

DYNAMICS AND CHANGES OF SOCIAL STRATIFICATION OF THE SASAK ROYAL 1970-2000

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Received: 2020-08-05

Revised: 2020-10-23

Accepted: 2020-10-30

Abstract: This research aims to uncover and analyze the form of social stratification in Sasak noble people in Jerowaru Sub-District of East Lombok Regency-NTB between the 1970s and 2000s. The research approach used is qualitative research with historical methods where in addition to obtaining the source of documents as well as using oral sources to be able to perform reconstruction. The results showed that before the 1970s the existence of social stratification in the community in Jerowaru Village in particular had quite high differences both from aspects of language, customary clothing, marriage system and others. Since in the 1970s has shown a change, this is not separated from the influence and existence of pesantren hut established by one of the famous religious figures in Lombok namely Tuan Guru Mutawalli, and at the same time some fundamental changes caused by internal aspects. One interesting thing about the cultural history of the existence of nobles in the period between 1970-2000 is that there was a very rapid change, because some other studies showed that the change in the form of social stratification elsewhere, especially the nobles showed a change that was not very significant.

Key Words: History, Social Stratification, Royal Sasak.

INTRODUCTION

Social stratification in the context of history and culture in each region with different cultural identities and entities especially in traditional societies is usually closed and determined by the existence of a particular group. In Lombok for example, this pattern of social stratification there are several groups as explained Jamaluddin (2019), as follows: *first*, the king's group, which consists of the core royal family. They are given the title *datu* or *pemban*. *Second*, the nobles or *raden*, are the elite of the government. This aristocracy is called *menak*. This group consists of three levels: 1) *raden* (M) and *dende* (F); 2) *mamiq* (M) and *mamiq buling*

(F); 3) *then* (M) and *baiq* or *mamiq lale* (F).

Third, it is the class of ordinary people.

As an overview of the existence of the nobility in Lombok was once divided into several social layers. Wadi (2017: 108) for example divided the social stratification of Sasak society after the collapse of the kingdom in Lombok, namely: 1) *Utame*, which is the highest level *menak* *dimana* group where for men has the title *Gede* and for women has the title *Lale*; 2) *Madye*, which is the second level *permenak* where the title for men is *Lalu* and for women has the title *Baiq*; 3) *Niste*, is a non-noble level and is a man of manor messenger for the

nobleman; 4) Supangan, is a non-candy group and not a messenger.

In the historical context, Lombok is even as clear as Indonesia's independence in 1945 the nobility has a very high role and status both in bisang politics, economist i and of course socio-cultural.

How to representasi the Sasak nobility after Indonesia's independence and until a few decades later it is not separated from how the existence of this goongan was previously both during the reign of the Dutch East Indies and during the Japanese period. During dutch and Japanese rule even with modern systems of government, on the one hand maintained a feudal system of government that prioritized the figure of the district chief and village chief. District chiefs and village chiefs are usually appointed from prominent people from the nobility (Team YSB Pulayakendase, 2010: 12). The high presence of royal in the feudal system did not even stop after Indonesia's independence. According Kutoyo (1982), names such as Mamiq Padelah, Lalu Srinata, Mamiq Rapaah, Mamiq Muhammad, Lalu Abdurrahman, and so on are the names of the sharemen who have high status. Strengthening the information, the existence of the nobles reached the village level, for example in its function as *Kerama Desa* and others. *Kerama Desa* at that time was a village level customary assembly, consisting of worshippers (traditional village chiefs), *directions* (assistant village heads), *lang-lang villages* (village security chiefs) and so on) (Ratmaja, 2011: 76). The identity of these nobles

then influenced and at the same time became a different symbol in society even until the 2000s.

The difference in social status during the kingdom even until a few decades ago at the same time influenced many aspects of people's lives ranging from social and cultural attributes, economy, marriage system, to differences in customs.

