

The Construction of Multicultural Islamic Education: Harmonizing Sharia and the *Nyongkolan* Custom in Lombok

Hamdan

Sekolah Tinggi Ilmu Syariah Haji Abdul Rasyid Lombok Tengah

hamdankaysa86@gmail.com

Abstract : This study aims to analyze the construction of multicultural Islamic education through the harmonization of Islamic Sharia and *Nyongkolan* customs among the Sasak community in Lombok. *Nyongkolan* is a traditional wedding procession where the bride and groom are paraded from the groom's residence to the bride's family home. While it is culturally rich, it often triggers social tension if not aligned with Sharia values. Utilizing a descriptive qualitative method with a case study approach, data were gathered through participatory observation, in-depth interviews with religious leaders (Tuan Guru), cultural figures, and tradition practitioners, as well as documentation. The results indicate that the *Nyongkolan* tradition in Lombok has undergone a process of Islamization and recontextualization. Islamic values, such as brotherhood (*ukhuwah*), charity, and respect for social entities, are integrated into the cultural ritual. This pattern of harmonization establishes an informal model of multicultural Islamic education within the community, fostering tolerance, inclusiveness, and conflict resolution based on local wisdom. The study concludes that the cultural accommodation within *Nyongkolan* serves as empirical evidence that Islamic Sharia and local customs can coexist dynamically without diminishing their respective identities.

Keywords: *Multicultural Islamic Education, Nyongkolan Custom, Sasak Tribe, Cultural Harmonization.*

Abstrak : Penelitian ini bertujuan untuk menganalisis konstruksi pendidikan Islam multikultural melalui harmonisasi antara syariat Islam dan adat *Nyongkolan* pada masyarakat Sasak di Lombok. *Nyongkolan* merupakan tradisi mengarak sepasang pengantin dari rumah mempelai pria ke rumah mempelai wanita yang kaya akan nilai budaya, namun sering kali memicu ketegangan sosial jika tidak diselaraskan dengan nilai-nilai syariat. Menggunakan metode kualitatif deskriptif dengan pendekatan studi kasus, data dikumpulkan melalui observasi partisipatif, wawancara mendalam bersama tokoh agama (Tuan Guru), tokoh adat, dan pelaku tradisi, serta dokumentasi. Hasil penelitian menunjukkan bahwa tradisi *Nyongkolan* di Lombok telah mengalami proses Islamisasi dan rekontekstualisasi. Nilai-nilai Islam seperti silaturahmi (*ukhuwah*),

sedekah, dan penghormatan terhadap entitas sosial diintegrasikan ke dalam ritual adat. Pola harmonisasi ini membentuk sebuah model pendidikan Islam multikultural informal di masyarakat, yang mengajarkan toleransi, inklusivitas, dan resolusi konflik berbasis kearifan lokal. Penelitian ini menyimpulkan bahwa akomodasi kultural dalam *Nyongkolan* menjadi bukti bahwa syariat Islam dan adat dapat berjalan beriringan tanpa menghilangkan identitas masing-masing.

Kata Kunci: *Pendidikan Islam Multikultural, Adat Nyongkolan, Suku Sasak, Harmonisasi Kultural.*

Introduction

Contemporary global society is currently confronted with sharpening socio-religious polarization. This phenomenon is driven by an intense contestation between rigid religious puritanism movements on one hand, and global cultural secularization waves that denaturalize local values on the other (Azra, 2020). Within Indonesia's pluralistic sociological landscape, the clash between normative theological truth claims and local cultural expressions frequently triggers social disintegration if not managed through precise pedagogical instruments (Raihani, 2017). Consequently, reconstructing an inclusive, adaptive, and multicultural-based Islamic education system has become an urgent epistemological necessity that cannot be delayed (Naim & Sauqi, 2017). Islamic education in this context must transcend the formal boundaries of classroom walls and transform into a sociological living guide that is receptive to cultural diversity (Nuridin, 2021).

