

Integrating Islamic Educational Values through *Sasak Muslim* Death Rituals: An Ethnographic Study

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ABSTRACT

Death rituals in local Muslim communities are not merely cultural expressions but also potential platforms for transmitting Islamic educational values. This study explores how death traditions among the Sasak Muslim community serve as a medium for informal Islamic education through the integration of cultural and religious elements. Using an ethnographic approach, data were collected through participatory observation, in-depth interviews with religious and community leaders, and document analysis. The study focuses on identifying and interpreting Islamic values embedded in ritual practices. Findings reveal that key stages of Sasak death rituals—such as bebarak (death announcement), tepong tanak (grave preparation), karang watang (coffin-making), bokos (shroud-cutting), penurut (animal slaughter), and pelangar (ritual food donations)—incorporate Islamic educational values. These include ukhuwah (brotherhood), adab (proper conduct), niyyah (intention), tawakkal (trust in God), and sadaqah (charity). Despite tensions between custom and Islamic jurisprudence, the community maintains a syncretic practice that fosters moral learning. These rituals provide an effective non-formal learning model that contextualizes Islamic teachings through lived experience. The integration of local wisdom with Islamic principles offers a culturally relevant approach to religious education, especially in maintaining community identity and moral development.

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1. INTRODUCTION

In Sasak society, particularly in South Montong Baan Village, East Lombok, NTB, and several areas still inhabited by traditional Sasak people, custom is often considered more important than religious practice (Mansyur, 2019). This is evident in the implementation of death (funeral) customs (Ilmalia, Budiarta, & Sudibya, 2021). This tradition is carried out with full awareness as an effort to preserve the cultural heritage that has existed since the time of the ancestors. In death and marriage customs, local communities even emphasize a series of

traditional ceremonies that symbolize respect for ancestors, rather than prioritizing their religious teachings (Nasrulloh, 2020). This view shows that adat is not just ceremonial, but also a cultural identity that provides meaning and contains sacred values. According to Lisa, local culture plays a very important role in shaping the identity of a society, providing a deep understanding of human values and social norms. On the other hand, this approach is one way to maintain their communal identity in the midst of growing modernization and social change (Lisa, Napitupulu, Panjaitan, Syahputra, & Simamora, 2025).

Research on the integration of Islamic educational values through the death rituals of the Sasak people, as reflected in the title *Integrating Islamic Educational Values through Sasak Muslim Death Rituals: An Ethnographic Study*, highlights an area that has been under-explored in academic literature. Generally, research on education based on local wisdom has been conducted, particularly in the context of non-formal education that plays a role in cultural preservation, value instillation, and strengthening community identity (Silomba, 2022). However, research that specifically examines local rituals—particularly death rituals—as a platform or vehicle for education remains very limited.

Most studies on local rituals, including those of the Sasak people, focus more on the form of implementation, social function, and cultural meaning of the rituals (Mugni, 2018). Such studies generally review the stages of implementation, symbolism, and the role of rituals in maintaining social and spiritual harmony in the community. Meanwhile, other research that discusses death rituals as a medium for non-formal education, such as in the Chinese community, is still rare and tends to be descriptive in nature, focusing on the values contained within the rituals rather than on the mechanisms of integrating educational values into ritual practices (Arysta Dewi, 2013).

This gap is important to note because local rituals, such as the death rituals of the Sasak people, have great potential as a means of non-formal education that instills noble values, both religious and social, to the younger generation in a natural and contextual manner (Rasyid, 2015). However, without in-depth research into the mechanisms, processes, and effectiveness of integrating educational values into these rituals, this potential cannot yet be optimized as part of a culture-based education strategy.

