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MALIQ: ACTUALIZATION OF MITIGATION BASED ON SASAK LOCALITY AND ITS RELEVANCE TO SUSTAINABLE DEVELOPMENT GOALS (SDGS)

Randa Anggarista[1], Lalu Nasrulloh[2], Ria Hikmatul Hayati[3]
Qamarul Huda Badaruddin Bagu University[1], Sorong State Islamic Institute[2], Udayana University[3]
Email: randaanggarista@yahoo.co.id[1], Laluarul90@iainsorong.ac.id[2], ria.hikmatul11@unud.ac.id[3]

ABSTRACT
This research aims to describe the types and functions of maliq, as well as its relevance to the Sustainable Development Goals (SDGs) through an eco-anthropological approach. This research is qualitative because the data analyzed are texts from interviews conducted by the researcher with informants. The data in this study consist of linguistic elements transcribed based on the interviews, while the data sources are Sasak community leaders in Karang Sidemen Village. The data source was determined using a purposive sampling technique based on considerations of the informants' qualifications (expertise) regarding the existence of maliq. Data collection techniques were conducted using the techniques of listening, speaking, recording, and taking notes. Data reliability testing uses source and theory triangulation, which involves combining data from various sources and theories to obtain valid, accurate, and consistent data. Data analysis techniques include identification, classification, interpretation, and conclusions. The research results show that, first, maliq consists of maliq in the health sector, environmental, and ethical. Second, the functions maliq include mitigating environmental conservation, preventing disease, and mitigating social control. Third, maliq has a correlation with the Sustainable Development Goals (SDGs) indicators, namely ensuring healthy lives, as well as improving the sustainable use of terrestrial ecosystems.

Keywords: *eco-anthropology; locality; maliq; mitigation; SDGs*

INTRODUCTION
Maliq Sasak or pamali in Javanese—is a form of oral folklore among the Sasak people comprising words of wisdom, prohibitions, recommendations, and directives that are conveyed orally and passed down through generations. Ratmaja, Lalu (2021:2814) explains that *maliq* constitutes a form of prohibition capable of regulating community life and serving as a means for parents to impart valuable lessons to their children. The meaning of *maliq* is rarely explicitly stated; rather, it embodies values and constitutes local knowledge—specifically, the belief that violating it will invite calamity. *Maliq* is not merely an art form; it encompasses contextual values and is believed to possess real efficacy. Consequently, the Sasak people exercise caution in their speech, actions, and the conduct of ceremonial processions. *Maliq* is also believed to serve as a filter and a mechanism of social control for the Sasak community at large, governing both words and deeds. One such instance of *maliq* is illustrated by the following example.

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"Endeqte kanggo mateq ape-ape lamun jangke betian seninente laun mate kanak saq leq dalem tianne."
"It is forbidden to kill anything while a wife is pregnant, as it could cause the death of the unborn child." (Munasip, personal interview, June 20, 2026)

Based on the researcher's observations, a *maliq*—such as the one found in the cited example—bears no direct connection between the unborn child and the act of killing animals or plants. Nevertheless, the Sasak people believe that the words and teachings of their ancestors are highly potent and capable of influencing the future. A closer examination reveals that *maliq* of this type possess implicit linguistic structures, categories, and functions. In general, Sasak *maliq* represent the culmination of a long learning process undertaken by the ancestors of the Sasak community. This is reflected in the use of the reduplicated term *ape-ape*—which denotes various forms of flora and fauna—and in the representation of the human life stage of pregnancy. The learning process examined in this study lies in the continuous and intense interaction between the Sasak people and their environment. The Sasak community relies on the natural ecosystem to sustain life, meeting both basic necessities and other needs.

This close relationship tends to influence the use of ecological terminology in cultural practices, including the *maliq* tradition. Anggarista, Randa, et al., (2025:3) explain that for the Sasak people, the natural ecosystem is a structured system comprising elements that serve multiple functions for the community. This is further emphasized by Muliadi (2019:24), who notes that the Sasak divide their cosmological system into two realms: the macrocosm and the microcosm. The macrocosm encompasses the universe—including the earth, sky, moon, and so forth—while the microcosm consists of humans and other living beings (flora and fauna). From the perspective of the microcosm, humans maintain reciprocal relationships with one another, as well as with animals, plants, and the universe at large.

