

Unveiling Islamic Educational Values in *Tembang Sorong Serah Aji Krame*: A Cultural and Religious Perspective

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The Sorong Serah Aji Krame tradition represents a significant matrimonial custom within Lombok's Sasak community that embodies the synergistic relationship between Islamic values and indigenous cultural practices. This ethnographic study investigates how this traditional ceremony functions as an informal medium for Islamic moral education by transmitting embedded ethical values in its poetic form, *Tembang Sorong Serah*. Through extensive fieldwork conducted over four months in Montong Baan Selatan Village, data were collected from multiple sources, including in-depth interviews with eleven key informants, participant observation of five ceremonial events, and document analysis. Data were analyzed using constructivist grounded theory methodology for coding and analysis. The study identifies nine core Islamic educational values transmitted through the *tembang*: hospitality, humility, courtesy, gratitude, deliberation, tolerance, cooperation, moral conduct, and religious piety. Findings demonstrate that oral tradition is a culturally contextualized vehicle for Islamic character formation, exemplifying the historical convergence between custom and shariah in Indonesian Muslim societies. The study contributes to understanding how indigenous pedagogy complements formal religious instruction and offers specific recommendations for cultural preservation, educational integration, and community engagement strategies. This research advances theoretical frameworks on situated learning within Islamic contexts and demonstrates how traditional rituals can effectively transmit moral values across generations despite modernization challenges.

Keywords: Islamic education values, Sasak traditional marriage, *Tembang Sorong Serah*

Marriage, as a socio-cultural institution, represents a fundamental aspect of community life, particularly within Islamic culture. It serves multiple purposes, including establishing marital ties that encompass moral, spiritual, and legal dimensions (Akhtar, 2018). In the Islamic framework, marriage, or *nikah*, is revered as not merely a contractual agreement but a sacred covenant that offers spiritual fulfillment and social legitimacy. The Quran extols the virtues of marriage, which are understood as the foundation of family life and societal structure. This viewpoint anchors itself in the principles of unity and harmony integral to Islamic teachings (Woodward, 2022).

The interplay between religious precepts and cultural practices in Muslim societies has produced rich variations in how Islamic principles are interpreted and enacted. This practice is

particularly evident in Indonesia, where the historical relationship between *adat* (customary law) and *Shariah* (Islamic law) has evolved over centuries. Since Islam arrived in the archipelago around the 13th century, a gradual process of accommodation and synthesis between local practices and Islamic teachings has occurred, resulting in what scholars term "cultural Islam" (Azra, 2004; Ricklefs, 2006). In Lombok specifically, this syncretic relationship is manifested in transforming pre-Islamic Sasak rituals through Islamic interpretative frameworks, creating traditions that simultaneously honor indigenous cultural heritage while affirming Islamic moral values (Ryan, 1999).

In Muslim-majority regions such as Indonesia, the integration of traditional practices with Islamic principles has led to rich and diverse marital customs (Ali et al., 2020; Auni et al., 2022; Nasution, 2022; Singal et al., 2022). The Sasak community in Lombok exemplifies this fusion through its unique marriage ritual known as *Merariq*, characterized by the groom's elopement with the bride prior to formal negotiations with her family (Azwar et al., 2024). Contrary to conventional interpretations of elopement as rebellious, this cultural practice is instead seen as a sanctioned expression of male valor and ensures familial acknowledgment of the union. The act is steeped in tradition and reflects the community's values surrounding masculinity, family negotiation, and social endorsement (Suyatno et al., 2020).

The formal marriage ceremony in the Sasak community culminates in the Sorong Serah Aji Krame, where elders recite *Tembang Sorong Serah*—poetic verses enshrined with moral teachings and religious connotations. These verses, composed in the refined Sasak language or Bahasa Kawi, not only reify the marital bond but impart crucial Islamic values such as hospitality, humility, gratitude, and prudence (Miglietta et al., 2024; Yazid et al., 2024). Their form heightens the significance of these teachings; poetry serves as a vehicle for cultural transmission, allowing complex Islamic concepts to be conveyed through metaphorical language and ritual symbolism. This notion mirrors a well-established objective within Islamic education that prioritizes the internalization of virtues as key to nurturing worldly and spiritual responsibilities (Alrubaishi et al., 2021; Jayadi & Kamarudin, 2021).

The essence of Islamic education transcends mere knowledge acquisition, placing a heavy emphasis on ethical practice and the formation of character (*tahdhib al-nafs*) through divine consciousness (Muvid & Kholis, 2024). Within this context, the *Tembang Sorong Serah* holds immense pedagogical potential, functioning as a celebratory event and a medium for informal religious education and moral discourse that reinforces community values. Despite growing academic interest in Indonesian marriage ethnography, a literature review reveals significant gaps in understanding how cultural performances function as vehicles for religious education.

Previous studies on Sasak marriage have focused on cultural aspects where the practice of *merariq* (elopement marriage) among the Sasak people represents a negotiation between local tradition and Islamic social norms (Zuhdi, 2012) and gender dynamics, in which the Sasak marriage process reflects the symbolic power of women in determining, negotiating, and legitimizing marriage (Smith, 2009; Wisudawati & Yusra, 2022). Furthermore, Zohiro et al. (2024) documented that *Merariq* practices are a social mechanism to prevent conflict and maintain harmony between families in the modern era through customary consensus-based resolution. In addition, Ahyar and Abdullah (2019) examined symbolic meanings in Sorong Serah Aji Krama in Sasak marriage acts as a medium for preserving Islamic cultural values, integrating customary practices with religious teachings through ritual symbolism that reinforces the community's Islamic identity. All of these studies did not explore their educational significance and even neglected the pedagogical dimensions of Sorong

Serah Aji Krama in Sasak marriage. This gap is particularly noteworthy given the rich potential of these rituals as sites of moral instruction and cultural preservation.