A highly crucial and unique locus for observing this theo-cultural dialectic is Lombok Island, West Nusa Tenggara, which is predominantly inhabited by the Sasak tribe. The Sasak community possesses a robust and deeply rooted philosophy of life, namely "*Adat gamaq petuq, syara' gamaq paut*" (custom and Sharia must complement each other), and "*Adat bersendikan syarak, syarak bersendikan Kitabullah*" (custom is based on Sharia, Sharia is based on the Book of Allah) (Mutawalli, 2017). This socio-theological doctrine asserts that within the cosmology of the Sasak people, the implementation of customs and traditions must not be decoupled from the provisions of Islamic Sharia; rather, both must harmoniously interrogate and fulfill each other (Suryani, Hamdi, & Zulkifli, 2023).

One of the most colossal, popular, and enduring manifestations of Sasak culture across generations is the *Nyongkolan* tradition. *Nyongkolan* is the peak ritual in the traditional Sasak wedding procession (*Merariq*), wherein the bride and groom are massively paraded from the groom's residence to the bride's family home (Asnawi & Hidayat, 2022). This procession involves hundreds to thousands of citizens acting as escorts (*pengiring penganten*), dressed in traditional Sasak attire such as *Lambung* for women and *Pegon* for men and accompanied by the rhythmic articulation of traditional *Gendang Beleq* music or modern acculturation products like *Kecimol* music (Ahyar & Muhas, 2020).

Research into the *Nyongkolan* tradition is exceptionally compelling and urgently needs to be analyzed broadly due to its position at the vortex of contemporary value contestations. On one hand, *Nyongkolan* is recognized as a repository of collective memory rich in aesthetic values, an instrument for generating social capital, and a medium for reinforcing noble Sasak cultural identity (Anwar & Rahmawati, 2021). On the other hand, sociological reality reveals that the implementation of *Nyongkolan* in modern public spaces frequently generates negative externalities and socio-religious tensions.

Deviant practices, such as severe traffic congestion that paralyzes the community's economic veins, the neglect of obligatory prayer times due to uncontrolled procession durations, alcohol consumption, and the introduction of modern *Kecimol* music that often displays immodest dancing (*joget erotis*), have triggered waves of sharp criticism from *Tuan Guru* (religious scholars) and puritan Islamic groups (Haris, 2023). This tension positions *Nyongkolan* as an arena of contestation between the preservation of pure custom and rigid demands for religious purification. This is where Multicultural Islamic Education serves as an epistemological bridge to integrate revelatory values into cultural expressions without denaturalizing or erasing such local wisdom (Husni & Zainuddin, 2024).

The general objective of this study is to analyze, describe, and comprehensively construct a model of Multicultural Islamic Education emerging from the harmonization process between Islamic Sharia and the *Nyongkolan* custom in Lombok. Through a

comprehensive understanding, this research seeks to formulate how these theo-cultural tensions are negotiated so that they can transform into an effective informal pedagogical instrument for maintaining social cohesion.

To achieve this general objective, the systematic steps taken in this research include:

1. Identifying, classifying, and mapping the internal values of multicultural Islamic education (such as equality, tolerance, and solidarity) inherently embedded within the structures and symbols of the *Nyongkolan* tradition (Suhardi & Rahma, 2021).
2. Analyzing the dynamics of conflict, forms of social deviation, and patterns of value negotiation occurring in the field between cultural custodians (*Majelis Adat Sasak*) and religious authorities (*Tuan Guru*) (Zuhdi, 2022).
3. Critically examining the formulation mechanisms and the effectiveness of local social regulations known as *Awig-Awig* as an accommodative legal product that aligns Sharia demands with cultural preservation (Haris, 2023).
4. Formulating a conceptual synthesis of an informal Multicultural Islamic Education curriculum based on local wisdom (*local wisdom-based education*) that can be replicated in other pluralistic societal contexts (Nurdin, 2021).

A number of relevant previous studies have extensively explored the cultural wealth of the Sasak tribe from various scientific disciplines. Fahrurrozi (2021) and Mutawali (2017) laid a solid foundation regarding the general dialectic between religion and the *Merariq* wedding tradition, examined from the perspective of Islamic jurisprudence philosophy (*ushul fiqh*) using the theoretical framework of *'Urf*. In the realm of conflict resolution and regulation, Haris (2023) and Wardana (2024) highlighted how formal legal interventions and local *awig-awig* are utilized to regulate the adverse impacts of *Nyongkolan* parades in the Central Lombok and West Lombok regions. Meanwhile, discourse on multicultural Islamic education in Indonesia has thus far been dominated by formal settings, such as schooling environments and the theoretical foundations of Islamic boarding schools (*pesantren*).

