MAKING THE DALAM LOKA PALACE AS THE CENTER FOR CULTURAL STUDIES IN SUMBAWA REGENCY

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Abstract
This research is about making the Dalam Loka Palace a Center for Cultural Studies in Sumbawa Regency. The purpose of this study was to find out how the Brief History and Philosophy of the Dalam Loka Palace, and the reasons for making the Dalam Loka Palace a center for cultural studies in Sumbawa Regency. This research was conducted in the Istana Dalam Loka area, Sumbawa Regency, West Nusa Tenggara Province. The research method used is the descriptive qualitative method. Collecting data using the method of observation, documentation, and literature study. Furthermore, the data is analyzed using the Miles and Huberman analysis pattern which consists of three activity procedures, namely; data reduction, data presentation, and data verification or conclusions. The results of the research are historical stories and are a reflection of the way of life, culture, and civilization of the Sumbawa people in ancient times. The conception of the Dalam Loka Palace is full of philosophical meanings and religious (Islamic) values for Tau and Tana Samawa. This can be seen from: first, the number of pillars is 99 which means Asmaul Husna. The application of theoretical lexicographic studies can be seen in the use of the lexicon in the ‘Life Cycle’ process in the Sumbawa community which starts in the womb (In Tian) or (prenatal), in the form of Biso Tian. Then the ceremony after birth (post natal) is divided into (a) infancy; Olo Singin/Beang Singin (name), Scissors,
Aqiqah, Baterok (for boys) and Turin Tana, (b) childhood -child; Asa Isit or Barasa, Basunat (for boys), Batoba (for girls), antat Koran, basatamat (c) Adolescence or Adulthood; Pangantan or Basukat.

Keywords: Making, Palace, Dalam Loka and Culture.

INTRODUCTION

Tana Samawa, which is now known as Sumbawa Regency, was originally in the form of the Sumbawa Sultanate, which was established on November 30, 1648. The territory of the Sumbawa Sultanate, stretched from the Empang at the eastern tip of Sumbawa, to Jereweh, which is now one of the sub-districts in the West Sumbawa Regency., following the division in 2003.

Over time, the Sumbawa Sultanate, turned into Sumbawa Regency, through a fairly long process. Starting from the joining of the Sumbawa Sultanate to become part of the government of the Republic of Indonesia, on April 14, 1950, namely with the signing of a Joint Statement from the Swapraja Bima, Sumbawa and Dompu, which was signed by Datu Ranga, Abdul Madjid on behalf of the Regional Head of Sumba Island (https://sumbawakab.go.id).

As is commonly understood, that the formation of Sumbawa Regency cannot be separated from the process of forming West Nusa Tenggara Province as mandated in Law Number 64 of 1958 and Law Number 69 of 1958 which are milestones in the formation of Daswati I West Nusa Tenggara and Daswati II in West Nusa Tenggara Province consisting of: Daswati II West Lombok, Daswati II Central Lombok, Daswati II East Lombok, Daswati II Sumbawa, Daswati II Dompu, Daswati II Bima.

So that further developments, on January 22, 1959 the Sumbawa Regency was officially formed, at the same time on the same date the appointment and inauguration of the Temporary Head of the Region was carried out.


The role of the Sultanate of Sumbawa, in the process of Islamization in Sumbawa, is indeed very large. Although long before the formation of the Sumbawa Sultanate, Islam had entered Sumbawa, in certain areas, such as Batu Tering for example, but it is recognized that it has not been evenly distributed to all corners of the Sumbawa region. So after the establishment of the Sumbawa sultanate, Islam began to spread among the people of (Tau) Samawa. All Sumbawa people have officially embraced Islam. So from the processes that occurred, historically, Islam in Sumbawa, spread massively through the doors of the Palace. Therefore, this is proof that, how big the role of the Sultanate of Sumbawa in the process of Islamization.

Although in Sumbawa history that Hinduism is the oldest religion in Indonesia. Based in Java, under the rule of the Majapahit Kingdom. Its influence cannot be denied, throughout all corners of the archipelago, including to Sumbawa. Although in Sumbawa history that Hinduism is the oldest religion in Indonesia. Based in Java, under the rule of the Majapahit Kingdom. Its influence cannot be denied, throughout all corners of the archipelago, including to Sumbawa.

Sumbawa’s relationship with Majapahit, lasted through the Yellow Cloud God Dynasty. This was what later became a factor in the presence of Hinduism in Sumbawa. In the process of further travel, there was the conquest of kingdoms in the western parts of Sumbawa, such as the Taliwang Kingdom, Seran Kingdom, and the Utan Kingdom.