Thus, this study explores how Islamic education values are instilled via the Sasak wedding traditions. The analysis is informed by two key theoretical frameworks: (1) Cultural Transmission Theory developed by Cavalli-Sforza & Feldman (1981), which examines how cultural knowledge and practices are passed between generations through processes of enculturation and social learning, and (2) Islamic Pedagogical Frameworks, particularly Al-Attas' (1979) concept of *ta'dib*, which emphasizes holistic character formation and the cultivation of Islamic values through both formal and informal educational methods. Together, these frameworks provide analytical tools for understanding how community relationships and customary practices shape the expression and internalization of religious values. This study broadens the discourse around non-formal educational practices, presenting them as valuable supplements to institutional religious instruction.

Literature Review

Islamic Education and Moral Development

Islamic education (*tarbiyah Islamiyyah*) is a comprehensive system aimed at nurturing a holistic individual, *insan kamil*, who embodies moral and spiritual values in alignment with divine guidance. This pedagogy transcends mere knowledge transmission by emphasizing the internalization of ethical principles essential for individual and communal piety (Ball & Smith, 2022). The underlying objective of Islamic education is firmly rooted in the concept of *tahdhib al-nafs*, which refers to the purification of the soul (Muvid & Kholis, 2024). This approach fosters moral development through habituation, reflexivity, and practice, ensuring learners acquire knowledge and embody the virtues espoused (Chaudhary, 2022; McGowan, 2019).

Islamic educational philosophy distinguishes itself through several key principles. First is the notion of *tawhid* (divine unity), which provides a unifying epistemological foundation for all knowledge acquisition (Al-Attas, 1979). Second, there is an emphasis on *adab*, encompassing moral refinement and ethical conduct as essential educational outcomes rather than mere supplements to intellectual development (Halstead, 2007). Third is the holistic integration of spiritual and worldly knowledge, rejecting compartmentalization in favor of a unified approach to understanding reality (Alfaruqi, 1982). Finally, Islamic pedagogy emphasizes the role of the community (*ummah*) in education, recognizing that moral formation occurs within social contexts rather than in isolation (Daud, 2010).

The framework of Islamic moral education comprises three critical elements: the integration of knowledge and action, the central importance of divine law (*shariah*), and the emphasis on collective responsibilities alongside individual obligations. Consequently, moral education is woven into the fabric of daily life rather than confined solely to formal educational institutions. This nuanced understanding of pedagogy illuminates the importance of exploring informal or culturally embedded education methods, such as those found within the Sasak traditions of Lombok (Chaudhary, 2022).

Recent studies have further emphasized the significance of Islamic education in shaping moral character. For instance, Ibrahim et al., (2024) conducted an in-depth study examining how Islamic education addresses contemporary ethical and moral issues, including social justice and environmental ethics. Their research demonstrates the unique contributions of Islamic teachings to ethical awareness and social responsibility through concrete case analysis across various Muslim communities. A key finding of this study shows that Islamic values can be integrated into modern life

without losing their traditional essence, providing a flexible yet robust moral framework for addressing contemporary challenges. Meanwhile, Maisyanah et al., (2024) elaborated on moral development in light of the Qur'an and Sunnah, explicitly focusing on balancing character growth and societal well-being. Their research found that character education in Islam focuses on individual development and how individuals contribute to broader social harmony. These researchers identified specific methodologies from the Islamic tradition for building character, including using narratives, exemplars, and ritual practices that share similarities with the function of Tembang Sorong Serah in Sasak society.

Indigenous Pedagogy and Cultural Transmission

Cultural transmission theory, first systematically developed by Cavalli-Sforza and Feldman (1981), provides a framework for understanding how cultural knowledge, values, and practices are transferred across generations. This theory distinguishes between vertical transmission (parent to child), horizontal transmission (peer to peer), and oblique transmission (from non-parental adults to younger generations). In indigenous societies, oblique transmission through elders, traditional authorities, and communal rituals often plays a particularly significant role in preserving cultural continuity (Hewlett & Cavalli-Sforza, 1986). The Tembang Sorong Serah represents a classic example of oblique cultural transmission, where community elders (the *Pembayun*) convey moral values and cultural knowledge to younger generations through ritual performance.

Cultural transmission, the process through which values, beliefs, and practices are passed down from generation to generation, fundamentally influences indigenous societies (Chaudhary, 2022; Nesterova, 2019). Informal channels such as storytelling, ritual practices, and performance often surpass formal schooling in their effectiveness at instilling moral and ethical norms. The “cultural apprenticeship” notion suggests that learning occurs through guided participation in communal practices (Rogoff, 2003). This concept resonates deeply within the context of Tembang Sorong Serah. Here, younger members of the Sasak community internalize Islamic values by observing and actively participating in traditional ceremonies.

Moreover, the discourse surrounding situated learning emphasizes the importance of understanding knowledge and values within the context of lived cultural experiences (Battiste, 2002). Indigenous pedagogy relies on oral performance, collective memory, and symbolic expression, with elements such as poetry, proverbs, and ritual language playing central roles as both artistic expression and moral instruction. Within this framework, Tembang Sorong Serah emerges as a mode of ethical communication and character education, enabling participants to connect deeply with their community's rich cultural heritage while aligning with broader Islamic moral teachings (Ball & Smith, 2022).