Beyond reflecting an ecological use of linguistic structures, *maliq* also embodies a conservative ethos. This leads the researcher to hypothesize that the ancestors of the Sasak people possessed a forward-looking—or futuristic—mindset. Such examples demonstrate that the Sasak people of the past were already mindful of future phenomena, particularly regarding environmental issues and ecological degradation. Therefore, *maliq* serves as a medium utilized by the ancestors of the Sasak people to instill values of ecological awareness in the Sasak generations in Lombok, encouraging them to act wisely in their use of nature by refraining from killing plants or animals. This aligns with the statement by L.X., Babamuradova (2022:101) that folklore, as a form of art, can convey moral and educational values capable of shaping human character. Bekmatov, Bakhtiyar Dilshatovich (2024:488) further emphasizes that folklore—encompassing myths, legends, songs, folktales, and other cultural practices—preserves a variety of values, ranging from historical and moral insights to realities concerning environmental conservation. These conservative values are emerging as a global issue, extending beyond Indonesia to encompass the entire world. This is reflected in the Sustainable Development Goals (SDGs)—a global policy framework designed to address critical challenges across environmental, health, poverty, social, and educational sectors.

Alisjahbana and Murniningtyas (2018:44) explain that the SDG concept entails internalizing efforts to manage the impacts of social and economic activities, ensuring the

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environment can continue to fulfill its function of sustaining human life. The SDGs comprise seventeen sustainable development indicators and forty targets, ranging from the first indicator—eradicating all forms of poverty. The second, which aims to end hunger and promote sustainable agriculture. The third indicator to ensure healthy lives. The fourth indicator to ensure equitable and inclusive quality education. The fifth indicator to achieve gender equality. The sixth indicator to ensure the availability and sustainable management of water and sanitation. The seventh indicator to ensure access to affordable energy. The eighth indicator to promote inclusive and sustainable economic growth. The ninth indicator to build resilient infrastructure and foster innovation. The tenth indicator to reduce inequality within and among countries. The eleventh indicator to make cities and human settlements safe and sustainable. The twelfth indicator to ensure sustainable consumption and production patterns. The thirteenth indicator to take urgent action to combat climate change and its impacts. The fourteenth indicator to conserve oceans and seas for sustainable development. The fifteenth indicator concerns protecting, restoring, and promoting the sustainable use of terrestrial ecosystems. The sixteenth indicator focuses on fostering inclusive and peaceful societies for sustainable development. The seventeenth indicator aims to revitalize global partnerships for sustainable development (Sutopo, Agus, Dian Fitriana Arthati, and Utari Azalika Rahmi, 2014: 23–118). The prohibitions associated with *maliq*—as illustrated by the data above—are relevant to the thirteenth indicator regarding the use of terrestrial ecosystems and the protection of various types and forms of natural ecosystems, specifically through the practice of not killing flora and fauna.

In addition to the examples mentioned above, the identification process revealed various types of *maliq* that are contextual and relevant to current social realities, spanning areas from the environment to education. This is supported by the fact that the Sasak community continues to uphold *maliq* as a form of identity, even amidst the younger generation's limited interest in preserving these noble cultural practices. Consequently, this study aims to examine the types and functions of *maliq* and their relevance to the Sustainable Development Goals (SDGs). The researcher seeks to link *maliq* with specific SDG indicators, particularly those concerning the environment and health—two strategic issues prominently reflected in the *maliq* traditions found in Central Lombok Regency.

The *maliq* tradition examined in this study represents a cultural practice with ecological and scientific dimensions; broadly speaking, its narratives, linguistic structures, and content are linked to natural ecosystems and ecological environmental issues. This provides the rationale for analyzing *maliq* through the lens of eco-anthropology. Eco-anthropology—or ecological anthropology—is a theoretical approach that focuses on cultural phenomena while taking ecological aspects into account. An examination of its structure and content reveals that *maliq* is a type of cultural practice among the Sasak people that has been shaped by the environment. This is the result of the community's intense interaction with nature, both in terms of managing the natural landscape and utilizing natural resources to meet their livelihood needs.

