

CHEMICAL BONDING AND LOCAL ISLAMIC WISDOM OF *SASAK* TRIBE, LOMBOK, WEST NUSA TENGGARA

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Abstract: A myriad of traditions underlie the local wisdom of *Sasak* tribe (the indigenous people in Lombok), namely *tradisi merarik* (wedding), *nenarih* (proposing), *sorong serah ajikrame* (dowry negotiation), *langar, begawe* (party), *banjar* (the community body), *begibung* (eating together), *berayan mangan* (eating together), and *nyongkolan* (wedding parade). Such local customs in general entail the value of mutual concession or tolerance, compassion, dependency, social solidarity, sympathy, communal work for peace, and prosperity. The local wisdoms are strongly relevant to the theory of chemical bonding such as electrostatic stability and configuration, the positive and negative ions, theory of chemical bond formation, polar and nonpolar covalent, coordinate covalent bond, metal bonding, and intermolecular forces comprising hydrogen and Van der Waals bond. The interface and relevance of both are actualized in the religious and social values of *Sasak* Lombok tradition equivalent to the theory of chemical bonding. Therefore, this paper demonstrates that the theory of chemical bonding is strongly relevantly associated with the tradition of local Islamic wisdom of *Sasak* Lombok, West Nusa Tenggara.

Keywords: *Chemical bonding theory, local Islamic wisdom, Sasak tribe Lombok.*

Abstrak: Berbagai tradisi yang mendasari kearifan lokal (*local wisdom*) maupun kearifan Islam lokal (*local Islamic wisdom*) suku Sasak Lombok yang tercermin dari berbagai jenis tradisi suku Sasak di antaranya *tradisi merarik, nenarih, sorong serah ajikrame, langar, begawe, banjar, begibung, berayan mangan, dan nyongkolan*. Secara umum nilai-nilai kearifan lokal yang terdapat dalam tradisi tersebut merupakan perwujudan dari nilai

kearifan Islam lokal suku Sasak yang kental dan kaya akan nilai-nilai religi dan nilai-nilai sosial yang meliputi konsep saling memberi dan menerima atau sikap toleransi, tenggang rasa, saling membutuhkan, solidaritas sosial, welas asih, serta kerjasama demi terwujudnya ketenteraman, perdamaian, dan kesejahteraan bersama. Nilai-nilai kearifan Islam lokal tersebut memiliki relevansi yang sangat mendalam dengan konsep teori ikatan kimia (*Theory of Chemical Bonding*) yang dikaji atau dianalisis dari berbagai sudut pandang teori ikatan kimia seperti konsep kestabilan elektron, konfigurasi elektron yang stabil, konsep ion positif dan ion negatif, teori pembentukan ikatan kimia, ikatan antar atom yang terdiri dari ikatan ion, ikatan kovalen polar dan non polar, ikatan kovalen koordinasi, ikatan logam, serta ikatan antar molekul yang terdiri dari ikatan hidrogen dan ikatan Van der Waals. Keterhubungan atau relevansi dari keduanya tercermin dari nilai-nilai religi dan nilai-nilai sosial yang terkandung dalam tradisi suku Sasak Lombok yang sangat identik dengan nilai-nilai sosial dan religi yang juga terkandung dalam konsep teori ikatan kimia (*Theory of Chemical Bonding*) sehingga dapat disimpulkan bahwa teori ikatan kimia memiliki interkoneksi dan relevansi yang sangat kuat dengan kearifan Islam lokal (*Local Islamic Wisdom*) suku Sasak Lombok Nusa Tenggara Barat.

Kata Kunci: *Teori Ikatan Kimia, Kearifan Islam Lokal, Suku Sasak Lombok*

A. INTRODUCTION

The province of West Nusa Tenggara is home to three different ethnic groups, namely *Mbojo*, *Tau samawa*, and *Sasak* respectively abide in Bima, Sumbawa and Lombok (Fath. Zakaria, 1998: 4). The island of Lombok has been recognized throughout the history for centuries. In the book of *Negara-kertagama* authored by Mpu Prapanca, it is mentioned in the chapter XIV line 3 and 4 that the island is termed as 'Lombok Mirah' (Solichin Salam, 1992: 6). Sasak is the indigenous people residing the Island of Lombok and is the mainstream ethnic accumulating the 90% of the total number of population in the island (Erni Budiwanti, 2000: 6).

