship between local knowledge and geographical characteristics. The Bayan customary people possess a concept of Indigenous Local Knowledge (ILK) that has been transmitted through generations to carefully manage their environment by delineating daya (mountain) and lauq (coastal) areas, overseen by perumbak, symbolizing harmony between the mountain and the sea. The connection between perumbak, daya, and lauq symbolizes the balance between a man and a woman, who collectively safeguard the source of life and defend their customary region from adverse external forces in the macrocosm.

Keywords: *macrocosmic; indigenous community, Bayan customary area*

A. INTRODUCTION

The Bayan customary community is a subgroup of the Sasak people, concentrated in the northern region of Lombok Island, particularly in Bayan and Kayangan subdistricts, North Lombok Regency (Jamaluddin, 2011). Their livelihood patterns are heavily dependent on natural resources and geographical conditions, spanning from the coastal areas of the Java Sea in the north to the slopes of Mount Rinjani in the south. The community adheres to a customary system, known as "awig-awig," which serves as local knowledge in managing agricultural, forestry, and irrigation potential, as well as settlement patterns (Komarudin & Muliadi, 2019). According to Harnish (2021) the *awig-awig* in Bayan is influenced by Balinese cultural patterns, specifically the Tri Hita Karana philosophy, whereas in Lombok, it is known as Wetu Telu. Within this context, the Bayan customary community is prohibited from extracting forest products from customary forest

areas, polluting water sources, and engaging in other activities that are regulated by the Customary Council.

Indigenous and Local Knowledge (ILK) plays a crucial role in supporting local and regional sustainability, as well as promoting a positive relationship between humans and the environment (Burke, Díaz-Reviriego, Lam, & Hanspach, 2023). An investigation by Tramdhani, Suana, & Sukenti (2023) found that the community tends to respond more favorably to *awig-awig* than to formal regulations managed by the government, indicating that ILK remains a relevant and effective tool.

Like other customary communities, the Bayan community faces challenges in preserving their cultural heritage due to modernization, technological advancements, and excessive exploitation of natural resources (Bauder & Mueller, 2023). In response, the North Lombok Regency government issued Regulation No. 6/2020 on the Recognition and Protection of Customary Law Communities, aiming to protect the rights of customary communities and ensure the preservation of their local knowledge and traditions from external pressures.

To effectively implement this regulation, the local government requires support from various research initiatives in the Bayan customary area, particularly in exploring local knowledge. While some studies have focused on specific aspects such as forest management, agriculture, and settlements, research on local knowledge in a broader context remains limited. Therefore, this study aims to investigate the contribution of the Bayan customary community's local knowledge to spatial planning in Bayan subdistrict, North Lombok Regency, providing a foundation for understanding the more detailed context.

B. RESEARCH METHOD

This study was carried out at the Bayan sub-district of North Lombok district, NTB, in February 2025. The preliminary step involved data collecting, commencing with interviews of important informants, specifically *Pemangku Adat* and *Pembekel*, succeeded by focus group discussions and participatory mapping activities with 21 customary institutions in the Bayan customary region (Figure 1).



Figure 2. Focus group discussion (2025)

The following step involved the field observation method to evaluate the collected data. An analytical process was performed utilizing both spatial and non-spatial methodologies. Data analysis entails identifying and examining factors that reflect the local knowledge of the Bayan customary people in managing regional areas. This method seeks to comprehend the correlation between local cultural values and the spatial utilization patterns that have evolved over centuries.

C. RESULT AND DISCUSSION

In the past, the Bayan customary territory constituted a kingdom encompassing Mataram, North Lombok, and East Lombok. Nonetheless, in accordance with its evolution, the Bayan customary area has restricted its bounds to solely the Bayan sub-district. The kingdom's headquarters is located near the Bayan Beleq Old Mosque within the administrative region of Bayan Village. The local community preserves a traditional boundary system alongside modern government limits. The smallest territorial unit in the traditional division is referred to as a *kepembekelan*, overseen by a *Pembekel*. According to the FGD data collection, there are presently 10 *kepembekelan* areas distributed throughout Bayan Sub-district (Table 1 and Figure 3).

Table 1. Division of Kepembekelan in the Bayan customary region.

No	<i>Kepembekelan</i>	Villages
1	Timuk Orong	Bayan dan Senaru
2	Bat Orong	Bayan
3	Loloan	Loloan
4	Barung Biraq	Sambik Elen
5	Karang Bajo	Karang Bajo
6	Semokan	Batu Rakit
7	Anyar	Anyar
8	Sukadana	Sukadana
9	Batu Gembung	Andalan
10	Sembagek	Batu Rakit

