

# Character

*by* Pak Subki

---

**Submission date:** 22-Jan-2023 11:10AM (UTC+0800)

**Submission ID:** 1996770712

**File name:** sis\_of\_Character-Building\_And\_Motivation\_Behind\_Coins-Sowing.pdf (573.48K)

**Word count:** 6456

**Character count:** 34466

## An Analysis of Character-Building And Motivation Behind Coins-Sowing Tradition By The Sasak in Lombok Island, Indonesia

Subki

Universitas Islam Negeri Mataram, Indonesia

The Sasak coins-sowing tradition in Lombok Island is part of newborn baby haircut activities. The newborn baby haircut tradition in Islam is called *Aqiqah* and, in the Sasak language, refers to *Ngurisan*. This tradition has been practiced for years and continues to this day. This research analyzes the Sasak community's motivation in performing the coins-sowing tradition and explores the character-building values internalized in the coins-sowing practice. The method applied in this research is qualitative, using an ethnographic approach. The research result indicates that the primary motivation for the coins-sowing tradition is a form of gratitude to God the Creator because they are blessed with offspring. In such practice, the character-building values taught at an early age are hard work, sharing with others, and strengthening good relationships among the Sasak people. The combination of motivation and character-building values makes this coins-sowing tradition still practiced today. This research contributes to the sustainability tradition of the Sasak tribe in Lombok.

**Keywords:** Sasak tribe, Motivation, Character-building, Coins-sowing

Character-building is an educational process that is highly regarded in Indonesia. The wide range of juvenile delinquency cases, brawls, drug abuse, moral degradation, promiscuity, and other demoralization make character-building very important to implant (Arifin et al., 2017; Atmajawati & Hening, 2018; Suyatno et al., 2019). Indonesia places excellent emphasis on character-building from an early age, as emphasized in the Government Regulation of the Republic of Indonesia No. 87 of 2017. Character-building problems are also global issues, particularly how to implement character-building (Savucu et al., 2017; Rambe et al., 2018).

Indonesia has a very wide area. In addition to its vast territory, it also has various customs and ethnic languages (Soemarmi & Diamantina, 2019). Ethnic differences and traditions in Indonesia are united with the union and Indonesian unity (Annurua & Nurani 2019; Bria 2018). These various kinds of cultures and customs need to be preserved. Cultural preservation that embodies noble and religious values must also be strengthened and maintained (Dulmanan 2020; Khairiah & Walid 2020; Wijoyo 2021). The numerous cultures and customs differ from one region to another. Even one province can have more than one ethnicity or culture (Hidayah 2017). Likewise, various kinds of dances, songs, and ritual beliefs exist in different regions (Busro & Qodim 2018; Manan 2019). These various customs are not only a tradition or entertainment but also have educational meanings and noble values (Melalatoa, 1997).

---

Correspondence concerning this article should be addressed to Dr. Subki, Assistant Professor, Faculty of Education and Teacher Training, Universitas Islam Negeri Mataram, Indonesia, Email: [subki@uinmataram.ac.id](mailto:subki@uinmataram.ac.id).

The government and schools constantly try to instill character-building in children from an early age in school. The effort to instill character-building should be carried out purposely and actively within the school environment. The most crucial character-building, especially for children, are honesty, responsibility, caring, daring to defend the truth, and so on (Komara, 2018). The effort to continue doing good deeds is an actual realization of character-building in children (Farida 2016). Character-building is closely related to moral values. Belief in God Almighty is the primary value of character-building (Wigunadika 2018; Hayati & Usriyah 2020). Character-building is a process of heart, intention, and physical exercise. The tangible result of character-building is that children are honest, responsible, and hard-working. Likewise, with the attitude of always caring for others and other good attitudes, as said by Ki Hajar Dewantara, a role model in Indonesia's education world (Asa, 2019).

Chatathicoon et al., (2022) studied early-age children's cooperative behavior in Thailand. The score of students' post-cooperative behavior in the experiment group gets a better result than the score of pre-cooperative behavior. Some cooperative behavior shown by the students were feeling perception and conflict resolution—social skills, expression of ideas, and making selections and decisions. The analysis of the role of Islamic boarding schools and Islamic schools in developing Indonesian character has been studied by Iqbal and Akram (2020). The analysis result explained that Islamic boarding and Islamic schools' role is highly influential in Indonesian education, particularly in building students' character at an early age. Islamic-based and boarding schools have contributed substantially to generating renowned leaders in Indonesia. The influence of religion on people's ethics and morals from the intrinsic and extrinsic sides has been reported by Anriani et al., (2022). Their research report showed that the role of religion is highly influential on people's ethics, morals, and mental health. This finding implied that there is a strong connection between mental health and faith within society.