There are also several previous studies that have examined aspects of Sasak culture, such as Fakiहुddin's study (Fakiहुddin, 2018), which explores the process of acculturation process of Sasak culture and Islam in the identity of Sasak people. Aminah and Suhastini's research discusses the relationship between culture and religion in the local traditions of the Sasak Muslim community (Aminah & Suhastini, 2021). Amir Azis has also examined the meeting of Islam and culture in the context of Sasak society (Aziz, 2009), while (Harnish & Rasmussen, 2011) focus on the ritual aspects of music in the Sasak tradition. There is also Eliade who reviews sacred culture, which is considered by adherents as an ancestral culture that must be preserved and defended (Eliade, 1956). However, these studies have not specifically examined the integration of culture and religion from the perspective of Islamic education, especially how the integration process can be a contextual learning model for the younger generation. In contrast to previous research, this study offers novelty by analyzing the phenomenon of cultural integration in death and marriage rituals as a vehicle for culturally-based Islamic value education, as well as how the tension between custom and sharia can be transformed into pedagogical opportunities in the context of inclusive Islamic education.

For most of the people who inhabit the village, what they do is considered a way of honoring ancestral heritage. The values, norms and knowledge contained in every aspect of custom, be it in the management of the body or marriage, are cultural capital that has been passed down from generation to generation. Hilali and Hamka refer to cultural capital as resources (Hilali & Hamka, 2023). These resources refer to the insights that a group of people have through the cultural heritage of their predecessors. This statement is reinforced by Bourdieu, who states that cultural capital is a resource acquired through cultural heritage and education (Bourdieu, 2018). In other words, cultural capital is formed from various aspects of social life, including family, environment and education.

In this position, adat functions not only as a tradition, but also as a medium for learning about life (Hasan, 2021). So, it is very natural when the Sasak Muslim community internalizes customs into religious rituals as

'mandatory', because the two have a complementary relationship. They consider custom and religion as an inseparable unity. This view can be considered reasonable and common when customary law and religion complement each other in various aspects of human life (Romli & Habibullah, 2018). However, the debate arises when the tradition of slaughtering animals, such as cows, buffaloes or goats, on the day of death is considered 'obligatory'. Some people argue that this custom should only be applied to those who have the financial means. In practice, this often triggers an attitude of 'prestige' among community members. In this context, according to Hamka as quoted by Bahtiar and friends, Hamka assessed that the marriage tradition in Minangkabau, the customary system still causes discrimination, because it is considered not dominated by sharia elements (Bahtiar, Kultsum, Maulidya, Huda, & Lelievre, 2024).

From a historical aspect, all forms of tradition that developed in the Sasak Muslim community are a form of influence from Balinese Hindu traditions. Based on Suparman's information, the Sasak community was once under power due to the expansion movement of the Karangasem Kingdom of Bali (S. Jayadi, 2018). Thus, all forms of tradition and culture that developed in Sasak tribal society, including in the implementation of the custom of funeral arrangements, illustrate the assimilation of Balinese Hindu culture with the transmission of Sasak Islamic traditions. In the procession of managing the bodies of the Sasak Islamic community, for example, there are various symbols that have certain meanings. Some of these symbols include *andang-andang*, *pajek*, and incense (Nasrulloh, 2020).

2. METHODS

This study employed a qualitative research design to facilitate an in-depth exploration of the meanings, beliefs, and cultural practices embedded in the death rituals of the Sasak Muslim community (Creswell, 2015). A qualitative approach was considered appropriate because it enables a holistic understanding of socio-religious phenomena within their natural context. The data comprised both primary and secondary sources. Primary data were obtained through direct observation of death rituals and in-depth interviews with key informants, including religious leaders, customary leaders, and family members involved in the rituals. Secondary data included scholarly literature on Islamic education, Sasak culture, and ritual practices, as well as relevant documentation and previous studies on Sasak death customs.

Data collection techniques were designed to uncover the dimensions of Islamic education embedded in the ritual practices. First, participatory observation was conducted to systematically examine how Islamic educational values were manifested throughout each stage of the death rituals, including religious expressions, symbolic actions, and social interactions conveying moral and spiritual messages. Second, in-depth interviews were carried out with ritual actors and participants to explore their interpretations of the educational meanings and functions of the rituals. Third, document analysis was undertaken to review texts, local manuscripts, religious documents, and other written sources that provide normative and cultural foundations for the rituals (Raco, 2010).