Initially, ecological anthropology encompassed a theoretical realm of study focused on understanding the physical environment as a factor shaping culture and society. Over time, however—particularly with the emergence of human-related cultural issues impacting the

ecological future—the field has adopted methodological and practical dimensions. Ecological anthropology offers an alternative perspective that emphasizes concepts of homeostasis, balance, and stability (Septriani, Edi Satria, and Basyarul Aziz, 2024:2). Its scope of inquiry ranges from systematic and systemic issues to functional aspects and the role of humans as cultural actors. Through a systematic and systemic lens, ecological anthropology examines societal cultural systems and patterns in relation to environmental aspects. This study tends to focus on aspects ranging from the structuring and forms of cultural practices to their implementation procedures. In terms of function, ecological anthropology concentrates on examining culture as an integral part of the environment—for instance, its role as a means of caring for the surrounding environment. Regarding the actors involved, the study centers on the human being as a subject, focusing on how people carry out and sustain cultural practices while taking into account the existence of natural ecosystems as elements that support life.

To date, cultural anthropology has evolved rapidly, becoming a significant theory for the construction of knowledge. In one of her papers, Kopnina, Helen (2025:1) explains that ecological anthropology is seeking to transform into political ecology—a field oriented toward the study of ethnography, local knowledge, ecological system sustainability, and environmental conservation. This indicates that, through the lens of ecological anthropology, cultural researchers and environmental observers alike can understand the influences and impacts involving natural resources, social structures, and culture. Kottak, Conrad P., (1999:24) refers to this field of study as "new ecological anthropology." Ecological anthropology (eco-anthropology) focuses on how humans perceive and act in their interactions with the environment as a manifestation of cultural patterns. Based on this perspective, the researcher classifies the actualizations of the eco-anthropological object of study as follows.

First, eco-anthropology examines the fields of ecosystems and socio-cultural systems, viewing them as distinct yet interconnected structural units—such as physical components comprising humans, flora, and fauna that rely on one another. Second, it focuses on adaptation and dynamic equilibrium, analyzing how the various units within these ecosystems and socio-cultural systems interact and adapt—learning to anticipate changes—as well as how the system's components are maintained, preserved, and developed. This aligns with the assertion by Septriani, Edi Satria, and Basyarul Aziz (2024:25) that the scope of ecological anthropology includes studying the complex interactions between society and the environment, human adaptation strategies and resource management practices, and the ways environmental conditions shape human behavior and culture. Based on these perspectives, it can be concluded that ecological anthropology examines societal cultural patterns in relation to ecological systems, while also investigating how culture is shaped by the environmental systems in which a society exists.

METHOD

The methodological framework of this study encompasses the research type, data and data sources, source selection techniques, data collection methods, data validity verification, and data analysis techniques. First, this is a descriptive qualitative study employing an eco-anthropological (ecological anthropology) perspective, as the researcher aims to gather and

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describe verbal data transcribed into written form. Second, the data consist of linguistic elements obtained through interviews with informants, while the data sources are Sasak community figures knowledgeable about the Sasak *maliq* tradition in Lombok. Third, data sources were selected using purposive sampling based on criteria regarding the informants' knowledge of the Sasak *maliq* tradition. Fourth, data collection involved the *simak libat cakap* (observational-participatory conversation) method, alongside recording and note-taking; the researcher actively participated in activities and conversations with the informants. Interview sessions were recorded to assist the researcher in obtaining more accurate data and ensuring data authenticity.

Fifth, to verify the validity of the data, the researcher employed source triangulation and theory triangulation. These techniques were applied by cross-referencing data from various sources and theories to ensure greater reliability and consistency. Sixth, the data analysis process involved identification, classification, interpretation, and drawing conclusions. Once all data had been collected, the researcher identified and defined the nature of the findings, then sorted the data into their respective categories. This step was intended to facilitate the interpretation and contextualization of the data in alignment with the applied theories. The final stage involved formulating conclusions based on the presented research findings.

RESULTS AND DISCUSSION

Research Findings

Based on the research conducted, Sasak *maliq* comprise various types and functions and are relevant to the Sustainable Development Goals (SDGs), as outlined in the following descriptive table.