In East Lombok, especially in Jerowaru Village (where this research was conducted) there are differences that become attributes of social stratifikasi between the nobility and ordinary people even until about the 1970s is still quite strong. Although in certain things only as a symbol and quite different from other *pedaleman* (concentration of nobility) such as in Sakra, Kotaraja, and others.

Related to the arrival of nobles in jerowaru village and its origins, according to some informants some refer to it as a noble settler and a native nobleman. As for the people often called noble settlers are nobles who come from several places such as Kopang, Kediri, Pagutan and so on. While said to be the original nobleman Jerowaru is a nobleman who currently lives in the wall hut, is a descendant of the pene royal nobles who are one area with jerowaru village.

The transfer of nobles, especially those from the Mataram area, cannot be confirmed, whether the transfer to Jerowaru after the control of lombok kingdoms in general or afterwards. However, if after the control of lombok kingdom is controlled new they move then it can be said to have started since 1744 (166 saka) after

karang asem mataram castle stood as the center of government with Gusti Angluran Karang Asem as its king (Muhsipuddin, 2004: 10).

His move to Jerowaru village is also not yet known for certain whether it is due to the desire to find new or distressed land and dwellings or as Lalu Lukman said (2005: 28-29), even though the entire kingdom in Lombok is located in the kingdom of Karang Asem Bali but in the stem of his reign including how to run the government to the very bottom level is handed over to the trustees and officers of Sasak who are generally nobles or descendants of nobles who were once rulers or officials of erintah.

In the process and with the change to social change openly, the existence of the nobility in the high social layer must also change. Proses such shifts need to be reviewed such as customs, language, marriage system, and others applied at the beginning of his arrival. The process of interaction with society and the present in its position as a noble group that was once a stratification of its own in the life of society.

As an analysis of social history and comparison that is certainly not separated from other works, call it one example that directly examines the social stratification of sasak community namely Dewita Hartanti with the article title "*Social Stratification (Sociocultural System) sasak community in East Lombok Regency West Nusa Tenggara*" published in historical journal 2016 emphasizes on the general picture of the social stratification of sasak people. Similarly, Lalu Tambuh Wadi's

paper entitled "*Differences of Social Stratification (Title of Nobility) As a Cause of Prevention of Marriage Perspective of Islamic Law*" Published Jurnal Al-Ihkam in 2017 as the title emphasizes more on comparison and efforts to improve customs that correspond to Islamic views or perspectives. Just mentioning two as a comparison, the study is more focused than on historical aspects as well as on socio-cultural aspects, especially related to changes in social stratification and at the same time having clear objects and research subjects namely in Jerowaru Village Jerowaru District East Lombok West Nusa Tenggara Regency. Another interesting finding of course from this study is that there is a faster change of the noble community in Jerowaru Village in particular when compared to the concentration of nobility elsewhere.

RESEARCH METHODS

The research approach used in this study is qualitative research with historical methods. There are 4 (four) stages performed: 1) heuristic, where dimana researchers collect documents and oral sources. As for the documents that researchers get and use in addition to books, research articles, identity documents of villagers and others. The rest of the researchers used many oral sources from several public figures; 2) Kriduck, in this case researchers seek to sort out the otensitas and credibility of sources in the form of documents and oral sources; 3) interpretation, in which the researcher seeks to conduct an in-depth analysis;

and 4) historiography, compiling research reports such as those in the hands of this reader. In the context of this study, the authors emphasized a more analytical descriptive historical sebuat writing model that revealed a fairly extensive process in a long time.

RESULTS AND DISCUSSIONS

1. A Brief History of The Early Inhabitants of Jerowaru Village

The history of the existence of people in Jerowaru is not separated *from the existence of Bale Belek* in Jerowaru Daye (north). Because this house is considered the first residence of the person who later spreads his descendants in jerowaru and surrounding or even out. The description below is entirely a description of the results of the interview with some of the speakers.