Marriage Rituals and Value Internalization

The process of Islamic moral education is also evident in the marriage rituals of the Sasak community. These rituals are not merely performances; they hold pedagogical significance as they publicly affirm and enact moral values, social roles, and religious obligations. Rituals, functioning as “models of” and “models for” reality, shape and represent the moral order within Islamic traditions. The role of the *Pembayun*, serving as a cultural intermediary during events like the Sorong Serah, is crucial; using metaphor-laden language, the *Pembayun* imparts moral lessons rooted in Islamic teachings to the bride, groom and their families (Azwar et al., 2024).

Research in anthropology confirms that rituals facilitate the internalization of values, with each segment of the *tembang*—opening, core, and closing—performing specific instructional roles (Anastasya, 2024). For instance, the opening sets a tone of humility and gratitude, the core delineates ethical expectations, and the closing reinforces communal harmony and divine invocation (Pratama et al., 2024). This tripartite structure aligns with traditional pedagogical models in Islamic preaching and effectively transmits communal values (Mahadika & Satria, 2021; Yazid et al., 2024).

There is a compelling need to integrate these indigenous forms of knowledge with contemporary educational frameworks. Efforts to document, translate, and analyze these traditions, such as the present study, are essential for cultural preservation and enrichment of Islamic education with contextually meaningful content. This endeavor calls attention to the urgent task of revitalizing pedagogical approaches that embrace indigenous practices' cultural richness and ethical depth while addressing the realities of rapid societal changes (Chaudhary, 2022; Pratama et al., 2024).

Method

Research Design

This study employed a qualitative research design grounded in descriptive ethnography to explore the transmission of Islamic educational values embedded in the *Tembang Sorong Serah Aji Krame* tradition of the Sasak community in Lombok, Indonesia. The ethnographic methodology is particularly effective for exploring meaning-making practices, rituals, and values within a cultural group, especially where oral tradition and performativity are central (Ignatow & Mihalcea, 2022; Lim, 2025).

The ethnographic fieldwork spanned four months (January to April 2025), allowing for immersion in the community and observation of multiple ceremonies. This extended engagement followed Hammersley and Atkinson's (2019) guidelines for ethnographic rigor, enabling the researcher to move beyond surface-level observations to gain deeper cultural insights. The researcher participated in five complete Sorong Serah Aji Krame ceremonies during this period, documenting the sequence of ritual events, variations in performance styles, audience responses, and contextual factors. Field notes were recorded using a structured observation protocol focusing on (1) performance elements (language, gestures, tone), (2) participant interactions, (3) symbolic objects and their uses, and (4) emotional responses of community members. These observations provided crucial contextual data that informed the subsequent coding and thematic analysis process by grounding interpretations in observed behaviors rather than reported actions alone.

Research Site

Fieldwork was conducted in Montong Baan Selatan Village, Sikur Sub-District, East Lombok. This community was selected for its continued observance of traditional Islamic rituals and the central role of elders in sustaining Sasak ceremonial practices. The setting offered a living context for examining the interplay between *adat* (custom) and *Syariah* (Islamic law), the key to understanding religious value transmission in local practice (Anastasya, 2024; Yulianti & Hadi, 2024).

Fieldwork was conducted in Montong Baan Selatan Village, Sikur Sub-District, East Lombok. This site was selected after preliminary visits to three potential locations (Montong Baan Selatan, Selong, and Masbagik) through a comparative assessment based on four criteria: (1) frequency of traditional ceremonies; (2) presence of knowledgeable elders; (3) community receptiveness to research; and (4) relative isolation from tourist influences. Montong Baan Selatan emerged as optimal due to its monthly performance of traditional ceremonies, preservation of the complete Sorong Serah

ritual sequence, and the presence of five recognized Pembayun (ritual orators) who maintain the oral tradition in its most comprehensive form.

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Informants Selection

Informants were selected through purposive sampling, focusing on individuals with cultural authority and deep engagement in the Sorong Serah ceremony. Eleven key informants were recruited, comprising a traditional Sasak leader (Pemban), two Islamic preachers and customary advisors, a *doa pembuka* (ritual prayer leader), the chancellor of the Sasak Supreme Council, two community heads, and five community members who regularly participate in the ceremonies (including two newlywed couples). The sample size in qualitative studies typically reaches saturation between 9-12 participants when examining cultural phenomena with clear boundaries and when participants share expertise on a specific practice (Hennink & Kaiser, 2022). Data saturation was assessed using Francis et al.,(2010) method, whereby initial analysis was conducted after eight interviews, followed by subsequent interviews until three consecutive sessions yielded no new thematic elements. The sample was aligned with the principles of information-rich case selection and thematic saturation in qualitative research (Ahmed, 2025).

These informants functioned as cultural stewards and moral educators and were selected based on the predetermined criteria. First, religious leaders are individuals with a deep understanding of Islamic values and a role in integrating these values into cultural practices. Second, traditional leaders are defined as individuals with authority in conducting rituals and a profound understanding of Sasak traditions. Third, community members are residents who actively participate in ceremonies and can provide perspectives on the impact of rituals on social and personal life. Finally, Lombok residents have long resided in the area and have direct experience with the Sorong Serah Aji Krame tradition.

Ethical considerations were implemented following institutional review board guidelines (#IRB2025-045). All participants provided written informed consent after being briefed on the study's purpose, potential benefits and risks, data management procedures, and their right to withdraw. Interviews were conducted in locations chosen by participants to ensure comfort and privacy. Ceremonial observations were conducted only with prior community permission, and photography followed local protocols regarding sacred elements to respect cultural sensitivities. All data were anonymized during transcription, and participants were allowed to review and validate interview transcripts and interpretations. The researcher maintained a reflexive journal to document potential biases and their mitigation.