Between the late of the 16th and the early of 17th centuries, the Islamic penetration into the island of Lombok was led by Sunan Giri (one of the nine Javenese clerics), which has made Islam remain as the prominent religion nowadays in the island. In the 18th century, Lombok was invaded and conquered by a joint force of Karang Asem Kingdom of Bali. Such an invan-

sion resulted in the Western part of the island under the authority of the Baliness kingdom, which subsequently brought about the cultural assimilation. Hence, the Sasakness culture known nowadays is a result of acculturation of numerous cultures, namely Hindu, Javenese, and Balinese cultures.

The Sasaknese is rich of diverse languages, cultures and religions, which subsequently turn in other customs, some of which are assumed to accord with moral values (Alisyahbana, 1996: 5-6). For this reason, the people are known to have local cultures characterising the moral and local wisdom.

Numerous traditions underlying, and as a manifestation of, the local wisdom of Sasaknese include marriage, nenarih (proposing), langar (party), eating together, wedding parade, and bau nyale (catching sea worm) (Alisyahbana, 1996: 5-6). Such local customs in general entail the value of mutual concession or tolerance, compassion, dependency, social solidarity, sympathy, communal work for peace, and prosperity (Anonim, 1997: 153-154).

Drawing on the basic principles of tradition and custom fundamental to the values of local wisdom and local Islamic wisdom of Sasak Lombok, it is found some intriguing facts. The values of local wisdom, in fact, are highly relevant to 'theory of chemical bonding' such as electrostatic stability and configuration, the positive and negative ions, theory of chemical bond formation, polar and nonpolar covalent, coordinate covalent bond, metal bonding, and intermolecular forces comprising hydrogen and Van der Waals bond (Miessler, G. L., and Tarr, D. A., 1999).

Nested in the aforementioned facts, the study regarding the theory of chemical bonding and local wisdom of Sasak tribe on Lombok island West Nusa Tenggara is of paramount importance, which may become the catalyst for future interdisciplinary study of various scientific disciplines intergrating science, social, religion, culture, not to mention the local culture of certain regions, and which may become the milestone of improved understanding of and the preservation enactment of local wisdom of certain regions or ethnics.

By the same token, the scientific study on the integration between chemistry and surrounding cultures or local wisdom of certain regions, particularly between that of Sasaknese and chemistry, has so far remained sparse. Likewise, the study of local wisdom and local Islamic wisdom of Sasak Lombok associated with the chemical bonding theory has never been previously done. In addition, the provision of the interdisciplinay theories under-

lying the moral values shows that atom, molecule, ion, or even invisible things have the theoretical grounds entailing the ethical values, which can navigate our everyday moral conducts, and which can pave the way for further generation of social concepts for the sake of shared public safety and peace and social prosperity of the local community in particular and that of international in general.

B. AN ANALYSIS OF CHEMISTRY BONDING THEORY GROUNDED IN THE LOCAL WISDOM OF SASAK LOMBOK

Culture can be categorized into several elements, such as item, traits, trait complexities, cultural activities, and universal culture (Kluckhohn, 1953). The components of the last element above, developed by anthropologists, comprise of seven elements, which can be found across the globe, namely language, scientific system, social organization, equipments and technology, system of source of income, religious system, and arts (Koentjaraningrat, 2009: 165).

