



Analysis of Islamic educational values in the Nyongkolan tradition of Sasak tribe weddings in Karya Mukti Village, Donggala Regency, Indonesia

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Abstract

This study aims to analyze Islamic educational values internalized in the *Nyongkolan* culture of the Sasak tribe's marriage culture in Karya Mukti Village. *Nyongkolan* culture is often understood as a ceremonial and symbolic traditional procession, while its Islamic educational dimension has not been studied in depth. Using a qualitative ethnographic approach, this study collected data through in-depth interviews, participatory observation, and documentation involving traditional leaders, religious leaders, youth, procession participants, and the community. The analysis was conducted through data reduction techniques, thematic categorization, and interpretation of meaning using Islamic education theory, al-Ghazālī's theory of morals, and a cultural anthropology perspective. The results of the study show that *Nyongkolan* contains four categories of Islamic educational values. The educational values include spiritual values, which are evident in communal prayers, gratitude, and the interpretation of marriage as worship, moral values, which are reflected in politeness, respect for parents and guests, ethical interaction, and moderation in expression, social values which is reflected in the form of cooperation, communal solidarity, *ukhuwah* (brotherhood), and collective responsibility; and cultural-moral values, which include the preservation of Sasak identity, customary discipline, and the process of internalizing norms through role modeling. The culture has proven to function as an effective non-formal educational institution in transmitting values to the younger generation through habituation, symbolization, and rhythmic social interaction. Our study shows the significant role of the *Nyongkolan* culture of the Sasak tribe in strengthening social correlations in a multi-ethnic society. However, it is important to understand that *Nyongkolan* culture can be understood as an open social interaction space that has social and religious educational functions in society. The symbolic and integrative dimensions in the *Nyongkolan* culture show that local cultural practices can be an effective means of instilling Islamic educational values. Finally, understanding the transformation of *Nyongkolan* in the modern context not only shows changes in cultural forms, but also demonstrates how local culture can continue to develop while remaining a means of social and religious education for the community.

Keywords: Islamic education, Education values, Nyongklong tradition, Sasak tribe

Introduction

The community plays a crucial role as a supporter in the educational process. They hold the hopes and aspirations for the birth of a new generation with positive potential, high ethics, morals, and social awareness. The generation will become the pillars of the nation, capable of building this country for the better, as well as preserving and passing on the noble values of Indonesian culture. Holistic education, involving all elements of society, is key to creating a future generation that is not only intellectually intelligent but also possesses strong moral and spiritual integrity (Mappasanda, Thaha, & Guntur, 2025) ^[10]. In a culture, a value system serves as a fundamental foundation that guides all daily activities, determining the form, pattern, intensity, and flexibility of individual or group behavior (Isser, Raj, Tomar, Marwaha, & Shastri, 2024) ^[8]. This value system acts as a moral compass that not only shapes human behavior but also produces various cultural products, both material, such as artifacts, and non-material ones reflected in movement, expression, cultural activities, art, and complex thought patterns.

All elements of society collectively form what we know as culture. In cultural studies, these values are seen not merely as one component, but as the core or essence of culture itself (Rustina *et al.*, 2026) ^[19]. These values are the primary driving force that animates various aspects of social life, regulates interactions, and shapes a society's collective identity (Meluci, 2003) ^[11]. Particularly in the context of education, these values play a crucial role in regulating communal life. They serve as the foundation that determines how a culture develops and persists from generation to generation, as well as how individuals within that society interact and contribute to collective progress. Thus, educational values are not merely normative rules, but also tools that facilitate a deeper understanding of togetherness and social responsibility. These values guide each individual in society to behave in accordance with the principles considered noble by their community, thus ensuring that the culture is not only sustainable but also remains relevant and dynamic with the times.

Awakening awareness of the importance of educational values will encourage society to recognize the profound wisdom of

basic morality that is essential for the survival of society (Guna, Yuwantiningrum, Firmansyah, Aminudin, & Aslan, 2024) ^[7]. Order in social life does not mean that individuals are merely cogs in the larger machinery of society. Rather, culture is a humanizing process that enables change, development, and motivation within humans. In this process, what is most important is not only the procedures and technologies used, but also attention to the content or substance of these changes and developments, which will shape and enrich the quality of humanity. Instilling an awareness of responsibility in the younger generation in building a harmonious life together is crucial, by upholding fundamental values such as trust, honesty, social solidarity, and other virtues embraced by society. These values are not merely subjective individual views, but rather objective values that serve as the foundation that strengthens and binds the bonds of social life. These values represent the essence of human dignity, the key to creating shared prosperity. By internalizing and applying these values, the younger generation will not only build themselves, but also contribute significantly to collective progress and prosperity.