Data were analyzed using the interactive qualitative model proposed by Miles, Huberman, and Saldaña (2013), which consists of data condensation, data display, and conclusion drawing/verification. Initially, data from observations, interviews, and documents were compiled and systematically organized. Relevant information—particularly cultural symbols and practices reflecting the integration of Islamic teachings—was then selected and categorized. The data were subsequently displayed in matrices and thematic charts to facilitate pattern identification regarding the relationship between tradition and Islam. Preliminary conclusions were drawn and continuously verified through cross-checking with field data to ensure credibility and validity.

In the interpretation phase, the findings were examined through the lens of Islamic education theory. This theoretical framework enabled the researchers to analyze how core Islamic educational values—such as *aqidah* (creed), *ibadah* (worship), and *akhlaq* (morality)—are internalized and transmitted informally through ritual practices. By situating the rituals within the paradigm of Islamic education, the study highlights their dual function as both cultural traditions and contextual educational media that communicate religious teachings in a lived and experiential manner. This interpretive approach elucidates the mechanisms of Islamic value

transmission within the Sasak community while assessing the extent to which ritual practices contribute to shaping religious understanding and moral orientation.

3. FINDINGS AND DISCUSSION

3.1 *Integration of Tradition and Islamic Teachings in the Death Rituals of the Sasak Muslim Community*

The death rituals of the Sasak Muslim community represent a significant example of the intersection between local tradition and Islamic religious teachings. While the core procedures of burial are conducted in accordance with Islamic law, various indigenous ceremonial elements continue to be preserved and practiced. This interaction between adat (custom) and religion reflects a process of cultural integration in which the Sasak community harmonizes inherited traditions with Islamic norms to maintain social cohesion and spiritual legitimacy. Such practices demonstrate a negotiated synthesis rather than a dichotomy between culture and religion. Several stages in the management of the deceased—from pre-burial preparations to post-burial commemorative rites—illustrate this dynamic integration of cultural and religious values, each of which will be discussed in detail.

3.1.1 *Pembarak or Bebarak (Informing)*

This first stage functions as a social mechanism and has implications in the context of Islamic religious law. In social theory, bebarak or notification of death in person reflects social values such as friendship and manners, strengthening social bonds and solidarity among community members through direct encounters (Vinnawaty & Salim, 2024). The use of banana frond signalling ropes on vehicles is a symbol of cultural identity that shows that one is carrying out customary duties, creating social recognition and protection from legal sanctions such as speeding tickets by the police. However, developments in information technology, such as the use of telephones, have changed the way this tradition is carried out. Although more practical, this change reduces direct social interaction and can erode local wisdom values, such as the creation of politeness and civility in social behavior, or in Sasak tribal terms called *tindih-tertib tapsile* (Syamsudin, 2016).

In the context of Islamic religious law, friendship or maintaining good relations with family and relatives is highly recommended (Ahmad Darussalama, 2017). The *bebarak* tradition is directly in line with the principle of *habluminannas* in Islam. Islam recognizes customs as long as they do not contradict the Shari'ah, and the bebarak tradition is respected as long as it does not violate Islamic principles. The integration of Islamic values in this death tradition is enough to reflect the religious depth of the Sasak Muslim community wrapped in customs. According to Lalu Sudirman, a religious figure as well as a local cultural figure, the use of cultural symbols such as ropes from banana fronds used by people who go to make notifications to relatives (*bebarak*) does not conflict with Islamic law. In fact, bebarak is important to be preserved. Given the substance of the good value contained is very high. In this regard, the customs developed by the Sasak Muslim community, in principle, are always juxtaposed with the teachings of Islam as the religion they believe in. Thus, customs that adhere to religious teachings will not damage cause harm to its adherents. As the philosophy of life of the Minangkabau people "*adat bersendikan syarak, syarak bersendikan kitabullah*" (Hasanah, 2020); (Bahtiar et al., 2024).

Sasak communities need to find ways to maintain the core values of these traditions while adapting to new technologies. Losing traditions such as bebarak means losing important local wisdom values, so there is a need to document and educate younger generations about the importance of these traditions. The process of development of values in these traditions strengthens and institutionalizes the mentality of the Sasak people, forming cultural awareness and social capital. This cultural awareness and social power transforms into synergy in the lives of local people, reflected in a distinctive way of thinking, behaving and acting (Zuldin, 2019).