Concerning its function, culture can be classified into two categories, namely (1) explicit culture, which includes several aspects, such as cognition, motivation, attitude, and social interactional pattern among individuals; and (2) implicit culture that underpins human behaviors, which includes belief, norm, and values (Koentjaraningrat, 2009: 165). On the other hand, the ethical values can be derived from religious belief, (Habibi, 2014) through which, particularly Islam, it makes significant impacts on cultural arts and local wisdom of Sasak tribe Lombok as apparent in its traditions religiously colored with Islamic nuance, even nearly all the traditions of the indigenous ethnic stem from the acculturation of Islamic values. Culture is a tradition originating from its respective region created by every individual within the community that guides them within the given territory, which physically has explicit goals, that is, to overcome problems in accordance with the environmental condition (Jasmansyah, 2014).

Among the diverse existing customs embraced by the Sasakness, including the local Islamic values characterizing them, some of the them are highly relevant to the theory of chemistry bonding seen from myriad concepts such as electrostatic stability and configuration, the positive and negative ions, theory of chemical bond formation, polar and nonpolar covalent, coordinate covalent bond, metal bonding, and intermolecular forces comprising hydrogen and Van der Waals bond.

The theoretical relation analysis between the chemical bonding theory and local Islamic wisdom of Sasak Lombok can be delineated as the followings.

1. Marital Tradition

Merarik in the Sasak dictionary means marriage (Nell F Staff, 1995: 236). The practice of such sacred tradition is done through two ways in the Sasak community, namely '*Mamaling*' (eloping bride candidate) and '*belako*' (proposing); however, the latter is rarely practiced among the indigenous ethnic of the Lombok island (Anonim, 1994: 152).

The followings are the traditional customary practices following the marital traditions of Sasak (Anonim, 1997: 153).

a. *Nenarih* or *Beketoan* (questioning)

This customary practice is done when two lovers are ready to get married. The bridegroom asks the readiness or willingness of the bride candidate to be married. The '*subandar*' or '*jerumannya*' (youth body in the community) called '*nenarih*' serves such a propose.

b. *Sebo*' (hiding the bride candidate)

'*Sebo*' literally means hiding in that the eloped woman is hidden in a family's house or that of relatives, during which both the man and the woman are bound within related customary law. As an illustration, the woman should not be seen by her family members. Unless obeyed, '*deosan*' (sanction such as a customary fine) would be imposed on them.

c. '*Sejati*' (informing the woman's parents)

After the elopement, between one and two days, '*sejati*' is performed in that the parents of the woman are informed that their daughter has been eloped by a man. This is practiced by two men wearing traditional clothes.

d. *Selabar* (negotiating dowry)

At this stage, about two or three days after *sejati*, *selabar* is done, which is defined as a process of negotiating the amount of dowry and related expenses such as '*ajikrama*' (related fee) etc, done by *Pembayun* (delegated negotiators), that should be given to the woman's family.

e. Sorong Serah (dowry submission)

The dowry submission is done through a customary ceremonial called '*sorong serah*'. This tradition precedes the Islamic wedding. This way avoids the possible occurrence of unpaid dowry. After the accomplish-

ment of this traditional event, the wedding vow based Islamic teachings is conducted.

f. Nyongkolan (Wedding Parade)

Nyongkolan derives from the word '*songkol*' or '*sondol*' which means pushin from the back; it can also literally mean 'ushering into' in the dialect of Petung Bayan (Nell F Staff, 1995: 258). *Nyongkolan* is a customary practice conducted after the accomplishment of the wedding vow between the '*Terune*' (groom) and '*Dedare*' (bride) in the Sasak ethnic. During the parade, the couple, like a King and a Queen, accompanied by friends and relatives wearing traditional clothes, walks to the bride's house. The traditional musics such as *Gendang Beleq* (big drum made of cow leather played by an ensemble of traditional musical players) *Gamelan Beleq* (musical bronze percussion instruments), *Ale-Ale* (a traditional ensemble with a dancer) and *Kecimol* (another modern mobile music instrument accompanied by a singer) usually accompany the parade. After arriving at the bride's home, the couple asks parental forgiveness and blessings by kneeling down at the bride's parents, which symbolizes that the husband can take their daughter away.

