

## **The Existence Of The Tembe Me'e Weaving Tradition As A Representation Of Islamic Values And Local Cultural Identity**

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### **Abstract**

*This study aims to analyze the existence of the Tembe Me'e Weaving tradition as a representation of Islamic values and the local cultural identity of the Donggo community, Bima Regency. This study uses a qualitative approach with a descriptive research type. Data were obtained through observation, in-depth interviews, and documentation. Research informants consisted of traditional leaders, religious leaders, weaving artisans, and Donggo community members who understand the Tembe Me'e Weaving tradition. Data analysis techniques were carried out through data reduction, data presentation, and drawing conclusions, while data validity was tested using source and method triangulation. The research results show that the Tembe Me'e weaving tradition still exists and plays a significant role in the social life of the Donggo people, particularly in traditional, cultural, and religious activities. This tradition embodies Islamic values such as patience, hard work, simplicity, togetherness, and religiosity. Furthermore, Tembe Me'e is a symbol of local cultural identity, reflecting the character and wisdom of the Donggo people. However, this tradition faces challenges due to modernization, lifestyle changes, and the declining interest of the younger generation in weaving. This study concludes that Tembe Me'e weaving serves not only as a cultural product but also as a representation of Islamic values and the local cultural identity of the Donggo people. Therefore, preservation efforts through cultural education, community empowerment, and support from various parties are needed to ensure this tradition is maintained and passed on to future generations.*

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## **1. INTRODUCTION**

Indonesia is a country with a rich and diverse local culture that serves as a distinctive identity for each region. Local culture not only serves as a legacy from our ancestors but also serves as a medium for the formation of social, moral, and religious values in community life. One such cultural heritage that persists to this day is the Tembe Me'e weaving tradition of the Donggo community in Bima Regency, West Nusa Tenggara. This tradition not only has aesthetic and economic value but also contains philosophical, social, and religious meanings that reflect the lives of the local people (Iskandar, 2016).

Tembe Me'e is a traditional woven fabric of the Donggo people that has been passed down through generations. In Donggo society, weaving is not merely seen as a cultural product, but as a symbol of local social and cultural identity. The process of making Tembe Me'e is carried out traditionally, involving skill, perseverance, and cultural values passed down from generation to generation. The existence of this tradition demonstrates the strong connection of the Donggo

people to their ancestral cultural heritage, which remains preserved amidst the changing times (Haif et al., 2024).

The arrival and spread of Islam in the Bima region influenced the value systems and cultural practices of the Donggo people. The acculturation of local culture and Islamic teachings gave rise to various traditions that embody religious values without diminishing local cultural identity. In the Tembe Me'e weaving tradition, Islamic values are evident through aspects of simplicity, ethical dress, patience, hard work, togetherness, and respect for women as guardians of cultural traditions. Furthermore, the use of Tembe Me'e in various traditional and religious activities demonstrates that this woven fabric has a symbolic function in the community's social life (Ali Imron & Ari Saidul Mujazin, 2022).

Amidst the currents of modernization and globalization, the existence of the Tembe Me'e weaving tradition faces various challenges. Changes in lifestyle, the influx of modern textile products, the declining interest of the younger generation in traditional weaving, and the minimal regeneration of artisans pose threats to the sustainability of this tradition. If serious preservation efforts are not undertaken, Tembe Me'e has the potential to decline as a local cultural identity of the Donggo people. Therefore, an in-depth study of the Islamic values and cultural identity embodied in this tradition is needed to provide a basis for efforts to preserve local culture (Hulaimi et al., 2025).

This research is crucial because Tembe Me'e is not only a material cultural heritage but also a representation of the religious and cultural values of the Donggo people. This study is expected to contribute to the development of cultural studies and Islamic studies, particularly regarding the relationship between local culture and religious values in traditional societies. Furthermore, this research is expected to serve as a reference for the government, academics, and the public in efforts to preserve local cultural heritage amidst changing times. Based on this description, this research focuses on the existence of the Tembe Me'e weaving tradition as a representation of Islamic values and the local cultural identity of the Donggo people. This research will examine the form of the weaving tradition, the Islamic values it embodies, and its role in maintaining the Donggo people's cultural identity in the era of modernization.