From the perspective of Islamic educational values, this stage conveys important lessons on *adab* (proper manners), *ukhuwah* (brotherhood), and *ta'awun* (mutual cooperation) (Kurniawan, 2016). It teaches the community to maintain respectful communication, strengthen social solidarity, and fulfill communal obligations in accordance with Islamic ethics. Thus, the ritual not only preserves cultural identity but also instills core Islamic values that foster harmonious social relations and moral responsibility among the Sasak Muslim community.

3.1.2 *Tepong Tanak (Digging the Grave)*

In this ritual, there are sacred elements that show the importance of spiritual values and local traditions. The process of *tepong tanak* or digging the grave begins with a marking done by someone with religious knowledge and the *tepong tanak* prayer, emphasizing that the spiritual aspect is very important in every stage. This reflects the belief that this action is not just physical, but also involves a deep spiritual dimension. The marking of the grave accompanied by the *tepong tanak* prayer is a part that should not be missed, and must also be done by a *saq tao* (a person who is considered to be able to lineage). This is based on the results of the researcher's interview with one of the religious and cultural leaders, it is said that the marking of the grave accompanied by prayer readings, must be carried out by people who have been inherited by the ancestors about *tepong tanak* methods and prayers or the Sasak term is called *pengareq-areq*.

Andang-andang, a dish containing rice, thread, *lekok-lekes* (betel nut, apur, areca nut and pilitan cigarettes), water in a glass and coins, is an important symbol in this procession (U. Jayadi & Kamarudin, 2021). The presence of *andang-andang* at every pre-burial stage, except the *bebarak* stage, shows that this ritual integrates local cultural elements with Islamic teachings. It serves not only as an offering, but also as a reminder of the importance of respecting the death process and reminding the community of the values of togetherness and mutual respect. Thus, the *tepong tanak* procession reflects an integration between culture and religion, where local traditions are respected and combined with Islamic principles. This shows that communities can maintain their cultural identity while adhering to religious teachings, creating harmony in daily life practices.

From the perspective of Islamic educational values, this ritual teaches the importance of *tawhid* (the oneness of God), *taqwa* (God-consciousness), and spiritual discipline. It emphasizes that every physical act, especially those related to death and burial, must be accompanied by sincere devotion and adherence to religious guidance. The involvement of a knowledgeable person (*saq tao*) highlights the value of *ilm* (knowledge) and continuity of religious tradition, ensuring that sacred practices are preserved and transmitted properly. Thus, the ritual not only upholds local customs but also reinforces core Islamic teachings about respect for the deceased, spirituality, and the connection between the physical and metaphysical realms.

3.1.3 *Making Karang Watang (Coffin)*

The process of making *karang watang* or bier in the Sasak community reflects the integration of local culture and Islamic values. This process is conducted solemnly and without laughter, showing deep respect for the deceased, in line with Islamic teachings that emphasize the importance of honoring those who have passed away. The making of *karang watang* must be done in one place and using bamboo materials, not wood or iron, which demonstrates the commitment of the people in South Montong Baan village to preserve the traditions inherited from their ancestors. Although in other areas, such as urban centers, the use of permanent materials like iron is more common, the villagers remain faithful to traditional practices that are considered more aligned with their cultural values. Besides customs that always go hand in hand with religious teachings, the Sasak Muslim community also maintains their cultural identity. What they believe in and preserve so far represents a form of commitment that has been agreed upon by all community members, and has become a customary norm considered to have high value (Hasanah, 2019).

The manufacturing process involving cutting, weaving, and binding bamboo reflects the concept of *itqan* (perfection) in Islam. The meticulousness and dedication in creating this bier aligns with the hadith of Prophet Muhammad saw. narrated by Baihaqi which states that "Allah loves when one of you performs a task with thoroughness" (Muntoha, 2016). The principle of *ihsan* (doing things in the best possible manner) is also reflected in the carefulness of this process, teaching that every task, no matter how small, must be performed earnestly and wholeheartedly as a form of worship.