According to mamiq karniati (one of the people in Jerowaru Village), that in jerowarucommunity, dan berdasarkan and based on *takepan* (historical story written / chronicle) *Bale Belek* in Jerowaru Daye (north) is the first inhabited house in Jerowaru village. Its creation was in the XIII century which was approximately in 1257 ago. The *production of Bale Belek* according to the *takepan* lasted only one day starting from six in the morning and lasted at six o'clock in the afternoon which was also the construction of *Bale Belek* in Senyiu.

The leader of *bale belek* is *Datu Dewe Maspanji* or also known as *Dewe Maspanji Raeng Jagat Manujae Lemper Subur Makmur*

Datu Tunggal Lek Dunie ie Sak Laek ie Sak nani ie Sak Lemak. The arrival of *Datu Dewe Mas Panji* with his entourage came from the south of Jerowaru precisely on Serewe beach, Pemongkong Village, Jerowaru sub-district now. Arriving at painggir pantai, *Raden Mas Panji* took a break with his followers before continuing his journey. Before setting off first *Datu Maspanji* removed his two bows as a clue as to where they would build a dwelling, the two arrows then fell at a place not too far away, the other fell in Jerowaru and the other fell in Senyiu. This is the direction and place of the bow of the bow, which will be used as a benchmark for making a dwelling place. .

The next one that inhabits *Bale Belek* after its inhabitants no longer exists is *Pe Belek*, while the one in Senyiu is inhabited by the older brother of *Pe Belek*, both of which are from the Islamic Kingdom of Pena.

Before discussing further *Pe Belek* and *Pe Balak* it was important to understand about pena kingdom which is the origin of *Pe Belek* and *Pe Balak*..

Where in a barren area of South East Lombok stands a kingdom that is pena kingdom. The kingdom was originally centered on Pena hill, the current village of Nampar Jerowaru Rock. The spread of Islam and its blend with customs in the dry area is inseparable from the role of the small kingdom.

Mastam further mentioned in his essay entitled "*The Role of The Palace in the Struggle of Religious Customs* in East Lombok" said that pen concretely is more appropriately referred to

as clerical than as an Islamic kingdom. Even cultural ians prefer to call it the basis of the spread of Islam rather than the political center. It is supported by a relic in the form of a Pena site in which there are no objects indicating the former palace building. However, according to the author the identity of the two is inseparable, this is evidenced by subsequent explanations.

Pena as said Mastam was ruled by a *Pemban* (little king, *datu*) who at the same time became a cleric of Islam. The famous *datu* is *Raden Suryajaya Supeno*. He was succeeded by prince *Mimjimak* who was named *Pemban Tanggal Peras* or *Baru Tanggan*. In contrast to Selaparang " the second series " Pena did not get much attention directly from the scholars in Java.

Although not once Selaparang and Pejanggik, the progress achieved by Pena is quite troubling to the enemy. This also leads to the envy of other kedatuan such as Langko..

There was animosity with Langko, causing Pena to suffer setbacks due to the water sources under the hill controlled by Langko's forces. At that time Banjar *Getas'* son-in-law had become the ruler of the country with the title *Prabu Anom Langko*..

Pena's isolation efforts are known as *Aik Rerepic Politics*. A direct result of this blockade was the difficulty of obtaining drinking water for the nobles who lived on the hill. In its development, there was the transfer of activity centers from Pena hill to Wangkek in the same village as well as to other places that enabled security for the nobles and their people.

Jerowaru village is now the destination of isolation from the consequences of the blockade imposed by the Langko kingdom.

Pe Belek who is a Pena nobleman and his associates live around the existing *Bale Belek*. As for his other followers separated himself in a special place that would later be known by the name of the Wall hut. This is jerowaru's real descendant. *Pe Belek*, who is thought to be the leader of the nobles to Jerowaru village, gave birth to two children, *Dewi Ringgit and Raden Panji*.. *Raden Panji* after having a family then moved to pelambik house now which is part of kados Jerowaru *timuk* (east). The heritage that is evidence is the absence of *Bale Belek* in Pelambik, while *Dewi Ringgit* herself remains in the old *Bale Belek* in central Jerowaru. As evidence on the part of both men and women living where, until recently by the community as well as the book Takepan in *Bale Belek*, there are quite a lot of women's hair there. While in *Bale Belek* Pelambik was found a kris which indicates that *Pe Belek's* son *Raden Panji* lives there.