Sasak ethnicity is the dominant people, in terms of their numbers, living in Lombok island, West Nusa Tenggara. Most Sasak people lived on Lombok island, while the rest lived in Sumbawa, Java, and other regions (Rahman, 2013; Budiwanti, 2000). The word 'Sasak,' the basic meaning of the Sasak language, is 'Sah'/legitimate or to go and means 'Saka,' which means ancestor. Thus, the word Sasak is entirely can be interpreted as going to the ancestral land (Suwondo, 1994). The Sasak ethnicity has customs, which are known as Sasak customs. These sources of such custom can be found in works of art, creations, religious rituals, and beliefs rituals. This long and hereditary habit has become a tradition of the Sasak ethnicity today (Suparno, 2002).

One of the unique traditions of the Sasak people on Lombok island is coin-sowing. The coin-sowing tradition occurs during the *Aqiqah* event or in the Sasak language, called *Ngurisan* (trimming newborn babies' hair). The practice of coin-sowing has existed for years and continues to this day. Therefore, this study examines, first, the motivation of the Sasak Muslim community in carrying out such tradition until now. Second, the study analyzes the process of character-building embodied within the coins-sowing practice at the *Aqiqah* event in the Sasak community.



### Method

The study of coins-sowing tradition is qualitative research using an ethnographic approach. The research was conducted in 2021 in the Sasak community at Lombok island West Nusa Tenggara Province. The data collection technique was performed through the following steps: first, observation of the coins-sowing tradition location at Sasak people in West Nusa Tenggara. Second, the study conducted several interviews with people directly involved in the event. Third, the writer documented all coins-sowing processes starting from the beginning of the event until the last event, coins-sowing. Subsequently, the writer conducts a thorough and comprehensive analysis of all prominent figures commenting on these coins-sowing events. In ethnographic research, data sources are taken from participants who are directly involved in the coins-sowing tradition. Participants in this study can be categorized into three categories. The first is the family that organizes and holds the coin-sowing ceremony, and the second tribal councils or community leaders who understand the traditional Sasak ethnicity. Third are community representatives who are involved in coins-sowing (Gall et al., 2003; Miles et al., 2014)

The data collecting method was conducted through observation, thorough interviews, and documentation in video, records, and photos; the subsequent step was to analyze the data. The data analysis was carried out through the following steps: first, described data or information in this study are the information or data related to the formulation of the problems above, which includes Sasak people's motivation to hold the coins-sowing tradition, the character-building values contained in such tradition. Second, grouping and coding the data conforming to the research formulation. The data of video and audio recordings stored earlier were examined carefully from the beginning until the end. The writer also makes the record transcription in narrative text, conforming to the speaker's speech and intention. The narrative text result of the recording is then commented on and edited according to the recording context. Third, the study drew a conclusion from the data analysis result referring to the research formulation of problems (Fraser 2004).

### Result and Discussion

#### ➤ Process of Coins-sowing

One of the Sasak people's traditions is coins-sowing (pennies). This tradition has been around for years and is practiced to this day by the Sasak people on Lombok Island. The first sowing event was conducted independently. This independent method means that the baby's parents or grandfather hold a *Ngurisan* event or trim the baby's hair. This event of trimming a baby's hair (*Ngurisan*) was carried out on the seventh day of the baby's birth date. The coins-sowing process is done by diffusing a certain amount of dime and penni (coins) over the place to put the money (*Nare*) mixed with yellow rice. In the coins vessel, they also put flowers and white thread. The coins-sowing process is carried out after the newborn's haircut (*Ngurisan*). H.M. Taesir, as the religious leader and tribal leader, states as follows:

*"The coins-sowing tradition is an old practice that has been passed down from generation to generation among the Sasak people. The coins-sowing process is carried out as part of a newborn child (Ngurisan) cutting hair. After the newborn's hair cutting (Ngurisan) is finished, the baby's family representative will come out with a place to put the coins to take to the field and sprinkle the coins".*

At the hair-cutting (*Ngurisan*) event, the baby's parents invite religious leaders (*Tuan Guru/Kiyai*) to witness and lead the *Ngurisan* process. In addition to religious figures or

leaders, the baby's parents also invite residents of the surrounding community, ranging from teenagers to adults. Shortly after the baby's haircut, the officer who brought the coin (*Nare*) went straight to the field to sprinkle the dime and penni along with the flowers or all of its contents (*Nare*). Immediately after throwing the coins up, all the children participating in the *Ngurisan* event took them, as shown in Figure 1 below. As stated by H. Abdus Syakur, who became one of the community leaders of West Lombok as follows:

*"The interesting part about the Ngurisan process is the coins-sowing process itself. The children who are ready to wait in the field will fight over the change. The joy of the children fighting over these coins also brings happiness to the newborn baby's parents".*