Tabel 1. Table of Research Result

No	Research Focus	Description
1)	The Type of *Maliq*	As a form of oral folklore, *maliq* encompasses several categories, specifically those related to health, the environment, and ethics.
2)	The Function of *Maliq*	Certain types of Sasak *maliq* serve as tools for environmental conservation, mitigating the threat of disease, and preventing moral degradation.
3)	*Maliq's* Relevance to the Sustainable Development Goals (SDGs)	Local knowledge associated with *maliq* relates to two indicators within the Sustainable Development Goals (SDGs): the third and the fifth. The third indicator aims to ensure healthy lives and promote well-being for all people of all ages. Meanwhile, the fifth indicator aims to protect, restore, and promote the sustainable use of terrestrial ecosystems, sustainably manage forests, halt desertification, reverse land degradation, and halt the loss of biodiversity.

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Discussion

1) The Types of Sasak *Maliq*

Based on the identification process, *maliq*—as a form of oral folklore—comprises several types: those concerning health, the environment, and ethics. The researcher presents the data and analysis for each of these types of *maliq* below.

a) *Maliq* Related to Health

Health-related *maliq* consist of recommendations, commands, and prohibitions centered on health issues—specifically regarding illnesses and traditional remedies prepared by the community. Data regarding these health-related *maliq* are presented below.

Data 1
"Lamunte sugul bale, endaq lupaq kancingan kesune leq kelambin kanak kodeq."
"If you go out of the house, don't forget to pin a clove of garlic to the child's clothing."

The Sasak people have long maintained a close relationship with nature, a bond that shapes the local community's worldview, knowledge, and beliefs. This closeness is evident in the use of plants as food and economic commodities, as well as in the emergence of local perspectives and knowledge regarding plant functions—particularly their role as raw materials for traditional medicines. The *maliq* practice mentioned in the example above is typically performed by parents when taking an infant out of the house. They believe that infants are highly vulnerable to illness, particularly ailments caused by supernatural entities such as *jin, selaq*, and *bakeq*.

This aligns with the statement by Hanik, Umi, and Nur Khamidah (2022: 28–29) that psychological concepts linked to experience give rise to knowledge regarding animism and dynamism—such as the belief in *bakeq*, an antagonistic ancestral spirit whose presence can cause illness. The Sasak people believe that garlic is a plant feared by *bakeq* (personal interview with Munasip, June 29, 2026). Consequently, garlic is attached to children to ward off misfortune and protect infants from harm. Such knowledge is continuously preserved by the local community through both oral traditions (storytelling) and cultural rituals.

In the context of healthcare, researchers have found information indicating that this knowledge is relevant to modern medical treatment. A study by Islam, Andi Fajrul, et al., (2023:888) notes that garlic is a herbal product that has been used for centuries as a traditional remedy to treat various health issues. Active compounds in garlic—such as enzymes and sulfur—have been shown to help prevent conditions including hypertension, hypercholesterolemia, diabetes, rheumatoid arthritis, and the common cold, as well as inhibit tumor growth. These findings lead researchers to believe that *maliq* is not merely a Sasak cultural entity but also serves as a model for locality-based health education for the general public. Although the knowledge was acquired through self-study, *maliq* stands as authentic proof of the Sasak people's forward-looking perspective. The use of garlic within *maliq* represents a disease-mitigation strategy implemented by the Sasak people of Lombok. Through a long history of interaction and learning, the Sasak ancestors were able to contribute solutions to the health challenges faced by the community.

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b) *Maliq* Regarding the Environment

The community's intensive interaction with the environment has fostered an understanding of the benefits that ecological elements provide for life. Consequently, the Sasak people strive to act wisely in utilizing, managing, and developing their natural environment, recognizing nature's vital role in sustaining life. This wise approach is manifested through the cultural practices associated with the following *maliq*.

Data 2
"Endaq gati jok bunut tie, laun ketemuqm. Sengaq bawaq bunut tie taoq balin jin."
"Don't you ever go near that banyan tree, or you'll get sick. That banyan tree is the home of a jin."