Kadali. Unavoidable spillovers later, a conquest must have an effect on the conquered areas. Therefore, these influences are not only in social, economic, cultural customs, but also religion and government issues. Take, for example, the books that were studied in the Majapahit Kingdom by the Sumbawa
The intersection of Sumbawa with Majapahit which later became a factor in the presence of Hinduism in Sumbawa was, through the Dewa Cloud Kuning Dynasty, and the process of conquest of kingdoms in the western regions of Sumbawa, such as the Taliwang Kingdom, the Seran Kingdom, and the Utan Kadali Kingdom. After all, a conquest must have an effect on the conquered areas. Therefore, these influences are not only in social, economic, cultural customs, but also religion and government issues. Thus, it can be understood that this is where the penetration process comes in.

In the government structure and customary ranks in the Sumbawa Sultanate, for example, several names are known, such as; Dewa Maraja, Ranga, Dipati, Minister of Telu, Memanca Lima, Ancestor of Pitu, Sarian, Penggawa, Bayangkara, and others. All of these are designations that have been influenced by Majapahit. In addition, in terms of customs, Sumbawa recognizes the Biso Tiyan ceremony, which is a seven-monthly ceremony for the wife's first pregnancy. Biso Tiyan is the same as the custom in Java called "Tingkep" or "Mitoni". And there are many other examples.

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Although in terms of customs, in Sumbawa, the Biso Tiyan ceremony is in harmony which is still developing today, namely the seven-monthly ceremony of the wife's first pregnancy. Biso Tiyan is the same as the custom in Java called "Tingkep" or "Mitoni".

Besides, as a tourist destination, English also needs to be considered to support the success of communication with foreign tourists, English is an essential aspect of communication. English exists as a global language. Therefore English is widely regarded as a global language (Anggayana, Nitisah & Budasi, 2016). It is even known as an international language (Asriyani, Suryawati & Anggayana, 2019). It is done to minimize errors in grammar or English grammar aspects, such as the use of tenses in sentences (Lindawati, Asriyani & Anggayana, 2018).

The skills and components of the language contained in them are still general and less relevant to the needs of student (Sudipa, Susanta, & Anggayana, 2020). Grammar is a set of rules contained in certain languages (Lindawati, Asriyani & Anggayana, 2019). It is possible to develop their communicative competence in four language skills, namely listening, speaking, reading, and writing skills (Asriyani, Suryawati & Anggayana, 2019).

The primary energy source in terms of language sounds is the presence of air through the lungs (Anggayana, Suparwa, Dhanawaty, & Budasi, 2021). Languages studied can contribute to the Language Development and another researcher around the world (Anggayana, Suparwa, Dhanawaty, & Budasi, 2020).

Even though Indonesia consists of various dialects, it is not an obstacle (Anggayana, Budasi & Suarnajaya, 2014). Speaking English has become a conversation that is often done by foreign tourists (Anggayana, Budasi, & Kusuma, 2019). In these services, facilities, and service quality spearhead in terms of giving a good impression of service (Anggayana & Sari, 2018). In the cultural tourism industry is included (Rediani, Putra & Anggayana, 2019). Since Balinese people conduct many cultural and religious activities (Budasi, Satyawati, & Anggayana, 2021).

The tourism sector can provide economic, social and cultural benefits for all stakeholders of tourism stakeholders (Osin, Pibliari & Anggayana, 2019). One of the developments in tourism is to open opportunities for the millennial generations to conduct tourism in tourism village synergizing different parties, namely, the community and the Government (Osin,
Observing the growth and development of world tourism which continues to move dynamically and the tendency of tourists to travel in various different patterns is an opportunity as well as a challenge for all destinations (Searthana, Osin, & Anggayana, 2020). It is not surprising that the tourism industry is an important economic sector, where most people work in the tourism industry (Budasi & Anggayana, 2019). The progress of a nation is largely determined by the quality of education of its population (Anggayani & Osin, 2018).

The tourism sector continues to be encouraged because this sector is a mainstay in generating public income and foreign exchange for the country (Suryawati, & Osin, 2019). The development of tourism industry will affect the increasing income of the community around attractions and the creation of employment opportunities (Osin, Kusuma, & Suryawati, 2019). Many language expressions can be used to greet and offer help to the customers. In using those expressions, choosing the proper expression that suits the situation and the degree of the formality is essential (Anggayana, 2022).

The interests of tourism began to explore the potential of the region and as much as possible to package it into alternative tourism products (Suryawati, Dewi, Osin, & Anggayana, 2022). The existence of the tourism industry today has increased significantly both in quantity and quality, which is able to make an economic contribution to the country's foreign exchange (Osin, Pibriari & Anggayana, 2020).