Every village or area in Lombok conducts the coins-sowing at various events or celebrations. In East Lombok, the coins-sowing tradition is usually applied during weddings, hajj celebrations, etc. The term for ceremonial feast activity for the Sasak ethnicity is *Begawe*. Coins-sowing event is not only done during *Ngurisan*. They also conducted this tradition during the ceremonial feast event (*Begawe Belek*), such as a circumcision gratitude event for boys or the awaited children's newborn ceremony, as shown in picture 2 below. As explained by a Sasak community leader named H. Muhammad Kamil below:

*"In this coins-sowing event, there are differences between one region and another, especially in events or activities in which the coins-sowing event is held. In some areas of East Lombok regency, for example, the coins-sowing event is held not only during the Ngursan event, but every time there is a Gawe Belek event, they continue to hold on to the coins-sowing event."*

The second process in the coins-sowing event is when cutting hair (*Ngurisan*) at sacred tombs. The *Ngurisan* or haircut, usually called *Aqiqah* in the second form, is held in sacred tombs. Among the sacred tombs are the Batu Layar Tomb, Bintaro Tomb, Loang Baloq Tomb, Cemare Tomb, and so on. The Sasak people believe these sacred tombs are the tombs of the Ulama or figures who were the first to spread Islam and have historical value on Lombok Island. As stated by West Lombok community leader H. Muhammad Supardi:

*"Many Lombok people carried out haircuts or Aqiqah for their babies in sacred tombs such as this Cemare tomb. Mostly, they bring neighbors or all people in their neighborhood. They take one or two tour buses/cars. Some neighbors who were invited by those who held the event stayed around the Cemare tomb. In the evening, they will take a bath in the sea, reading Al-Barzanji, and some others just enjoy the exotic beauty of the Cemare beach in West Lombok."*

People who held the baby's haircut event and continued it with coins-sowing bring neighbors or people from the same village. The people's enthusiasm for the haircut ceremony is shown in Figure 4. A series of activities for residents to stay at the Cemare tomb close to Cemare beach and make bread (*Roah*) and drink coffee to establish closeness and friendship between them, as shown in Figure 3 below.

COINS-SOWING TRADITION



Figure 1. The Sasak people watch the coins-sowing after cutting the baby's hair  
(*Ngurisan*)  
All photos by Authors



Figure 2. Children scrambling for coins after the baby's haircut (*Ngurisan*)  
All photos by Authors





Figure 3. Eating together (*Roah*) and drinking coffee to strengthen good relationship  
All photos by Authors



Figure 4. Sasak people who stay at the Cemare tomb close to Cemare Beach to participate  
in the *Ngurisan* and coins-sowing  
All photos by Authors

## COINS-SOWING TRADITION

### **The meaning of Character-building Educate Children to share**

Through this coins-sowing event, from an early age, the child who is being cut/shaved is taught to care for fellow human beings. One form of caring for others is to give help, be generous, and put others first. As stated by one of the Sasak people, H. Abdullah follows:

*"The habit of the Sasak people holding coins-sowing events is a means to train children to share. And it is hoped that through this activity, when children grow up, they can do good to anyone, including their parents."*

Training children at an early age or even at newborn age to share is a good tradition. This sharing tradition will be helpful when they are growing up. Giving charity and sharing is an indispensable character-building education for children as adults. Sharing is a form of genuine concern in society. As stated by H. Wajedi as follows:

*"that the coins-sowing event is a means to train children to share. The newly haircut child is trained to share so that when he grows up and has an income, he is accustomed to sharing with others. Because in the coins-sowing event, there are moral messages inside, the intention to train and educate children to have a social concern. This social concern will benefit the future of society."*

The parents expect their children to be pious; it is the dream of all parents, especially the Sasak people. Among the characteristics of a pious child is that they are fond of giving or sharing with others. This sharing habit has been practiced since birth and will be ingrained into adulthood. The parents' good intentions are a character-building process for children from an early age. As stated by Mr. H. Zainal:

*"Because as Muslims, in particular, we believe that whatever we do is known to Allah SWT, depending on our intentions. If we do this coins-sowing event, we intend the baby to later become a child with social concerns. The character of social concern that is desired in the event is through the coins-sowing, and by God's will, Allah will make the child has a high social care character."*

Did not the Messenger of Allah (PBUH) say, "Seek knowledge from the cradle to the grave." So the author interprets the hadith ordering a father to teach his child from when he was in the womb until he died. So if the child is still in the mother's womb, they can already receive lessons, especially after birth, even though they are only one week old at *Ngurisan*. Therefore, what is done by coins-sowing at the newborn baby is education from an early age to share. At this time, by sharing, even though it is in the form of coins-sowing, it will be able to form a child's soul to care for others.