Data 3
"Endaq jok mendre, ye biasen girang ngenemu'an."
"Don't go to that spring, because it often makes people sick."

These two examples of *maliq* embody prohibitions conveyed by parents in Karang Sidemen Village, Central Lombok Regency, against exploring two sites considered to possess magical significance: a banyan tree and a spring known as *mendre.* This knowledge is instilled by local parents from the time their children are infants, and it remains firmly embedded in their memories well into their teenage years. To this day, the local community believes that banyan trees serve as hiding places for supernatural entities such as *jin, bakeq*, *selaq,* and *beboro*. Consequently, if a banyan tree begins to grow near a home, residents will attempt to relocate it elsewhere—typically to land situated close to a river. According to Danandjaja (1991:169), folk beliefs regarding supernatural entities serve to reinforce both psychological and religious sentiments.

This body of knowledge also extends to *mendre*, a spring located beneath a cliff near the river. Mendre remains a vital water source utilized by the community for both physical and spiritual cleansing through meditation and prayer. They believe that the water at *mendre* is a medium provided by God Almighty *(Neneq Kaji Saq Kuase)* as a means to achieve healing. This knowledge and belief foster a sense of caution among community members when visiting the site. This caution is manifested in the observance of proper etiquette and the timing of visits; for instance, appropriate conduct involves refraining from making noise or uttering sarcastic remarks, while attention to timing entails visiting the spring at specific, designated times, such as in the morning.

From the perspective of ecological anthropology—which examines the relationship between culture and ecology—knowledge regarding these objects and places represents an internalization of local community efforts toward environmental conservation. Conservation is a systematic endeavor to cultivate, protect, and maintain natural resources. Such efforts can be implemented in various ways, ranging from formal policies to preventive measures rooted in local wisdom—exemplified by the *maliq* tradition. As noted by Darmayani, et al.,

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(2022: 4), conservation entails the management, protection, and preservation of natural resources and the environment to ensure their sustainable utilization.

The knowledge and values surrounding banyan trees and springs—as illustrated by the *maliq* examples—do not merely concern supernatural entities; rather, they address substantive issues of critical importance to the community. Amidst an era marked by ecological degradation, *maliq* serves as a preventive measure, imparting knowledge that encourages the community to act wisely in utilizing the natural ecosystem—such as by refraining from cutting down banyan trees, which play a vital role in maintaining water levels. Similarly, the concept of *mendre* extends beyond beliefs regarding spirits *(jin or bakeq)*; it integrates knowledge aimed at preventing the community from damaging or exploiting a crucial source of life. These two examples demonstrate that *maliq* embodies a noble cultural practice designed to maintain ecological balance. It functions as a form of cultural politics enacted to foster ecological awareness among the local population.

c) *Maliq* in the Realm of Ethics

The community does not merely preserve *maliq* as a tool for ecological balance; it also regards it through an ethical lens—that is, as a set of values, norms, and principles serving as a guide for living. This ethical dimension of *maliq* is identified through the following data examples.

Data 4
"Kamar kanak endeqne kanggo lebih ganggas leman kamar dengan toaq."
"A child's room must not be situated higher than the parents' room."

Data 5
"Endeqte kanggo tokolan galeng, laun budun buit."
"You can't sit on pillows, your butt will boil."

These two examples of *maliq* embody values that encourage the Sasak people to prioritize ethics in their social lives. The *maliq* in data point 4 represents the respect and regard a child should show toward their parents (father and mother)—sentiments that can be expressed in various ways, such as a child occupying a room situated lower than that of their parents. Among the Sasak people, violating this custom is believed to bring negative consequences upon the child, such as illness. The ethical principles contained in this *maliq* align with the moral values and Islamic spiritual foundations found in various forms of local wisdom. This reflects the observation made by Sahlan (2017: 196) that local wisdom values regarding norms are grounded in Islamic sharia, encompassing legal, customary, and social norms. Although some members of the community may increasingly question these beliefs, the moral values embedded in *maliq* continue to be transmitted orally as a means of preserving the noble values inherited from Sasak ancestors.