## 2. RESEARCH METHOD

This study employed a qualitative, descriptive approach. The qualitative approach was chosen because it aimed to deeply understand the meaning, values, and existence of the Tembe Me'e Weaving tradition as a representation of Islamic values and the local cultural identity of the Donggo people. Through this approach, researchers were able to describe social and cultural realities from the perspective of the local community.

This research was conducted in Donggo District, Bima Regency, West Nusa Tenggara, one of the areas preserving the Tembe Me'e Weaving tradition. This location was chosen because the Donggo people still maintain the weaving tradition as part of their social and cultural life.

The data sources in this study include primary data and secondary data. Meanwhile, the data collection techniques used in this study include 1). Observation by conducting direct observation of weaving activities, the use of Tembe Me'e in community life, as well as the implementation of traditional and religious traditions related to the woven cloth, 2). In-depth interviews were conducted with informants to obtain information regarding the history, symbolic meaning, Islamic values, and the existence of the Tembe Me'e Weaving tradition in the life of the Donggo community, 3) Documentation was carried out by collecting photos, field notes, cultural archives, and other supporting documents related to the research object. To determine the informants, a purposive sampling technique was used, namely selecting informants who are considered to know and understand in depth the Tembe Me'e Weaving tradition and the cultural values of the Donggo community. (Sari, 2024).

The Data Analysis Technique uses an interactive analysis model which includes, 1) Data Reduction, which is the process of selecting and simplifying data that is relevant to the research focus, 2) Data Presentation, which is compiling data in the form of descriptive narratives so that

it is easy to understand, 3) Conclusion Drawing, which is interpreting data to obtain findings regarding the existence of Tembe Me'e Weaving as a representation of Islamic values and local cultural identity. (Sari, 2024).

Data Validity To ensure data validity, this study employed source and method triangulation techniques. Triangulation was conducted by comparing the results of observations, interviews, and documentation to ensure more accurate and reliable data. This research method aims to provide a comprehensive picture of the Tembe Me'e Weaving tradition, its Islamic values, and its role as a cultural identity of the Donggo people amidst the development of modernization.

### 3. RESULTS AND DISCUSSION

#### 1. The Existence of the Tembe Me'e Weaving Tradition in the Life of the Donggo Community

The Tembe Me'e Weaving Tradition remains an important part of the life of the Donggo community in Bima Regency. Weaving is not only seen as an economic activity but also as a cultural heritage passed down through generations. A small number of Donggo women still maintain weaving skills as a symbol of female identity and a form of respect for ancestral traditions. (Nurhayati, 2020).

Tembe Me'e is evident in various social activities, such as traditional ceremonies, weddings, religious activities, welcoming guests, and other cultural events. This woven fabric is used as traditional clothing and as a symbol of respect in various community activities. This demonstrates that Tembe Me'e has a strong social and cultural function in the lives of the Donggo people.

However, the Tembe Me'e weaving tradition currently faces challenges due to modernization and globalization. The influx of more practical and affordable modern textile products has led to a decline in interest in traditional woven fabrics for some. Furthermore, younger generations tend to be less interested in learning weaving skills, as they are perceived as time-consuming and less economically viable. Nevertheless, some community members and traditional leaders continue to strive to preserve this tradition through training, cultural introductions to the younger generation, and the promotion of weaving as a local cultural product. Nilai-Nilai Islam dalam Tradisi Tenun Tembe Me'e

The Tembe Me'e weaving tradition embodies various Islamic values reflected in the production process and its use in community life. These values include:

##### a. The Value of Patience and Perseverance

The weaving process requires a long time, precision, and a high degree of patience. This value aligns with Islamic teachings, which emphasize the importance of patience and steadfastness in life. Weavers must work diligently to produce quality fabric.

##### b. The Value of Hard Work

Weaving is a profession that requires skill and sincere effort. In Islam, hard work is seen as a form of human endeavor to meet the needs of life in a halal manner. The tradition of weaving is one way the Donggo people strive to maintain their families' economic well-being.

