

## Local Wisdom Values in the Nyongkolan Tradition in the Sasak Tribe Community in Batunampar Village, East Lombok Regency.

Tohri Ramdani<sup>1</sup>, Salimann<sup>2</sup>

<sup>1,2</sup>Yogyakarta State University

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**ABSTRACT:** This study aims to explore and analyze the Nyongkolan tradition in the Sasak Tribe community in Batunampar Village, Jerowaru District, East Lombok Regency, with a focus on the values of local wisdom contained in the tradition. The Nyongkolan tradition is an integral part of the marriage process that not only serves as a social ritual, but also as a means to strengthen social and cultural bonds among the community. The research method used is a qualitative approach with an ethnography type, which involves interviews, observations, and documentation to collect relevant data.

The results of the study show that the process of implementing the Nyongkolan tradition begins with deliberation to determine a good day, followed by a marriage contract, reception, and procession of bridal processions. Every step in this tradition has a deep meaning, reflecting the commitment and support of the family and the community. This tradition also serves as a place for friendship, strengthening relationships between families and communities. The values of local wisdom contained in the Nyongkolan tradition include religious, aesthetic, mutual cooperation, morality, and tolerance. Religious values are very prominent in this tradition, considering that the majority of the people of the Sasak Tribe are adherents of Islam. The marriage contract procession is carried out in accordance with Islamic law, and the prayers offered during the event reflect strong religious values. The aesthetic value can be seen from the beauty of the traditional clothes worn by the bride and groom, as well as the implementation procedures designed to create a harmonious and festive atmosphere. The value of mutual cooperation is reflected in the active involvement of the community in the preparation and implementation of the event, which strengthens solidarity and a sense of concern between residents. However, this study also identified several inhibiting factors in the implementation of the Nyongkolan tradition, such as lack of community readiness and economic constraints. Nevertheless, the strong spirit of mutual cooperation among the people of Batunampar Village helps to overcome these challenges and ensure the continuity of this tradition. Public awareness of the importance of preserving Nyongkolan traditions as part of their cultural identity is also a significant supporting factor.

**KEYWORDS:** local wisdom in the nyongkolan tradition

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### I. INTRODUCTION

The development of human civilization cannot be separated from the socio-cultural aspects of human life. The existence of society as actors who play a role in life shows that culture is an important part of social interaction. Traditional wisdom that is local is a form of cultural application that develops in society and continues to be inherited from generation to generation. Culture functions as a collective product that provides guarantees to humans to avoid selfishness and excessive exploitation of resources (Salim 2016). In addition, there are still many customs that still exist today, including the culture of peresean, bau nyale, merarik, midang, nyongkolan, and others among the people of the Sasak Tribe (Azhari and Sugitanata 2021). Then according to (Pule et al. 2023) Meaningful traditions and cultures can reflect the lifestyle lived by the community and function as a means to interact, manage, and control life. This will lead to an understanding of the meaning of life and the life believed by the local community.

The inevitable development of technology will enter people's lives along with the era of modernization that triggers its growth. According to Johan Willem Schoorl 1980, modernization is the application of scientific knowledge to all activities, fields of life, and aspects of society. The most prominent aspect of the modernization process is the change in science and technology (science and technology) that is high Based on this theory, modernization and social change are two things that are correlated with each other. For example, in people's lives, local wisdom that has long been a guide to the life of traditional communities began to be eroded due to the entry of modernization. This leads to a change in mindset and behavior, especially among traditional

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people who uphold the values of local wisdom. Globalization brings a number of challenges in the field of culture, such as the disappearance of the local culture of a region or country, the erosion of cultural values, a decrease in the sense of nationalism and patriotism, the loss of family spirit and mutual cooperation, loss of confidence, and a lifestyle that is not in accordance with our customs (Andika 2021). Therefore, it is important for us to sort out and limit the aspects of globalization that need to be implemented and those that need to be rejected. Other problems that may be inevitable are the impact on the sustainability of regional culture, including a decrease in love for culture that is the identity of a nation, the erosion of cultural values, and the occurrence of cultural acculturation which then develops into mass culture.

Culture that has been preserved and preserved for generations is increasingly eroded with technological developments. Technology that emerged in the era of modernization is intensively eroding the values of local wisdom. The beginning of the entry of technology into people's lives offered comfort and practicality. People don't have to bother doing tasks that were previously difficult, because technology allows them to do it more practically and conveniently. For this reason, education is very important and practically inseparable from cultural values. As a cultural process, education recognizes that each individual has a different potential to develop into a mature person (Jamal Munawir 2020). In this interaction process, there is a cultural transformation from the older generation, namely teachers, to the younger generation, namely students. This process of cultural transformation is important because the role of education is very necessary. Education and culture are two things that are interrelated. Education always changes according to cultural developments. Because education is a process of transferring cultural values (education is reflective). Education is progressive, that is, it always undergoes developmental changes according to the demands of cultural development (Normina 2017). These two traits are closely related to each other. Culture is a mirror for the nation, making a difference in the system, content and teaching education as well as being a mirror of the level of education and culture. Education and culture are interrelated, namely with education can form humans or cultured people, and with culture can also lead humans to live in accordance with the rules or norms that are used as guidelines in living life. Education and understanding of culture will make the people in Batunampar Village, especially the Sasak community, more critical so that the belief in traditions or ancestral habits that were once still believed will gradually fade due to the rational and objective mindset of the community. In the people of Lombok, there has been a shift in the Nyongkolan tradition that has occurred, among others, from changes in the procedures of the Nyongkolan process, elements that change and disappear, and the meaning of the Nyongkolan tradition which has begun to shift from its sacred social function to just entertainment and efforts to preserve traditions. The cause of the change in the Nyongkolan tradition was caused by contact factors with other cultures, an advanced formal education system, the influence of the development of the times and the mixing of cultures. Islam views the Nyongkolan custom or Nyongkolan tradition as essentially intended to carry out the spirit of the religion itself because in Nyongkolan activities it contains elements *Syiar* to introduce the bride and groom to the relatives and guests present (Hernawati, Mahmuddin, and Anggriani 2020).

The Nyongkolan tradition must be appreciated by the people of Batunampar Village because it contains many educational/educational values that can be taught in schools or in the world of education to maintain its sustainability. Introducing nyongkolan culture as a teaching material in schools allows the assessment of the educational values contained in it, such as responsibility, social skills, cohesiveness, togetherness, friendship, and mutual cooperation, so that the traditions of our ancestors' heritage do not become extinct. Educational values are values in society that teach about education to the community (Noviyanti, 2017: 99). In Lombok culture "Nyongkolan," there are educational values. These values are acquired by children through formal, non-formal, and informal education. Through this educational program, children can develop these values. The curriculum center's publication (Samini, 2012: 9) states that the value of education serves to (1) develop basic potential to have a good heart and behavior, (2) strengthen and build multicultural national behavior, and (3) improve a nation's civilization that is competitive in world society. The value of this education comes from religion, Pancasila, culture, and national education goals. These values include responsibility, socializability, cohesiveness, friendship, and mutual cooperation. The customs and culture mentioned earlier are traditions and cultures that have been practiced for a long time by the Sasak people. For the Lombok people, the implementation of this culture is part of the application of the heritage of noble and noble values derived from their ancestors. Society is basically formed from the traces and hard struggles of its predecessors (Azhari and Sugitanata 2021). Therefore, the concept and symbolic value inherited by the previous generation is expected to continue to be preserved and developed for future generations. One example is the nyongkolan custom which is still maintained and continues to develop to this day as one of the important cultural heritage for the Sasak people. In general, the people of Sasak Lombok have traditions and cultures that are maintained and preserved, one of which is the nyongkolan culture. Culture can be interpreted as the result of human activities and creations such as beliefs, arts, and customs. According to Koentjaraningrat (2000:9), culture is the whole idea and work of humans that must be studied, along with the overall results of their minds and works. Meanwhile, (Soekanto Soearjono 2012) defines culture as a complex whole, which includes science, beliefs, arts, morals, customs, traditions, and other abilities and habits