The moral values outlined in the previous data are further reinforced by the information in data 5 regarding the prohibition against sitting on a pillow, a practice believed to cause boils in anyone who does so. Although such beliefs may often stem from mere coincidence, the significance of the *maliq* (taboo) described in data 5 extends beyond the mere issue of physical ailments. To the general public, a pillow is an object designed to

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support the head during sleep; this indicates that the pillow holds a position of importance and vitality equal to that of the head itself. Indeed, many people often regard the head and the pillow as a "crown" for every human being, giving rise to the injunction that pillows should be used strictly for their intended purpose.

For the Sasak people in general, upholding and preserving the concept of *maliq*—as illustrated by the two examples above—represents an actualization of the *Lomboq Mirah Sasak Adi* paradigm, which holds that honesty is the supreme jewel. Majdi (cited in Alditia, Syifa Fauziah, and Prana Dwija Iswara, 2025: 132) explains that *Lombok (or Lomboq)* signifies honesty, *Mirah* denotes a gem or jewel, *Sasak* means "the only one", and *Adi* signifies goodness. This philosophy has been recognized by UNESCO and integrated into practical values known as *tindih, maliq*, and *merang*. *Tindih* refers to the commitment to uphold the truth, *maliq* signifies the avoidance of wrongdoing, and *merang* denotes care for others (Murahim, et al., 2022: 225–226). Honesty and the values embodied in *maliq* extend beyond merely watching one's words; they also encompass the proper placement and use of objects according to their intended functions. One such example is using a pillow as a headrest while sleeping, rather than as a seat.

The ethical values inherent in *maliq*—as indicated by the data above—are relevant to the role of *krama* as a customary institution governing the lives of the Sasak people. As noted by Anggarista, Randa, Idham, and Ahmad Jayadi (2025: 7), *krama* is an institution that embodies customary and social rules regarded as sacred, thereby mandating their observance by the entire community. *Krama* is believed to have originated from collective reflection and community consensus, aimed at anticipating and minimizing social conflict. Consequently, the researcher concludes that the *maliq* traditions observed thus far correlate with a social reality in which people are increasingly losing sight of social values, particularly regarding how they conduct themselves in their interactions with others.

2) The Functions of *Maliq*

The three types of *maliq* serve implicit functions that correlate with phenomena in the modern world—specifically regarding the environment, disease, and moral degradation. This can be illustrated through the following classification and supporting data.

a) A Tool for Environmental Conservation

Humans are agents capable of exerting significant influence on changes within an ecosystem. Although endowed with perfection by God *(Neneq Kaji Saq Kuase)*, humans do not automatically take steps to protect and preserve the natural ecosystems they inhabit. Conversely, various forms of ecological damage are often driven by hedonistic human desires and the relentless pursuit of ways to satisfy personal needs.

For the ancestors of the Sasak people, these dynamics and phenomena represented a significant aspect of their culture and daily conduct. This importance was reflected in ecological values that were internalized as key elements of their cultural system. One such example is the *maliq* (prohibition) regarding the environment—illustrated in Data 2 (personal interview with Munasip, June 29, 2026)—which states: "Do not go near that banyan tree, or you will fall ill; for that banyan tree is the abode of *jin* (spirits)." Viewed from an ecological perspective, this *maliq* embodies more than just mythological significance; it serves as a

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teaching intended to prevent Sasak generations from damaging the *bunut* (banyan tree)—a vital component of the ecosystem that sustains human life.

This is because the *bunut* tree is a type of flora that contributes to and stores water reserves; as noted by S. Ilham Jair Rizqi., et al. (2024: 952), the banyan tree plays a crucial role in ecological balance, erosion prevention, and the stability of aquatic ecosystems. Furthermore, the banyan tree possesses water-absorbing capabilities that help mitigate floods and landslides, reduce air pollution, and preserve the environment. These facts indirectly correlate with the community's cultural aspects—specifically, the *maliq* tradition. Nevertheless, as a form of oral folklore, the *maliq* tradition requires support through concrete efforts to safeguard the natural ecosystem, whether via policy measures or best practices in environmental conservation.

b) Mitigation of Disease Threats

Beyond environmental concerns, the concept of *maliq* is also relevant to public health issues. Modern development has brought about not only environmental challenges but also pollution stemming from industrial expansion, the use of environmentally unfriendly modes of transport, and household waste. Long before the advent of such modern technologies, the ancestors of the Sasak people adopted practical measures to anticipate life-threatening diseases—one of which was the practice of *maliq*.