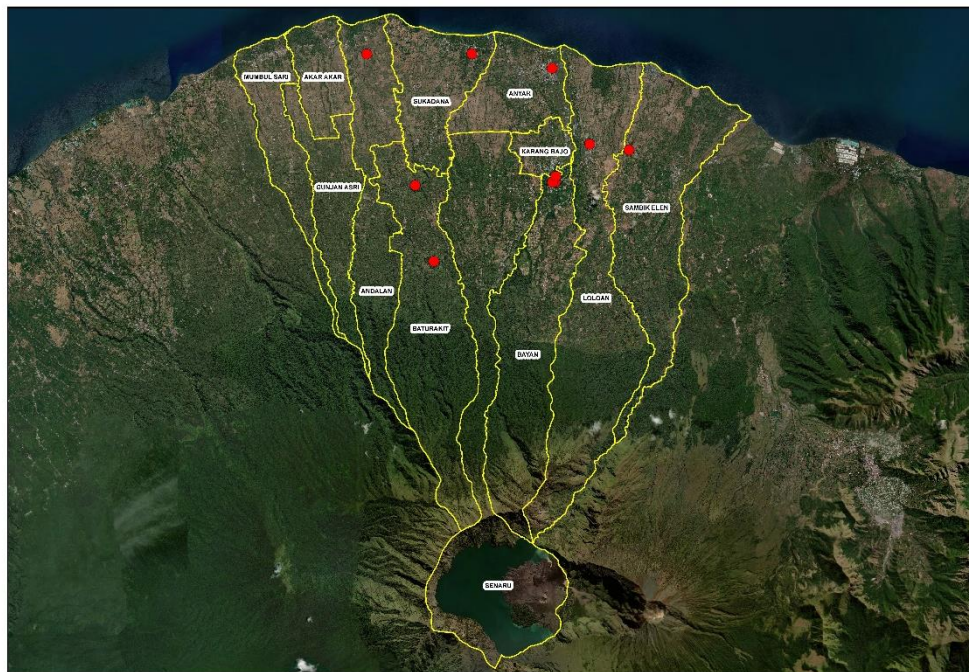


Figure 3. Division of Kepembekelan territory

Each *kepembekelan* has its own customary institutions that will govern internal institutional functions. Comparably, the governance of customary and religious

rituals has been systematically overseen by each local customary institution. The mechanism of decision-making and punishing is conducted via a framework of deliberation or *gundem*. Structurally, traditional governance is led by a *Pemangku Adat* who is assisted by customary institutions, namely:

- *Pembekel*: a customary institution that oversees governance and general administration;
- *Kiyai*: a customary institution that organizes the implementation of religious rituals; and
- *Tua lokaq*: a customary institution in charge of carrying out customary rituals throughout the year.

The Bayan sub-district exhibits diverse regional characteristics, encompassing marine and coastal zones, lowland terrains, and mountainous regions. The geographical characteristics align with the community's understanding of effectively managing the natural resources in their vicinity. Customary institutions fulfill their institutional roles by adhering to a framework of customary rules, known as *awig-awig*, which curtail the excessive exploitation of natural resources. Customary institutions tasked with regulating territorial functions are referred to as *perumbak*. The Bayan customary area is effectively categorized into two distinct regions, specifically:

- *Lauq* area; situated in the northern region of the Bayan customary territory. This region comprises multiple administrative villages, including Akar-akar, Anyar, Sukadana, Mumbul Sari, and portions of Loloan and Sambik Elen villages. Simultaneously, if amalgamated with the *kepembekelan region*, this territory encompasses three *kepembekelan* zones: Barung Biraq, Loloan, Anyar, and Sukadana. The *lauq* territory is governed by a customary officer known as the *perumbak lauq*. He oversees the implementation of customary regulations for using and controlling natural resources as directed by the *lauq*, including enforcing penalties for violations. The *perumbak lauq* possesses an official home in Loang Godeq, Tanaq Petak Lauq Hamlet, Loloan Village.
- *Daya* area, situated in the south, encompasses multiple villages, specifically Bayan, Karang Bajo, Batu Rakit, Andalan, and portions of Sambik Elen and Loloan villages. Concurrently, the villages of Karang Bajo, Bat Orong, Timuk Orong, and Loloan are traditionally encompassed. The *perumbak daya* is the appointed leader responsible for overseeing the enforcement of customary regulations in this region. The official residence of the *perumbak daya* is situated in the heart of the Bangket Bayan forest in Teras Genit Hamlet, Bayan Village.

These two regions exhibit distinct traits according to their location (Figure 4). *lauq* denotes the coastal region extending to the north, while *daya* signifies the forested and surrounding areas of Mount Rinjani. In executing the *perumbak*'s responsibilities, a *penyanding* will assist by supervising the enforcement of customary regulations. In the event of a coastal or forest management breach, the *penyanding* will notify the *perumbak* for customary penalties. Examples include the extraction of timber from customary forests, coastal degradation, overfishing, and other infractions that threaten the ecology. Furthermore, the *perumbak* is

responsible for executing customary rites to safeguard rice or paddy fields from plant pests and other potential disease dangers



Figure 4. Location of the official residence of the *perumbak*

The relationship between *perumbak daya* and *perumbak lauq* is related to that of a pair of men and women who are dependent upon one another (Figure 5). They safeguard the Bayan region from adverse influences originating from the north and south. Women are symbolized by *perumbak lauq*, while men are symbolized by *perumbak daya*. An individual designated as *perumbak lauq* is prohibited from cutting their hair due to their classification as a women. They reside in seclusion from external activities associated with the official house, prohibited from engaging in employment like the general populace. Nevertheless, *perumbak* and their families are allocated customary rice fields and pecatu land to meet their need. According to tradition, *perumbak* are prohibited from personally managing the land; hence, this responsibility is delegated to their families or agricultural laborers.