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acquired by humans as members of society. Based on this presentation, it can be understood that culture is the whole of knowledge, human works, beliefs, arts, morals, customs, traditions, and abilities that have been inherited by a certain society and become habits (Lamhatul, Maburur, and Dahlan 2021).

Nyongkolan is an activity where all members of the groom's family together with the community come to the bride's house. The purpose of this activity is to officially introduce yourself in front of the bride's parents and family, as well as to the entire community. In addition, they also apologized and saluted the bride's parents. The bride and groom in this event are like kings and queens accompanied by their people, wearing luxurious clothes like the equipment of a king and queen. The clothes worn by the bride and groom must be in accordance with the customary provisions. To enliven this event, it is usually accompanied by various traditional arts such as gamelan, Gendang Beleq, Kecimol, and other traditional Lombok arts (Jamaludin and Sugitanata 2021). In this procession, some escorts usually bring garden products such as vegetables and fruits that will be distributed to the bride's relatives and neighbors. The female escort is usually in front of the group, while the male escort is in the back. They wore traditional Lombok clothing; Women wear gastric clothes and songket cloth from the stomach to below the knees as well as various accessories. Men wear black clothes and sarongs worn from the stomach to the knees, as well as head accessories in the form of black cloth arranged to resemble blangkon as a headband. Culture is the result of human creation, karsa, and taste, while culture is the result of these processes. In principle, culture is the result of human efforts that includes material and spiritual aspects and is a social property and heritage formed through social interaction. Culture can be measured based on the general characteristics put forward by Robbins (1994), namely: (1) individual initiative, (2) tolerance for risky actions, (3) direction, (4) integration, (5) support from management, (6) control, (7) identity, (8) reward system, (9) tolerance for conflict, and (10) communication patterns. The nyongkolan tradition not only serves to escort a bride and groom to the bride's family home, but also as a means to announce to the public that the couple is officially married. Thus, it is hoped that no one will disturb the couple anymore. Nyongkolan can be considered the culmination of a marriage ritual that binds a young man (terune) to a girl (dedare) in a marriage bond that is legal according to religion and custom. The nyongkolan procession is always related to an activity called "Begawe" (celebration), so nyongkolan is categorized as a celebration or Begawe. Begawe Nyongkolan is often packaged in a very festive party, called "Begawe Beleq," which costs a lot of money. In the Begawe Beleq event, both men and women will prepare everything for the nyongkolan procession. This is what created the excitement of the event. Invited guests are usually invited two or three days before the D-day to help prepare rice, side dishes, and party snacks. To entertain the guests, the owner of the celebration (Epen Gawe) usually rents traditional Sasak arts, such as Gendang Beleq, drama, dance (sinden), and so on. When the peak of the event arrives, the groom and bride will be paraded like the King and Queen to the bride's family residence. The escort will wear traditional Sasak clothes such as warriors and dayang-dayang escorting the King and Empress, while accompanied by traditional music such as Gendang Beleq or kedodak. Upon arrival at the residence of the bride's family, the bride and groom will perform sungkeman to ask for blessings from the family, as well as as a sign that the family has given their blessing to release their daughter to her husband.

The Nyongkolan tradition among the Sasak Tribe in Batunampar Village, Jerowaru District, East Lombok Regency, contains various values of local wisdom that can be found in various aspects. In the religious aspect, the Nyongkolan Tradition reflects the religious and spiritual values embraced by the Sasak people. From a social point of view, this tradition teaches the values of togetherness, mutual cooperation, and mutual respect among community members. In the cultural aspect, Nyongkolan reflects the local wisdom and cultural identity of the Sasak people. In addition, from an economic perspective, this tradition also contains values that can contribute to improving the welfare of the community. The Nyongkolan tradition in the Sasak Tribe community in Batunampar Village, East Lombok Regency, there are several problems that need to be identified in connection with the values of local wisdom that it contains. First, the aspect of inheriting these values in the context of modernization and globalization is a big challenge. On the one hand, the younger generation must face the influence of outside cultures that often erode local traditions, while on the other hand, they are also required to maintain and preserve the values of local wisdom that already exist (Hasibuan and Simatupang 2021). Although the Nyongkolan tradition has a strong value of togetherness and mutual cooperation, social realities often show a shift in community interaction. In this case, there may be a growing tendency for individualism among the younger generation, which has the potential to reduce their participation in the implementation of this tradition as well as erode the values of collectivism that should have been strengthened through Nyongkolan. Research shows that transformations in social and cultural values are often related to access to education and technology, thus shaping a different mindset among the new generation (Senoprabowo, Khamadi, and Septian 2021). Low public awareness of the importance of this tradition in the context of tourism and local economic development. The term "tourism based on local wisdom" emphasizes that traditions such as Nyongkolan can be used as a tourist attraction, so that it not only functions as a traditional ceremony but also as a profitable economic source for the community. However, to achieve this, there needs to be adequate training and education programs to

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develop the skills of communities in managing and introducing their traditions to visitors (Tojiri and Rusdian 2024). Without systematic efforts to document and respond to social change, these traditions risk degeneration or even extinction. The research report shows that audiovisual documentation of traditions can be one of the solutions to remind people of the importance of local wisdom and their traditions (Afriandi, Putra, and Nurman 2018).

The values of local wisdom in the Nyongkolan tradition in the Sasak tribe in Batunampar Village, East Lombok Regency, are an important subject in understanding how this tradition reflects the cultural identity and ethics of the community. The Nyongkolan tradition is a ritual carried out in the context of marriage that not only respects customs, but also contains various local wisdom values that help strengthen social ties between community members. Research shows that this tradition is inseparable from the teaching of values such as mutual cooperation, mutual respect, tolerance, and concern for others (Fish 2020). The Nyongkolan ceremony contains religious values that underlie its implementation, with the aim of asking for blessings and safety for the newlyweds. This ritual also provides an opportunity for the community to unite and interact, creating a collective moment that affirms social solidarity. Values in local traditions often revolve around basic principles of humanity that support harmonious life in society (Ericha and Rahardi 2023). Local wisdom, such as gratitude for the blessings received, as well as the importance of maintaining good relations with others, is emphasized in the implementation of Nyongkolan (Sudarwo et al. 2023). These various values also reflect the efforts to preserve culture carried out by the Sasak Tribe in Batunampar. The Nyongkolan tradition is one way to teach the younger generation about their own cultural values and ethics, while strengthening their sense of local identity in the midst of the increasingly rapid globalization current. Research shows that local wisdom values such as harmony and symbolism are very important in the implementation of traditions, which can also be applied in the local context in East Lombok (Integration et al. 2024). Thus, examining local wisdom in the Nyongkolan tradition not only focuses on the ritualistic aspect, but also on how this tradition functions as an educational vehicle for the community to instill positive values, build identity, and maintain cultural preservation. The importance of integrating local wisdom values in character education shows how this tradition can form a strong character and be responsive to the changing times (Syafuruddin, Suryanti, and Nursaptini 2022).