A brief description of the history of the nobles above still requires an in-depth study, as more analysis of the results of the interview, so a more adequate study of documents is required.

The brief historical description above at the same time gives an idea of the origin of these nobles, especially those in Jerowaru bat (west) especially in the huts of the Wall and Pelambik. Although in the so-called last place there are differences in the implementation of the customs of his ancestors. The distribution of this

nobleman to Pelambik coincided with the transfer of *Raden Panji*. One of the reasons pedalemaan is now the origin of the nobles in the shack *pedaleman (Grandma's hut)* (interview Sinerap and Marjun, July 10, 2010).

In addition to being a native nobleman, some jerowaru nobles also claim to come from several places in Lombok. Mamiq Karniati who is one of the noble community living in Grandma's hut said that until now there is still a kinship between the nobles in Jerowaru, especially in grandma's hut and the nobles in Gerung, Kediri, Pagutan, and Kopang still exist. Similarly, Mamiq Jamudin (80) said that the origin of the nobles in pedaleman's hut came not from one place but from mamiq karniati above.

From the above description can be drawn two conclusions: (1) The nobles in Grandma's hut come from various places such as Gerung, Kediri, Pagutan, Kopang and others. (2) It is possible that although there is still a kinship with the places mentioned earlier but originated from one place then spread to another. For example, the origin of the first origin is from Kopang then spread to Kediri, Pagutan and others then automatically although separated residence but still have kinship. But more obviously the first conclusion will be stronger which is likely despite coming from different regions but having the same social level ultimately forming its own community in a place called Pedaleman hut (interview Mamiq Jamudin and Mamiq Karniati, July 2010).

2. Social Stratification of Jerowaru Village Community (1970-2000)

Social stratification in jerowaru villagers in addition to social stratification is covered from its history, as well as open social stratification. Bahkan according to the source has begun to feel since the 1970s-1980s. Closed social stratification once coloured the lives of jerowaru villagers in the saat still highly respected the status of nobility, where there are very many differences between noble people and ordinary people in the field of economics, social and cultural.

In the field of economics for example before the 1970s-1980s the average nobleman had a fairly wide rice field when compared to ordinary people in general, in the social field of goods certainly sangat respected, even in terms of customs there are also differences that can be said to stand out.

While from the 1970s to the 1980s there has been a sense of looseness in the customs of nobility by ordinary people which is demonstrated by several factors such as the lack of ownership of land, the diminishing education of the nobility and the development of ordinary people in both education and economics, and also characterized by the diminishing of customs that were once a necessary rule (*rit*) for the nobility. 19

The nobles in Jerowaru village have different concentrations than ordinary people in general. There are two places that are known to uphold the customs of nobility, namely in grandma's hut or commonly known as

Pedaleman hut and Wall hut in Jerowaru kadus, while Grandma's hut is in kadus Jerowaru *bat* (west). In addition, they also associate with their factions for their daily lives, as well as ordinary peoples who seem to have a partition separating between the nobility and the ordinary people.

Of the six administratively registered cadus and three representative cadus, the concentration of the nobles' dwellings is in the kadus Jerowaru *timuk* (east), Jerowaru *bat* (west) and kadus Jerowaru *daye* (north). While in other cadus only a few people. Refer to the list of voters looking at the 2009 Lombok Timur district election,, in kadus Jerowaru Bat. Of its 1047 citizens who are divided into six RT, namely RT Tengah shack, RT Grandma's hut, RT Gora shack, RT Sekilat hut and RT Tutuk hut. The concentration of the noble family's residence until now is in RT Grandma's hut or commonly referred to as *Pedaleman*. The nobility in jerowaru bat is 61 people..