The prevailing culture within society has become so deeply rooted that it creates a balance in social relationships, which in turn fosters a sense of security and peace (Cacioppo & Cacioppo, 2014) ^[4]. This culture is highly valued, so it needs to be maintained because the principles and morality in cultural societies are based on the nobility of these values. In cultural societies, life patterns are governed by norms inherited from ancestors and are automatically considered to remain relevant, as seen in the Nyongkolan culture of the Sasak people. For example, in the Sasak wedding culture, although at first glance it appears to be a kidnapping, it is considered in accordance with customary rules and does not violate applicable norms. The Nyongkolan culture is an important part of the Sasak wedding procession in Lombok. Nyongkolan is a culture in which the groom is paraded to the bride's house or vice versa, accompanied by family, friends, and relatives on foot while accompanied by the cultural music *Gendang Beleg*. This culture is not only a symbol of marriage, but also a manifestation of togetherness and social support from the community for the married couple.

In its native region of West Nusa Tenggara province, the Nyongkolan tradition is celebrated with great fanfare and involves many members of both families. The procession typically begins at the groom's home and proceeds to the bride's home or to the wedding reception. Throughout the journey, the procession is accompanied by cultural music played by local arts groups, creating a lively and energetic atmosphere. Furthermore, there is a spiritual aspect to the procession, with prayers recited for the couple's blessings. Nyongkolan in Lombok has deep cultural roots, and every detail is carefully maintained to adhere to traditions passed down through generations.

Furthermore, the procession also serves as a means of demonstrating the social status of the bride and groom's families; the more people who participate, the higher their social standing. When Nyongkolan was practiced by Sasak people living outside Lombok, such as in Sulawesi, Ambon,

and Papua, several adaptations were made. In these areas, the Sasak community still maintains the essence of Nyongkolan culture, but with some adjustments to suit the local social and cultural environment.

The cultural shift demonstrates the flexibility of Sasak culture in maintaining their identity while adapting to new environments, preserving their cultural essence while integrating relevant local values. This research is crucial for understanding how Sasak culture developed outside Lombok and how Islamic values and local culture shaped traditional practices that remain authentic yet dynamic and able to survive amidst the increasingly frenzied onslaught of outside cultures. These studies illustrate how Islamic educational values play a role in maintaining the essence of Nyongkolan culture amidst different cultural and social contexts. In Karya Mukti Village, Dampelas District, Donggala Regency, Central Sulawesi Province, the Sasak community continues to practice Nyongkolan culture with a stronger emphasis on Islamic educational values. This research shows how these values are adapted to the local context, allowing Sasak culture to remain relevant and meaningful despite being far from their homeland. The integration of Islamic values with local culture not only maintains Sasak cultural identity but also strengthens moral education applied in daily life. This enriches the understanding of how cultures can develop and adapt while maintaining the essence of religious values. Despite being located outside Lombok Island, the Sasak community in Karya Mukti Village can preserve Nyongkolan culture while deeply integrating Islamic educational values into their marriage practices. Given the challenges faced by the Sasak community in Karya Mukti Village, this research is important as a reference for improving future generations. This research aims to form a community that understands and implements Islamic educational values in marriage according to Sasak customs, as well as practicing Islamic teachings properly and correctly.