The presence of *andang-andang* in this process demonstrates the integration between material and spiritual aspects that form the core of holistic Islamic education. Islam teaches balance between worldly and afterlife concerns, as stated in the Quran Surah Al-Qasas verse seven, "And seek the rewards of the Hereafter with what Allah has given you, but do not forget your share of the world" (Ridwan, 2023). The spiritual dimension in making the bier serves as a means of moral education about respecting the deceased, which is an important teaching in Islam. The aspect of community participation in making *karang watang* reflects the value of *ta'awun* (mutual

assistance) which is strongly emphasized in Islamic education. This process becomes an effective medium for social learning, where values of *ukhuwah* (brotherhood) and solidarity are internalized through direct participation in religious ritual activities. Islamic education emphasizes that learning is not only theoretical but also practical through direct experience in community life. Through this tradition, Islamic education is not only transmitted formally in educational institutions but is also embedded in local cultural practices that serve as effective means to instill Islamic values continuously from generation to generation.

From the perspective of Islamic educational values, this ritual teaches the importance of respect for the deceased (*ihsan*), sincerity in worship, and preservation of tradition (*turath*) in harmony with Islamic principles. It reflects the value of *taqwa* by showing reverence and solemnity in performing duties related to death, emphasizing that cultural practices should not contradict but rather complement Islamic teachings. The community's commitment to maintaining ancestral customs alongside religious obligations highlights the educational value of balancing cultural identity with faith, fostering a sense of belonging, responsibility, and continuity in upholding both spiritual and social ethics.

3.1.4 *The Cutting of Bokos (Shroud Cloth)*

This process describes the procession of cutting the *bokos* or shroud cloth in the Sasak community, reflecting the integration of local culture and Islamic religion. The cutting of the bokos must be carried out by an individual who understands the rules of Islamic law and the customs inherited from ancestors, demonstrating the importance of religious knowledge in carrying out traditions. This process is conducted in a closed room, creating a solemn and respectful atmosphere, accompanied by the presence of *andang-andang* as a symbol of honor and sanctity. Before beginning the cutting, the person in charge recites a special prayer, reflecting spiritual awareness and good intentions in every action. This aligns with Islamic teachings that emphasize the importance of prayer and intention in every activity, especially those related to matters of death. The shroud cloth is not ordinary, as most heads of families keep it and order the cloth from Mecca, showing the spiritual value and high respect for the burial process. Ordering the shroud cloth from Mecca, the holy place for Muslims, adds a religious dimension to this procession, linking local tradition with broader religious practices.

During the cutting process, the Sasak community sprinkles camphor and fragrances on the shroud, which serves a dual function as both a provider of pleasant aroma and a symbol of final respect to the deceased. This practice reflects the values of *thaharah* (cleanliness) and *fitrah* (purity), which are important foundations in Islamic education. In the Islamic perspective, maintaining cleanliness has not only physical but also spiritual dimensions, as stated in the hadith of Prophet Muhammad SAW narrated by Muslim: "Cleanliness is part of faith." The treatment of the deceased body with fragrances also aligns with teachings about respecting the human body, which is viewed as a trust from Allah SWT, even after the soul has departed.

The process of cutting *bokos* becomes a tangible manifestation of how the Sasak community has successfully integrated local cultural treasures with sharia principles, creating practices that honor spiritual and cultural values simultaneously (Harahap, Siregar, & Harahap, 2022). In the lens of Islamic education, this phenomenon reflects the principle of *wasathiyah* (moderation), which teaches balance between maintaining cultural identity while upholding Islamic values. Such integration becomes an effective model of contextual education, where Islamic teachings are not only understood as abstract dogma but implemented in cultural practices that are alive and meaningful in society. Through this approach, Islamic values become more easily internalized because they are embedded in familiar cultural expressions, thus creating educational continuity that bridges tradition and religious teachings.

From the perspective of Islamic educational values, this ritual conveys the importance of *niyyah* (sincere intention), *ilm* (knowledge), and *taqwa* (God-consciousness). It teaches that every action, especially those connected to death and burial, must be performed with full awareness of religious obligations and respect for sacred traditions. The involvement of a knowledgeable person emphasizes the value of religious education in preserving and correctly implementing cultural practices. Furthermore, the use of a shroud from Mecca symbolizes a direct connection to Islamic spirituality and reverence, reinforcing the educational message about the sanctity of death rituals and the integration of local customs with universal Islamic principles.