The fundamental difference (*novelty*) between those previous studies and the current inquiry lies in its conceptual locus and analytical framework. While prior

research tended to view *Nyongkolan* partially through a normative-textual legal lens (*fiqh-centric*) or merely as an applied sociology phenomenon related to traffic conflict management, this study goes further. It positions the cultural dynamics of *Nyongkolan* as a social laboratory to construct Informal Multicultural Islamic Education. The focus of this inquiry is directed at how the epistemological integration between Sharia (as an ethical-normative guide) and the *Nyongkolan* custom (as a space for sociological expression) can dialectically generate an inclusive, humanistic social curriculum capable of inherently transmitting tolerant Islamic values to the younger generation of Sasak (Subain & Sahril, 2024).

The construction of multicultural Islamic education in Lombok is firmly built upon a dynamic foundation of theo-cultural integration, where Islamic Sharia does not negate the existence of the *Nyongkolan* custom, but rather recontextualizes, ethically purifies, and internalizes universal Islamic values into the structure of the cultural ritual. This cultural accommodation process, manifested through the instrument of *Awig-Awig*, ultimately produces a locality-based value system that is effective in instilling multicultural awareness, inclusiveness, social ethics, and sustainable harmony amidst contemporary Sasak society.

Research Method

This study utilizes a qualitative approach with a descriptive-analytical case study design (Moleong, 2018). The qualitative approach was selected because the harmonization between Islamic Sharia and the *Nyongkolan* custom in Lombok represents a complex, dynamic, and meaning-laden social reality that cannot be quantified through statistical metrics. A case study design was employed to explore deeply and contextually how the construction of Multicultural Islamic Education is informally internalized within the public sphere of the Sasak community (Creswell & Poth, 2018). To dissect the actors' subjective meanings regarding this tradition, this inquiry also adopts a sociological phenomenological perspective, which aims to understand how religious authorities (*Tuan Guru*), cultural custodians, and traditional practitioners construct harmony and resolve value-based tensions in the field (Zuhdi, 2022).

This research was conducted in the Central Lombok Regency, West Nusa Tenggara Province. This location was selected intentionally (*purposively*) based on several sociological considerations: (1) the region serves as a cultural stronghold for the Sasak tribe, who firmly uphold the *Nyongkolan* tradition; (2) it exhibits high contestation dynamics between the use of traditional music (*Gendang Beleq*) and modern music (*Kecimol*); and (3) the area has established local regulations (*Awig-Awig*) specifically designed to govern social order during *Nyongkolan* processions (Haris, 2023).

The research subjects or informants were determined using a purposive sampling technique combined with snowball sampling. The key informants consist of the following:

1. Religious Authorities: Three *Tuan Guru* from the largest religious organizations in Lombok (Nahdlatul Wathan, Nahdlatul Wathan Anjani, and Nahdlatul Ulama) who are vocal in advocating for cultural purification and customs reform.
2. Cultural Custodians: Two board members of the *Majelis Adat Sasak* (MAS) at the regency level who thoroughly comprehend the philosophical value structure of *Nyongkolan*.
3. Village Officials and Youth Leaders: Two Village Heads and two youth organization (*karang taruna*) chairpersons who act as field enforcers of local regulations (*Awig-Awig*).
4. Traditional Practitioners: Two leaders of traditional performing arts groups (*Gendang Beleq* and *Kecimol*).

Data analysis techniques adopt the interactive model proposed by Miles, Huberman, and Saldana, which operates in a circular and continuous manner throughout the research process until data saturation is reached (Miles, Huberman, & Saldana, 2018). The analytical steps include:

1. Data Reduction: Selecting, simplifying, and transforming raw data obtained from field notes and interview transcripts. Data irrelevant to the construction of multicultural education and Sharia-custom harmonization were discarded.

2. Data Display: Presenting the reduced data systematically in the form of narrative texts, comparative matrices of traditional versus contemporary values, and conflict resolution flowcharts.
3. Conclusion Drawing and Verification: Formulating core meanings from the displayed data by identifying patterns, themes, commonalities, and sociological causal relationships, which ultimately generate theoretical propositions regarding a local wisdom-based model of Multicultural Islamic Education.