In addition to the concentration of nobles in RT grandma's hut, there is also in kadus Jerowaru daye (north) precisely in RT wall hut, which before the 1970s this place was once surrounded by walls as a separation of residence between the nobles and the ordinary people. But currently only the debris because it has been entered also by ordinary people. While in kadus Jerowaru timuk (east) the concentration of nobility is found in Pelambik.

Here are some analyses that distinguish between nobles and ordinary people, especially before the 1970s in public life in Jerowaru Village.. 19

1. Wealth and economy

In 1960 or later, atau sesudahnya, the average nobleman had a large rice field as a source of livelihood, while as a laborer he was an ordinary person. Although as Mamiq Samsumi (60) said in the pre-1970s only known one harvest in one year. But at least they have more produce for sale as well as for the purpose of living as a day-to-day life. Para bangsawan only worked as a laborer in his own rice fields. Some sources say when they are young and have enough friends from noble descendants (*Lalu*) on average no one takes wages in other people's fields as is the custom of ordinary people who are mostly laborers in other people's rice fields.

2. Social Society

Apabila there is a wedding reception, remembrance and others in the banquet besides the place to sit distinguished, the food is also different. For nobles are usually *given more* food and different from ordinary people, and usually use better tablecloths.

In addition, in the daily association when ordinary people meet mamiq-mamiq (nobles) on the street, usually done respect by slightly bowing their heads at once by saying the word *nurge* at the same time by using fine language as much as possible. In addition to common properties such as *Besiru* (*nyiru*), gotong royong and so on. As for as described above, because the concentration of residence of these nobles is automatically also more sociable with his fellow nobles. As for the social form of community together that is often done together with the community in general is the *ceremony Selamat*

Dese which is done every year even until now by cutting a Cow or Buffalo then held *Roah* or Remembrance in *Bale Belek*..

3. Customs

As for a small example of the difference can be seen when using traditional clothing, in this case in accordance with the customs of the nobility, the nobles must use *Leang (Sabuk Tamper)* which is longer than that of *the ordinary people* and this is the same size, which must be below the knee. The rest of the customs differences in Jerowaru village will be discussed at length in the kinship system section.

3. Royals Society Kinship System Jerowaru Village (1970s – 2000s)

Sistem kinship of jerowaru noble people before the 1970s -1975s, including sistem marriage, customs or norms, language used and others, allowing for deeper review.

a. Sistem Marriage

It has become a common feature that close relatives including misan and cousins are strongly encouraged to be a life partner for their children, who not only in Jerowaru but also elsewhere sometimes many idealize the couple's children are close relatives. Jerowaru nobles in terms of finding a life partner (husband/ wife) for their children especially women are often part of the intervention of their parents, unlike boys who can determine their own partner freely.

Daughter (especially noble women) before 1970 -1975 if not married to her close family, at least they should marry a man of equal

class, who in this case is certainly the son of the nobility as well.

If it is not beautiful and the girl is rushed by the child from the ordinary community, then the child, especially in The Wall Hut and Grandma's Hut *is carried out by* her family. Even if the one who took his son came from the nobility but his residence was far from Jerowaru and the family of the woman would find out about the truth of his social class before later being granted permission to be married.

In practice there is an intervention from noble parents, especially for girls, especially in the case of marriage. Bahkan until the disposal (*beteteh*) of girls who marry men who are not from the nobility. But in general girls at the time were very obedient and obedient to the orders of their parents, especially when it came to a life partner that was so important that a girl had to follow the customary system according to the social level of her parents. So there is a separate awareness in determining a life partner, rather than later being expelled from the family while being considered to be breaking the rules in customs, and automatically there is little sense of iniquity in his parents, so that they are generally very obedient and obey the decisions of his parents. It is not the same as a boy who is allowed to determine his wife from any circles..