Literature review

Islamic education values

From a philosophical perspective, values are closely related to ethics (Asadullah & Chaudhury, 2010) ^[3]. Ethics, also known as the philosophy of values, studies moral rules as guidelines for human actions and attitudes in various aspects of life. Sources of ethics and morals can come from cultural thought, tradition, ideology, or even religion. In the context of Islamic educational ethics, the most appropriate sources of values and ethics come from the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him), which then developed through the intellectual efforts of scholars. The term value comes from the Latin word "vale're," which means useful, capable, effective, or legitimate. Therefore, value is understood as something considered good, beneficial, and recognized as true by individuals and groups. Values reflect the qualities that make something liked, desired, and appreciated and can enhance the dignity of those who practice them. Values, according to Steman, are essential elements that provide purpose in life, determine progress, initiate progress, and provide direction. Values are highly valued and can shape and

inspire individual actions. Values are not merely beliefs, because they are always related to ways of thinking and acting; thus, there is a close relationship between values and ethics. Value is defined as a price, measure, or number that represents achievements and important things inherent in human life (Elsayed, Lestari, & Brougham, 2023) ^[5]. Values relate to individuals or communities that are considered most valuable. Some views on value theory from experts include K. Bertens, who explains that value is something that attracts attention, is sought after, enjoyed, and desired (Gottlieb, 2012) ^[6]. Max Scheler then stated that value is an independent quality that does not change even if the object itself changes (Kelly, 2008) ^[9]. Oysterman further argued that value can be conceptualized at the individual and group levels. Value theory views value as something considered good and valuable. Experts agree that value is something that is considered important, good, and desirable by humans. Values serve as standards for judging whether something is right or wrong, good or bad, appropriate or inappropriate.

Furthermore, values are beliefs that influence behavior. Values form a hierarchical system (some are more important than others). This value system directs a person's behavior in everyday life. Furthermore, values are social and cultural. In sociology and education, values are not born individually but are influenced by culture, religion, and the social environment. Values are also inherited through socialization (family, school, and society). Finally, values can differ across cultures, but there are also universal values such as justice and humanity.

Nyongkolan tradition

The Nyongkolan tradition is a Sasak tradition in Karya Mukti Village, a crucial part of wedding ceremonies. This tradition is understood not only as a bridal procession, but also as a manifestation of social, cultural, religious, and kinship values passed down through generations. Nyongkolan, the tradition of carrying a bride and groom from the groom's home to the bride's, originated from the customs of the Sasak nobility and has since evolved into a custom practiced by all levels of Sasak society. Nyongkolan, a Sasak tradition, is a bridal procession that has become an institutionalized cultural identity within the Sasak traditional marriage system. It has become deeply rooted and institutionalized in every act and is reflected in every action. Nyongkolan is also understood as the bridal procession from the groom's home to the bride's home, aimed at strengthening family ties and announcing the marriage to the wider community. Nyongkolan is a Sasak traditional wedding tradition that serves as a medium for socializing marriage and strengthening kinship ties. Furthermore, Nyongkolan is a traditional Sasak wedding procession that escorts the bride and groom to the bride's family home, a form of harmony between local customs and Islamic values. Nyongkolan is a tradition that integrates Sasak cultural values with Islamic teachings into community life.

From the perspective of customary law and Islamic law, Nyongkolan is seen as a typical Sasak wedding procession that contains customary, social, and religious elements in its implementation. So, the Nyongkolan culture is a typical Sasak

wedding tradition that combines customary norms and religious values. Nyongkolan is a form of local wisdom of the Sasak people that contains local cultural knowledge and educational values that can be passed on to the younger generation. The Nyongkolan culture is a local cultural heritage that contains educational, social, and cultural identity values of the Sasak people. The community also understands Nyongkolan culture as a traditional Sasak ceremony full of social and cultural values, especially mutual cooperation, responsibility, respect for ancestors, and cultural preservation through the accompaniment of traditional arts such as the *gendang beleq*. So, the Nyongkolan culture is a traditional culture that functions as a means of passing on social and cultural values to the community. Thus, the Nyongkolan culture is a cultural tradition of the Sasak community marriage which is manifested through a bridal procession as a form of marriage announcement, strengthening of friendship, respect for customs, as well as a medium for inheriting social, cultural, religious, and educational values which are the cultural identity of the Sasak community in Karya Mukti Village, Dampelas District, Donggala Regency.