There are many other examples. Apart from that, Sumbawa is not only known as a multiethnic cultural center, but Sumbawa is also known as an area rich in community centers. This is what supports Istana Dalam Loka as a Study Learning Center to date. This can be seen from Noordduyn, (2007) who said that Sumbawa and Bima according to Tomy Fires in writing 1553, have export commodities, in the form of horses, meat, shrimp, red polyther materials, and seang wood and textiles. Thus, the description above becomes the basis for this research on Making the Istana Dalam Loka a Center for Cultural Studies in Sumbawa Regency.

**METHOD**

This research was conducted in the Istana Dalam Loka area, Sumbawa Regency, West Nusa Tenggara Province. The research method used is descriptive qualitative method. Descriptive qualitative methods are often also called naturalistic research methods, because the research is carried out on natural object conditions; Natural objects are objects that develop as they are, there is no manipulation by the researcher and the presence of the researcher does not really affect the dynamics of the object. According to Mack, et al. (2005:1) said that qualitative research is one type of research whose data are in the form of values, opinions, habits, and social phenomena in a particular community.

Qualitative research is aimed at understanding social phenomena from the perspective of participants or from people who are resource persons in a study (Creswell, 2008: 53).

The data collection technique is part of the data collection instrument that determines the success or failure of a study (Bungin, 2018). The instruments used in this research are: observation, documentation, and literature study. Furthermore, analyzing the data using analytical descriptive techniques, where this technique aims to describe the data that has been found in this study. Then the research data that has been analyzed will be presented using deductive techniques. Presentation of research results using deductive techniques aims to describe evidence, facts, specific empirical data from a general conclusion that is presented or in other words a general presentation to be described, explained, or proven in a specific explanatory sentence (Suparman, 2021:79).
RESULTS AND DISCUSSION
1. A Brief History and Philosophy of the Dalam Loka Palace

As a sovereign country in the form of a sultanate, Sumbawa has many historical and cultural heritages, which must be preserved and preserved, as very valuable assets. One of them is the Palace Dalam Loka. This palace was built in 1885, during the reign of Sultan Muhammad Djalaluddin III. The 16th Sultan of Sumbawa. He reigned from 1883 - 1931. The conception of the Istana Dalam Loka building is very full of philosophical meaning and religious (Islamic) values for Tau and Tana Samawa. This can be seen from: first, the number of pillars is 99 which means Asmaul Husna, namely the good Names of Allah SWT. The second is the twin roof model of the palace building. This symbolizes the two sentences of the creed, namely the creed of monotheism and the creed of the Messenger of Allah. Third, the position of the main stairs to go up to the Palace called Tete Gas, which is slightly to the left between the buildings, depicts the index finger of a person who is tasyahud when praying. Fourth, is the number of steps in the palace. The first ladder, the number of steps which in Sumbawa language is called ilat is 17, this describes 17 cycles of fardhu prayers that are five times a day. While the ladder is one, the number of steps, 13. This describes the number of pillars of prayer. As well as the philosophical meanings of other attributes in the Istana Dalam Loka. In addition, the Istana Dalam Loka building, which is located within the vicinity of the Great Mosque, truly conveys the meaning that, Tau's heart and mind to Tana Samawa, must always be in contact with the Mosque, which is the house of Allah as well as a symbol of the hereafter. The leader, in particular, must be uswah, be an example to his people, to maintain his leadership, so that it is always under the rules of Allah SWT and the Messenger of Allah.

2. The Reasons for Making the Dalam Loka Palace as a Center for Cultural Studies in Sumbawa Regency

Indonesia, as a country rich in customs and culture, is always interesting to be continuously studied, whose products are not only for knowledge but also at the same time manifesting into attitudes about how to become good nation-children, who can interact with each other. understand each other, can understand each other, with the wealth of customs and culture they have. Sumbawa is no exception, as a former sultanate area, Sumbawa is famous for its rich customs and culture which is based on the spirit and values of Islam. Various activities or ceremonies Traditional and cultural Sumbawa, which has been growing in the past, until today still survive. This can be seen at the ceremonies of the life cycle of the Sumbawa people.

The 'Life Cycle' ceremonies in the Sumbawa community signify the existence of a highly ordered lexicographic structure in linguistic studies. According to Setiawan, (2015) said that lexicographic studies are related to the process of describing word units or word combinations in one or more languages. The use of the lexicon in the process of the 'Life Cycle' of the Sumbawa community is closely related to the study of theoretical lexicography. As explained by Bergenholz and Trap (1995:31) who argue that theoretical lexicography (systematic dictionary research) is the study of language and vocabulary in a cultural context. This is supported by the opinion of Halliday (2007:3-4) which is the study of theoretical lexicography or lexicogrammar, namely words that are included in the content word group.