Based on the example in data 1, the *maliq*—or traditional prescription—advising the use of garlic when leaving the house is not a practice devoid of meaning; rather, it constitutes a cultural practice with strategic value for maintaining health. Research findings indicate that, beyond its role as a cooking ingredient, garlic serves as an antibacterial agent capable of safeguarding public health—for instance, by preventing the flu and boosting the immune system (Kristiananda, Debi, et al., 2022: 46–47). Garlic can be consumed directly, eaten by the clove, or inhaled. These findings lead the researchers to conclude that health-related *maliq* serve as a detection and mitigation tool against diseases that threaten public health.

Furthermore, Sasak ancestors forbade children and family members from leaving the house during the transition between day and night; this was because *beboro*—supernatural beings in Sasak folklore known to roam around dusk—would often emerge to seek out children still wandering outside. This belief is reflected in a statement by Inah (personal interview, June 30, 2026): “We must not let children go out at dusk; they might be snatched by the beboro and taken to the mountains.” Although this belief has not been substantiated by empirical data or facts, it remains widely held and observed by the community to this day. For the Sasak people, the counsel of their ancestors is regarded as potent and its consequences inevitable. Consequently, Sasak community members make an effort to stay indoors as dusk approaches. The researcher posits that the *maliq* (prohibition) illustrated in the example above represents the internalization of a mitigation strategy—specifically, a proactive, systematic measure to address and minimize the risk of illness.

Sari, Bima, Dame Siregar, and Sufrin Efendi Lubis (2024: 14) explain that the underlying assumption behind parents forbidding their children from going out at *magrib* (sunset) is that reduced visibility and sudden temperature changes make children susceptible to illness. Furthermore, the prohibition aims to ensure that children perform the *magrib* prayer. Meanwhile, Danandjaja, James (1991: 169–170) explains that such prohibitions represent a projection of the community's collective imagination regarding future

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phenomena. Despite being rooted in collective imagination, the *maliq* practice serves as a potential solution amidst the community's need for assurances regarding both physical and psychological health.

c) Preventing Moral Degradation

Another function of *maliq* is to serve as a remedy for moral degradation; it relates to the social norms that the community must observe, particularly during interpersonal interactions. This is exemplified by the prohibition against sleeping with one's feet extended toward the *qibla*, a practice believed to cause consequences ranging from nightmares to illness. The value inherent in this *maliq* extends beyond mere concerns about dreams or sickness; it points more holistically toward the moral values and tenets of the Islamic faith that the community is expected to uphold. As a predominantly Muslim group, the Sasak people adhere to the concept of *adigama turut gama*—meaning that culture follows religious precepts. Consequently, the community's cultural practices must prioritize and align with Islamic teachings, spanning everything from simple daily habits to sensitive cultural discourses and essential life rituals. An example of this is the practice of being mindful of one's sleeping position to avoid extending one's feet toward the *qibla* (the Kaaba), a gesture that signifies respect for the direction of worship observed by Muslims.

Furthermore, there is a *maliq* (prohibition) against constructing a room that faces away from one's parents' house. This is believed to bring misfortune upon the child in question. Upon closer examination, this prohibition extends beyond the mere risk of misfortune following construction; it serves as a tangible expression of maintaining a harmonious relationship between parent and child. For the Sasak people, upholding moral values and good relations can be achieved through simple means—such as the way a house is built or the positioning of its rooms.

The two examples of data cited above represent a form of non-structural mitigation aimed at minimizing risk amidst the threat of moral degradation. This type of mitigation can be implemented through education designed to raise public awareness regarding the social values upheld by the Sasak community. As a communal society, the Sasak people possess philosophical values embodied in the concept of *krama*—a set of local rules and guidelines governing speech *(krama bahasa)*, conduct *(titi krama)*, and the community's sense of dignity *(aji krama)*.