Data Collection Procedures

Data collection consisted of three main strategies: semi-structured interviews, participant observation, and document analysis. Interview guides were researcher-developed and validated through a three-stage process: (1) initial development based on literature review and preliminary field observations; (2) expert review by two cultural anthropologists and one Islamic education scholar; and (3) pilot testing with three Sasak individuals not included in the final sample. Reliability was enhanced through consistent application of the finalized protocol containing 32 open-ended questions

exploring ethical, symbolic, and pedagogical dimensions of *tembang*. Following narrative inquiry protocols (Daiute, 2021), participants engaged in three interview sessions, each lasting 45–60 minutes. Interviews were recorded, transcribed, and supplemented by field notes, photographs, and ritual transcripts, providing rich ethnographic data (Creswell & Poth, 2023).

Data Analysis

Data analysis followed a constructivist grounded theory approach as elaborated by Charmaz (2021), employing initial, focused, and theoretical coding phases. This approach was selected for its emphasis on the co-construction of meaning between the researcher and participants, which aligns with the study's aim to understand the cultural interpretation of values. The analysis proceeded as follows:

First, initial coding involves line-by-line analysis of transcripts, assigning descriptive labels to meaningful segments, and keeping codes active and closely tied to data. *Second*, focused coding includes synthesizing the most significant initial codes into conceptual categories based on frequency and salience. *Finally*, theoretical coding establishes relationships between focused codes to develop an integrated analytical framework. Table 1 depicts examples of the coding process used in this study.

Unlike Strauss and Corbin's grounded theory version, which emphasizes axial coding, this study's analysis maintained Charmaz's more flexible approach to establishing relationships between categories through memo writing and constant comparison. This methodological choice allowed emerging themes to remain grounded in participants' perspectives rather than being fitted into predetermined coding paradigms. Member-checking enhanced credibility (Lim, 2025), where informants reviewed and validated interpretive summaries.

Table 1
Examples of Coding Processes

| Raw Data (Translated) | Initial Codes | Focused Codes | Theoretical Category |
|--|---|---------------------|--------------------------------|
| "When the Pembayun says 'Ida dane sareng sami' (Ladies and gentlemen), he respects everyone present, regardless of status." | Greeting all present Showing equal respect Status-blind interaction | Social recognition | Hospitality (<i>Karamah</i>) |
| "The phrase 'Ampure siu ping slaksa' (A thousand apologies) teaches us that even when you are right, you should approach others humbly." | Preemptive apology Humility in approach Lowering oneself | Strategic humility | <i>Tawadhu'</i> (Humility) |
| "Saying 'Bersyukur Alhamdulillah' reminds the couple that their union is a blessing from Allah that requires gratitude." | Acknowledging divine favor Marriage as blessing Required thankfulness | Religious gratitude | <i>Shukr</i> (Gratitude) |

Results

Sorong Serah Aji Krame Tradition in Sasak Tribal Community

The Sasak community of Lombok uses two language forms: the refined *basa alus* for nobles and elders and *Jamaq* for daily speech. Socially, they are divided into nobles (*Permenak*) and commoners (*Jajar Karang/Kaula*), a distinction reflected in traditional weddings like *Sorong Serah Aji Krame*. This ceremony, more elaborate for noble families, symbolizes adherence to custom and marks the transfer of marriage property. While modernization has softened class distinctions, the ritual remains culturally significant (Ahyar & Abdullah, 2019).

Sorong Serah Aji Krame (see Figure 1, photographed in January 2025) is one of the local traditions that the Sasak community still preserves. One of the components of *Sorong Serah Aji Krame* is the *Tembang Sorong Serah*, a form of speech delivered with polite language by the head of

the group, called *Pembayun*, addressing the bride's family. This song, or *Tembang*, is a crafted piece that requires learning. According to Ratmaja (2012), *Tembang* is an expressive form with rhythmic elements, such as variations in sound length and tone intensity spoken in specific parts of a poem or sentence. The *Tembang* in *Sorong Serah Aji Krame* carries messages, particularly to the bride, regarding proper behavior and using kind words, as marriage signifies a new milestone in establishing a legal bond. The *Tembang* contains educational messages for the bride and groom, emphasizing maintaining a household with religious guidance, customs, and norms.



Figure 1: Sasak Tradition (*Sorong Serah Aji Krame* Event) Taken in 2025

The fundamental message conveyed in the *Tembang* revolves around the understanding and practice of the five pillars of Islam: shahada (testimony of faith), prayer, fasting, *zakat* (charity), and *haji* (pilgrimage). Prayer is essential, a pillar of one's life, and should be carried out with utmost sincerity, incorporating thirteen specific elements. The significance of prayer begins with intention and concludes with a greeting that encapsulates messages for domestic life. Similarly, marriage leads to salvation in this world and the hereafter when initiated with good intentions. The bride and groom are expected to harmonize the pillars of prayer with the twenty attributes of Allah SWT in their married life. These attributes, such as compassion, acceptance, and love, can be exemplified in the household. When combined with the pillars of prayer, the total count reaches thirty-three. The couple must embody Allah SWT's attributes alongside the pillars of prayer in their domestic life (Ahyyar & Abdullah, 2019).