Result and Discussion

A. Internalization of Multicultural Islamic Educational Values within the Structure of the Nyongkolan Tradition

Based on empirical findings gathered through participatory observation and in-depth interviews, the *Nyongkolan* tradition among the Sasak tribe in Central Lombok inherently embeds substantial pedagogical-multicultural values. Rather than being transmitted through rigid, formal classroom doctrines, these values are informally internalized through cultural symbols and collective social engagement (Suhardi & Rahma, 2021).

Data reduction from interviews with the *Majelis Adat Sasak* (MAS) and youth leaders underscores three primary pillars of Multicultural Islamic Educational values embedded within the structural framework of *Nyongkolan*:

Social Equality (*Al-Musawah*) and Inclusiveness

The fundamental principle of multicultural education rests on the acknowledgment of equality, regardless of socio-economic status (Raihani, 2017). Within the *Nyongkolan* procession, this value is materialized through the mandatory use of standard Sasak traditional attire worn by all escorts (*pengiring penganten*), irrespective of whether they belong to the noble strata (*Lalu-Baiq*) or the common populace. All male escorts wear *Pegon* attire, while female escorts wear the *Lambung* cloth. A leader of the *Gendang Beleq* arts group asserted:

"When the Nyongkolan parade moves, no one knows who is rich or poor. Everyone merges into a single cultural column. At that moment, we feel entirely equal as fellow community members."

This phenomenon embodies the manifestation of the Islamic value regarding human equality before Allah, which inherently educates the younger Sasak generation to break down social class barriers for the sake of establishing communal harmony.

Social Solidarism (*Al-Ukhuwah*) and Mutual Cooperation

Nyongkolan serves as an effective repository for generating social capital (Ahyar & Muhas, 2020). The participation of escorts is not confined by bloodlines; rather, it extends outward to neighboring villages, colleagues, and even multi-faith networks in more heterogeneous, urbanized locales. The uncompensated presence of hundreds of escorts reflects *Ukhuwah Islamiyah* (brotherhood among fellow Muslims) and *Ukhuwah Wathaniyah* (national brotherhood). Through this tradition, the community collectively educates the younger generation on the importance of social commitment and empathy for the joy of others within the collective.

B. Anatomy of Conflict and Social Deviation: The Vortex of Sharia and Custom Tensions

Despite being structurally rich in noble philosophical values, field findings reveal sociological deviations that trigger acute tensions between religious authorities (*Tuan Guru*) and Sasak cultural preservationists. Based on in-depth interviews with three *Tuan Guru* in Central Lombok, there are three primary clusters identified as divergent from the tenets of Islamic Sharia:

Disruption of Public Order (*Madharat on the Streets*)

Poorly planned *Nyongkolan* parade durations frequently block major public roads for hours. In Islamic jurisprudence, this is classified as causing public harm, an action prohibited by religious law.

Neglect of Mandatory Worship (*Idha'atus Sholah*)

The vast majority of *Nyongkolan* processions take place in the afternoon (from 1:00 PM to 5:00 PM WITA). Due to long routes and street-level euphoria, hundreds of escorts frequently miss the obligatory congregational Asr prayer.

Erosion of Cultural Arts Ethics (*Inhiraf Kesenian*)

The integration of modern street *Kecimol* music to replace traditional *Gendang Beleq* often yields adverse moral effects. The loud, pounding rhythms are sometimes

accompanied by provocative dances (*joget ale-ale*) by hired dancers and the consumption of alcohol by certain local youth factions (Mahsun, 2020).

These socio-religious frictions necessitate value negotiation. Puritan factions demand a total prohibition of attributes deemed detrimental to Islamic morality, while cultural preservationists fear the erasure of Sasak cultural authenticity (Zuhdi, 2022). This conflict ultimately tests the resilience of local multiculturalism.

C. Harmonization Patterns through Awig-Awig: A Pedagogical Model of Cultural Accommodation

To bridge this clash of values, local governance structures in Central Lombok involving Village Heads, Village Consultative Bodies, cultural elders, and *Tuan Guru* pioneered a sociological breakthrough by formulating an adaptive, written customary law known as Awig-Awig Nyongkolan. This measure aligns with the concept of '*Urf*' in the epistemology of *ushul fiqh*, where local traditions can be recognized as a valid source of Islamic law provided they foster public welfare and do not violate *qath'i* (definitive) texts (Mutawalli, 2017).