3) The Relevance of *Maliq* to the Sustainable Development Goals (SDGs)

In general, nations across the globe have begun adopting sustainable development policies in response to growing global awareness regarding issues such as poverty, health, and environmental degradation. These concerns are encapsulated in the seventeen indicators of the Sustainable Development Goals (SDGs). As a form of global policy, the SDGs intersect with *maliq*—a form of local wisdom held by the Sasak people that is both noble and forward-looking. The following section outlines the relevance of *maliq* to two specific SDG indicators: goal 3 and goal 15.

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a) *Maliq* and the Third Sustainable Development Goals

Data regarding the types and functions of *maliq* discussed earlier indicate an indirect link to the global policy agenda embodied in the Sustainable Development Goals (SDGs). Consider, for instance, *maliq* practices in the health sector, such as the custom of pinning garlic to a baby's clothing. When viewed in the context of the SDGs, this practice correlates with the third goal: ensuring healthy lives for the population. Alisjahbana and Murniningtyas (2018:75) explain that this third goal can be realized through various strategies, such as health policies and programs. Meanwhile, Sutopo, Arthati, and Rahmi (2014:39) emphasize that the third goal encompasses several specific targets, including ending and preventing deaths and ensuring quality universal health coverage.

The *maliq* and the associated indicators can be realized by improving healthcare access and controlling both communicable and non-communicable diseases within the community through the utilization of local plants. The Sasak people have long preserved their indigenous knowledge regarding the functions of local plants, employing strict and selective techniques to maintain cultural integrity (Nasrulloh et al., 2025: 300). Consequently, the *maliq* serves as an educational medium concerning multifunctional local plants while raising community awareness about viable alternative treatments. Such education encourages the community to exercise greater caution and mindfulness in their environmental interactions and daily activities, while also reinforcing a conservative cultural practice.

b) *Maliq* and the Fifteenth Sustainable Development Goals

Beyond the realm of health, *maliq* related to the environment is also relevant to the fifteenth Sustainable Development Goal. One of the indicators within this goal emphasizes the sustainable use of terrestrial natural resources. Environmental *maliq*—a form of oral folklore among the Sasak people—incorporates mitigation strategies aimed at protecting natural ecosystems through theoretical narratives. In practical terms, these environmental *maliq* are reinforced by preventive measures that contribute to achieving the fifteenth Sustainable Development Goals.

The Ministry of National Development Planning (2023: 156) explains that the target for the fifteenth indicator is to ensure the conservation, restoration, and sustainable use of terrestrial and inland freshwater ecosystems and their services—specifically ecosystems, wetlands, mountains, and drylands. Strategic measures that can be implemented include environmental preservation through reforestation, the protection of endangered wildlife, the control of ecological degradation, and active community participation fostered by conservation education. Research on *maliq* demonstrates that cultural practices constitute a constructive reality. Hayati (2025: 36) notes that social reality is not shaped solely by coercive structures or the free actions of individuals; rather, the two share a reciprocal relationship known as the "duality of structure". *Maliq* is a social reality shaped by the experiences and actions of the local community.

CONCLUSION

As a form of oral folklore, *maliq* stands as a masterpiece of the Sasak people that embodies forward-looking values. The various types of *maliq*—as outlined in the discussion—reveal cultural practices within this communal society that remain relevant to

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strategic issues in the modern world. One such example is public health, a global concern amidst rising pollution and the emergence of diverse viruses and diseases. Furthermore, *maliq* addresses environmental issues arising from state and global political dynamics—specifically land-use conversion and hunting—which have led to the extinction of flora and fauna species within forest areas. Despite its oral nature, *maliq* remains a cultural tradition that continues to shape the character and behavior of the Sasak people to this day. It is regarded by the Sasak community in Lombok as a powerful tool for instilling social, cultural, and ecological values from an early age.

Researchers hope that the *maliq* tradition, as highlighted in this study, will receive serious attention from various sectors. For instance, the government could formulate policies to establish educational systems and instructional approaches that integrate local wisdom values. Beyond the government, practitioners and academics should likewise develop studies and teaching materials that educational institutions can utilize. Meanwhile, the community—as key participants closely connected to this cultural system—can contribute by forming cultural groups dedicated to preserving *maliq* as a work of profound cultural significance.

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