Drawing on the six marital traditions in the Sasak community, being the local Islamic wisdom of the tribe, the ones that strongly correspond to the theory of chemical bonding are *nenarih*, *sorong serah*, and *nyongkolan*. Marriage is one of the important events for the Sasaknese. Until has one married, one is regarded as whole part of the community, having the rights and obligations either among his (her) families or within the community. Marriage in the Islamic perspective is conceptualized as a medium to run peaceful and merciful lives (*mawaddah wa rahmat*) and as a medium to regeneration (having children). Hence, marriage has broad meanings, even according the indigenous residents, not only does it marries a man and a woman but also it is meant to unite two extended families, that is, the bride and groom relatives (Aziz al-Azmeh [ed.], 1988: viii).

The connection between the two is found in the theory underlying their meaning and values. In *nenarih*, the binary relation is prevalent when the man is proposing the woman done either by himself or delegates known as *subandar* atau *jerumannya* (Anonim, 1997: 153-154). The underlying concept is the mutual need, giving and acceptance to live together, which can be realized through a marriage (Erni Budiwanti, 2000: 250). In the chemical

bonding theory, the theory underlies such a bonding is the concept of mutual giving and accepting a certain atom to reach a stable electrostatic configuration (Widi Prasetiawan, 2009: 161). The atoms can be bound because they are more stable than are they being independent from each other (Morgong Siregar, 1988).

To reach the bonding stability is through the formation of chemical bonding among the atoms (Achmad and M.S.Tupamahu, 2001). The atom approaching the pure gas will try to reach the pure gas configuration by accepting and giving the outer part of its electron, which turns in the establishment of negative and positive ions through electrostatic exchange between one atom and the other (Achamad and M.S. Tupamahu, 2001). For example, the sodium atom that stably releases one of its electrostaticic velencies to become ion (Na^+) by means of electrostatic configuration such as neon; Atom $_{11}\text{Na}$ (2. 8. 1) a Ion $_{11}\text{Na}^+$ (2. 8), whereas the unstable atom Cl receiving one additional electron becomes ion Cl with electrostatic configuration such as Argon. Atom $_{17}\text{Cl}$ (2. 8. 7) a Ion $_{17}\text{Cl}$ (2. 8. 8). The two ions having the opposite charge is repulsing and attracting electrostatically within the ions. The electrostatic exchanges occur due to the combination of the aforementioned techniques called ionic bonding. (Baum, S. J., and Scaife, C. W. J., 1980).

The above ionic bonding concept is closely related to the marital tradition found in the Sasak community because the latter is also based on the mutual need and completion to attain one purpose, which is to unite two individuals and extended families under the umbrella called '*besan*' (relationship between parents of both groom and bride) (Anonim, 1997: 153-160).

Not only does the ionic bonding concept strongly relate to the concept of traditional marriage in Sasak Lombok but also it reflects the theory of metallic bonding, which is formed due to the forces between positive metallic ions and negative charges of free-moving electrons (Wilbraham, C. Antony dan Matta, S. Michael, 1992). Such relation exists in the tradition *nenarih*, that is the woman is free to take decision without any force from any parties to uncover her status of being single, which during the traditional event the man asks the woman directly through his *subandar* (delegates) (Anonim, 1997: 153). By the end of this customary practice, both man and woman decide the day and time elope from the latter's parents' home. In such tradition is the woman usually eloped accompanies by friends from the couple waiting

outside the woman's house. The eloped woman is generally hidden in one of the man's family home, which is called '*sebo*' (hiding the bride candidate) (Anonim, 1997: 153).

Besides, the atomic interaction between two atoms or more is always followed by the release of energy (Anonim, 1997: 153). The concept of release energy in the chemical bonding theory has strong correlation with the tradition of '*ajikrama*' (customary fee), particularly '*krama gubuk*' (village customary fee), in which all the fee is handed in through a traditional event called '*sorong serah*' (Anonim, 1997: 157). The forces that hold the atoms in the molecule is regarded as chemical, that is the interaction that causes within the atoms or between them and ions, and related molecules to bond together to generate a more complex bonding (Taro Saito, 1996).