Humanistic values in Islamic education

The word "humanistic" in the term humanistic education is essentially an adjective that means an approach to education. Humanistic education as a name for educational theory is intended as education that uses humanism as its approach (Aloni, 2011) ^[1]. This emphasis on the individual child is emphasized by existential or humanistic psychologists, such as Carl Rogers, Abraham Maslow, and Arthur Combs (Aloni, 2013) ^[2]. They are the figures who gave rise to the theory of humanistic education. Knight summarized his thinking on this education as "helping the student become 'humanized' or 'self-actualized'—helping the individual student discover, become, and develop their real self and their full potential." Education is seen as helping children become human. They can actualize themselves by discovering and developing their identity and potential optimally so that they become truly human. The main concept of humanistic educational thought, according to Mangunwijaya, is respect for human dignity. The fundamental thing in humanistic education is the desire to create a learning environment that frees students from intense competition, high discipline, and fear of failure. This concept is in line with the views of the critical school.

Education is understood as more than simply mastering the basic techniques necessary in an industrial society, but also oriented towards focusing more attention on fundamental and essential issues, such as enhancing human dignity, preparing people to live in and with the world, and transforming social systems by favoring marginalized groups. According to Mastuhu, the essence of education is developing human dignity or treating people as human beings (humanizing humans) so that they become truly human. Therefore, the pattern of oppositional relationships between educators and students that often arise in education must be changed. Education must foster trust and a sense of security. In this way, students are protected from fear and thus foster creativity. Humanistic

education emphasizes the search for personal meaning in a child's existence. Students are free to determine educational goals according to their needs and interests. Achieving these goals requires openness, imagination, and experimentation. Therefore, educators are encouraged to package the educational process as a form of collaboration between individuals and small groups. These goals serve as a reference in formulating an educational system so that it can realize educational ideals that can lead students to become human beings who have optimally actualized their potential.

Methodology

This study uses qualitative methods. In qualitative research, theory serves only as a guide for data gathering and analysis (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016) [12, 16]. The data were collected through direct observation, in-depth interviews, and written document analysis at the research site (Nurdin, Pettalongi, Ahsan, & Febrianti, 2023; Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022) [13, 17, 18]. The research was conducted in Dampelas district, where the majority of the population is Sasak ethnic who come from Lombok Island in West Nusa Tenggara. The Sasak ethnic group has a rich culture that provides insight for academics and practitioners who want to understand the relationship between education and local culture. The results of this study can later serve as a reference and guideline for integrating local culture into the teaching of Islamic religious education to strengthen both local culture and Islamic education. Data were collected through direct observation, focus group discussion, in-depth interviews, and written document analysis. The interviews involved the school principal, five teachers, and ten students. The interviews were recorded and transcribed. The transcripts were consulted with participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014) [14, 15]. The data analysis used a deductive approach, which can be interpreted as a research procedure that produces deductive data from interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998) [20]. The analysis started with open, axial, and selective coding. The final result of the data analysis is the set of themes identified.

Results and Discussion

Islamic educational values in the Nyongkolan tradition

Education is often defined as a human endeavor to cultivate personality in accordance with the values of society and culture. Its relationship to Islamic education encompasses values that support the implementation of education. These values serve as the foundation for developing the soul, enabling it to produce educational outcomes that meet the expectations of the wider community. The values of Islamic education in the Nyongkolan culture include faith/monotheism, morality, Islamic brotherhood, responsibility, deliberation, and tolerance.

Faith values

Initial observations regarding the Nyongkolan procession from an Islamic perspective, from religious and traditional leaders,

suggest that it can be carried out through communal prayer, modest dress, maintaining good morals, and avoiding violations of Islamic law. One community leader stated the following:

"Nyongkolan is essentially a form of spreading happiness after the marriage contract. In their view, this custom aligns with Islamic principles, which emphasize the importance of the *i'lan al-nikah*, or public announcement of the marriage. Nyongkolan is seen as a means of announcing that the bride and groom are legally married, thus preventing future slander. However, religious leaders also emphasize that this procession must be carried out with proper etiquette and avoid elements that could conflict with Islamic law, such as excessive crowds, inappropriate music, or unsupervised mixing."