As the journey progresses, the bride and groom must manifest these attributes and pillars within their household and extend their application to a broader social context. In this context, they bear a greater responsibility to actualize the pillars of prayer and the attributes of Allah SWT, resulting in a total count of sixty-six. Finally, the couple is encouraged to implement the pillars and attributes and recite the ninety names of Allah SWT, supplementing them with their names to reach a total count of one hundred. This attribute represents the highest level the bride and groom should aspire to attain (Ahyyar & Abdullah, 2019).

Islamic Education Values in *Tembang Sorong Serah Aji Krame*

Tembang Sorong Serah Aji Krame is in the form of poetry and free verse. The number of lines in one stanza is irregular or not the same as in poem writing, where the number of lines in one stanza is four (Paridi et al., 2022). *Tembang Sorong Serah Aji Krame*'s writing form is similar to poetry. The difference is that poetry is only an expression or outpouring of the heart, while *tembang* is a poem that contains advice or cultural values. The language used in *Tembang Sorong Serah Aji Krama* is

kawi language or Sasak subtle language. *Pembayun*, *Pembayun Penampi* is responsible for developing the song, while *Pembayun Penyorong* is the song reader.

In the *Sorong Serah* procession, the song developed by the *Pembayun* is divided into three forms: the opening, the core, and the closing. The forms of the three songs are both in the form of poetry and free verse. Each of these songs has Islamic Education values that are indirectly trying to be instilled in the lives of the people of Lombok from generation to generation. Table 2 describes the Islamic education values in *Tembang Sorong Serah Aji Krame*, which emerged from interviews.

Table 2*Islamic Education Values in the Tembang Sorong Serah Aji Krame*

| Forms | Songs | Meaning | Islamic Education Value |
|---------|--|---|---|
| Opening | <i>Pembayun Penyorong:</i> <i>Ida dane sareng sami</i> <i>Ampura siu ping slaksa</i> <i>Manah kula kadi angob</i> <i>Durung tatas titi tata</i> <i>Kula amung utusan</i> <i>Hangrebat brana agung</i> <i>Hanglampahi adat gama</i> | Ladies and gentlemen A thousand apologies My feelings are stunned. Do not understand the rules I am the delegate Bringing a big speaker Living up to religious customs | The value of hospitality, Apologizing, humility |
| | <i>Pembayun Penampi:</i> <i>Tamu hanyar wau prapti</i> <i>Daweq manjing ring paseban</i> <i>Kula samadiya ngatos</i> <i>Duta saiking sora negara</i> <i>Hangrebat aji suka</i> <i>Suka sukur mana ingsun</i> <i>Mula takdir saking Allah</i> <i>Mandin puji mantra</i> <i>Ndra' guna mule pasti</i> | Dear newly arrived guests Please take your seats. I have been waiting for a long time Envoys from the land of Gora Who brings treasures Gratitude in my heart It is destiny from the divine Like someone who reads mantras There is no definite meaning | The value of courtesy and gratitude |
| | <i>Pembayun Penyorong:</i> <i>Suka sukur manah kaji</i> <i>Si' terima pengandika</i> <i>Mara' misal jaran pondong</i> <i>Pan banda tepalu' ringan</i> <i>Lamun Allah pe kayunan</i> <i>De'nara'ape le' rau</i> <i>Bersyukur Allhamdulillah</i> | Love the gratitude of my heart Accepted the talk Like a <i>podong</i> horse Lowered the burden so light If God wills There is nothing in the field Thank God | The value of gratitude |
| Core | <i>Pembayun Penyorong:</i> <i>Tamu hanyar saking gora gumi</i> <i>Daweg runtuhan pengandika</i> <i>Ade'na sibau sampe</i> <i>Mangda gelis rampung</i> <i>Aji suci gelis ketampi</i> <i>Den dara lan den teruna</i> <i>Sang na masih bingung</i> <i>Gelis pada besepukan</i> <i>Ende'na mara' turah lan zaman mangkin</i> <i>Teparan kumpul kandang</i> <i>Mun ne berat bareng lembah</i> <i>Selapug'na pade sukur</i> <i>Bareng maik bareng lelah</i> | Great guests coming from Lombok Please start the conversation To arrive The conversation will be finished quickly Aji Krama is quickly accepted Between girl and boy Maybe he is still confused To meet quickly So that it is not like today Called cohabitation One heart, one action If the exact weight is carried Everyone is grateful Equally good, equally tired | Values of deliberation, tolerance, and cooperation |
| | <i>Pembayun Penampi:</i> <i>Katur sagung Arte Brane</i> <i>Kang menongke prelambang Aji Suci</i> <i>Peri-peri warnipun</i> <i>Kangaranan Aji Krame</i> <i>Worten sirah nampah lemah malihipun</i> <i>Olen-olen serta pemegat</i> <i>Hane lian malih</i> <i>Kang rinebat ring pungkur hiki</i> <i>Sedayane sadye katur</i> <i>Maring raganda samye</i> <i>Gung ampure yenne hane kirang banjur</i> <i>Ragande becik ngandika</i> <i>Den gelis titiang nahuri</i> | Presenting all my treasures As a symbol of sacred value Beautiful in color The name is aji krama There is Sirah, who looks weak and Connecting and separating There is still something else Which is carried behind Everything is ready to be presented To all of you We apologize if there are any shortcomings We had better explain So that immediately / we complete | Moral values |
| | <i>Pembayun Penyorong:</i> <i>Ngiring puji syukur</i> <i>maring gusti Allah</i> <i>deweq titiang kependikayang</i> <i>antuq linggih. Kerame</i> <i>jagi penggel puput tali jinah.</i> <i>Aji krame lambang adat</i> | Let us pray Praise be to God Because at this moment We are the messengers of the family Will complete the series of customs And break the rope of jinah Aji krama | The value of gratitude, apologizing |

| Forms | Songs | Meaning | Islamic Education Value |
|-------|---|--|-------------------------|
| | <i>Kalihpenganten. Anyar puniki lan ucapan Bismillahirrohmaanirrohim Yen sampun ke puput tali jinah aji krame puniki tanonang tan yugiye hamangun wicare malih. Yen wonten kesisipan iwan lempir Tindak tanduk titi adat tartib tapsile Wahyat lan jatmike denek nuwun Agung agung rene sinam pure.</i> | The sacred symbol of bridal customs By reading Bismillahirrahmanirrahin Thus it has been broken The rope of jinah aji krama. And there is no talk And debate In the sense that it's all finished Please apologize if there are Words and behavior Which is less pleasing | |