3.1.5 *Penurut (Animal Slaughtering)*

In the Sasak community tradition, the ritual of animal slaughtering (*penurut*) is considered a final form of respect for the deceased and a charitable offering to guests or mourners who come to provide support. This animal slaughtering also serves to provide food for the mourners, who usually bring rice and other staple ingredients, or even money. From the perspective of Islamic law, *penurut* can be understood as a form of *aqiqah*, where the slaughtering of an animal as an expression of gratitude for the birth of a child is recommended in Islam. If an animal was not slaughtered at the time of a child's birth, it is suggested to perform it upon the person's death as a substitute for *aqiqah*. However, in practice, the people of Montong Baan Selatan Village often regard *penurut* as an obligation, although in Sasak culture its implementation is not mandatory and depends on the financial ability of the bereaved family. This was conveyed by *Lalu Sudirman* in an interview.

Mun leq tradisi masyarakat Sasak te, begorok sampi atau bembek (penurut) leq acara mate niki sebenarne bagian lekan adaq saq sampun turun temurun. Biasanya te sembelèh manuk, bebèk, atawa kadang-kadang sampi atau kebau, tergantung kemampuan keluarga. Tradisi niki ara hubunganna kance keyakinan bahwa hewan saq tesembelèh niki jari tunggangan untuk arwah uleq ojok akhirat. Leq Sasak te sebut "bekelaq", maksudnya pengiring arwah. Tujuanna agar arwah saq mate mauq kemudahan perjalanan ojok akhirat. Selain niki juga untuk slametan, mun leq Sasak te sebut "roah", adeqna keluarga saq ditinggalkan tetap mauq berkah doa. (Interview with Lalu Sudirman, January 2025)

In the Sasak community tradition, the slaughtering of cattle or ducks (*penurut*) during death ceremonies is actually part of a long-standing custom passed down through generations. Usually, the animals slaughtered are chickens, ducks, or sometimes cows or buffaloes, depending on the family's financial ability. This tradition is related to the belief that the slaughtered animal serves as a vehicle for the soul to the afterlife. In the Sasak language, this is called "bekelaq," meaning the companion of the soul. The purpose is to ease the deceased's journey to the hereafter. Additionally, it serves as a communal feast, known in Sasak as "roah," so that the bereaved family continues to receive blessings from prayers. Based on *Lalu Sudirman's* explanation, the concept of *penurut* in the Sasak Muslim death tradition is a form of charity. The sacrificial meat from the *penurut* slaughter is used to serve guests. Everyone who comes to offer condolences is provided with food as a form of appreciation for their visit (*Andriyana, 2020*). However, the custom of slaughtering *penurut* is still widely regarded as an obligation. Therefore, even if unable, families often feel compelled to carry out this tradition.

In Islamic law, however, incurring debt to fulfill an unnecessary obligation can be problematic, as Islam encourages that every action be done with good intention and within one's means. Thus, although *penurut* can be seen as a form of respect and charity, it is important to understand that in Islamic law, there is no obligation requiring families to slaughter animals if they cannot afford it, and *penurut* should not be perceived as a burdensome duty for the bereaved family. From the perspective of Islamic education, *penurut* is viewed as an element of prayer, respect for parents or ancestors, and strengthening family ties—all of which align with Islamic values such as praying for the deceased (*yasinan, tahlilan*) and maintaining kinship relations (*silaturahmi*) (*Saffana, Sholehuddin, 2023*).

From the perspective of Islamic educational values, this ritual teaches the principles of charity (*sadaqah*), gratitude (*syukr*), and social responsibility (*mas'uliyah*). It emphasizes the importance of honoring the deceased through acts of kindness and generosity toward the community, reflecting the Islamic value of caring for others in times of hardship. The practice also instills the lesson of balancing religious duties with one's capacity, encouraging believers to fulfill obligations according to their means while maintaining sincerity and respect. Thus, *penurut* serves as a means to educate the community about compassion, communal solidarity, and the integration of faith with cultural expressions of mourning.