The research results show that the people of Lombok view the Nyongkolan procession as a traditional culture that does not conflict with Islamic teachings, as long as it is carried out within the boundaries of sharia. The community believes that Nyongkolan contains values aligned with Islam, such as fostering friendship, kinship, cooperation, the propagation of marriage, and gratitude to God. Efforts to harmonize custom and religion are evident in various improvements made by the community, including organizing the procession, monitoring etiquette, and cooperation between traditional and religious leaders. Thus, Nyongkolan in Lombok is a concrete example of the harmonization of local traditions and Islamic teachings in community social practices. From various informants' explanations, several consistent patterns of interpretation emerge in interpreting the Nyongkolan procession from an Islamic perspective. Nyongkolan culture is viewed as a traditional tradition that does not conflict with Islamic teachings as long as it is carried out with principles of politeness and maintains the boundaries of sharia. The Islamic values evident in this procession include fostering friendship, promoting marriage, gratitude, cooperation, family, and unity. The community is cautious about avoiding prohibited elements, such as excessive crowds, music that violates Islamic law, or uncontrolled mixing. The Nyongkolan procession is seen as a medium for cultural *da'wah*, where local customs are harmonized with Islamic teachings.

The value of worship in marriage and the Nyongkolan tradition

The values of faith related to the indicator "Worship Values in Marriage and the Nyongkolan Procession" are held by the Sasak people in Karya Mukti Village. Based on initial observations in this study, the values of worship are broken down similarly to the meaning of the Nyongkolan procession from the perspective of Islamic teachings, with activities such as praying together, dressing modestly, maintaining morals, and not violating sharia. Interviews with various informants showed that the Sasak people of Karya Mukti village view marriage and the Nyongkolan cultural procession not only as cultural and social activities, but also as a series that has worship value. This meaning arises because the Sasak people

have long built a harmonious relationship between customs and Islamic teachings. In practice, the Nyongkolan custom is understood as part of an expression of gratitude and a marriage announcement that is in line with Islamic values, as long as it is carried out within the boundaries of sharia. A religious figure stated:

"Marriage is a highly recommended act of worship in Islam. He emphasized that marriage is not merely a union of two individuals, but an act of worship aimed at maintaining self-respect, building a harmonious family, and continuing a pious lineage. From a religious perspective, marriage holds strong spiritual significance, as it encompasses the marriage contract, commitment, prayer, and the intention to follow the teachings of the Prophet Muhammad (peace be upon him). In this context, the religious figure added that the Nyongkolan procession can convey religious values as long as its implementation does not deviate from established Islamic law. These religious values emerge through the activities of social gathering, the announcement of the marriage (i'lan al-nikah), and the propagation of happiness, all conducted politely."

The Sasak people consider the Nyongkolan tradition inseparable from their cultural identity, which has been passed down through generations. However, this tradition remains alive and accepted by the community because it has been able to adapt to Islamic teachings. Traditional leaders explained that the Nyongkolan procession contains various elements of goodness, such as cooperation, cooperation between residents, social solidarity, and the community's willingness to support the bride and groom's families. All of these activities, he said, are manifestations of Islamic values such as ta'awun (mutual assistance) and ukhuwah (brotherhood). He added that customs have the potential to become a means of worship if the community involved performs them with good intentions, sincerity, and while maintaining the boundaries of sharia. This interpretation demonstrates a mature understanding by traditional leaders regarding the relationship between customs and worship in community life. In other words, the Sasak people view the Nyongkolan wedding procession as a form of gratitude to God for the success of their son or daughter's marriage. In their view, this gratitude is expressed through the participation of extended family, relatives, and neighbors who take part in the procession. They believe that when the community gathers to pray for the bride and groom and enliven the event, the activity contains elements of worship. The value of worship is also present through mutual respect and the community's willingness to help selflessly. According to the bride and groom's parents, all good deeds done to honor the wedding are considered pious deeds so that the Nyongkolan procession can be viewed as a series of acts of worship.

The Sasak people generally agree that marriage and the Nyongkolan procession contain religious values, although their interpretations may differ across social groups. The common view that emerges is that the religious values in customs are closely related to the intention, the procedures, and the extent to which the culture aligns with Islamic teachings. The

Nyongkolan culture is seen as containing religious values because it includes elements of marriage propagation, silaturahmi (silaturahmi), cooperation, togetherness, and gratitude. However, the community also recognizes that these religious values can be lost if the procession is carried out in a manner that violates Islamic law, such as by dressing immodestly, presenting prohibited entertainment, or engaging in excessive behavior that causes harm. Thus, the Nyongkolan procession is clear evidence of the harmony between custom and religion in the lives of the Sasak people. This procession not only maintains cultural identity but can also be internalized as part of worship, as long as the people who carry it out understand the basic values of Islamic teachings and are committed to maintaining cultural practices in accordance with religious guidance and without conflict with it.