Although in the village of Jerowaru is known as *beteteh*, there is a difference *between the term beteteh* and nobility elsewhere which is very thick in the custom of his nobility and discards at all times his daughter if married to not fellow nobles. Although in Jerowaru village it is

known that *beteteh* is not discarded for life, meaning that if the woman is divorced from her husband who is not from the nobles it can be accepted in her family, albeit indirectly. For example, after a divorce there is only the family of his mother or father who gave him a place to live and from here little by little will be the bagian of his original family.

b. Traditional Procession in the Marriage System

In general, the order of the processions in marriage *between the perwangse and jajarkarang* is similar, and what sets them apart is the content of each procession. In short it starts from the bride's take, then continues with the real, then *nyelabar*, arranged then with a procession of *guardian temples, shoots, sorong handovers* and ends with *a nyongkolan (nyokor) event. besejati*

c. Language

Language indicates the identity of a nation, community or level of social status. Bahasa shows its own social status in Jerowaru villagers before the 1970s. Even every child of the nobles in pedaleman's hut and wall hut must be able to speak fine language and that is what each of their parents do in daily communication.

Fine language is not only used as a language *in wacan* only as it is today, but used as the daily social language of fellow nobles. One of the reasons also the noble son quickly mastered this fine language is because the environment that grows it always uses fine language so that the habituation process

unconsciously affects his younger generation in terms of language. But because of the increasing openness of society that can be said to be inclusive it turns into exclusive and there is a more dominant social contact with ordinary people so that with the association little by little influence on the weakening of the fine bahasa.

d. Customs

In terms of these customs that will be a study in this section related to *finas* (fines) and social associations, because other customs have been discussed before. as for *dende- dende* referred to in this case such as *dende pati, dende ngampasaken, dende gile bibir, and dende gile hand*.

As for *dende starch* as it is said to occur when a man forces a woman with an element of coercion even until kissing or holding bagian parts are forbidden in women who are still girls. In this case if the woman does not agree to be married then the *dende pati* falls, with dende as much as forty-one thousand rupiah.

While *dende gile lips* are worn if one bribes another with a dirty word then dende fall on him as much as nine to ten thousand rupiah. Next up is *dende gile hand*, in this case although inadvertently a man touches the prohibited part on the female then fined as much dende on *gile lips*. The *dende ngampasaken* occurs if the bride and groom before the traditional procession is completed, or the *handover* has not been done even though the groom's house is adjacent to the bride's house then fined as much as nine to ten thousand rupiah as mentioned earlier in denda.

In addition to the above mentioned *dende-dende*, mutual respect between others is an integral part of the relationship of living together especially with older people, both between the nation and fellow nobles and with ordinary people. For example, saying meekly, manners in speech. In manners for example when we pass by in the house of people then we have to say *tabek* even though the house is quite far from the road we pass by. Likewise if there are *midang* people, even if there are or not people in the house near the road that is passed still have to say *tabek*, otherwise it is *said endek ketaon base* (do not know the custom) directly.

e. Distribution of Inheritance Rights

The division of inheritance in Jerowaru hususnya village in the noble family there are no fixed rules. It is common, usually in the division of rice fields for example the division of rice fields is usually only given to boys only, while girls generally do not get a share but are only given crops by their male brothers after harvest. But there are also some communities that grant heirs to girls half of the male share or even less.

As for the house where his parents live is usually a part of the inheritance of the youngest child. As for his other brother had to make his own house although sometimes with the help of his parents as well.

Other items that are usually also inherited are family heirlooms, such as kris, spears (*seesaws*), rings and others and those objects are believed to have magical powers, in terms of inheritance also have no fixed rules and

depending on the character or personality of those who will later become heirs of those heirlooms. It is not the size of either the firstborn or the youngest, which is important to be considered worthy to inherit it then he is the one who will inherit the heirloom.