The following matrix displays the socio-cultural transformation before and after the Sharia-based Awig-Awig intervention at the research locus:

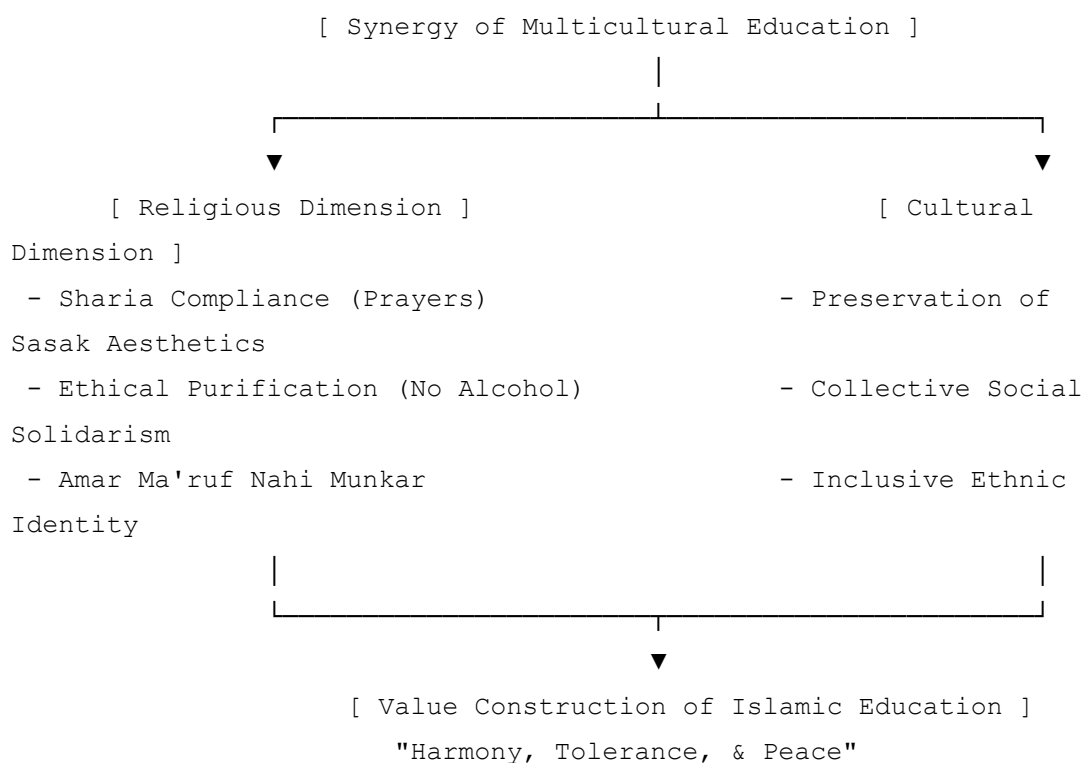
Dimensions of Implementation	Traditional Practice (Potential Deviations)	New Regulations Based on Awig-Awig	Multicultural Islamic Educational Value
Time Management	Unregulated starting times, often extending until dusk (neglecting Asr prayer).	Parades must start strictly after Dhuhr (2:00 PM) and completely disperse by 4:30 PM WITA.	Spiritual discipline, respect for worship times, and honoring public space rights.

Dimensions of Implementation	Traditional Practice (Potential Deviations)	New Regulations Based on Awig-Awig	Multicultural Islamic Educational Value
Artistic & Musical Content	Use of secular <i>Kecimol</i> music featuring provocative street dances.	Strict prohibition of provocative dancing. Music is directed toward <i>Gendang Beleq</i> or Sasak religious hymns.	<i>Amar Ma'ruf Nahi Munkar</i> (enjoining good and forbidding evil) and reinforcing Islamic aesthetics (<i>Al-Jamal</i>).
Procession Ethics & Gender	Escorts mingle freely without spatial boundaries or modest restraint.	Structured lines: female escorts lead the front, followed by the bridal couple, and male escorts at the rear.	Instilling social modesty (<i>Iffah</i>), moral ethics, and gender respect.
Social Order	High potential for physical altercations between youths from rival villages.	Formation of internal security teams (<i>Pecalang Adat/Karang Taruna</i>) and material fines for disturbances.	Locality-based conflict resolution, peace building, and legal responsibility.