Prayers or readings in the Nyongkolan procession

The research results show that although the Nyongkolan procession is part of the Sasak culture of Karya Mukti Village, religious elements remain strongly embedded in its implementation. One element that consistently emerged in every interview was the presence of prayers and religious readings, usually performed before, during, and during the procession's journey to the bride and groom's family home. One cultural figure stated the following:

"The recitation of prayers in the Nyongklang ceremony is an integral part of the Nyongkolan tradition. Before the procession departs, the extended family usually invites a religious figure or elder relative to lead a communal prayer. The prayer contains a request to God for blessings on the bride and groom's household, a smooth procession, and the safety of all participants. In practice, the most common recitations include Surah Al-Fatihah, blessings on the Prophet, and prayers for safety. The religious figure added that the recitation of prayers serves as a form of affirmation that although Nyongkolan is a traditional tradition, Islamic values remain its spiritual foundation."

The recitation of prayers before the Nyongkolan (wedding ceremony) is a long-standing custom. While not tied to a specific text, the prayers are usually led by a traditional or religious figure in attendance, and generally begin with the basmalah (in the name of God), followed by prayers (sholawat) and expressions of gratitude for the wedding. Traditional figures emphasize that the presence of prayers makes the traditional procession feel more solemn and religious. Furthermore, they reveal that during the Nyongkolan journey, some participants spontaneously recite light dhikr (remembrance of God), especially among the elderly. Dhikr such as Subhanallah (God be praised), Alhamdulillah (Praise be to God), and La ilaha illallah (There is no god but Allah) are considered a form of prayer to protect the group from danger while traveling on the road. The bride and groom's families typically hold a short family prayer or tahlilan (recitation of the Qur'an) before departing. The prayers are led by the most experienced family member or by a specially invited religious figure. According to them, the prayers are not only a religious

ritual, but also a moment to organize their hearts and strengthen their intentions so that the entire series of events will be carried out smoothly and blessedly. The bride and groom's parents stated that without praying together, the Nyongkolan procession felt incomplete and less peaceful.



Fig 1: Communities are praying before marriage party

Although the younger generation is more involved in the escort and technical arrangements for the procession, they still deeply value the tradition of reciting prayers. Village youth explained that before the group departs, religious leaders typically lead a prayer of safety, which is greeted reverently by all participants. During the journey, some youth do not recite specific readings because they are focused on organizing the group. Still, they noticed that many other participants, especially women and older people, chant prayers quietly. For them, prayer is an element that ensures that Nyongkolan is not only a custom, but also an act of worship. Groups of women perform religious readings. They mentioned that in some families, especially those active in religious activities, before Nyongkolan begins, the women usually recite Surah Yasin or pray together. They interpret this activity as a form of collective prayer so that the bride and groom's household will be filled with blessings and free from strife. Furthermore, during the procession, the women who accompany the procession often recite prayers to the Prophet, especially when passing through main roads or encountering many people. Prayers are considered to beautify the atmosphere and add spiritual value to the traditional procession.

The results of this study indicate that the Sasak people of Karya Mukti Village view prayer as a mandatory element in the Nyongkolan procession, even though its form is not standard. Prayer is understood as a bridge between culture and religion, and symbolizes that the community does not separate culture from Islamic values. Prayer also serves as a form of request for protection and blessings, as well as a form of surrender for the bride and groom and all participants. In a social context, the presence of prayer demonstrates that the Nyongkolan procession is not only a ceremonial ritual but also contains a strong spiritual element. The community believes that by reciting prayers and blessings, the procession will proceed more orderly, bring blessings, and remain within the auspices of Islamic values. This interpretation demonstrates a strong

harmony between Sasak traditions and religious teachings, so that the customs carried out not only maintain cultural identity but also strengthen the community's spirituality.