This research focuses on the Nyongkolan tradition which is an integral part of the culture of the Sasak Tribe in Batunampar Village, East Lombok Regency. This tradition not only serves as a social ritual in the context of marriage, but also reflects the values of deep local wisdom. This local wisdom includes norms, values, and practices that have been passed down from generation to generation, which play an important role in shaping the cultural identity of the Sasak people (Musaddat et al. 2021). The values of local wisdom contained in the Nyongkolan tradition can include aspects such as mutual cooperation, religious values, aesthetic values, moral values, tolerance and respect for parents, and the importance of social relationships in the community. These values serve as a guide in social interaction and decision-making in society. In addition, this tradition also reflects how the Sasak people integrate spiritual and social aspects in their daily lives, demonstrating the power of local culture in maintaining identity amid the currents of modernization. The Nyongkolan procession itself has a deep meaning and purpose. This procession is not just a celebration, but also a symbol of the strong social bond between the bride's family and the community. In this context, Nyongkolan serves as a means to strengthen relationships between individuals and communities, as well as a form of respect for traditions and ancestors. The purpose of this tradition also includes the strengthening of social and cultural values, which are very important in maintaining social cohesion in the midst of changing times. There are supporting and inhibiting factors in the implementation of the Nyongkolan tradition. Supporting factors can be support from families and communities, which shows a collective commitment to the preservation of traditions. However, there are also inhibiting factors that may arise, such as changes in social values due to modernization and urbanization, that can threaten the sustainability of this tradition (Sumardi and Wahyudiati 2021). Therefore, it is important to understand these dynamics so that the Nyongkolan tradition can continue to be preserved and adapted according to the changing context of the times. Thus, this study aims to explore the values of local wisdom in the Nyongkolan tradition, understand the meaning and purpose of the procession, and identify the factors that support and hinder the implementation of this tradition among the Sasak Tribe in Batunampar Village, East Lombok Regency.

## **II. RESEARCH METHODS**

This study uses a qualitative approach with the type of ethnographic research that aims to explore in depth the process of implementing the nyongkolan tradition in the Sasak tribal community in Batunampar village, East Lombok Regency. The purpose of ethnographic research is to provide a comprehensive overview of the research subject with a focus on recording the daily experiences of individuals through direct observation and interviews with members of the community living in the region. According to Sugiyono (2019) ethnographic research is a type of qualitative research used to research people or groups of people who are part of a social and cultural organization under natural conditions using observation and interview methods.

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### III. RESEARCH RESULTS

#### 1. The Process of Implementing the Nyongkolan Tradition in the Sasak Tribe in Batunampar Village, East Lombok Regency.

The Nyongkolan tradition is one of the traditional traditions that is a series of events in the marriage procession of the Sasak tribe in Lombok, West Nusa Tenggara. This tradition has deep cultural value and is an important symbol in the life of the Sasak people. The nyongkolan tradition is one of the cultures of the Sasak tribe that cannot be separated and as a gathering place by broadcasting or publishing to the public that the bride and groom are officially married and become a legal couple.

"The nyongkolan tradition is not just entertainment but a form of communication and social responsibility for the values contained in it. For example, such as gatherings, mutual cooperation, etc. The nyongkolan tradition is also a sacred ceremony that has been passed down so that the tradition is very important among indigenous peoples. The nyongkolan tradition instills socio-cultural values where in this modern era these values have the potential to be lost due to external factors such as the influence of western culture that enters through social media. Therefore, the tradition of nyong callan is very important to be preserved so that the values contained in it have a positive impact in the modern era like today (SP, TP, 25, 11, 24, W1, W5).

The people in Batunampar Village accepted and responded well to the Nyongkolan Tradition, so that it is still carried out to this day and inherited to every generation to preserve it. This is of course expressed because the community has directly felt the existence of the nyongkolan tradition in the middle of their lives to provide benefits, such as being able to strengthen unity, a place to interact with each other. The togetherness between communities in the implementation of the nyongkolan tradition is very good, this is reflected in when community members hold nyongkolan, they are always ready to help jointly do every work from the beginning of preparation to the end of the implementation of the nyongkolan tradition.

**Figure 1. Preparing food for invited guests in the *nyongkolan* tradition.**



**Source: Research Documentation Results, 2024**

The results of the above are also supported by the triangulation of the source who explained that before the nyongkolan tradition or before leaving for the nyongkolan, both parties prepared food for the invited guests who had been invited by the male party who would be accompanied or nyongkolan at that time. The people in Batunampar Village accept the presence of the nyongkolan tradition in the midst of their lives. This is because the nyongkolan tradition is one of the traditions of ancestors or ancestors that is still carried out to this day and must continue to be carried out so that it does not disappear and fade or be eroded by new cultures.

##### a. The Traditional Process

The premise of the nyongkolan tradition carried out by the community in Batunampar Village goes through step by step for the smooth implementation of the tradition.

"First, the deliberation to determine a good date according to the calculations of traditional leaders and religious leaders is followed by the begawe or reception and youth of the nyongkolan event (AA, AT, 10, 12, 24, W4)

The process of nyongkolan in Sasak culture begins with a very important step, namely deliberation to determine a good day and date. In this stage, traditional leaders and religious leaders gather to conduct calculations and discussions, considering various aspects related to the time considered most appropriate to hold the wedding. The determination of



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this good day is not only based on the calendar, but also involves spiritual values and traditions that have been passed down from generation to generation. This shows how important religious aspects and local wisdom are in every step of marriage.

After the good day is determined, the next step is to carry out the marriage contract. The marriage contract is a sacred moment where the bride and groom make a sacred promise in front of family, relatives, and religious leaders. In this procession, the best prayers and wishes are offered so that the marriage can bring happiness and blessings to the bride and groom. This marriage contract is a strong foundation for a new life that will be lived by the couple, marking that they have officially become husband and wife.

After the marriage contract, the event continued with a begawi or wedding reception. At this stage, family and relatives invite the community to celebrate this happy moment together. These receptions are usually filled with various activities, such as the presentation of typical food, art performances, and entertainment that reflect the Sasak culture. This festive and cheerful atmosphere creates a strong emotional bond between couples, families, and society, and is an opportunity for everyone to share happiness. Next, the Nyongkolan procession was carried out. The Nyongkolan tradition is a moment in which the bride and groom, along with family and relatives, walk hand in hand towards the bride's house. On these trips, they are usually accompanied by traditional music and dances, creating an atmosphere full of passion and excitement. Nyongkolan is not just a procession, but also a symbol of togetherness and community support for newlywed couples. The community gathers to watch and celebrate, offering prayers and best wishes for the couple's future.