Village officials revealed that the socialization of this *Awig-Awig* indirectly serves as an Informal Social Curriculum. The community, particularly the youth, is educated to understand that expressing a deep affection for regional culture must not compromise their adherence to core religious moral codes.

D. Theoretical Construction of Local Wisdom-Based Multicultural Islamic Education

The findings from the preceding analysis synthesize a new theoretical construct within the study of multicultural Islamic education. Multicultural education does not solely originate from formal madrasah curriculum texts; rather, it thrives and flourishes within the dialectics of socio-cultural spaces within the community (Subain & Sahril, 2024).



Through the harmonization of Islamic Sharia and the *Nyongkolan* custom, the Sasak community has successfully erected an educational ecosystem that imparts three core multicultural competencies to its citizens:

Teo-Cultural Competence (Religio-Cultural Competence)

The capacity of an individual to remain strictly devoted to their theological beliefs in their entirety (*kaffah*), while simultaneously nurturing ancestral traditions by subjectively applying ethical purifications to them (Suryani, Hamdi, & Zulkifli, 2023).

Inclusive Non-Sectarian Awareness

Through massive engagement in a public parade that crosses social identity boundaries, individual egocentric biases are mitigated, replaced by the realization that they are part of a larger social collective whose harmony must be protected.

Sustainable Conflict Resolution Skill

The success of *Awig-Awig* in curbing *Nyongkolan* deviations proves that local wisdom syncretized with religious values can serve as an effective alternative to formal legal instruments in addressing contemporary social issues (Wardana, 2024).

Consequently, the theo-cultural dialectic of the *Nyongkolan* tradition in Central Lombok confirms that Islamic Sharia and local customs do not exist in a binary, mutually exclusive dichotomy. Instead, they operate in a symbiotic-mutualistic relationship that births a humanistic, contextual, and sustainable model of Multicultural Islamic Education.

Conclusion

This study concludes that the construction of multicultural Islamic education within the Sasak community of Central Lombok is firmly established through a symbiotic-mutualistic relationship between the theological values of Islamic Sharia and the sociological virtues of the *Nyongkolan* custom. Through a dynamic process of dialectics and recontextualization, the socio-religious tensions triggered by various street-level social deviations are effectively mitigated without negating the existence of local cultural heritage. The success of this cultural transformation is tangibly manifested through the codification of written customary laws known as *Awig-Awig Nyongkolan*. This collaborative local regulation does not merely function as an instrument for maintaining public order; rather, it transforms into an informal social curriculum that imparts the values of inclusiveness, social class equality, spiritual discipline, and respect for public spaces to the younger generation.

The theoretical implications of this study confirm that fostering multicultural awareness within Islam does not depend solely on formal textbook doctrines inside classroom walls. Instead, it can flourish dynamically within community-based social laboratories rooted in local wisdom (*local wisdom-based education*). This integration provides empirical validation for the ushul fiqh maxim *Al-Adatu Muhakkamah*

(customary law can be a basis for judgment), demonstrating that customs and Sharia can coexist harmoniously provided they undergo a proper ethical and normative filtration process. The findings of this research recommend that policymakers, religious authorities (*Tuan Guru*), and cultural custodians continuously nurture this inclusive space for cultural dialogue, serving as an alternative model for socio-religious conflict resolution that can be replicated in other pluralistic regions across Indonesia.