3.1.6 *Pelangar*

Pelangar, consisting of staple ingredients such as rice, sugar, coffee, noodles, and cooking oil, is brought by mourners who come to pay their respects at the deceased's home. This *belangar* tradition demonstrates care and solidarity among people in facing grief, reflecting the noble values of the Sasak community in togetherness and

mutual assistance. In the context of Islam, *pelangar* serves to meet the needs during the *tahlilan*, *nelung*, *mituk*, and *nyiwak* rituals following the burial. These activities are part of Islamic-recommended rituals to pray for the deceased and give the final respects. The use of *pelangar* in these ceremonies shows how the Sasak people integrate their cultural traditions with religious practices, creating a harmonious atmosphere between social and spiritual values.

Any leftover *pelangar* after the *tahlilan* ceremony is donated for the benefit of the deceased and reserved for the *pelayaran* or weekly *dhikr* after the nine-day and forty-day *ruah* ceremonies. This act reflects the Islamic principle of charity, where giving something for the benefit of the deceased is considered a continuous charity (*amal jariyah*) whose rewards will keep flowing to the deceased. Thus, *pelangar* not only functions as staple provisions to fulfill needs during the mourning period but also serves as a means to strengthen social and spiritual bonds within the community. After all these stages are completed, the body is then bathed and prayed over. *Pelangar*, consisting of staple ingredients such as rice, sugar, coffee, noodles, and cooking oil, is brought by mourners who come to pay their respects at the deceased's home. This *belangar* tradition demonstrates care and solidarity among people in facing grief, reflecting the noble values of the Sasak community in togetherness and mutual assistance.

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From the perspective of Islamic education, the *pelangar* tradition embodies key Islamic teachings such as *ukhuwah* (brotherhood), *ta'awun* (mutual cooperation), and *sadaqah* (charity). It teaches the community the importance of supporting one another in times of hardship, fulfilling religious obligations, and maintaining strong social bonds. The integration of cultural customs with Islamic values in this tradition serves as a practical example of how Islamic education promotes not only spiritual development but also social responsibility and communal harmony. Thus, *pelangar* not only functions as staple provisions to fulfill needs during the mourning period but also serves as a means to strengthen social and spiritual bonds within the community. After all these stages are completed, the body is then bathed and prayed over.

From the perspective of Islamic educational values, this tradition teaches the importance of *ukhuwah Islamiyah* (Islamic brotherhood), solidarity, and mutual support (*ta'awun*) within the community (Muhammad, 2023). It emphasizes caring for one another in times of hardship, reflecting the Islamic principle of compassion and collective responsibility. The *pelangar* tradition also reinforces the value of *sadaqah jariyah* (continuous charity), as providing for the needs of ritual gatherings benefits both the deceased through prayers and the living through strengthened social bonds. Thus, this practice educates the community on balancing cultural expressions of empathy with sincere religious devotion, fostering harmony between social cohesion and spiritual growth.

3.2 Stages of Burial and Post-Burial Customs of the Sasak Muslim Tribe: An Islamic Educational Approach to Understanding Tradition

The burial process, known as *betalet* or *betukak* (Muzakir & Suastra, 2024), is carried out after the funeral prayer (*salat al-janazah*) at the nearest mosque. The stages of the Sasak customary burial are conducted in accordance with general Islamic law. This process begins when the deceased is placed in the grave, during which short verses from the Qur'an are recited. The recitation aims to provide peace for the soul of the deceased and to ask for mercy and forgiveness from Allah SWT. The short verses usually contain messages of hope and prayers that the soul may receive the best place in His presence. After placing the body, the *talqin* is recited. *Talqin* is the utterance of certain phrases reminding the deceased of the oneness of Allah and the obligation to believe in Him. This serves as the last teaching for the soul before leaving this world, as well as a prayer that the deceased remains steadfast in faith when facing the angels' questioning in the grave (Efrial Susanto, Suwarjin, & Iim Fahimah, 2020).