The end of this series of wedding events is *bales onos nae*, which is a tradition of mutual visits between the two families. In this tradition, the groom's family will visit the bride's family home to say thank you and establish a closer relationship. This visit is also an opportunity to exchange gifts or symbols of togetherness, which reflects gratitude and hope for a harmonious relationship in the future.

And furthermore, according to MI and AW, the processing of the nyongkolan tradition was carried out with several series of events.

"Kidnapping, selabar (news), mbait wali (take wali), besejati, mbait aji or aji krame (take the price), beles onos nae. There are brides and grooms (brides), selabar, wali temple, muncak (administrative talk), sorong handover aji krame, nyongkolan events, bridal accompaniment, finally bales onos nae ( MI,AW,TA,KD,23,12,24/18,01,25,W1,W2).

In the wedding tradition of the Sasak people, the existence of the groom and the bride as brides is the core of the entire series of events. This moment not only signifies the union of two individuals, but is also a symbol of the union of two different families. The process of "*sorong serah Aji krame*" is a very important first step, where the bride's family hands over their daughter to the groom's family. The term "*Aji krama*" is to offer a price from the bride to the bride to become the groom of the bride, and reflects the noble values that are upheld in society, such as mutual respect, maintaining good relationships, and prioritizing existing social norms. This process affirms the commitment of both parties to support each other and maintain harmony in the newly built relationship.

After the *sorong handover* procession, the event continued with nyongkolan, which is a bridal procession to the bride's house. Nyongkolan is not just a procession, but also a celebration that involves the entire community, young people, men, and bini in Batunampar village to enliven the event. In this event, the bride and groom were accompanied by family, relatives, and friends, and enlivened by music such as *Gendang Belek*, *Gemelan*, *Kecimol* and traditional dances. This festive atmosphere creates a strong emotional bond between the couple, family, and society, and shows collective support for the new life journey that the bride and groom will take. After all the series of events is over, the tradition of "*balas onos nae*" is carried out, in which the groom's family visits the bride's family to thank them and strengthen the relationship. This tradition reflects gratitude and hope for a harmonious relationship in the future, and emphasizes the importance of visiting each other as part of maintaining the bond of friendship between families. Thus, the entire series of wedding events in Sasak culture not only serves as a ceremonial, but also as a manifestation of the social and cultural values that bind the community.

The series of marriage traditions in Sasak culture begins with the process of kidnapping, which is a unique way to start the relationship between the groom and the bride, where the groom will *usually "kidnap"* the bride with the family's consent. After that, the process of selabar or news is carried out to inform the family and the community about the wedding that will be held. Furthermore, *the wali* is an important moment where the guardian of the bride gives permission and blessing for the marriage, indicating that this relationship has gained legitimacy from the family. This process is followed by *Mesejati* which is true for notification to the traditional leader of the tempt (origin) of the bride-to-be. The implementation of this pesejati is the beginning of the customary journey, it can be done once or more depending on the implementation process of both parties (the male and female sides) while *aji krama* is a form of handover ceremony of customary values

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which contains the application of the customary law system and local wisdom values. The implementation of the marriage ceremony for the Sasak tribe is a form of cultural tradition that is very important and should not be ignored in its implementation. After all the processions, the nyongkolan event is held, where the bride and groom are paraded or accompanied to the bride's house with music and dance accompaniment, creating a festive atmosphere that involves the entire community. Finally, the tradition of bales "*onos nae*" becomes an important closing, in which the groom's family visits the bride's family to express gratitude and strengthen the relationship, reflecting gratitude and hope for a harmonious future for the newlywed couple. This entire series not only depicts the marriage process, but also reflects the social and cultural values that bind the Sasak people in close family ties.

Thus, the series of wedding events in Sasak culture is not only ceremonial, but also a manifestation of the social, cultural, and spiritual values that bind the community. Each step in this process has a deep meaning, creating strong bonds between couples, families, and communities, and preserving long-standing traditions.

### b. The Meaning of Tradition in the Perspective of Religious Leaders

In the process of harmonizing the Nyongkolan tradition with Islamic law, religious leaders can play a role in opening a space for dialogue with traditional leaders and communities. This dialogue aims to ensure that traditional traditions can be harmonized with the goals of *maqasid sharia*.

"Starting from kidnapping marriage (*Tepaling*) it is fixed in the term *selabar* (conveying news) to the government in the bride's area, if it is late than 3 days, it will be fined later when the *sorong* is handed over. What is brought is that this yellow bond is related to women because it is to glorify women and is placed with a *keris* on top of the yellow *bon*. Finally, the government on the women's side handed over to the parents of guardians on the woman's side. (must use customary attributes) after a maximum of 3 days, at least two people from the customary party and religious leaders go to the house of the woman to (*mbait wali*) to take the *wali*. After the marriage ceremony, the man goes to the woman's house to take the price (take *aji*), *pisuke*, guarantee, some are priced at 17,33,66,100, depending on the clan or lineage. 17 rows of *karanh*, 33 *lalu*, *gede*, *bape*, 66 *menak*, *lale*, 100 *raden*. *Aje*= studying, *krame*/glory (*MI,TA,23,12,24,W1*).

The nyongkolan tradition is a ritual that is rich in meaning and symbolism in certain cultures, especially on the island of Lombok of the Sasak Tribe. This process begins with the practice of abducted marriage, which in local terms is known as *tepalang*. In this context, abducted marriage is not just the taking of a partner, but also an expression of deep love and commitment on the part of the man to the woman he loves.

After the kidnapping marriage process, the next step is to do *selabar*, which is to convey news to the government in the bride's area. This is an important step that shows that even though the marriage began in an unconventional way, there was an effort to recognize and respect the prevailing social norms. In this tradition, there is a provision that if the notification is more than three days late, the man will be charged a fine that will be paid during the *sorong* handover event. This fine reflects the responsibility and seriousness of the man in this relationship.

One of the important elements in this tradition is the *yellow bun*, which is presented as a symbol of respect for women. This *yellow bun* not only serves as a document, but also as a symbol of the glory and dignity of women. On top of the *yellow bun*, a *keris* is usually placed, which symbolizes courage and protection. It shows that women should be honored and protected in every aspect of life.

After the notification process, the government of the women's territory will hand over this matter to the guardian parents on the woman's side. In this tradition, it is very important to involve traditional attributes, which reflect the cultural values and beliefs of the people in Batunampar Village. Within a maximum period of three days, at least two people from the traditional party and religious leaders will go to the woman's house to perform "*mbait wali*", which is to take the *wali*. This process confirms that marriage is not only an individual affair, but also involves the family and society.

After all these processes, the wedding ceremony continues with the man who leaves for the woman's house to take the price or "*aji*". This process involves providing guarantees that vary depending on the family or lineage. These prices, such as 17, 33, 66, and 100, have their own meanings in social and cultural contexts. For example, the number 17 represents the *rows of corals*, 33 indicates a higher status, namely *Lalu*, 66 indicates the position of *menak*, and 100 represents the degree of *raden*. This shows that each clan has different values and dignity in society.