### **Educate Children to Work Hard**

Children's education is indirectly applied in the coins-sowing tradition when cutting hair (*Ngurisan*). Children's enthusiasm for getting those coins is a process of educating children to work hard. The method of early education is suitable for building hard-working character in navigating their life to come. As stated by Ustadz Zaenudin that :

*"Coins-sowing activities like this are in which there is an attempt to get some diffused pennies—children's efforts to get coins to have an indirect meaning of education. The children were excited and tried hard to win the coins. Efforts to get coins to teach children to work hard to get results."*



In addition to practicing hard work, this tradition educates children to continue to be joyful and happy. This value shows that children are trained to always work hard in a cheerful and happy state so that work is fun and complete. As stated by Mr. Samsul as follows:

*"When the children discover a baby's haircut (Aqiqah) event in their village, they flock to the house which holds the baby's hair cutting event. Each of them invites their friends to join the event happily and cheerfully. Because after the coins-sowing event is over, the kids feel joyful to get coins."*

After they got the coins, the kids who got the most coins gave their friends who did not get any. It teaches children to share with their less fortunate friends. Those less fortunate feel very happy to be shared by their friends. The friendship between them continues to grow and develop with happiness. As stated by Mr. Ahmad:

*"The thing that is very interesting for the children in the baby's haircut event is the coins-sowing event. They are cheerful and cheer while fighting for coins. Those who get more coins give some to their friends who don't get it or only get a few coins."*

Islam teaches its people to work hard in fulfilling the necessities of life. Islam, as a religion believed to be true, teaches all human beings to always work professionally. In a hadith, it is mentioned

*"Work for your worldly interests as if you will live forever and work for your hereafter as if you will die tomorrow morning."*

The hadith contains two moral messages related to human life. At this point, both lives require as much provision as possible through hard work. The two lives mentioned in the hadith are, first, the worldly life is a parable of a long life, even in the language of the hadith above using the term *Abadan*. Eternal life means forever. Therefore, living in this world, people must work hard according to their individual skills, expertise, and professions. In other words, in order to meet the needs of life in the world, one is strictly forbidden to sit idly by or be lazy. Second, the life of the hereafter is the same. The life of the hereafter, which is eternal in nature, requires readiness and more provisions, and the only provision most useful in the afterlife is piety. Allah SWT's word in the Qur'an Surah al-Baqarah verse 197: *"so make provision, for surely the best of the provision is (to be the owner of) piety."* In another verse, Allah SWT says: *"O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow (hereafter) – and fear Allah. Indeed, Allah is Acquainted with what you do. (QS. Al-Hasyr:18)*

### **Strengthening good relationships among the people**

The coins-sowing tradition is part of the *Aqiqah* or *Ngurisan* event. The *Aqiqah* or *Ngurisan* event is a celebration or feast that invites many community members. Every celebration event (*Ngurisan*) invites all young people, older people, and even children. They gather before or pre-celebration event. They gather to help families who hold the event to cook the food served for guests and so on. the meeting of all community members in one village can strengthen the good relationship among them. As expressed by Mrs. Atik:

*"If a community member has a celebration, whether an Aqiqah event or a newborn child's haircut, then the closest community member helps prepare and cook the food. They helped the event from start to finish, the Ngurisan event and the coins-sowing. They are happy because there is closeness, strengthening their good relationship among the residents."*

## COINS-SOWING TRADITION

The activity of gathering together to help community members who have *Ngurisan* and other celebrations is called *Betulung* (Mutual help/support each other) in the Sasak language. This *Betulung* activity is a mutual help activity among the Lombok people in carrying out celebrations, whether it's Aqiqah celebrations, wedding celebrations, or other celebrations. The exciting thing about the *Betulung* activity is that the host provides breakfast, lunch, dinner, and coffee as much as they like. They chatted for as long as they wanted. While enjoying food and drinking coffee, they create a strong bond between the villagers, as stated by Ustadz Zainuddin as follows:

*"Betulung tradition (helping each other) in every activity within the community for those who host the ceremony is a long-time practiced tradition. The interesting part about the Betulung activity is that the host provides food and drinks coffee as much as they want while working and chatting with each other. This Betulung activity makes the community establish a closer bond, and there is a strong relationship among residents."*

Familiarity exists when people gather according to their age. Old folks gather with older people, and the younger ones talk and work with their friends. The women gather together with women and mothers, and the kids play with other kids. The gathering of community members according to their age shows chumminess in the age group so that the chat is age-appropriate and happy. As expressed by Mrs. Hj. Jukranah as follows:

*"People gather according to their age. The young ones gather around with their peers, and the fathers chat with fellow men. They enjoy food and drink coffee while working and chatting according to their age. Women also gather around with other women. This tradition makes familiarity and good relationships continue to exist between members of the community"*.

In this context, Islam strongly encourages a Muslim to attend the invitation of another Muslim, and it is one of the five rights of a Muslim. Some of them sit in groups of young fellows who are in charge of skinning coconuts and banana trees. At the same time, the old group is in groups and tasked with cleaning the banana stem feathers that have been cut into pieces (in the Sasak language, it is called *Ares*). At the same time, the female residents gather in one place to help make snacks that will be served to the male guests and invitees who attended the *Betung* event.