References

- Ahyar, A., & Muhas, M. (2020). Modal sosial dalam tradisi Nyongkolan masyarakat Sasak Lombok. *Jurnal Sosiologi Agama*, 14(2), 211-228. Retrieved from <https://doi.org/10.14421/jsa.2020.142-03>
- Anwar, K., & Rahmawati, N. (2021). Budaya Sasak di tengah arus modernitas: Studi eksistensi tradisi Nyongkolan. *Jurnal Kebudayaan dan Kebangsaan*, 9(1), 45-58. Retrieved from <https://doi.org/10.31219/osf.io/jk85b>
- Asnawi, M., & Hidayat, S. (2022). Akulturasi Islam dan budaya lokal dalam tradisi perkawinan Masyarakat Sasak Lombok. *Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 16(3), 301-315. Retrieved from <https://doi.org/10.35931/aq.v16i3.1142>
- Azra, A. (2020). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Kencana.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches (4th ed.)*. Sage: SAGE Publications.
- Haris, M. (2023). Integrasi nilai-nilai Islami dalam Awig-Awig Nyongkolan di Lombok Tengah. *Jurnal Kebudayaan dan Pendidikan Islam*, 11(1), 34-48. Retrieved from <https://doi.org/10.24014/jkpi.v11i1.21844>
- Husni, M., & Zainuddin, Z. (2024). Reorientasi pendidikan multikultural berbasis kearifan lokal di lembaga pendidikan Islam. *Jurnal Pedagogi Islam*, 12(1), 15-29. Retrieved from <https://doi.org/10.22373/jpi.v12i1.18952>
- Mahsun, M. (2020). Pergeseran nilai estetika dan etika pada kesenian Kecimol pengiring Nyongkolan di Lombok. *Kajian Budaya dan Seni*, 8(2), 112-125. Retrieved from <https://doi.org/10.26740/kbs.v8i2.34211>

- Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative data analysis: A methods sourcebook (4th ed.)*. Thousand Oaks: SAGE Publications.
- Moleong, L. J. (2018). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Mustafa Muhammad al-Thahhan. (2019). *Muhammad Sang Guru*. Jakarta: PT Serambi Semesta Distribusi.
- Mutawalli, M. (2017). Dialektika hukum Islam dan tradisi lokal: Studi atas adat perkawinan Sasak Lombok. *Jurnal Hukum Islam*, 15(1), 51-73. Retrieved from <https://doi.org/10.28918/jhi.v15i1.745>
- Naim, M., & Sauqi, A. (2017). *Pendidikan multikultural: Konsep dan aplikasi*. Jakarta: Ar-Ruz Media.
- Nurdin, N. (2021). Pendidikan Islam berbasis multikultural: Konsep, peluang, dan tantangan di era disrupsi. *Jurnal Pendidikan Islam Kontemporer*, 4(2), 89-104. Retrieved from <https://doi.org/10.33367/jpi.v4i2.1524>
- Raihani, R. (2017). Pendidikan multikultural dalam tatanan masyarakat Islam yang inklusif. *Jurnal Pendidikan dan Kebudayaan*, 23(1), 76-92. Retrieved from <https://doi.org/10.24832/jpnk.v23i1.512>
- Subain, S., & Sahril, S. (2024). Konstruksi kurikulum berbasis multikultural kemasyarakatan: Refleksi sosiologi pendidikan Islam. *Jurnal Analisis Pendidikan Islam*, 13(1), 55-70. Retrieved from <https://doi.org/10.15575/japi.v13i1.31422>
- Suhardi, S., & Rahma, A. (2021). Transmisi nilai karakter toleransi melalui tradisi lokal Suku Sasak. *Jurnal Karakter Teoretis dan Terapan*, 5(2), 134-147. Retrieved from <https://doi.org/10.26740/jktt.v5i2.12455>
- Suryani, L., Hamdi, S., & Zulkifli, Z. (2023). eo-kulturalisme masyarakat Sasak: Integrasi fiqh dan adat lokal. *Jurnal Ushuluddin dan Pemikiran Islam*, 31(2), 175-190. Retrieved from <https://doi.org/10.24014/jush.v31i2.21554>
- Wardana, I. W. (2024). Efektivitas Awig-Awig dalam pengendalian ketertiban sosial pada pelaksanaan tradisi Nyongkolan di Lombok Barat. *Jurnal Hukum dan Kebijaksanaan Publi*, 6(1), 88-103. Retrieved from <https://doi.org/10.31328/hkp.v6i1.4821>

Zuhdi, M. H. (2022). Konflik elite dan negosiasi kultural antara Tuan Guru dan Pemangku Adat di Pulau Lombok. *Jurnal Sosiologi Agama Kontemporer*, 3(2), 101-118. Retrieved from <https://doi.org/10.14421/jsak.v3i2.2544>