After all the processes are completed, the *sorong handover* event is held, where the man hands over everything that has been agreed upon to the woman. At this time, the celebrities, that is, the people who welcome, will be present to celebrate this happy moment. They serve as witnesses and part of a community that celebrates the new bonds that have been forged.

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So in the nyongkolan tradition, it is not only a wedding ritual, but also a celebration that involves social, cultural, and spiritual values. It reflects the importance of respect for women, the role of the family, and the attachment of the community in building harmonious and sustainable relationships. This tradition teaches us that marriage is a journey that involves many parties, and that every step in the process has deep meaning

### c. The Meaning of the Nyongkolan Tradition According to the Views of the Community

The nyongkolan tradition has a very important meaning in perfecting the bond between the two parties, namely the groom and the bride, including:

#### 1) Uniting the two bride and groom

"The nyongkolan tradition serves as a bridge that connects two individuals from different backgrounds, namely the groom and the bride. In this process, the bride and groom are bound not only by love, but also by a broader commitment involving family and society. This moment becomes a symbol of unity that binds not only two people, but also two families, two clans, and even two communities (LGWS, TM, 8, 12, 24 W3).

With this tradition, it is hoped that a harmonious and mutually supportive relationship will be created between the two parties. This unity also reflects the values of togetherness and mutual cooperation that are highly upheld in the local culture, where each individual has a role and responsibility in maintaining the harmony of relationships. In this context, nyongkolan becomes more than just a ritual, it is a means to strengthen existing social and cultural ties, as well as create a sense of mutual belonging and mutual respect between the two parties.

#### 2) A gathering event for the stage of getting to know each other more deeply.

Nyongkolan also serves as an important gathering place for both parties. In this process, the families and relatives of the bride and groom gather to get to know each other. It is an opportunity for them to share the stories, traditions, and values embraced by each family. Through this interaction, it is hoped that a closer and mutually understanding relationship will be established between the two families (LGWS, TM, 8, 12, 24 W3).

Further clarified by MHAK

"The nyongkolan tradition has a meaning as a means of unifying the village community as well as a place for friendship and socialization of wedding traditions in the Lombok area (MHAK, TM, 24, 12, W3)

This gathering not only strengthens the bond between the bride and groom, but also builds a wider social network, which can provide emotional and practical support in future married life. By getting to know each other more deeply, both parties can reduce the potential for conflict and increase mutual respect, which is very important in maintaining household harmony. In addition, this gathering event also creates a space for both families to share experiences and knowledge, which can enrich their social and cultural lives.

The nyongkolan tradition is not just a wedding ritual, but also a process that strengthens the social and cultural bond between two individuals and their families. Through this nyongkolan tradition, it is hoped that a strong and harmonious relationship will be created, which can survive in facing various challenges in life. This tradition teaches that marriage is a journey that involves many parties, and that every step in the process has a deep meaning. Thus, nyongkolan not only becomes a symbol of love between two individuals, but also a symbol of unity and cooperation between two families and the wider community (Observation Results 2024).

### d. Purpose of the Nyongkolan Tradition

The Nyongkolan tradition is one of the cultural heritage that is very rich and inseparable from the Sasak people.

"One of the Sasak cultures that cannot be separated and as a gathering place by spreading Siar or publicizing to the general public that the bride and groom are officially married and become a legal couple (AA, TA, 10, 12, 24, W3)

This tradition has a deep purpose, not only as a form of wedding celebration, but also as a gathering place that strengthens relationships between families and communities. In its implementation, Nyongkolan is a moment that is eagerly awaited, where the bride's family invites relatives, friends, and the community to celebrate the happiness of the newlywed couple.

One of the important elements of the Nyongkolan tradition is the spread of the Siar, which serves as an official announcement that the bride and groom are officially married and are now legally married. This broadcast is not only information, but also a symbol of togetherness and support from all levels of society. Through the broadcast, the public can learn that a wedding has taken place, and they are invited to participate in this joyful celebration.

During the Nyongkolan procession, it is usually accompanied by various cultural attractions, such as traditional dances, music, and various other activities that reflect the rich culture of Sasak. The community gathers to watch this procession, offering prayers and best wishes for the newly married couple. This festive and cheerful atmosphere creates a strong



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emotional bond between the bride's family and the community, as well as reinforces the sense of togetherness between them.

The Nyongkolan tradition also contains noble values that are upheld by the Sasak people, such as mutual cooperation, mutual respect, and maintaining good relations between others. By involving many people in this celebration, it is hoped that each individual feels a role in supporting the life journey of the newlywed couple. In addition, this tradition is also a means to introduce Sasak culture and customs to the younger generation, so that this cultural heritage can continue to be preserved and passed on to the next generation.

The Nyongkolan tradition is not just a wedding celebration, but also a manifestation of the social and cultural values that bind the Sasak people. Through this tradition, it is hoped that every marriage can be a good start, full of blessings, and bring happiness to the couple and the entire community involved.

### 2. The Values of Local Wisdom in the Nyongkolan Tradition in the Sasak Tribe in Batunampar Village, East Lombok Regency.

In the second part of the study, the results of the study explain the general overview of the values of local wisdom in the nyongkolan tradition in the Sasak tribe community in Batunampar Village, East Lombok Regency, namely religious values, aesthetic values, mutual cooperation values, moral values, and tolerance values.

#### a. Religious Values in the Nyongkolan Tradition

Religious values are values that are based on religion. The Nyongkolan tradition is one of the unique and rich marriage traditions of the Sasak Tribe in Batunampar Village, East Lombok Regency, West Nusa Tenggara. This tradition is not just a celebration or a series of processions, but also contains religious and customary values that are closely intertwined. This linkage is inseparable in every stage of its implementation. The majority of the people of the Sasak tribe are adherents of Islam. Therefore, Islamic values are very thick in the Nyongkolan tradition. The marriage contract procession, which is an important part of Nyongkolan, is carried out in accordance with Islamic law. In addition, the prayers offered during the event also reflect religious values.

"The nyongkolan tradition in Batunampar Village contains important religious values, although there is a view that its implementation has undergone changes. These values include spiritual and moral aspects related to marriage, where this tradition not only celebrates the bond of husband and wife, but also involves prayer and hope for blessings from Allah SWT. The religious value in the nyongkolan tradition starts from Aji krama, Aji 17 is related to 17 rakaat then Aji 33 is related to we are wirid, Aji 66 is related to subhanallah, in addition from 33 to 100 it is also symbolized religiously that human beings are noble because it is determined by the level of levels starting from prayer and wirid. It is very much related to religious values, for example, why nyongkolan is held so that the public knows and it is a form of publication from the bride and groom so as not to cause slander among the community that the bride and groom are legally married (MI, TA, 23, 12, 24, W7).

In addition, religious values are a description of the attitude of humans or society that are obedient and obedient in carrying out religious teachings which are used as guidelines for daily life. The Nyongkolan tradition is a clear example of the harmonious blend of religion and custom. The two are not only separate parts, but also form a whole unit in the implementation of this tradition. Understanding and appreciating this connection is the key to maintaining the sustainability of the Nyongkolan tradition as part of the culture of the Sasak tribe in Batunampar Village, East Lombok Regency, West Nusa Tenggara.