The first value is friendliness. *Sasak* society teaches good moral values and is applied in everyday life, including when meeting anyone. Greeting each other in a friendly manner will create a sense of mutual respect for older people and those of the same age (Qiong, 2017). As social creatures, humans must be friendly toward anyone, especially as an Easterner who highly values hospitality. *Tindih-tertib tapsile* is known in the *Sasak* language, which means the tradition of behaving politely towards anyone. *Tindih* is also a way of life for the *Sasak* people.

Furthermore, it is internalized into the form of *tapsile* order. This *tapsile* order is a guideline for forming tradition as a civilization of the *Sasak* people. These customs serve as guidelines in society that give birth to a philosophy of life, such as this "*tindih*."

Apologizing is the second value in the song. In community life, misunderstandings often lead to problems that create disharmony between people. Therefore, the humility of apologizing does not make someone look arrogant. Resolving problems with apologies will create harmony between citizens (Limberg, 2015). The third value is being humble. A humble attitude shows good character (Krumrei-Mancuso, 2017) in social life, and an arrogant attitude will cause disputes and a person's discomfort when socializing. In this traditional process, the *Pembayun* or traditional leaders show a humble attitude to create a comfortable and warm atmosphere for the traditional procession.

Politeness is the fourth value. Parents have instilled polite and courteous attitudes in individuals since childhood, especially when receiving guests (Baan et al., 2022). An exemplary procedure for receiving guests is to invite guests to enter the place provided and sit down. A courteous attitude will make visitors feel happy and appreciated. Lombok people apply a polite attitude when receiving guests to strengthen mutual respect and a sense of comfort in socializing with others, making the visitors not feel reluctant to return.

Gratitude is the fifth value. Gratitude is a way of expressing thankfulness to the almighty, and every individual is grateful for everything given by his God, including in traditional events (Al-Seheel & Noor, 2016). In every opening song of *Sorong Serah Aji Krama*, both *Pembayun Penyorong* and *Pembayun Penampi* always express gratitude. Gratitude is an attitude of appreciation and acceptance of all God's favors. It is related to *Sorong Serah Aji Krama*, where the *Penyorong* party feels that his burdens are lightened because the *Penampi* party accepts his arrival. Likewise, the *Penampi* party felt relieved because it turned out that the boy was serious about proposing to the girl. *Sasak* society highly upholds the culture of gratitude, as seen from almost all *Sorong Serah Aji Krama* songs mentioning this issue.

The sixth value is deliberation. It is an activity in which the team discusses a problem together to get a good solution per mutual agreement (Englund, 2016). The people of Lombok still hold deliberations when there is an event to listen to each other's opinions and find a mutually agreed-upon solution. Deliberation can also strengthen the relationship between families and communities.

Tolerance or mutual respect is the seventh value. It is commendable because it indicates a harmonious generation relationship (Nugroho, 2019). The younger group will feel cared for so that there is respect from the younger group towards the older group. In the *tembang* Sorong Serah above, there is a quote that shows *Penampi*'s request to hasten the event so that the two brides can sit on the aisle as soon as possible. *Pembayun* understands the feelings of the bride and groom, who are still very confused about how to meet each other immediately because they cannot wait to be together.

The eighth value is religiosity and customs. These two values are still firmly held by the people of Lombok. The younger generation is taught to keep themselves from things prohibited by religion, such as adultery. By instilling good moral values, it is hoped that the younger generation, especially in the village of Praya, will stay away from this act and maintain relationships (Baharun, 2017).

The final value is cooperation. Relationships with fellow humans are essential. Cooperation is the principle of helping each other for the common good. The nature of kinship and cooperation has become the nation's customs (Kholis, 2022). The principle makes other people in society a family so that they finish together every significant event that requires the labor of many people. Similarly, marriage involves two families and requires community cooperation to carry out village customs. The Lombok community still helps each other at some traditional events. Without being invited, people still come to help maintain community harmony voluntarily.

Internalization of Moral Value of *Tembang Sorong Serah Aji Krame*

This research identified several concrete indicators showing that the values in *Tembang Sorong Serah Aji Krame* contribute to the cultural strength of the community following religious principles. The first indicator is daily practices. The interviewed Sasak community members demonstrated that values such as hospitality, courtesy, and gratitude contained in the *tembang* have become part of their attitude in everyday social life. For example, residents who participate in this ritual consistently practice greeting each other politely and showing gratitude on various social occasions.