The application of theoretical lexicographic studies can be seen in the use of the lexicon in the 'Life Cycle' process in the Sumbawa community which starting in the womb (In Tian) or (pre natal), in the form of Biso Tian. Then the ceremony after birth (post natal) which is divided into: (a) infancy; Olo Singin/Beang Singin (name), Scissors, Aqiqah, Baterok
(for boys) and Turin Tana, (b) childhood - child; Asa Isit/ Barasa, Basunat (for boys), Batoba (for girls), antat Koran, basatamat (c) Adolescence/Adult; Food / Basukat.

Furthermore, the spirit and values of Islam are also seen in various processes of traditional ceremonies in Sumbawa. One example is the traditional bridal ceremony, for example, which starts from the bajajak process, continues to talentoan, basaputis, bada’, nyorong, tama kengkam, baroda’k, rapancar, marriage, to Tokal Basai.

Bajajak (exploration period). Namely an effort to find out about the figure of a woman who became the man's future wife. Including family background. This is the initial process of several long sequences of the following stages for someone who will lead a married life. Next, talent. The language of religion is khitbah (ask). After that, basaputis, (consensus), at this stage, both parties, in this case, their respective families, deliberate to agree on the type and amount of dowry to be given to the prospective wife, as well as other needs at the time of tokal basai (walimatul ‘ursy). Then proceed to the bada' process, which is to inform the prospective bride that she will be betrothed and married off to someone, including being informed about the time of the marriage. Then proceed to the nyorong event, which is to deliver the dowry and all the items that have been used in the basaputis stage.

Then, shut up mean Tama Kengkam means that the woman, the future wife, is really preparing to enter a new life, a new world, in the form of a household with a husband and children in the future. In addition, Tama Kengkam, also means that a woman who is about to get married has started to train herself, that, once she becomes a wife, wholly belongs only to her husband, physically and mentally, in the hereafter.

Procede to the barodak rapancar stage. Barodak, is the process of scrubbing for both partners, male and female. This barodak process is carried out separately for men and women. So that in practice, the woman who becomes a prospective wife must do a separate step. Likewise, the prospective husband did the same thing, baroque himself. A series with barodak is rapancar, which is the process of wearing henna on the nails of the bride-to-be.

After that, move on to the marriage phase, where the consent process takes place. Even in this qabul consent process, the woman-to-be wife is not allowed to sit together side by side. So, the future husband just sits alone without being accompanied by his future wife. After the husband-to-be has finished saying the ijab qabul sentence, then only then, the husband picks up his wife whose status is no longer a prospective wife and remains valid as a wife. And the peak is Tokal Basai which in religious language is called Walimatul Ursy. Walimatul 'ursy means reception. This is intended to convey to the public that person A and person B (male and female) have legally become husband and wife. So that slander no longer appears if one day they walk alone. The various processes and practices of the stages that are passed in the marriage process in Sumbawa, are truly noble and very in line with Islamic principles and values. This, at the same time, confirms the teachings of Islam among the Sumbawa people who have the Indigenous philosophy of Barenti Lako Syara' - Syara' Barenti lako Kitabullah, which manifests in the daily life of Tau Samawa.

The development of science and technology, which is marked by the opening of such a powerful flow of information, like it or not, demands resistance to various attacks of modernity, which sometimes have an unfavorable impact on society, especially among the younger generation, who are expected to be the successors of the struggle to fill development based on existing traditional and cultural values.

CONCLUSION

Istana Dalam Loka is one of the cultural heritage which is an important icon for the Sumbawa people. The Dalam Loka Palace is a legacy of the Sumbawa Sultanate as a historical building containing historical stories and is a
reflection of the way of life, culture, and civilization of the Sumbawa people in ancient times. The conception of the Istana Dalam Loka building is full of philosophical meanings and religious (Islamic) values for Tau and Tana Samawa. This can be seen from: first, the number of pillars is 99 which means Asmaul Husna, namely the good Names of Allah SWT.

The Dalam Loka Palace as a center for Cultural Studies is due to the Life Cycle ceremonies, which begin in the womb (prenatal), in the form of Biso Tian. Then the ceremony after birth (post natal) is divided into (a) infancy; Olo Singin/Bean Singin (naming), Scissors, Aqiqah, Baterok (for boys), and Turin Tana, (b) childhood; Asa Isit/ Barasa, Basunat (for boys), Batoba (for girls), antat Koran, basatamat, and (c) Adolescence

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