Figure 2. Praying for the bride and groom



Source : Research Documentation Results, 2024.

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The results of the triangulation of the source above explain that the implementation of the nyongkolan tradition contains religious values. This is reflected in the existence of Islamic activities in its implementation and the procedures for its implementation are also inseparable from religious teachings or Islamic law, such as joint prayers for the bride and groom so that there are no obstacles and arrive at the bride's house safely, and become a family that is *sakinah mawadah* and *warahmah*. The people in Batunampar Village all adhere to Islam and of course the event is very supportive, because it can provide goodness or benefits for the community. So that this nyongkolan tradition is still carried out by the people in Batunampar Village. So the nyongkolan tradition contains religious values or religious values (Observation Results, November 15, 2024).

### b. Aesthetic Value in the Nyongkolan Tradition

The second value of local wisdom is aesthetic value that has the meaning of beauty. Every tradition that develops in society certainly has its own beauty value for the community. Like the nyongkolan tradition carried out by the community in Batunampar Village, there is an aesthetic value in its implementation. The nyongkolan tradition has aesthetic value because in its implementation there are beautiful elements to be seen by the community. The existence of beauty values certainly provides its own attraction for the community, so as to provide a sense of love for the nyongkolan tradition.

"The value of beauty in the nyongkolan tradition is reflected in the traditional clothes of the Sasak tribe that are used, namely using traditional clothes of the Sasak tribe, so it is very beautiful to look at. In addition to the beauty value of what is used in the nyongkolan tradition, aesthetic value is also present when the line lines up or open the line for the two brides or brides who we accompany and make the king for a day, for that it is designed in such a way that the bride and groom when accompanied do not feel disappointed and give beauty in carrying out the nyongkolan tradition (AW, KD, 18, 1, 25, W6 ).

**Figure 3. Open Up The Line For The Bride**



**Source: Research documentation results, 2024.**

The results of the above triangulation are also supported by the triangulation of sources who explain that the nyongkolan tradition contains aesthetic values, which are reflected in clothing, and the procedure for opening the line for the king for a day, which describes the characteristics of the Sasak tribe. In the tradition of the Sasak people, the series of processions and clothes they wear have rules that are characteristic of culture. For the traditional clothes used by men, namely *godek hanggkek*. As for women, they wear traditional clothes and *kebaya*. Regarding aesthetic or beauty value, it is more subjective which means it depends on a person's judgment, views or feelings. If we do something well, of course it will be judged beautifully as well. As in the implementation of the nyongkolan tradition, the community does it compactly and neatly in accordance with the teachings or procedures for implementing the nyongkolan tradition, so that it is seen beautifully by the surrounding community. So in the implementation of the nyongkolan tradition, there are aesthetic values such as clothing, and the implementation procedures are compact and neat and carried out in the traditional way of the Sasak tribe (Observation results, 2024).

### c. The Value of Mutual Cooperation

*Gotong royong* means doing something together with others or the community for the common good. This is one of the most important things to see in the implementation of the nyongkolan tradition and it can strengthen unity, solidarity, a sense of care and togetherness in society. This desire or sense of cooperation is certainly present in every person. Based on the results of the analysis, the value of mutual cooperation is found in the implementation of the tradition of community nyongkolan in Batunampar Village.

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"In every implementation of the nyongkolan tradition of the community, youth, and women flock to the house that has an event or who will come to the house to prepare for the implementation of the nyongkolan event, so that the involvement of all the community is very visible, namely helping from the beginning to prepare all the needs of the nyongkolan. Because the community voluntarily came to help and make the event a success that day, starting from the beginning of the process until the event was completed (LGWS, TM, 8,12,24,W7).

In the implementation of the Nyongkolan Tradition, all members of the community have a shared responsibility to complete various tasks, even though the event is only organized by one individual. The implementation involves many people. There is no denying that the Nyongkolan Tradition contains a strong value of mutual cooperation. This is closely related to the concept of its implementation which focuses on cooperation. Indirectly, this tradition helps maintain harmony in society, because the social interactions that are established regularly strengthen the relationship between citizens and maintain closeness between them.

**Figure 4. People flocked to enliven the nyongkolan tradition.**



**Source: research documentation results, 2024.**

The triangulation of the source explains that the Nyongkolan tradition contains the value of mutual cooperation. Every time there are community members who carry out the Nyongkolan tradition, the surrounding community always participates in helping so that the work becomes easier and faster to be completed. This certainly provides great benefits for the social life of the community, such as strengthening the sense of unity, brotherhood, and other values. The Nyongkolan tradition is carried out by one of the community members, but the implementation involves all the people in Batunampar Village. This reflects that the Nyongkolan tradition contains the value of mutual cooperation, which can be seen from the preparation process to the implementation of the event, where all stages are carried out together by the community in Batunampar Village.

### **d. Moral Values in the Nyongkolan Tradition**

Moral values are values that govern how a person behaves or acts in his or her social environment. This value serves as a guideline to assess whether a person's attitude or action is considered right or wrong. Moral values are one of the important aspects contained in the implementation of the Nyongkolan tradition. Because in the tradition of nyongkolan moral values are embedded in the form of togetherness, politeness, and harmony, respect for traditions, and also the importance of commitment and responsibility. The nyongkolan tradition is one of the ways for the community to instill noble values in the younger generation while maintaining social harmony.

"In the tradition of nyongkolan embedded moral values in the form of togetherness and mutual cooperation, politeness and harmony, respect for traditions, and also the importance of commitment and responsibility. The nyongkolan tradition is one of the ways for the community to instill noble values in the younger generation while maintaining social harmony in society (SP, TP, 25, 11, 24, W7).

Doing good to others is a teaching that is always inherited by parents or predecessors to children, families, and the local community. This is because, when we do good to others, one day the kindness will return to us, either in the same or different forms. As social beings, we are obliged to respect each other, especially to those who are elderly. In the implementation of the Nyongkolan tradition, the community highly upholds and maintains the rules and procedures that have been taught by their ancestors, which continue to be passed down from generation to generation. Respect for others is a form of moral values. In the implementation of the Nyongkolan tradition, mutual respect is always upheld. When carrying out a tradition, we need to have an attitude of acceptance and respect for others, such as respecting the elders in the community and maintaining a

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respectful relationship between each other and the host. The presence of the community itself is a form of respect for the host who organizes the event.

The Nyongkolan tradition prioritizes moral values, which can be seen from the attitude of the community that respects each other, behaves well, and maintains manners in accordance with the inherited teachings. All forms of good deeds to others are part of the moral values that are upheld. The community highly respects, trusts, and preserves the Nyongkolan tradition by passing it on to the next generation, because this tradition is considered to teach a lot of goodness, both for oneself and others. Therefore, in the implementation of the Nyongkolan tradition, deep moral values are contained (Observation Results, 2024).

### e. The Value of Tolerance in the Nyongkolan Tradition

Tolerance between others in the community is very important to maintain good relations and avoid conflicts. With tolerance, people can live calmly, safely, comfortably, and peacefully, side by side with each other. As a form of tolerance towards others, a sense of responsibility as part of society must be instilled. When that sense of responsibility is present, the desire to help others will arise naturally from the conscience.