##### c. The Value of Simplicity

The motifs and use of Tembe Me'e reflect the simplicity of the Donggo people's lifestyle. This value aligns with Islamic teachings, which encourage a simple lifestyle and moderation in both appearance and social life.

##### d. The Value of Togetherness and Social Solidarity

The tradition of weaving is often carried out in a communal atmosphere among women in the community. This activity serves as a means of strengthening social ties, helping each other, and sharing knowledge between generations. This value of togetherness aligns with Islamic teachings on brotherhood and mutual cooperation.

##### e. Religious Values

The use of Tembe Me'e in traditional and religious activities demonstrates the connection between local culture and the community's religious values. Woven fabrics are used in religious events such as the commemoration of Islamic holidays and traditional rituals that have undergone acculturation with Islamic teachings.

## **2. Tembe Me'e as a Local Cultural Identity**

Tembe Me'e not only serves as a traditional cloth, but also serves as a symbol of the Donggo people's cultural identity. The motifs, colors, and way of wearing the cloth reflect the local cultural characteristics that distinguish the Donggo people from other communities in Bima. The existence of Tembe Me'e serves as a marker of social identity and cultural pride for the local community.

From a cultural perspective, Tembe Me'e is a form of local wisdom that embodies historical, aesthetic, and philosophical values within the Donggo people. This tradition demonstrates the community's ability to preserve its cultural heritage amidst ongoing social change. Furthermore, Tembe Me'e also has the potential to serve as a cultural asset and creative economy that can support the development of cultural tourism in Bima Regency (Nuraini & Falah, Asep, 2022).

Nevertheless, cultural preservation efforts still require support from various parties, including the government, educational institutions, and the community. Preservation can be achieved through local cultural education, weaving training for the younger generation, cultural festivals, and the promotion of woven products at the national and international levels.

## **3. Analysis of the Relationship between Culture and Islam in the Tembe Me'e Tradition**

Research results indicate that the Tembe Me'e Weaving tradition represents a form of acculturation between local Donggo culture and Islamic values. Islam does not eliminate local culture, but rather influences the value systems and cultural meanings that develop within the community. The weaving tradition remains preserved as a cultural identity, yet it incorporates religious values consistent with Islamic teachings. (Naamy, 2023).

The harmonious relationship between culture and religion is evident in the Donggo people's adherence to traditions without abandoning Islamic values. This demonstrates that local culture and Islam can coexist and reinforce each other in community life. Thus, Tembe Me'e weaving is not only a cultural symbol but also a representation of the Donggo people's religious, cultured lifestyle, which upholds their ancestral heritage. (Munir, 2018).

## **4. CONCLUSION**

The Tembe Me'e weaving tradition is a local cultural heritage of the Donggo people that still exists today. This tradition not only serves as a cultural product and economic resource for the community, but also serves as a symbol of local cultural identity passed down through generations. Tembe Me'e plays a vital role in the social life of the Donggo people, particularly in traditional ceremonies, religious ceremonies, and various other cultural activities. The research results show that the Tembe Me'e weaving tradition embodies various Islamic values reflected in the process of making and using the fabric in community life. These values include patience, hard work, simplicity, togetherness, and religiosity. These values demonstrate the harmonious relationship between local culture and Islamic teachings in the lives of the Donggo people.

In addition to representing Islamic values, Tembe Me'e also symbolizes the cultural identity of the Donggo people. The motifs, colors, and methods of wearing the woven fabric reflect the local cultural character that distinguishes the Donggo people from other groups. This tradition is a form of local wisdom with historical, social, and philosophical value that is important to preserve. However, the existence of the Tembe Me'e Weaving tradition faces various challenges due to the development of modernization, changes in lifestyle, and the declining interest of the younger generation in weaving traditions. Therefore, sustainable preservation efforts are needed through cultural education, weaving skills training, local cultural promotion, and government and community support. Thus, the Tembe Me'e Weaving tradition is not only a material cultural heritage, but also a representation of Islamic values and the local cultural identity of the Donggo

people that must be preserved and passed on to future generations as part of the cultural richness of the Indonesian nation.

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