Another binary relation between the local tradition of Sasaknese and chemical bonding is found in the tradition of '*nyongkolan*', one of the customary practices of marital tradition. Such relation is prevalent in terms of the concept of collaborative work, give and take, and mutual completion to gain the same goal. This concept portrays the underlying theory of chemical bonding between atoms and more or the concept of chemical bonding between atoms and inter-molecular bonding (Raymond Chang, 2004). The relation between the two domains can be seen in that the wedding parade tradition underlies the collaborative, familial, tolerant principles because the tradition is characterized by the couple, like a king and a Queen, being paraded accompanied by traditional music ensemble to the home of the bride (Anonim, 1997: 159).

The wedding parade puts forward the cooperation and the feeling of kinship since it is a medium of familial visit between that of the groom and of the bride (Erni Budiwanti, 2000: 250-260). Likewise, the tradition also demands high tolerance among the participants following the parade because it usually takes miles to walk to get to the woman house, and because it may result in traffic congestion. However, it is deemed as an entertainment both by the host villagers and the visiting guests (the companions).

2. Langar Tradition

Langar means visiting the deceased (Anonim, 1997: 165). It is a common practice that people visit friends, relative, or a villager passing away. Women usually bring *pelangar* (gifts usually rice) while money or work cooperatively

on voluntary basis known as gotong royong in Indonesian language such as making a trolley for carrying the dead, traditional stove, and digging ground for a grave (Anonim, 1997: 165).

In the Sasak community are several long traditional funeral rituals from graving (known as *nusur tanah* in the vernacular), *nelung* (the ritual for third day of the death), *mituk* (the ritual for seventh day of the death), *matang puluh* (The fortieth day ritual), *nyatus* (the hundredth day ritual) to *nyiu* (the thousandth day ritual) (Erni Budiwanti, 2000: 191).

The langar tradition entails the local moral values or wisdom adhered to the Sasak people. In such tradition are some values such as compassion, tolerance, teamwork, affection and social solidarity. In relation to the theory of chemical bonding, it is strongly associated to the theory of atomic formation in that atoms can bound through various ways, namely the transformation of electron from an atom to another, which is known as ionic bonding formation theory underlying the give and take concept on the matching electron that generally happens between metallic and non-metallic atoms. The former tends to release one electrostatic valency that generates the formation of positive ion Na^+ , whereas the latter tends to generate negative ion such as Cl^- , and both of which form the chemical bonding known as ionic bonding due to the process of exchanging electron that produces the chemical compound, NaCl (Natrium chloride) or ordinary recognized as salt (Wilbraham, C. Antony and Matta, S. Michael, 1992). This concept accords with the moral values or local wisdom of Sasak traditions in terms of giving and receiving, compassion, teamwork, and social solidarity which are manifested in the *langar* tradition of Sasak Lombok to date.

Another chemical bonding theory that is strongly related to aforementioned principles is covalent bonding theory which occurs through the use of electron at the same time by two atoms or more (Baum, S. J., and Scaife, C. W. J., 1980). As an illustration, the unstable atom $_{17}\text{Cl}$ (2. 8. 7) can be stable by means of using a couple of electrons and another klor atom that can generate fluor molecule, Cl_2 . As a result, each atom will possess stable electrostatic configuration like pure gas, argon (2. 8. 8). The formation of the molecule is known as covalent bonding (Baum, S. J., and Scaife, C. W. J., 1980). The theory of covalent bonding with its electrostatic equivalent use is highly relevant to the local wisdom of Sasak Lombok, particularly with the *langar* tradition, in which the values such as teamworking, mutual help, compassion,

and social solidarity. Such a customary practice aims to actualize the stability on the concept of chemical bonding and attain the peace, harmony, and general prosperity in the Sasak community Lombok, Nusa Tenggara Barat.