"The Nyongkolan tradition is a tradition that is always carried out together by the people in Batunampar Village, because there is a sense of responsibility to help each other without needing to be asked. This is the form of tolerance reflected in the tradition. Society does not distinguish one member from another, thus creating a more solid and harmonious environment, where social status does not become a measure, meaning that all members of society are treated equally. Especially when carrying out the Nyongkolan tradition, people are ready to come to help regardless of who the person is. The same goes for the host or organizer of the event, who invites regardless of the status of the social guest. During the process of *aji krame* (Sorong Serah), the difference is a treasure and very high the value of tolerance in the nyongkolan tradition (MI, TA, 23,12,24,W7).

Mutual respect and respect for each other is the basis of tolerance, which means that by being respectful, we will automatically listen to and understand the perspective of others, so that we can build good social relationships. This is reflected in the implementation of the Nyongkolan tradition, where the entire community is involved in working together, respecting and appreciating each other, and still listening to the directions given by parents or elders in carrying out their duties. Therefore, the value of tolerance is always applied in every implementation of the Nyongkolan event.

Also explained by AA

"Tolerance must be in the process of nyongkolan by means of mutual respect between religious leaders and traditional leaders between the young and the old (AA, TA, 10, 12, 24, W5).

The implementation of the Nyongkolan tradition contains the value of tolerance, such as the attitude of the community that does not distinguish from each other. The community respects and respects each other, listens to the directions of elders or parents, and gives the same treatment to invited guests, including non-Muslims. Things like this reflect the value of tolerance, where society treats everyone equally without discriminating against each other. Thus, it is very clear that the value of tolerance is contained in the Nyongkolan tradition (Observation Results, 2024).

## 3. Supporting and Inhibiting Factors in the Nyongkolan Tradition in the Sasak Tribe in Btunampar Village, East Lombok Regency.

### a. Supporting and inhibiting factors

In this part of the results of this study, it is explained about the supporting and inhibiting factors in the implementation of the Nyongkolan tradition to strengthen the attitude of social care in the Sasak tribe community in Batunampar Village, Jerowaru District, East Lombok Regency. The supporting factors include the availability of facilities and infrastructure, community enthusiasm, and community awareness in preserving the Nyongkolan tradition. Meanwhile, the inhibiting factors include the lack of readiness of some members of the community and economic constraints.

### 1) Supporting factors in the implementation of the Nyongkolan tradition in the Sasak tribe community in Batunampar Village.

#### a) Availability of Facilities and Infrastructure

There are several important factors that support the implementation of the Nyongkolan tradition.

"The presence of participants in the procession that provides a festive atmosphere is one of the supporting factors in carrying out the nyongkolan tradition. Among them, there is the use of traditional musical instruments such as *Beleq drums*, *kecimol*, *Gemelan* which presents a distinctive melody, accompanied by various other arts that also enliven the event. These various elements, both visually and musically, became the main supporters who were very influential. In addition, the availability of adequate facilities and infrastructure also plays a major role in ensuring that this tradition runs smoothly (AB, KD, 18,1, 25, W2).



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With the support of various parties, the Nyongkolan tradition can be carried out with passion and meaning, creating a deep impression for all who participate. The implementation of the Nyongkolan tradition in Batunampar Village is supported by various important factors, including the presence of motorcade participants who create a festive atmosphere, the use of traditional musical instruments such as *the Beleq drum*, and various other arts that add to the liveliness of the event. In addition, the availability of adequate facilities and infrastructure also contributes greatly to the smooth running of the nyongkolan tradition. With the support of various parties, the Nyongkolan tradition can take place with deep spirit and meaning, providing a memorable experience for all the people of Batunampar Village.

Thanks to the facilities and infrastructure in the Nyongkolan tradition, this is an important factor that encourages the sustainability and development of the tradition. This shows that the community is very committed to maintaining and preserving the Nyongkolan tradition, which can be seen from their efforts in providing the necessary tools, so that the implementation of the event becomes easier (Observation Results, 2024)

### b) Community Enthusiasm

The enthusiasm of the community is one of the very important factors in the implementation of the Nyongkolan tradition. The high sense of passion and involvement of each individual in the community creates a festive and energetic atmosphere. When the community shows great enthusiasm, this not only increases the number of participants in attendance, but also strengthens the sense of community and solidarity among them.

"This enthusiasm is seen in various aspects, from preparation to the implementation of the event. The community volunteered to engage in a variety of activities, such as decorating the streets, preparing musical instruments, and planning art performances. This active involvement creates a stronger social bond for the people of Batunampar Village and increases the sense of belonging to the nyongkolan tradition carried out by the people of Batunampar Village (LGWS, TM,8, 12,24, W3).

In addition, enthusiasm also plays a role in attracting the attention of the wider community, so that more and more people want to participate or watch the event. This contributes to the preservation of Nyongkolan traditions, as more and more young generations are involved and acquainted with their cultural heritage. Thus, the enthusiasm of the community is not just a passion, but it is also a key driver that ensures that the Nyongkolan tradition remains alive and thriving over time.

The people in Batunampar Village are very excited and enthusiastic to be involved in various activities without needing to be asked, because they already understand the importance of the presence and assistance of each individual. Without the support of other community members, the preparation process will be more difficult and difficult to preserve, considering the amount of preparation that must be done. The enthusiasm of the community can also be seen from their attitude, as soon as they hear the news that there are members of the community who will carry out Nyongkolan, they immediately start talking about it with each other and are ready to come and help or be involved in the tradition. Thus, the sense of responsibility in the community to help each other can be further strengthened along with the implementation of the Nyongkolan tradition in Batunampar Village (Observation Results, 2024).

### c) public awareness in maintaining the tradition of nongkolan.

The public awareness factor is the main reason why the Nyongkolan tradition still exists today, especially in Batunampar Village.

"It is the awareness factor that continues to be the reason why the nyongkolan tradition still exists today, especially in Btunampar village. This awareness includes a deep understanding of the importance of preserving cultural heritage that has existed for a long time. The people in Batunampar Village realize that the Nyongkolan tradition is not just a ceremonial event, but also an integral part of their identity and identity as a community (LGWS, TM, 8, 12, 24, W3)

This awareness encourages the community to actively participate in every aspect of the implementation of the tradition, from preparation to the implementation of the event. They volunteered to engage in various activities, such as decorating the streets, preparing musical instruments, and planning art performances. In addition, the community also strives to educate the younger generation about the meaning and values contained in the Nyongkolan tradition, so that they can continue and preserve it in the future. Furthermore, this awareness also creates a sense of togetherness and solidarity among members of the community. When each individual feels a responsibility to maintain and preserve this tradition, the collective spirit to contribute will be stronger. Thus, the community awareness factor not only becomes a driver for the sustainability of the Nyongkolan tradition, but also strengthens the social and cultural ties in Batunampar Village, making it a valuable heritage for future generations. The people in Batunampar Village have a high awareness that the Nyongkolan tradition must be maintained and continue to be preserved, because this tradition provides many benefits to their lives. They understand that Nyongkolan is not just a cultural event, but also a means to strengthen social bonds among community members. Through the implementation of this tradition, people can interact with each other, share experiences, and build a closer sense of



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togetherness (Observation Results, 2024). In addition, the Nyongkolan tradition also serves as a forum to express cultural values and local wisdom that have been passed down from generation to generation. By preserving these traditions, people not only preserve their cultural heritage, but also teach the younger generation about the importance of valuing and understanding their cultural identity. Furthermore, the implementation of the Nyongkolan tradition can have a positive impact on the local economy. These events often attract visitors from outside the village, which has the potential to increase economic activity, such as the sale of food, handicrafts, and other local products. Thus, the people in Batunampar Village realize that maintaining and implementing the Nyongkolan tradition is not only important for cultural survival, but also to improve their overall quality of life and well-being. This awareness encourages them to actively participate in every aspect of the implementation of the tradition, from the preparation to the implementation of the event, so that the Nyongkolan tradition can continue to live and develop in the people of Batunampar Village.