Implementation of the Nyongkolan culture at the Sasak tribe wedding ceremony

Culture reflects human capabilities manifested in creativity, drive, and emotion, while the result of these processes is culture itself. Nyongkolan culture can give rise to meanings and values inherent within it. These meanings include the philosophical significance of Nyongkolan culture, social values, cultural and traditional values, the stages and structure of the Nyongkolan procession, the role of youth in Nyongkolan, the impact of Nyongkolan on society, the preservation and future of Nyongkolan, and the value of character education within Nyongkolan. The research findings indicate that the Nyongkolan procession is not only understood as part of a traditional wedding ceremony but also as a social medium with symbolic and practical functions in maintaining social cohesion within the Sasak community. Interviews with several informants, including traditional leaders, religious leaders, and residents involved in the procession, revealed that the social significance of Nyongkolan includes strengthening social identity, uniting communities, connecting families, and affirming the continuity of collective traditions. Most informants stated that Nyongkolan serves as a space for emotional and social gatherings for the community. Residents who may not see each other often gather together in a friendly atmosphere. One community leader said:

"I think Nyongkolan brings residents closer together.

Sometimes we're busy with our own affairs, but during Nyongkolan, everyone gathers, greets each other, and helps each other. It feels like we're closer together."

The informant's statement indicates that the Nyongkolan culture serves a social function as a unifying event (social integrator). The procession, which involves processions, traditional music, and cross-age participation, creates a space for interaction rarely seen in daily community activities. Nyongkolan is interpreted as an official announcement to the wider community that a marriage has taken place. The procession, which passes through village streets, is seen as a social declaration that the bride and groom are now legally bound and that the community recognizes the marriage. For the Sasak people, Nyongkolan is a kind of marriage announcement. By walking around the village, the community knows that there is a new couple, and this is witnessed together. This is important to maintain openness and avoid future misunderstandings. The Nyongkolan culture also functions as a social mechanism to maintain order (social order) through social transparency. Furthermore, Nyongkolan is a symbol of Sasak identity. This procession contains aesthetic and symbolic value, from the *gendang beleq* music and traditional clothing to the gait that distinguishes the Sasak people from other ethnicities.



Fig 2: Wedding procession on the street

The results of this study indicate that Nyongkolan is a collectivity-based social ritual, not just a family event for the bride and groom. In some contexts, Nyongkolan also serves as a space to "melt" tensions or social distance between families or certain groups. By being present together, greeting each other, and lining up in a joyful atmosphere, strained relationships can improve. The Nyongkolan culture has a reconciliatory function that operates symbolically through shared presence. Thus, the social meaning of Nyongkolan for the Sasak community includes strengthening ties and social cohesion, a medium for social recognition of marriage, a symbol of Sasak cultural identity, a space for strengthening solidarity and cooperation, a means of social reconciliation, and a medium for fostering a sense of community belonging. Thus, Nyongkolan is not merely a traditional procession, but a multi-level social ritual that plays a structural and cultural role in maintaining harmony in Sasak society.

Conclusion

The Islamic educational values in the Nyongkolan wedding tradition of the Sasak Tribe in Karya Mukti Village, Donggala Regency, include the value of faith, moral and ethical values, Islamic brotherhood, the value of responsibility, fostering social character through collective roles, the value of deliberation, and the value of tolerance. The Nyongkolan procession involves people from diverse social backgrounds and often passes through other villages. The novelty of this research is that Nyongkolan is a culturally based Islamic pedagogical arena, not merely a cultural ritual. Then, Islamic educational values emerge through the internalization of practice, not verbal teaching. The culture creates an intergenerational informal education system, involving traditional leaders, youth, and the community. The tradition reveals an integrative model between Sasak customs and Islamic education, which has not been systematically studied to date. Finally, the tradition demonstrates that cultural preservation simultaneously preserves Islamic values within the context of local culture. Thus, Nyongkolan is not only a representation of Sasak culture but also a vibrant Islamic educational ecosystem that continues to reproduce noble values through community social practices. The implementation of Nyongkolan culture among the Sasak people in Karya Mukti Village, Donggala Regency, includes the Meaning and

Philosophy of Nyongkolan Culture and social values in Nyongkolan. Cultural values and traditions are the stages and structure of the Nyongkolan Procession. The Role of Youth in Nyongkolan has an impact on Nyongkolan in society. They preserve the future of Nyongkolan. The novelty of this research indicates that Nyongkolan functions not only as a traditional wedding ritual but also as a medium for community-based Islamic education. This tradition serves as a means of internalizing Islamic values, building character, strengthening social solidarity, and preserving Sasak cultural identity. These findings can be the basis for developing local wisdom-based education in the family, community, and educational institutions.

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