This relationship essentially illustrates an Indigenous Local Knowledge (ILK) framework concerning the macrocosmic balance between two contrasting geographic regions—north and south. Additionally, it pertains to the spatial regulation of life-sustaining resources, wherein *lauq* symbolizes coastal and maritime areas, while *daya* represents forested and mountainous regions. These two zones are interconnected through rivers, agricultural lands, and plantations. Such a spatial worldview is also reflected in the traditional Balinese understanding of geographical space, where the orientation is structured around the relationship between *kaja* (mountains) and *kelod* (sea). This core value concept informs the

orientation and structuring of houses, rice fields (*sawah*), and temples or *pura* (Kardi & Pratiwi, 2024).

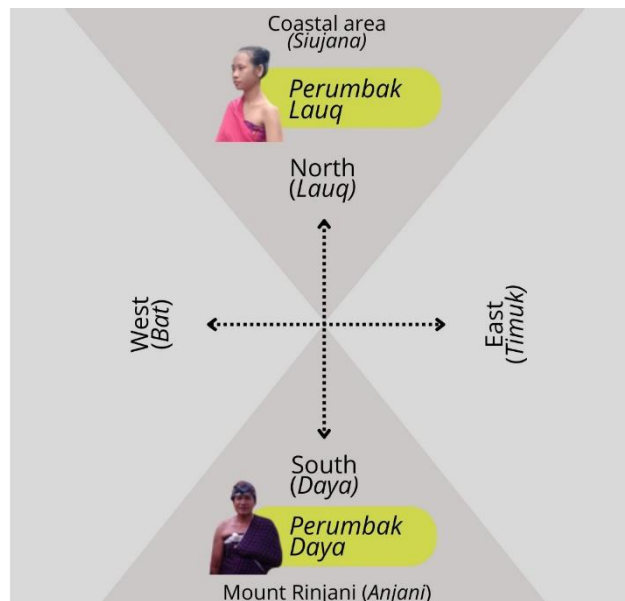


Figure 5. The relationship between *lauq* and *daya*

The *perumbak* holds a significant legitimized connection to the *kepembekelan* of Karang Bajo. Their selection is based on hereditary lineage, determined by the *malokaq* (Customary Leader) of Karang Bajo. This appointment process is conducted through a *gundem* (deliberative council) involving customary elders from Bayan Timur, Bayan Barat, and Loloan. Similarly, the dismissal of a *perumbak* must be preceded by a *gundem* and approved by several *kepembekelan*, particularly the *pembekel* of Bayan Barat and the *pembekel* of Karang Bajo.

Fundamentally, the two regions, *lauq* (coastal) and *daya* (highland), each possess their own boundaries extending from the north and south, respectively; however, the precise point at which these two zones converge remains unconfirmed. Nevertheless, findings from the Archaeological Preservation Office of Bali (2018) indicate that local communities observe a customary tradition during the restoration of the roof of the Bayan Beleq Old Mosque, whereby the northern section is the responsibility of the coastal communities, and the southern section is managed by those residing in the mountainous regions. In relation to the *perumbak* concept, this evidence suggests that the boundary between *lauq* and *daya* likely intersects near the mosque, which is also proximate to the center of *adat* governance in Bayan. Furthermore, the *perumbak* selection process, wherein the *mlokaq* of Karang Bajo holds the authority to appoint and dismiss both representatives, supports this argument. The Karang Bajo customary house (*rumah adat*) is also situated near the Bayan Beleq Old Mosque, reinforcing the notion that this area serves as a symbolic and geographical convergence point for the *lauq* and *daya* domains.

D. CONCLUSION

Within the customary community of Bayan, there exists an Indigenous Local Knowledge (ILK) framework for managing, safeguarding, and sustaining their territory as a vital source of life. Geographical features are interpreted philosophically and serve as the basis for territorial division and governance, which are passed down through generations. This spatial management system is rooted in the dynamic relationship between *daya* (upland/highland) and *lauq* (coastal/lowland), both of which are overseen by a *perumbak*. These figures do not function independently but instead operate in a balanced system, ensuring that essential resources, such as the sea, rice fields, forests, and others, are managed wisely and equitably. This balance also serves to protect the *adat* territory of Bayan from negative influences and afflictions that may come from the northern and southern directions. This relationship further symbolizes the harmonious interplay between a male and female pair, each fulfilling distinct roles and responsibilities within the community. Ultimately, it becomes clear that through ILK, the Bayan customary community holds a deeply rooted spatial cognition for managing their living environment, one that is grounded in a macrocosmic worldview and preserved through ongoing customary customs and regulations.

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