The next indicator is conflict resolution. The value of deliberation taught in the *tembang* serves as a guide in resolving conflicts in the community. One informant gave an example of how the principle of "*sopo' ate sopok tindak*" (one heart, one action) is often referenced when disputes occur among residents, encouraging dialogue and mutual agreement. Cultural resilience is the third indicator. The preservation of the Sorong Serah Aji Krame tradition over several generations, even amid modernization currents, proves the strength of its values. Several young couples who have undergone this ritual acknowledged that they gained a deeper understanding of marriage responsibilities from the messages conveyed in the *tembang*. The final indicator is strengthening religious identity. The informants mentioned that Islamic values woven into the *tembang* strengthen their identity as Sasak Muslims. This notion is evident from how they quote parts of the *tembang* containing Islamic teachings when discussing good behavior according to religion.

Regarding the interaction between local traditions and Islamic values, this research found concrete patterns showing how these elements reinforce each other. First is linguistic adaptation. The use of refined Sasak language mixed with Arabic and Kawi terms in the *tembang* reflects the blend between local tradition and Islamic values. The choice of words such as "Alhamdulillah" and "Bismillahirrahmanirrahim" among Sasak words shows how Islam has been integrated into local cultural expressions. The second is ritual transformation. Some pre-Islamic ritual elements in

marriage ceremonies have been modified to reflect Islamic values, such as adding Islamic prayers and emphasizing marriage as worship while maintaining the traditional ceremony structure.

The third is symbol reinterpretation. Symbols in the Sorong Serah ritual, such as Aji Krame, have undergone reinterpretation to reflect Islamic values. For example, the symbolic numbers (33, 66, 99) mentioned in the tembang are associated with the number of *tasbih* or *asmaul husna* in Islamic tradition. The last is mutual legitimacy. The interviews with religious figures and traditional leaders revealed that they provide mutual legitimacy. Religious leaders support the preservation of customs that align with Islamic values, while traditional leaders integrate Islamic elements into traditional practices.

Local communities, such as the Sasak tribe, cannot avoid the impact of modernity. This negative impact will increase if people do not fortify with cultural principles. The cultural principles are local values that can be used as a guide to life. However, some regional communities are ignorant of this, even though the power contained in a tradition or culture is very complex (Yondri et al., 2016) mainly to the point that local traditions should not be mixed with religious law. This mindset must be radically eliminated.

The traditions that develop in a society are born from the beliefs held by that society. Thus, local traditions must be preserved (Noyes, 2011) as they were born from long contemplation and process. Producing a noble tradition full of values, such as the *Sorong Serah Aji Krame* tradition, is not easy, as it is firmly embedded in religious nuances, namely Islam. Moral values, such as politeness, tolerance, and cooperation, are teachings contained in religion. So, in Islamic education, the younger generation receiving education must be equipped with the principles or philosophies of their respective regional cultures so that they do not lose their way or become extinct due to the impact of modernity.

The moral values in the song *Sorong Serah Aji Kerame* reflect genuine Islamic education. Islam teaches us to behave politely and to care for others (Shafiq, 2021). For Muslims, morality is a guideline, responsibility, and obligation that its adherents must apply (Udin & Dananjoyo, 2023). Moral values applied in society cannot be separated from a tradition born in that society, even though the Qur'an and Hadith authorize moral values (Burns & Tomita, 2015).

Discussion

Sasak Tradition and Linguistic Pedagogy

In the context of the Sasak community, Tembang Sorong Serah offers an invaluable site for exploring the transmission of Islamic moral values. The findings of this research reinforce and expand upon the results of Ibrahim et al., (2024), who found that Islamic values can be integrated into modern cultural contexts without losing their traditional essence. In the case of Tembang Sorong Serah, we see how values such as hospitality, deliberation, and gratitude are conveyed through poetic forms that have existed for centuries yet remain relevant in contemporary society.

Through engaging with the community's oral traditions, learners build a deeper understanding of their cultural heritage and appreciate the nuances of Islamic ethical teachings that inform their communal identity (Nasri, 2024). As this study elucidates, the linguistic features of Tembang Sorong Serah further amplify its pedagogical efficacy, transforming language into a medium of ethical formation (Ratmaja, 2012). The relationship between individual character development and societal well-being found by Maisyanah et al. (2024) is also clearly visible in Tembang Sorong Serah, where

the values instilled focus not only on individual formation but also on how individuals contribute to broader social harmony.

Incorporating refined Sasak (*basa alus*), interspersed with Old Javanese (Kawi) elements, elevates the ritual language, imbuing it with significant religious resonance. The rhythm, metaphor, and repetition characteristic of *tembang* promotes memorization and emotional engagement, serving as critical components in the moral instruction process (Syamsurrijal et al., 2019). This profound interweaving of language and ethics illustrates that educational traditions in the Sasak community are not merely vehicles for content delivery but vital conduits for character formation and moral discourse.

The Ritual as a Medium of Moral Pedagogy

The findings of this study underscore the significant pedagogical role of *Tembang Sorong Serah Aji Krame* in the Sasak community. The ceremony is a form of moral pedagogy, reinforcing Islamic ethical principles through embodied, communal participation. It is consistent with Geertz's (2014) concept of rituals as "models of and for reality," where the performance reflects social order and actively contributes to its formation and maintenance. In the case of *Tembang Sorong Serah*, the verses are more than poetic embellishments; they act as moral texts, communicating values such as humility, deliberation, gratitude, and cooperation. This performative form of education aligns with Rogoff's (2003) cultural apprenticeship model, where learning is embedded in active community participation and interpersonal interactions rather than isolated classroom settings. It also resonates with the Islamic educational theory of *tahdhib al-nafs* (purification of the soul), emphasizing character formation through practice and exposure to moral exemplars (Halstead, 2004; Muvid & Kholis, 2024). Unlike formal Islamic education that often relies on text-based curricula, the *tembang* offers a situated, embodied form of learning where moral values are enacted rather than abstracted, reinforcing the idea that informal, cultural rituals can be powerful tools for transmitting ethical norms (Daiute, 2021).