Next, the attendees collectively perform dhikr and prayers with devotion. Dhikr involves the repetition of Allah's names or phrases of praise as a form of worship and a plea for safety for the soul and the bereaved family. These prayers also include requests for patience for the family in facing the loss and blessings in their future lives. In the following stage, there is usually a speech from the deceased's family expressing gratitude for the presence of the mourners and reflecting on the life of the departed. This speech serves as a moment to remember the deceased's contributions and to strengthen the bonds of kinship and community.

The event then continues with condolences delivered by the *tuan guru* or *kiai*—local religious leaders—who provide spiritual advice based on Islamic teachings about death, the afterlife, and the importance of preparing for the hereafter from an early age. This advice not only comforts the mourners but also strengthens their faith in Allah SWT's decree. The entire burial process demonstrates profound respect for the deceased and reflects core Islamic spiritual values such as faith in Allah, patience in accepting His destiny, and the importance of maintaining social relationships through kinship and mutual prayers.

After the burial, the Sasak community continues with various rituals that hold significant meaning. The *zikir pembuka gumi* is performed by the family upon returning from the grave, symbolizing respect and a reminder of the deceased's life. *Tahlilan*, involving the recitation of dhikr and prayers for nine days, reflects religious practices encouraged in Islam to pray for the deceased. This ritual is held at night and invites many congregants, demonstrating the values of togetherness and solidarity within the community. *Peraik kubur*, *sikiran pajek*, *nelung*, *mituk*, and *nyiwak* are traditions that show the care of the family and community for the deceased. These rituals involve visiting the grave and providing food for guests, creating an atmosphere similar to a celebration where family and friends gather to remember the departed.

Pelayaran, a ritual of dhikr and prayers performed after *nyiwak*, as well as the ceremonies on the fortieth day and *nyatus*, show the community's commitment to continuously pray for the deceased over an extended period. *Legong*, performed after two or three years, signifies ongoing care and respect for the deceased's grave. This ritual reflects cultural values that emphasize honoring the dead and maintaining relationships with family and community. The stages in the burial and post-burial process show that the Sasak Muslim customary burial tradition is not merely a cultural ritual but also a means of learning Islamic values. Through an Islamic educational approach, this tradition is understood as a spiritual process that teaches about death, patience, and prayer. The tradition serves as a medium to instill noble character and strengthen faith in Allah SWT. Thus, these customs align with Islamic teachings and function as a religious educational vehicle for the Sasak community.

From the perspective of Islamic educational values, these rituals convey essential lessons about *sabr* (patience) in facing loss, the importance of *du'a* (prayer) for the deceased, and the cultivation of *taqwa* (God-consciousness). They also emphasize the value of community solidarity and mutual support in times of grief, fostering a collective spiritual resilience. Through these practices, the Sasak community learns to accept the reality of death with faith, nurture good character, and maintain a strong connection with Allah SWT. Consequently, the burial and post-burial traditions serve not only as cultural expressions but also as effective means of Islamic moral and spiritual education (Manan, Kamarullah, Husda, Rasyad, & Fauzi, 2024).

4. CONCLUSION

The conclusion of this research affirms that death traditions in the *Sasak Muslim* community function not merely as cultural heritage, but also play an important role as a medium for living and contextual Islamic education. Although the procedures for managing the deceased follow Islamic law, various customary elements are maintained as an integral part of their cultural identity. This demonstrates the ability of Sasak society to preserve ancestral heritage while fulfilling religious obligations with full awareness and respect.

The fusion of custom and religion in death ceremonies reflects the inclusive and adaptive attitude of Sasak society toward the dynamics of the times without losing profound spiritual values. This integration not only enriches the meaning of rituals but also functions as a medium for moral and religious education that instills values such as respect, patience, and faith in Allah SWT.

Practically, this death tradition becomes a venue for non-formal learning where the younger generation can understand and internalize Islamic teachings through direct experience within the context of their own culture. For instance, the ritual process teaches the importance of sincere intention (*niyyah*), prayer (*du'a*), patience (*sabr*), and social solidarity (*ukhuwah*), all of which are fundamental Islamic educational values. Thus, the death traditions of Sasak society not only preserve local wisdom but also implement Islamic education in a concrete manner, shaping the character of a society that is both cultured and faithful in harmony.

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