3. Tradisi Banjar (Community Body Tradition)

The term '*banjar*' in the Sasak dictionary means community body (Nell F Staff, 1995: 38). This term is also regarded as a community organization whose members are the village prolific figures and customary leaders who share similar goals (M. Sukarni Ismail and Su'ud Surachman, 2009: 136-144). '*Krama banjar*' deals with the death and social life. Some of its types are such as *krama banjar subak*, *krama banjar merariq*, *krama banjar mate*, dan *krama banjar haji*.

Banjar is a social medium for commemorating traditional events characterized by community gathering. One uniqueness of the Sasak tribe lies in that one member having a problem means a problem for the community body members and should be tackled by all the functioning body. The activities in the *banjar* pertain to social solidarity and together, which is termed in Sasak vernacular '*besiru*' (Juhaepa dan Sarpin, 2014: 190-191).

The strongest concept of local Islamic wisdom found in both *banjar* and *krama traditions* of the Sasak community is the concept of social solidarity and togetherness, which strongly associated with the theory of chemical bonding, particularly the theory of covalent bonding. The covalent bonding *Ikatan* happens due to the shared use of electrons by atoms creating bonding (Sukardjo, 1990). Generally, covalent bonding occurs between nonmetallic atoms with electrostatic negativeness or zero such as H_2 , CH_4 , Cl_2 , N_2 , C_6H_6 , HCl and etc. According to Baum and Scaife, covalent bonding occurs due to the availability of bonding forces between two atoms resulted from shared electrons stemming from the outer layers of the atoms (Baum, S. J., and Scaife, C. W. J., 1980). The sharing, teamworking, and social solidarity are the basic concepts of the establishment of covalent bonding which strongly relate to the characteristics of *banjar* as a tradition and symbol of social solidarity and gathering of the Sasak ethnic community in Lombok.

The values of local Islamic wisdom found in the tradition of *banjar* are also available in the covalent polar bonding (if two nonmetallic atoms have different electrostatic-negative values, one of them will find another with similar amount of electrostatic negativeness); it also occurs in the non-polar covalent bonding

(if two nonmetallic atoms have different small electrostatic negativeness); it exists too in the coordinating covalent bonding (a bonding that occurs due to one electron used stemming from one of the atoms in the bonding) (Baum, S. J., and Scaife, C. W. J., 1980), and Gilbert Lewis theorizes that atom binds to achieve a more stable electrostatic configuration. The maximum stability is achieved if atoms have equal electrostatic configuration with the electrostatic configuration of pure gass (Achmad dan M.S. Tupamahu, 2001).

Hence, the underlying theory of the aforementioned atomic bondings is the use of shared electrons with strong values viewed from social concepts such as teamworking, mutual need, unity and social solidarity.

4. Tradisi Begibung (Eating Together in Ceremonial Events)

The term '*begibung*' in the dictionary of Sasak language can be meant as eating together (Nell F. Staff, 1995: 44). *Begibung* is eating a tray of foods together, which is central and inseparable to the traditional events of Sasak Lombok, and which is still practiced and maintained by the traditional community of Sasak in general.

Begibung with *berayaan mangan* (eating together with two or three people) have similar philosophy, but the former is more well-planned. *Begibung* in this tradition begins with complete menu and tidily-set-up venue; however, the eating tools, such as fork and spoon, are not prepares as the attendants eat using their hands. The tray filled with the complete menu is then called '*dulang*', which is subsequently served in special events. One *dulang* is generally served for three people.

The values of local wisdom in the tradition of *begibung* entail the values of living precious to Sasak ethnic. Togetherness becomes crucial, and the different status remains unchallenging, even *begibung* joins all the social castes into one. Such a tradition also shows that Sasak ethnic is very tolerant and generous to each other.

The tradition, *begibung*, is strongly associated with the theory of chemical bonding, that is, the concept of chemical bonding that theoretically proves that atoms can bind each other through varied processes, namely electron transfer from one atom to another known as ionic bonding nested in the transferring and receiving theory of paired electrons, which usually occurs between the atomic and non-atomic metals (Raymond Chang, 2004).