Embedding Islamic Values in Local Cultural Forms

This study contributes to understanding how Islamic values are integrated into local cultural practices. The *tembang* acts as a fusion of Islamic ethics with Indigenous Sasak traditions, communicating values such as *adab* (etiquette), *shukr* (gratitude), *musyawarah* (deliberation), and *ta'awun* (cooperation)—all central to Islamic ethical teachings. This finding aligns with Azra's (2004) and Ricklefs's (2006) work, which demonstrated how Islamization in Southeast Asia did not erase local traditions but reinterpret them through Islamic lenses. The Sasak case highlights that cultural Islam is not a dilution of Islamic principles but a contextually grounded expression of those principles. It supports the notion that *syariah* (divine law) and *adat* (custom) can coexist and complement each other rather than being in opposition (Yulianti & Hadi, 2024). As Daud (2010) suggests, culturally rooted practices can reinforce Islamic educational goals, especially when they incorporate ethical substance. The *tembang* thus remains a living form of pedagogy that bridges Islamic law and custom, demonstrating the ongoing relevance of such practices in contemporary educational and cultural settings.

Reinforcing Islamic Educational Goals through Ritual

The values embedded in *Tembang Sorong Serah* align closely with the core goals of Islamic education, including the cultivation of *akhlak* (moral character), *iman* (faith), and *amal* (righteous action). Unlike formal educational methods that often compartmentalize moral values, the *tembang* integrates these principles into a life-cycle event like marriage, reinforcing their relevance in

everyday life. For instance, the theme of *musyawarah* (deliberation) mirrors Qur'anic teachings that promote mutual consultation (Qur'an 42:38), while the recurrent expressions of gratitude (*shukr*) echo the Qur'anic exhortation to thankfulness (Qur'an 14:7). By embedding these ethical lessons within a culturally resonant framework, the ritual reinforces the holistic nature of Islamic education, emphasizing that moral education is not separate from lived experience but is embedded in it (Daud, 2010; Miglietta et al., 2024; Pratama et al., 2024). This model contrasts with more compartmentalized educational approaches, where values are often confined to separate lessons or subjects, suggesting that *Tembang Sorong Serah* provides a model of moral instruction that is deeply integrated into the cultural and social fabric of the community.

This research provides deep insights into how Islamic educational values are embedded in the *Tembang Sorong Serah Aji Krame* tradition and how this ritual functions as a medium of cultural and religious transmission in Sasak society. This section will discuss these findings concerning previous research and relevant theories to provide a more comprehensive understanding.

Conclusion and Recommendation

This study explores *Tembang Sorong Serah Aji Krame*, a traditional Sasak poetic ritual performed during marriage ceremonies, as a powerful medium for transmitting Islamic educational values. Through ethnographic fieldwork and qualitative analysis, it reveals how this oral tradition encodes core Islamic moral teachings—such as *karamah* (hospitality), *tawadhu'* (humility), *shukr* (gratitude), *musyawarah* (deliberation), *tasamuh* (tolerance), *ta'awun* (cooperation), and *akhlaq* (moral conduct). The structured poetic performance mirrors pedagogical models in Islamic and indigenous education, transforming the ritual into a communal learning experience. Education here is not didactic but embodied—transmitted through symbolic language, emotional resonance, and intergenerational participation. The *Pembayun*, as a ritual orator and moral guide, exemplifies the integration of traditional authority and religious instruction. The findings challenge the dichotomy between *syariah* and *adat*, showing that Islamic ethics are compatible with local customs and actively reinforced through them. This study contributes to theories of situated learning and cultural apprenticeship, highlighting the significance of non-formal, community-rooted education.

Several specific recommendations can be made. Developing a dedicated curriculum module on *Tembang Sorong Serah* for Islamic schools in Lombok, including audio recordings, transcriptions, and pedagogical guides, is essential for educational integration. Creating teacher training programs integrating traditional cultural expressions into Islamic education would strengthen this approach. Establishing annual student competitions for tembang recitation and interpretation would further promote youth engagement with this cultural heritage.

Creating a comprehensive digital archive of tembang performances, including high-quality audio/video recordings, transcriptions, and translations, is crucial for documentation and preservation. Developing a searchable database cataloging variations in performance styles across different regions of Lombok would aid scholarly research and cultural understanding. Publishing bilingual editions of key tembang texts with interpretive commentaries would make these materials more accessible for educational use.

Community engagement could be enhanced by establishing regular community workshops where elders can teach tembang performance to younger generations. Creating mentorship programs pairing experienced *Pembayun* with apprentices would ensure the transmission of the oral tradition.

Organizing quarterly community forums to discuss the relevance of tembang values to contemporary social challenges would maintain the tradition's relevance.

For research initiatives, conducting comparative studies of similar traditions in neighboring islands would help understand regional variations and influences. Investigating gender dimensions of value transmission, particularly how women interpret and apply the teachings of the predominantly male-performed tembang, would provide valuable insights. Exploring applications of digital technology for preserving and transmitting this tradition in formats accessible to younger generations would bridge traditional and contemporary approaches.

Regarding policy development, advocating for official recognition of Tembang Sorong Serah as an intangible cultural heritage at provincial and national levels would provide institutional support. Developing community-based cultural tourism initiatives that showcase the tradition while respecting its sacred dimensions could provide economic benefits. Creating incentives for villages that maintain comprehensive versions of traditional ceremonies, including the complete tembang sequence, would help preserve the most authentic expressions of this cultural practice.

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