### 2) Inhibiting Factors in the Implementation of the Nyongkolan Tradition in the Sasak Tribe Community in Batunampar Village.

#### a) Lack of Community Readiness

The inhibiting factors in the implementation of the Nyongkolan tradition of course include several aspects that can affect the smooth and successful of the event.

"Funds, constraints on calendar months that are not yet right, lack of consolidation with youth and society, and weather or seasons that will be considered (LGWS, TM, 8, 12, 24, W3).

One of the main factors is the issue of funds. Budget constraints are often a significant obstacle, as the implementation of this tradition requires costs for various purposes, such as the provision of musical instruments, decorations, consumption, and transportation. Without adequate financial support, the preparation and implementation of events can be hampered, thus reducing the quality and spirit of the traditions that are carried out. In addition, the constraint of a calendar that is not yet right is also a challenge in itself. Improper scheduling of events can lead to clashes with other activities that are also important to the community, thus reducing citizen participation and enthusiasm. This shows the need for careful planning and good communication among all parties involved to ensure that the Nyongkolan tradition can be carried out at the right time and does not collide with other activities. The lack of consolidation with youth and society is also a significant inhibiting factor. If youth are not actively involved in the planning and implementation of these traditions, it will be difficult to attract their interest and ensure the sustainability of the tradition in the future. Therefore, it is important to establish good communication and involve the younger generation in every aspect of the tradition, so that they feel a responsibility to preserve it. Weather or season is also a factor that cannot be ignored. Adverse weather conditions, such as heavy rain or extreme weather, can disrupt the course of the event and reduce the number of attendees. Therefore, flexible planning and anticipation of possible weather changes are essential to ensure that the Nyongkolan tradition can still be properly implemented. Overall, these inhibiting factors suggest that although the Nyongkolan tradition has important value and meaning to society, there are various challenges that need to be overcome in order for it to continue and thrive in the future. Collaborative efforts from all members of society, including youth, are needed to overcome these obstacles and ensure the continuation of this sacred tradition.

In the implementation of the Nyongkolan tradition, it is very visible that the community is interdependent and needs each other. As social beings, it is indeed natural that we need the presence of others, so an attitude of concern for others is very important for every individual to have. A community that is always ready to help when there are members who need support will create strong bonds, and in turn, they will also get help when facing difficulties in the future. Readiness in carrying out Nyongkolan will have a big effect on the smooth running of the event. If the people who organize the event or *epen gawe* still have things that have not been prepared, they need to report or notify the condition so that alternatives or solutions can be found to overcome it. Thus, good collaboration and communication between community members is essential to ensure that the Nyongkolan tradition can take place successfully and meaningfully (Observation Results, 2024).

#### b) Economic Factors

Broadly speaking, it is true that economic factors are often one of the obstacles in the implementation of various cultural traditions and events.

"However, in Batunampar Village, the community has implemented a very effective mutual cooperation system, and it is known as *Banjar*. This system allows residents to help each other and collaborate in making the Nyongkolan event a success (AW, KD, 18, 1, 25, W2).

Through the *Banjar* system, each member of the community contributes according to their abilities and resources. For example, some provide musical instruments, some help in food preparation, and some are in charge of decorating the streets or venues for events. In this way, the burden that is usually borne by one or two people can be evenly distributed, so that the

## Local Wisdom Values in the Nyongkolan Tradition in the Sasak Tribe Community in Batunampar Village, East Lombok Regency.

implementation of the event becomes lighter and more enjoyable. This mutual cooperation system not only speeds up the preparation process, but also strengthens the sense of togetherness and solidarity among residents. When people work together to achieve a common goal, they not only create a festive atmosphere, but also build stronger social bonds. This is especially important in the context of preserving traditions, where the active participation of all members of society is the key to success. By utilizing *the Banjar system*, the people of Batunampar Village can overcome the economic challenges that may be faced, while ensuring that the Nyongkolan tradition can still be carried out properly. This shows that despite the obstacles, with the spirit of mutual cooperation and cooperation, the community can create effective and sustainable solutions to preserve the cultural heritage of our ancestors. Economic factors are often an obstacle in the implementation of various cultural traditions and events. Limited funds can hinder the preparation and implementation of events, thus affecting the quality and success of the traditions carried out. However, in Batu Nampar Village, the community has found effective solutions to overcome these challenges (Observation Results, 2024).

## IV. CONCLUSION

The results of research on the Nyongkolan tradition in the Sasak tribe community in Batunampar Village, Jerowaru District, East Lombok Regency, show that this tradition has deep local wisdom values, including religious, aesthetic, mutual cooperation, morality, and tolerance. The Nyongkolan tradition is not just a wedding procession, but also a symbol of unity and togetherness that involves the entire community.

1. The implementation process in the nyongkolan tradition, the Nyongkolan process begins with deliberation to determine a good day, followed by a marriage contract, reception, and procession of the bride's motorcade. Every step in this tradition has a deep meaning, reflecting the commitment and support of the family and the community. This tradition also serves as a place for friendship, strengthening relationships between families and communities. The purpose in the Nyongkolan Tradition has a broader purpose than just a wedding celebration. It serves as a means to strengthen social ties, spread information about marriage, and preserve the culture and noble values of the Sasak people.
2. The value of local wisdom in the Nyongkolan Tradition contains various local wisdom values that are important for the community, such as religious values that are reflected in the implementation of the marriage contract according to Islamic law, in addition to that the prayers offered during the event also reflect religious values, aesthetic values that can be seen from the beauty of traditional clothing so that it is very beautiful to look at in addition to that when marching in the nyongkolan tradition and the implementation procedures, As well as the value of mutual cooperation that strengthens solidarity and togetherness between residents, and young people flock to the house that has an event to prepare for the implementation of the Nyongkolan theater. In addition, the embedded moral values in the form of togetherness, politeness, harmony and respect for tradition and also the importance of commitment and responsibility, and the value of tolerance such as the attitude of the community that does not distinguish from each other and is also an integral part of this tradition, creates a harmonious social environment.
3. The supporting and inhibiting factors in the implementation of the Nyongkolan tradition are supported by factors such as the availability of facilities and infrastructure, community enthusiasm, and awareness to preserve the tradition. However, there are also inhibiting factors, such as lack of community readiness and economic constraints. The people of Batunampar Village show a strong spirit of mutual cooperation, which helps overcome economic challenges and ensures the sustainability of the nyongkolan tradition.

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