Character education can be internalized indirectly in the activities of cultural traditions in society. Among the character education that appears in everyday life are telling the truth, trusting, keeping promises, not lying, respecting elders, loving the young, doing good to others, being responsible, and so on. Education to care for others or strengthen connections among citizens can support the societal and state foundations. Song or music traditions can form the character of love for others (Aisyah, 2018; Ratih et al., 2020).

The latest research on character-building taught from an early age in the Sasak tradition, *Peraq Api*, has been studied by Nuruddin (2022). This study uses an ethnographic approach to the Sasak tribe. His research results report that character-building values in the *Peraq Api* tradition include religiosity, responsibility, good ethics, and care for the surrounding environment. Many researchers explain the media as a way to establish character-building; among the ways to develop a good character in a child is through sharing programs, as reported by Rejeki (2020). Individuals can make sharing programs or through social institutions. The habit of sharing is very good for training children from an early age to care for fellow human

beings. as well as intermediaries through educational programs on the meaning of life (Apriani & Sari 2020), through the learning process of cultural history or the past that becomes a role model for the younger generation (Diansyah & Magdalena 2019)

Study related to culture or tradition within a community has been investigated from the perspective of instilling a character-building process. The cultural tradition of a community can be taken as a good learning source, indirectly or directly (Anggraini & Tuti, 2017). Character education has been widely viewed from the perspectives of cultural values, cultural character, and the relationship between humans in society. Hence, cultural traditions can build character education in the community (Guseynov, 2017).

➤ **Religious Motivation (Grateful for the blessings of Allah SWT)**

Some members of the Sasak community, including the Muslim community of the Sasak tribe, in carrying out the coins-sowing practice, sometimes do not care about the government's call to keep their distance or stay away from crowds to maintain mutual safety. Coins-Sowing is a part of charity activity. Sharing sustenance with children is a form of charity taught by religion, especially Islam. It is hoped that multiplying alms will keep away various kinds of diseases. As stated by Amaq Amin:

*"According to most of the Sasak people, the implementation of the sowing of money, which brings in some people and causes a crowd of community members, especially children, to fight over the money sown, does not mean that they are against the government's call, but rather as an effort to resist evil or disease."*

The tradition of sowing money driven by religious motivation is contained in various verses from the Qur'an or Al-Hadith. This culture parallels religious orders, as stated in one of the hadiths of the Prophet Muhammad. As follows :

*" Charity can prevent bad death."*

Based on the hadith above, they are increasingly convinced that by giving charity, they will be protected by Allah SWT from all kinds of plagues, including the corona outbreak, which is currently viral and is becoming a trending topic in all mass media, both print and electronic.

Related to the Muslim community motivation of the Sasak ethnicity to hold a coins-sowing ritual is an embodiment of pleasure and gratitude to have offspring. The birth of a baby or offspring is a gift to be grateful for. One of the ways to be grateful is by giving to charity. as the researcher interviewed a community leader named Lalu Muchsin Efendi, who said:

*"We held a coins-sowing event after the baby's haircut (Ngurisan) was over as a sign of gratitude. A form of gratitude for getting grandchildren who are the family's dream and hope. Because I myself am 80 years old, and this is my first grandchild from my second child because my first child died when he was 25 years old. So with the presence of a grandson in our family, I personally feel delighted and grateful to Allah SWT".*

The tradition of coin-sowing is part of a series of baby hair-cutting events (*Ngurisan*), which in Islam, it is called *Aqiqah*. The feeling of gratitude to have a child or to have a grandchild is joyful. Therefore, the order to hold *Aqiqah* is continued with coins-sowing activity as a charity. *Aqiqah* activity is an order in Islam. As stated by Mr. Abdul as follows:



## COINS-SOWING TRADITION

*"As a manifestation of our joy and gratitude as parents or grandfathers, we are the ones who bear all the costs for my grandson's Ngurisan, including the dime and penny that were sown to those kinds; although it is not much, we did our duty. In addition, the Ngurisan command in Islamic terms is Aqiqah, one of the religious recommendations that must be implemented."*

Concerning this *Aqiqah* or *Ngurisan* command, there are several hadiths as the references, including:

*"From Samurah bin Jundub (may Allah be pleased with him) said, verily the Messenger of God, may God bless him and grant him peace, said, "Each child is pledged with his Aqiqah that is slaughtered on the seventh day, cut their hair, and given a name" [HR. At-Tirmidzi].*

When explaining the words of the Prophet (may Allah grant peace and honor to him), which means, "Every child is mortgaged with his Aqîqah," Imam Ahmad (may God have mercy on him) said that he told to be withheld from interceding for his parents if he died when he was still young. So it is described as similar to not releasing the pawn stem from the holder. This shows the obligation of *Aqîqah*. In another hadith, it is explained as follows:

*"From Salman bin Amir, may Allah be pleased with him, he said, "I have heard the Messenger of God (may Allah grant peace and honor to him) say: Every male baby is with his aqîqah, so slaughter an animal and remove any disturbance from him." [HR. Al-Bukhâri].*

In other *hadith*, it is explained that the command to hold *Aqiqah* is as follows:

*"From Salman bin Amir, may Allah be pleased with him, he said, "I have heard the Messenger of God (may Allah grant peace and honor to him) say: Every male baby is with his aqîqah, so slaughter an animal and remove any disturbance from him." [HR. Al-Bukhâri].*

The primary motivation in this coins-sowing tradition is to be grateful to the Almighty Creator for being given offspring. This form of gratitude is implemented in the *Aqiqah* celebration activity (*Ngurisan*) coupled with the coins-sowing tradition. Many studies show that motivation is very decisive in the sustainability of a practice. The motivation to preserve local culture can foster a love for the tribal and cultural traditions themselves, as conveyed by Iswatiningsih (2019). The religious reason is closely related to the noble nature of the prophets, which parents want to instill from early childhood. The noble character traits are always telling the truth, holding trust, conveying the truth, and being intelligent (Ismail, 2020). Noble behavior is the behavior that continuously wants to learn to process for the better. Character-building motivated by religion is a process of basing all actions on religious or religious standards (Narulya et al., 2017).

Sobry and Teti (2021) also reported religious motivation in people's visits to the sacred tombs of the Sasak ethnicity at Lombok Island. The form of gratitude for the Sasak community is to visit sacred graves because Allah bestowed them with good health and the opportunity to perform the pilgrimage. The character lessons learned during this visit to the sacred tomb are practicing clean living, reminding stories of heroism, establishing Muslim relationships, and remembering death. Likewise, religious motivation in pilgrimages or spiritual journeys provides many life lessons that are always remembered (Thomas et al., 2018).



Direct learning in the religious journey is an opportunity to improve themselves for the better in the future (Geertz, 1966).

### Conclusion

The tradition of coin-sowing is a unique tradition in the Sasak ethnicity at Lombok Island, West Nusa Tenggara, Indonesia. This tradition is a popular tradition among the Sasak people. They like it, especially children because they scramble and fight over the coins diffused by the host after a newborn baby's haircut (*Ngurisan*) or Aqiqah event. This research result indicates that the motivation behind this tradition of coin-sowing continues and is carried out by the community to this day is the high religious motivation. This religious motivation is a kind of gratitude to Allah SWT, the Almighty Creator, for bestowing their offspring. A form of deep appreciation for being given offspring where the baby is born healthy and safe. Second, the values of character education contained in the tradition of sowing coins are to instill character from an early age in children how to share with others, instill the character of hard work and maintain a good relationship. The drive of religious motivation and good character values in this coins-sowing tradition has made such custom sustainable to this day.

### References

- Anggraini, P., & Tuti, K. (2017). Character and local wisdom-based instructional model of Bahasa Indonesia in vocational high schools. *J. of Edu. and Practice*, 8(5), 23-29.
- Annurua, Q.A. & Nurani, F. (2019), 'Tanggung jawab dalam menjaga persatuan dan kesatuan bangsa Indonesia', *Jurnal SSBI Universitas Brawijaya* 1, 1-5.
- Anriani, H. B., Sari, H., & Junaidi, H. (2022). Investigating the relationship between moral and ethical: Does extrinsic and intrinsic religiosity improve people's mental health?. *FWU Journal of Social Sciences*, 16 (3), 52-67. <http://doi.org/10.51709/19951272/Fall2022/4>.
- Arifin, Bafadal, I., Imron, A., & Sonhadji A. (2017). Cultivating character education through transforming school cultural values. *Studia Humanitatis*, 37(4), 1-18.
- Asa, A.I. (2019), 'Pendidikan karakter menurut ki hadjar dewantara dan driyarkara', *Jurnal Pendidikan Karakter* 9 (2). <https://doi.org/10.21831/jpk.v9i2.25361>.
- Atmajawati, Y., & Hening, W. U. (2018). Learning method, school environment, leadership and its effect on quality education and the excellence student character at muhammadiyah high school. *Journal of Education and Practice*, 9(26), 118-123.
- Aisyah, E.N. (2018). 'Internalisasi Nilai Karakter Nasionalisme melalui Dongeng dan Tari (DORI) bagi Anak Usia Dini', *Golden Age: Jurnal Pendidikan Anak Usia Dini* 2(2). <https://doi.org/10.29313/ga.v2i2.4293>
- Apriani, A. & Sari, I., P. (2020). 'Penguatan karakter nasionalisme generasi alphas melalui living values education program (LVEP)', *Literasi Jurnal Ilmu Pendidikan* 11(2), 67-69. [https://doi.org/10.21927/literasi.2020.11\(2\).67-79](https://doi.org/10.21927/literasi.2020.11(2).67-79)
- Budiwanti, E. (2000). *Islam Sasak wetu telu versus waktu lima*. Yogyakarta: LKiS.
- Busro, B. & Qodim, H., (2018). 'Perubahan budaya dalam ritual slametan kelahiran di Cirebon, Indonesia', *Jurnal Studi Agama Dan Masyarakat* 14(2), 127. <https://doi.org/10.23971/jsam.v14i2.699>.
- Bria, M., E. (2018). 'Penguatan semangat nasionalisme di daerah perbatasan melalui pendidikan kewarganegaraan berbasis kearifan lokal', *Jupii: Jurnal Pendidikan Ilmu-Ilmu Sosial* 10(1), 38-43. <https://doi.org/10.24114/jupii.v10i1.8379>.
- Chatathicon, S., Thinwiangthong, S., and Ya-amphan, D. (2022). Early Childhood Cooperative Behaviors through HighScope Approach in Thailand. *FWU Journal of Social Sciences*, Spring 2022, Vol. 16, No.1, 1-18. <http://doi.org/10.51709/19951272/Spring2022/1>.
- Dulmanan, A.A. (2020). 'Multikulturalisme dan Politik Identitas: Catatan Reflektif atas Gagasan Politik Will Kymlicka', *Muqoddima Jurnal Pemikiran Dan Riset Sosiologi* 1(1). <https://doi.org/10.47776/MJPRS.001.01.03>.