According to Baum and Scaife, covalent bonding occurs due to the

attractive and repulsive of two atoms resulted from sharing one or more electrons in their outer shell (Baum, S. J., and Scaife, C. W. J., 1980). The concept of sharing, teamwork, and social solidarity are the foundation of the theory of chemical bonding formation that is aligned with the concept of *begibung* being the tradition and symbol of togetherness, tolerance, and strong solidarity among the Sasak community in Lombok.

5. Tradisi Berayan Mangan (eating together with two or three people)

The term '*berayan mangan*' in the Sasak dictionary derives from the words '*beraye*' and '*mangan*', which respectively mean friend, and eating (Nell F. Staff, 1995: 51), so *berayan mangan* is understood as eating together with friends or relatives which is one of the traditions in the Sasak community.

The uniqueness of this tradition is that everyone brings different amount and types of food that they share. The mixture of different sorts of food is then served and consumed together. Such tradition has a strong connection with the chemical bonding concept, especially the ionic bonding theory shows formation occurs due to the exchange of electron that usually happens to metallic and non-metallic atoms (Raymond Chang, 2004). *Berayan mangan* is also highly relevant to the theory of covalent bonding which occurs because of the atomic forces resulted from one or two electrons of outer parts of atoms (Baum, S. J., and Scaife, C. W. J., 1980).

6. Tradisi Begawe (Festival Tradition)

This tradition is known as '*rowah*' in the dictionary of Sasak, which means festival or party (Nell F. Staff, 1995: 317). This tradition serves purposes as the manifestation of commemorating certain marriages, circumcision, pilgrimage, and other traditions. This customary practice brings the sense of togetherness among the people of Sasak (Erni Budiwanti, 2000: 156-157).

Like in wedding ceremony, it is started by making roofs around the venue, which serves as the sunshine protection and a symbol of holding an event. Later, in the afternoon and evening, people or family from within the village and distant villages visit the couple by bringing some gifts such as rice and sugar. Subsequently, these visiting guests are given gifts like traditional food which have been prepared beforehand.

The values of local Islamic wisdom becoming the basic principle and specialty

of the traditional events lie upon the notion of working together and voluntarism. This concept has similarity with that of polar covalency bonding (if two non-metallic atoms have different negative electron, the partnering electron will be much interested in another atom with more negative electron, non-polar covalency (if two or more non-metallic atoms have less magneted electrostatic negativity), coordinating covalent bonding (the provision of bonding as a result of a partnering electron stemming from one of the atoms and it is used together) (Erni Budiwanti, 2000: 156-157), and the theory proposed by Gilbert Lewis who states that atoms bind to gain a more stable electrostatic configuration. The maximum stability will be achieved if atoms have similar electrostatic configuration with that of pure gass (Achmad and M.S. Tupamahu, 2001).

The local Islamic wisdom values found in the tradition, *begawe*, is strongly related to the hydrogenated bonding occurring between several molecules in which all of them have significantly different level of electrostatics negativity. Such type of atoms is bound to atom H within other molecules, which in turn form several molecular bondings (Achmad and M.S. Tupamahu, 2001). In addition, in the tradition is also found the term '*epen gawe*', the host of the festival who owns and controls everything in during the party. This concept is similar to that of hydrogenated bonding where atomic hydrogen plays a key role in such bonding formation.

C. CONCLUSION

1. The traditions of Sasak Lombok which have strong correlation with that of chemical bonding theory are *merarik*, *langar*, *banjar*, *begibung*, *berayan mangan*, and *begawe*.
2. The chemical bonding theories that are alined with the values of local Islamic wisdom of Sasak Lombok include the electrostactic stability and configuration, the positive and negative ions, theory of chemical bond formation, polar and nonpolar covalent, coordinate covalent bond, metal bonding, and intermolecular forces comprising hydrogen and Van der Waals bond.
3. The values of local Islamic wisdom of Sasak is strongly associated to the basic concepts of chemical bonding such as the value of mutual concession or tolerance, compassion, dependency, social solidarity, sympathy, communal work for peace, and prosperity.

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