4. Jerowaru Royal Kinship System

Changes

1. Factors of Change

The factors that affect the change are:

a. External Factoral

Among the external faktor that influenced the shift in the noble customs of Jerowaru Village are as follows:

1. Faktor economics

In the 1960s whenthere was economic keritis in Jerowaru Village due to water shortages and cropfailure, Desa Jerowaru wasalso affectedeconomically, karena lack of ricestock and other foodstuffs. Adanya the above economic problems also haveian effect in the stem economy of the community that althoughbasically these nobles have a fairlylarge land but because they lack water as mentioned above and thelack of government assistance that krisis causes the failure of the harvest so that the economic crisis that causes the economic status to begin to diminish and participate in the work of ordinary people in general.

2. Education Factor

This seems most interesting when compared to other concentration places in Lombok Tiamur such as in Sakra, Kotaraja, and others. The existence of Darul Aitam boarding school which was established from 1954 to 1971 AD by Tuan Guru Haji Muhammad Mutawalli Yahya Al Kalimi (one of the famous Islamic religious figures from Lombok) in the noble environment as well as many changes in noble cultures that are in addition to not conforming to the times and adapted to the teachings of Islam.

The existence of this figure also gives many colors of its own for the southern community of Jerowaru. Even according to Sudirman and Bahri (2014), TGH. Muhammad Mutawalli was a nobleman who later lost his Sasak nobility. So it automatically affects its people.

B. Internal Factoral

As for faktor internal this is one of them is due to differences in cultural practice only on the symbolic state only, even the most powerful influence is the existence of some figures who have begun to eliminate the title of nobility in the names of their children.

2. Forms of Change in Nobility Status

a. Marriage system

In the nobles in Jerowaru Village even after Indonesia became independent there was no term for removing girls (Sasak: *beteteh*) despite marrying men from ordinary people. This is certainly different from the concentration of other nobles in East Lombok. By comparison, Lalu Murdi (2015) suggested that even until the 1900s in some concentrations of nobles in East Lombok still implemented the traditional system by removing girls who married ordinary people, and this was not the case in the noble community in Jerowaru Village. Although *demikian*, symbolically there remains, for example there is a decrease in the title of nobility for girls who mate with males from ordinary people. Similarly, his descendants are no longer entitled to use the names of nobles.

b. Language

Even this fine language in Jerowaru can be said to have become the main language that is not only a sign of social class identity, because many of the ordinary people are well mastered of this fine language, even in ordinary people who use fine language even in simple ways. In the sense of fine language used is the fine language of the middle as with the needs of daily conversation.

c. daily association

In everyday association there is no fundamental difference such as separating

seating and servings when there is an invitation, not wearing different clothes and so on, except in special customs as in system marriage as described earlier.

CONCLUSION

The development of nobility in Jerowaru still leaves its own historical memory because like other nobles who once applied customs in accordance with the social status of their nobility, both in terms of language, marriage system, division of inheritance, daily association in inheritance to generations who have the same kinship system. Cultural devolution of generations does not go smoothly even often there is a change according to the development of the times, one example for example when the customs of nobility are still valid known as *beteteh* when the noble son marries the child of ordinary society, and today because it is not in accordance with the era *that lives only the decline of bangse*, in the sense of lowering the status of the knightly of the girl into ordinary society. In terms of language, bangsawa children are required to speak fine language but now it is no longer, as well as other customs showing a very significant change.

As for the cause of the retreat of noble status that is generally seen since the 1970s both seen from closed and open social status can be classified into two reasons namely internal cause and external cause. The first is an internal cause for example many of today's nobles are no longer comfortable with his title as *Lalu* or *Mamiq* so some have lost their titles and eliminated them

mainly in civil records. While the second factor is external factors namely education and economics. These two factors had a profound effect on the decline of noble status which could essentially be said to be used to keep up with the changing times.

In the social field of society in Jerowaru there is also known as *Besiru*, *bebanjar* and *gotong royong*, this is true in addition to close relatives as well as society in general. *Besiru* is one of the habits of the community, especially close relatives or close neighbors to work together in one of the rice fields of its citizens, as well as vice versa if he works then the person he has helped will also work in his family. Similarly, the burden of teaching and *gotong royong* is a collective social activity of society.

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