## COINS-SOWING TRADITION

- Diansyah, A. & Magdalena, M. (2019). 'Implementasi nilai karakter nasionalisme melalui pembelajaran sejarah materi pendudukan jepang di indonesia di sma swasta budisatrya medan kelas Xi T.A 2018/2019', *Puteri Hijau : Jurnal Pendidikan*
- Farida, S. (2016). 'Pendidikan karakter dalam prespektif kebudayaan', *Kabilah* No. 1(1).
- Fraser, H. (2004). 'Doing narrative research,' *Qualitative Social Work*. 3(2), 179–201. <https://doi.org/10.1177/1473325004043383>
- Gall, M.D., Gall, J.P. & Borg, W.R. (2003). Educational Research, Boston, MA: Pearson Education, Inc.
- Guseynov, A. (2017). Pervaya Filosofiya Kak Nravstvennaya Filosofiya [The First Philosophy as The Moral Philosophy] *Voprosy Filosofi*, 7, 66-74.
- Geertz, C. (1966) Religion as a cultural system, in M. Banto (Ed.) *Anthropological approaches to the study of religion*, New York, NY: Praeger, 1–46.
- Hidayah, A. (2017). 'Makna budaya lagu dolanan: Dhondhong apa salak, gundhul pacul', *Jurnal Penelitian Humaniora* 18(1), 19–26. <https://doi.org/10.23917/humaniora.v18i1.3637>.
- Hayati, A.N. & Usriyah, L. (2020). 'Implementasi pendidikan karakter untuk siswa madrasah ibtidaiyah menurut Abdul Majid dan dian andayani', *Akselerasi: Jurnal Pendidikan Guru MI* 1(1), 47–61. <https://doi.org/10.35719/akselerasi.v1i1.5>
- Iqbal, M.Z., & Akram, H., (2020). Role of Sekolah Islam and pesantren in nation building of Indonesia: An analysis of the perception of alumni. *FWU Journal of Social Sciences*, 14(4), 93–104.
- Iswatiningsih, D. (2019). 'Penguatan Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal di Sekolah', *Jurnal Satwika* 3(2), 155–164. <https://doi.org/10.22219/satwika.v3i2.10244>
- Ismail, I. (2020)., 'Pendidikan Karakter Berbasis Religius', *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan* 7(1). <https://doi.org/10.47435/al-qalam.v7i1.182>
- Komalasari, K., & Saripudin, D. (2018). The influence of living values education-based civic education textbook on student's character formation. *International Journal of Instruction*, 11(1), 395-410. <https://doi.org/10.12973/iji.2018.11127a>.
- Komara, E. (2018). 'Penguatan pendidikan karakter dan pembelajaran abad 21', *SIPATAHOENAN: South-East Asian Journal for Youth, Sports & Health Education* 4(1).
- Khairiah, K. & Walid, A. (2020). 'Pengelolaan keberagaman budaya melalui multilingualisme di Indonesia', *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 5(1).
- Manan, A. (2019). 'The ritual of first infant bathing in Aceh: An ethnographic study in West Labuhan Haji, South Aceh,' *Journal of Contemporary Islam and Muslim Societies* 3(2). <https://doi.org/10.30821/jcims.v3i2.5466>
- Melalatoa, J.M. (1997). *Sistem Budaya Indonesia*, Kerjasama FISIP Universitas Indonesia dengan PT, Pambator, Jakarta.
- Miles, M.B., Huberman, M. & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook*, New York, NY: Sage Publication, Inc.
- Nuruddin, N. (2022). 'Character education in the tradition of peraq api in the community of Sasak, Lombok, Indonesia', *HTS Teologiese Studies/Theological Studies* 78(4), a7534. <https://doi.org/10.4102/hts.v78i4.7534>.
- Savucu, Y., Kanat, M., Karadağ, M., Süreyya, Y., Sezer, & Ali S. Yücel. (2017). Analysis on the bullying tendencies and value preferences of high school students according to level of receiving physical education and sports course. *International Education Studies*, 10(7), 40-47.
- Suwondo, B. (1994) *History of West Nusa Tenggara*, Jakarta: Dinas Pendidikan dan Kebudayaan.
- Suparno, B.D. (2002). *Inter-ethnic marriage in the process of social integration and its implications for regional resilience*, Thesis, Gajah Mada University.
- Suyatno, Jumintono, Pambudi, D. I., Mardati, A., & Wantini. (2019). Strategy of values education in the Indonesian education system. *Int. J. of Instruction*, 12(1), 607-624.
- Rambe, Linda Sari, Deny S., & Anita Y. (2018). Design of character education model in learning civics at state primary school number. *J. of Edu. and Practice*, 9(3), 58-65.
- Ratih, K., Sriyono, D., Laksono, G.Y., Dewi, A.K., Jusup, B., Fitriyani, F. (2020). 'Penguatan nilai dan karakter nasionalisme melalui lagu wajib nasional di MI muhammadiyah tanjungsari, boyolali', *Buletin KKN Pendidikan* 2(2), 75–78.
- Rejeki, H.W.(2020). 'Membangun nilai karakter gotong royong dan kerjasama melalui kegiatan gemar berinfak sebagai wujud nasionalisme dalam kehidupan sekolah', *Wahana* 72(1), 71–79. <https://doi.org/10.36456/wahana.v72i1.2356>.

- Soemarmi, A. & Diamantina, A. (2019). 'Konsep negara kepulauan dalam upaya perlindungan wilayah pengelolaan perikanan Indonesia', *Masalah-Masalah Hukum* 48(3), 241–248. <https://doi.org/10.14710/mmh.48.3.2019.241-248>.
- Sobry, M., and Purnamasari, T., I. (2021). "Motivation and Experience of Sacred Tomb Pilgrimage: Learnings from the Sasak Tribe Lombok," *International Journal of Religious Tourism and Pilgrimage*: Vol. 9: Iss. 4, Article 8. doi:<https://doi.org/10.21427/07B2-EF17>.
- Thomas, S., White, G.R.T. & Samuel, A. (2018). To pray and to play: Post-postmodern pilgrimage at Lourdes, *Tourism Management*, 68, 412–422.
- Wijoyo, S. (2021). 'Pelaksanaan misi allah dalam konteks keberagaman budaya di indonesia', *Huperetes: Jurnal Teologi Dan Pendidikan Kristen* 2(2). <https://doi.org/10.46817/huperetes.v2i2.65>
- Wigunadika, I.W.S.(2018).Pendidikan karakter berbasis kearifan lokal masyarakat bali', *Jurnal Society* 2.

# Character

## ORIGINALITY REPORT

3%

SIMILARITY INDEX

3%

INTERNET SOURCES

2%

PUBLICATIONS

1%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="http://opinion.premiumtimesng.com">opinion.premiumtimesng.com</a> Internet Source	1%
2	<a href="http://repository.uinmataram.ac.id">repository.uinmataram.ac.id</a> Internet Source	<1%
3	<a href="http://files.eric.ed.gov">files.eric.ed.gov</a> Internet Source	<1%
4	<a href="http://hts.org.za">hts.org.za</a> Internet Source	<1%
5	Submitted to Unicaf University Student Paper	<1%
6	Muh. Alif Kurniawan, Fadhlurrahman Fadhlurrahman, Zalik Nuryana. "Concept and Implementation of Islamic Character Education in Educational Institutions", Al-Misbah (Jurnal Islamic Studies), 2022 Publication	<1%
7	<a href="http://www.ijstr.org">www.ijstr.org</a> Internet Source	<1%
8	Lili Halimah, Ernandia Pandikar, Arnie Fajar, Dewi Shopiah. "Responsibility Development Efforts through Online Learning at Vocational High School", AL-ISHLAH: Jurnal Pendidikan, 2022 Publication	<1%
9	Khobli Arofad, Nadjma Laynufaria Almas, Ahmad Mushofihin, Veny Widiyanti Putri. "Penerapan Nilai-nilai Keislaman dan Keindonesiaan di Sekolah Indonesia Den Haag	<1%



# (SIDH) Sebagai Pilar Pendidikan Karakter Islam", Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman, 2021

Publication

10

[journal.uinmataram.ac.id](http://journal.uinmataram.ac.id)

Internet Source

<1 %

11

[korppi.jyu.fi](http://korppi.jyu.fi)

Internet Source

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography On