

Local Wisdom of Sasak Aristocrat and Moral Education: A Case Study from Lombok Island

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Abstract

This study examines how the local wisdom of Sasak aristocrats can enhance moral education in pesantren. It focuses on utilizing indigenous wisdom from the Sasak aristocrats to enrich moral education within pesantren. Employing a qualitative approach with a case study design, the research was conducted at Pondok Pesantren Selaparang in Kediri, West Lombok, selected for its unique expertise in advanced Sasak language and culture. Data collection methods included interviews, observations, and documentation. The study utilized interactive analysis technique proposed by Miles, Huberman, and Saldana, encompassing data collection, condensation, presentation, and conclusion drawing. The findings demonstrate that moral education is strengthened through the noble Sasak local knowledge at Pondok Pesantren Selaparang using several approaches: 1) Implementing the Sasak Alus language in Islamic lectures at the pesantren, 2) Providing role models, 3) Establishing habits through daily routines, 4) Conducting speech training (muhâdarah), 5) Organizing speech competitions, dan 6) Engaging students in social, cultural, and religious events. This study contributes to the enhancement of moral teaching in pesantren by both theoretically and practically incorporating local wisdom.

Keywords: local wisdom, aristocrats, Sasak, education, morals, pesantren

Introduction

As a traditional Islamic educational institution, the *pesantren* plays a significant role in shaping morals (Arabic: *akhlâq*) and imparting etiquette (Arabic: *adab*) to the succeeding generations of the Muslim community. Education in the *pesantren* encompasses religious scholarly aspects and focuses on cultivating character and behaviour aligned with Islamic values (Alfathon et al.,

2022; Huda et al., 2022; Mujahid, 2021). Etiquette is imparted not solely through formal instructional materials such as yellow books. However, it is also instilled through everyday behaviour and interactions between the teacher (*kiai*) and students (*santri*), as well as among the students themselves (Alfathon et al., 2022; Huda et al., 2022; Mujahid, 2021). Nevertheless, integrating rich and profound local values becomes crucial in its development to enrich the

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education within the *pesantren* (Rohadi & Rohadi, 2017).

The integration of local wisdom within *pesantren* is deemed highly significant due to the inherent values that can support moderate religious practices, strengthen interfaith tolerance, and promote social integration. Local wisdom reflects the ability to preserve a particular culture from external influences, accommodate elements from other cultures, and subsequently integrate them into daily life. This approach is reinforced by the roles of traditional leaders and religious figures in disseminating these values. Moreover, as a substantial social asset, local wisdom can shape moderate religious perspectives, attitudes, and behaviours (Pajarianto et al., 2022). Therefore, integrating local wisdom in *pesantren* education can serve as a model for fostering strong tolerance among religious adherents and reinforcing the national commitment to tolerance, anti-violence, and an accommodative stance towards local cultures.

Local wisdom refers to the life philosophy ingrained in the hearts of the community, manifested through practical wisdom, ways of life, ceremonies and traditions, as well as other aspects collectively termed the “wisdom of traditional people” (Eko & Putranto, 2019; Eko et al., 2020). Local wisdom also encompasses a profound understanding of the environment, natural resource management, socio-cultural values, as well as belief systems that assist the local community in maintaining balance and harmony in life (Eko et al., 2020; Abas et al., 2022). Local wisdom is also identified as values containing noble principles that have long been preserved (Pangalila et al., 2019).

Local wisdom can take various forms depending on a particular community’s geographical, cultural, and social context. Some forms of local wisdom include traditional agricultural systems, natural resource management, social and moral values, techniques of construction and architecture, traditions and rituals, among others (Pangalila et al., 2019; Susanto et al., 2022). Forms of local wisdom can be found in various sectors of human expression, including lifestyle, social patterns, perceptions, and orientations. Local

wisdom also encompasses a specific community’s cultural knowledge, including managing natural resources and their relationship with nature through patterns of wise and responsible usage (Pesurnay, 2018).

Local wisdom plays a crucial role as a source of knowledge that can be utilised for education and learning, both within formal and non-formal contexts (Pangalila et al., 2019; Pesurnay, 2018). Furthermore, local wisdom serves as the community’s moral and spiritual guide. The standards of truth within the specific life system of a community are determined by how that community perceives the world (Pesurnay, 2018). Also, local wisdom plays a significant role in environmental preservation, natural resource management, and sustainable development as it reflects the long-term adaptation of communities to their environment (Abas et al., 2022; Susanto et al., 2022).

In this study, “Sasak Aristocrats” denotes the aristocratic or noble class within the Sasak ethnic group, the indigenous people of Lombok Island, Indonesia. “*Menak*” is also used interchangeably to refer to the Sasak nobility (Alfanani, 2019). The assessment of one’s nobility and social status among the “*Menak*” can be conducted by referring to the noble titles bestowed upon them. The conferment of the title “*Raden*” signifies, within the Sasak ethnic community, that a male individual is of noble descent or has familial ties to previous kings. On the other hand, the title “*Lalu*” is also conferred upon noble males, albeit holding a lower rank in the hierarchy compared to the title “*Raden*” (Alfanani, 2019; Kurniawan et al., 2022).

Furthermore, noble titles are bestowed upon female nobility within the Sasak ethnic group, namely “*Lale*” and “*Baiq*.” “*Lale*” and “*Baiq*” hold an equal status in the Sasak nobility hierarchy. However, in practical usage, the title “*Lale*” is considered to carry a higher connotation and is deemed more prestigious compared to the title “*Baiq*” (Alfanani, 2019; Kurniawan et al., 2022).

Among the prominent local wisdom emphasised by the Sasak aristocrats is the use of High Sasak language, high etiquette in social interactions, and cultural events during wedding ceremonies such as the “*sorong-serah*

aji krame." The author perceives that this local wisdom serves as a distinctive cultural characteristic of the Sasak aristocratic community and has the potential to be applied in the context of Islamic education within *pesantren*. In this study, the author observed that Pondok Pesantren Selaparang in Kediri, West Lombok, is the only *pesantren* that integrates Sasak aristocrats' local wisdom with Lombok's Islamic education. This fact appears fitting as the founder and caretaker of Selaparang Islamic Boarding School is a member of the Sasak aristocrats.

The author is confident that a profound understanding of the local wisdom of the Sasak nobility as an integral part of Sasak culture is expected to positively contribute to the reinforcement of etiquette in Islamic boarding schools. Furthermore, research on this topic still needs to be expanded. A literature survey conducted by the author through Google Scholar and Digital Libraries managed by several universities indicates that the internalisation of etiquette (Arabic: *adab*) based on local wisdom in *pesantren* is still highly constrained. Moreover, this study remains significantly restricted in the context of Sasak Lombok's local wisdom. Indeed, the author has yet to identify any issues or problems that will be addressed in this study. Therefore, this urgent study offers novelty and contribution to the community.

This current study aimed to explore and understand the local wisdom of Sasak's aristocracy, which was applied to strengthen the moral education of *pesantren* students in Lombok. A research question guides this study: How does the approach of the Sasak aristocrats' local wisdom strengthen moral education in *pesantren*? The author believes this current study contributes to reinforcing morality education based on local wisdom in *pesantren*, both conceptually and practically.

Research Method

This study utilises a qualitative research strategy with a research design based on the case study. A case study is a detailed and thorough scholarly investigation of a programme, event,

or activity at many levels, such as individual, group, institutional, or organisational (Rahardjo, 2017). This study was conducted in Pondok Pesantren Selaparang in Kediri, West Lombok, and was selected for its distinctive local knowledge, especially in utilising sophisticated Sasak language and cultures. The author collected data through interviews, observation and documentation techniques. The interview involved eight informants who were interviewed in a structured manner. The selection criteria for informants in this study consist of leaders and secretaries of Islamic boarding schools, heads of education departments, *pesantren* secretaries, teachers (*ustâdhah and ustâdhah*), dormitory supervisors (*mudabbir and mudabbirah*), and student guardians. The observation focuses on daily, weekly, and monthly student activities in madrassas, dormitories, and *pesantren* mosques. Documentation includes printed and not-printed (digital) documents. Print documents include lesson schedules, daily activity schedules, *pesantren* profiles, the vision and mission of *pesantren*, syllabus, and learning implementation plans. A digital document was obtained from the Instagram and YouTube channels managed officially by Pondok Pesantren Selaparang, Kediri, West Lombok.

This current study utilised the interactive analysis technique that Miles, Huberman, and Saldana suggested, which involves data collecting, condensation, presentation, and conclusion (Miles et al., 2014). Data veracity is guaranteed by employing source triangulation and research methodologies.

Results and Discussion

The examination of the collected data reveals the local wisdom strategy of the Sasak nobles to enhance moral instruction in Islamic boarding schools as follows: 1) Using *Sasak Alus* language (Sasak language with manners) as the language for Islamic lectures in *pesantren*; 2) Role Modelling; 3) Habituation through daily routines; 4) Speech training (*muhâdarah*); 5) Speech Competitions; 6) Involvement of students in social, cultural, and religious activities.

1. Using the *Sasak Alus* Language (*Sasak Language with Manners*) as a Medium of Islamic Lectures

The local wisdom approach of Sasak aristocrats in strengthening moral education in *pesantren* is implemented by delivering teaching materials from religious texts using the “*Sasak Alus*” language (Sasak language with manners). The author considers that this approach positively impacts shaping students’ morality, especially regarding verbal expression. According to Putrihapsari and Dimiyati (2021), instilling polite behaviour, particularly in the Javanese cultural context, including language ethics, plays a crucial role in the education process. The proper and correct use of Javanese language, for instance, is not solely determined by grammatical rules but is also significantly influenced by two primary cultural aspects, namely *tata krama* (manner language) and *andhap-asor* (humbling oneself while elevating others) (Putrihapsari & Dimiyati, 2021).

The linguistic politeness of regional languages encompasses the appropriate manner of speaking and communicating by the social norms and cultural values prevalent in the local community. Linguistic politeness in regional languages reflects the cultural identity of a community. Language serves as a means of communication and an expression of cultural heritage passed down from generation to generation. In its usage, linguistic politeness demonstrates respect for the values and traditions that form a part of the richness of local culture. Consequently, linguistic politeness in regional languages constitutes an integral aspect of local culture that must be preserved for its continued existence (Setyawan & Suwandi, 2022). The *Sasak Alus* language and the *Javanese Tata Krama* language are symbols of politeness in regional languages.

Linguistic politeness is paramount in moral education at the *pesantren* and is managed by the Sasak aristocrats in Lombok. This approach aims to demonstrate the Islamic boarding school’s identity as an institution that highly esteems practical communication norms. The emphasis on proper speech and behaviour creates an educational environment that values

etiquette in language usage.

The significance of linguistic politeness is reflected in the activities within the *pesantren* environment, such as the study of religious texts. *Sasak Alus* language (Sasak language with manners) is the primary choice for delivering instructional materials, occasionally interspersed with Indonesian language. The prioritisation of the *Sasak Alus* language as the medium of instruction in religious studies indicates a desire to preserve and reinforce the local identity of the *pesantren* while still allowing space for the use of the Indonesian language. Consequently, linguistic politeness is a form of courteous communication and an integral component of the identity and cherished values within the Pondok Pesantren Selaparang Kediri, West Lombok.

2. Role Modelling

Teachers are role models in internalising moral education, which is crucial in shaping students’ character. Teachers not only impart knowledge but also serve as exemplars of good character (Ajmain & Marzuki, 2019). They play a significant role in character education by providing guidance, supervision, decision-making, and communication and encouraging all staff to exemplify good student character (Ajmain & Marzuki, 2019). Therefore, exemplification is one of the approaches to internalising moral education.

The local wisdom approach of Sasak aristocrats is not solely conducted through instruction but also through the exemplification demonstrated by male teachers (*ustâdh*) and female teachers (*ustâdhah*), as well as male supervisors (*mudabbir*) and female supervisors (*mudabbirah*). *Ustâdh* and *ustâdhah* serve as exemplary figures for the students. They function not only as educators but also as individuals who inspire through their behaviour and actions. Research indicates that the method of educational exemplification in Islam, as outlined in the Qur’an, plays a pivotal role in shaping moral behaviour (Taklimudin & Saputra, 2018).

Furthermore, the influence of moral education on social behaviour is attributed to the guidance and exemplary conduct provided

by educators, parents, and the caregiving environment (Kurniasih et al., 2022). In line with this argument, the research by Muhammad Amri and Andi Baso Muammar Assaad presents evidence that the exemplary behaviour of teachers significantly influences the formation of students' moral character (*santri*) (Amri & Assaad, 2020).

The author perceives that in Pondok Pesantren Selaparang in Kediri, West Lombok, students are taught to welcome guests with the utmost politeness, from the initial reception to service. They are also instructed to serve food correctly and with great care. Additionally, students are educated on courteously and amiably inviting guests to sit. All these practices constitute moral education reflecting values of decorum and high etiquette.

The importance of using *the Sasak Alus* language is also emphasised in the moral education at *pesantren*. Students are taught to communicate with courtesy by Sasak practices. This method not only encompasses the use of polite words but also appreciates the nuances of language and expressions that align with the cultural traditions of the local Sasak community. Therefore, through the exemplification and instruction provided by *ustâdh* and *ustâdhah*, as well as *mudabbir* and *mudabbirah*, students at Pondok Pesantren Selaparang not only receive formal education but also delve into the moral values and etiquette reflected in daily practices. This method creates a holistic educational environment oriented towards cultivating noble character.

However, despite its advantages in shaping positive behaviour in learners, the role model may also exhibit certain shortcomings. One significant drawback is the reliance on figures who serve as role models. Learners risk emulating undesirable examples if the guiding figures or educators in the teaching and learning process do not exhibit commendable attitudes or behaviours (Taklimudin & Saputra, 2018). The author believes that negative behaviour or attitudes exhibited by educators also have a detrimental impact on the character of learners. Learners tend to emulate less positive or unethical behaviours that they witness from

their role models. This case can lead to a decline in learners' moral and ethical quality, as they model their behaviour according to examples that do not reinforce positive values.

3. Habituation through Daily Routines

The habituation approach is the practice of repeatedly performing the same action with genuine intent, aiming to strengthen specific relationships or perfect a skill to the point where it becomes a habit (Rusiadi, 2023). This habituation process involves consistently introducing and encouraging behaviour aligned with positive moral values. Through repetitive actions, individuals are invited to internalise these moral norms, making behaviours that reflect positive values reflexive and an integral part of their personality (Hidayat & Haryati, 2019). By consistently engaging in the same actions, individuals endeavour to create a pattern of behaviour that can become automatic and occur naturally, resulting in habits that can be executed without intense consideration each time. This habituation approach is a conscious effort to shape or modify behaviour through repetition and earnestness.

In Pondok Pesantren Selaparang, the local wisdom approach of Sasak aristocrats in strengthening moral education is not limited to formal teaching processes alone but also involves habituation through daily routines. The attitudes and expressions of the students, in line with the local wisdom of Sasak, are implemented in the context of daily life, both in the dormitory and the madrasah. In this context, the findings of studies by Hastuti et al. (2023) support the findings of this study, indicating that habituation has a significantly positive impact on the moral development of students.

The findings of the study by Hastuti et al. (2023) reveal that habituation activities significantly influence students' moral development. In the analysis performed, it was found that the simple linear regression results indicate a percentage of 46%, representing the level of impact of habituation activities on students' moral development (Hastuti et al., 2023). The 46% simple linear regression result also suggests that other factors beyond habituation activities contribute to students'

moral development. Therefore, while habituation plays a significant role, it remains essential to consider other factors that may also contribute to forming students' morality. With this understanding, a holistic approach to shaping students' character can be more effectively implemented.

Habituation encompasses using the *Sasak Alus* language and adhering to etiquette by Sasak norms. Students are consistently encouraged to apply language and etiquette in line with local traditions, creating an environment that promotes noble values. Discipline in language use and adherence to Sasak etiquette are expected to shape students' commendable morality in expression and behaviour.

According to Misbahuddin (2018), the habituation and teaching of regional languages, such as Javanese, especially High Javanese (*Jawa Krama Inggil*), to children has three simultaneous functions or advantages. Firstly, this action plays a role in maintaining the continuity of values and local wisdom within the local community. Secondly, through learning the regional language, children's characters are formed by internalising norms and behaviours reflected in the language and local culture. Thirdly, learning the regional language also instils religious values in children's social lives, creating a harmonious connection between local culture and religious values (Misbahuddin, 2018). Through this approach, a single action, namely the habituation and learning of regional languages, can achieve three goals simultaneously. This approach illustrates the importance of the role of regional languages not only as a means of communication but also as a vehicle to strengthen local identity, shape character, and align religious values in the social formation process of children.

According to Blessinzka (2019), the habituation process and participation in activities within educational institutions (including *pesantren*), both directly and indirectly, can permeate learners' personalities and play a role in shaping their morality. The policy of habituation in routine activities implemented in educational institutions such as

pesantren, which is grounded in local wisdom, serves a role in shaping students' characters. By involving students in routine and non-routine activities conducted in *pesantren*, the habituation process occurs naturally and becomes integrated into everyday life. Whether through direct teachings from educators or the supportive *pesantren* environment, local wisdom's norms, values, and etiquettes become an integral part of the character formation process for the students.

The habituation approach aims not only to transfer knowledge and values verbally but also involves direct integration into the daily life of the *pesantren*. This habituation process is expected to shape students' character to reflect local wisdom and strengthen a solid foundation of morality, creating individuals with quality moral and ethical standards.

4. Speech Training (*Muhâdarah*)

Through a series of speech training (*Muhâdarah*) using the *Sasak Alus* language at Pondok Pesantren Selaparang, students can enhance their grammar skills and enrich their vocabulary in the *Sasak Alus* language. By practising speeches in the *Sasak Alus* language, students can delve into proper sentence structures and understand the nuances of words in a formal Sasak language context.

Angraini et al. (2022) assert that speech training activities (*Muhâdarah*) in *pesantren*, as a form of public speaking before an audience, have proven to be an effective means of cultivating courage and speaking skills for students. Students' participation in *Muhâdarah* activities allows them to confront the challenges of speaking in public, allowing them to refine their communication skills directly. This activity aids in honing the ability to organise ideas, deliver messages clearly, and respond to questions or feedback from the audience.

Muhâdarah in the *Sasak Alus* language aims to create a profound learning environment that supports the development of communication skills using the *Sasak Alus* language. Speech, as a form of oral expression, enables students to practice conveying ideas, opinions, or information in a language that aligns with Sasak's linguistic norms. *Muhâdarah* ing has a

significant impact on the improvement of public speaking skills. Even if the influence may not be considered substantial, involving students leads to better progress (Nuraliffah et al., 2020). However, it is essential to evaluate *Muhâdarah* activities intensively to ensure they are not haphazardly conducted. An in-depth evaluation is necessary to maintain the quality of *Muhâdarah* activities and prevent them from becoming mere routines to fulfil obligations. The goal is to ensure that students perform their tasks as a formal obligation and truly benefit from these activities.

The results are expected to be reflected in the student's everyday communication abilities and in improving their grammar and vocabulary through speech training. Students can also positively contribute to communication skills in the *Sasak Alus* Language (Sasak Language with Manners). Speech is not just a form of training but also a means to preserve and appreciate the richness of local culture and language. Thus, speech training at Pondok Pesantren Selaparang serves as a form of learning and an effort to strengthen Sasak students' cultural and linguistic identity.

5. Speech Competitions

The local wisdom approach of Sasak aristocrats in strengthening moral education in Pondok Pesantren Selaparang Kediri, West Lombok, is conceptualised by integrating the local wisdom of Sasak. Various methods are employed to achieve this goal, including speech competitions, especially in the *Sasak Alus* Language (Sasak Language with Manners).

The aforementioned underscores the necessity for enhancing the effectiveness of various activities and competitions to develop the Regional Language. One such form of activity is the art Bazaar, encompassing competitions such as *Macapat*, Javanese Script Writing Competition, Regional Language Speech Competition, and various analogous undertakings (Purwaningtyas & Junining, 2009). The regional language speech competition serves as a crucial platform for honing speaking skills in the regional language. Participants are encouraged to cultivate linguistic fluency and articulate ideas using the regional language.

Participants are encouraged to cultivate linguistic fluency and articulate ideas using the regional language. This way fosters an enhanced appreciation within the community for linguistic diversity.

The author contends that the *Sasak Alus* Language Speech Competition is pivotal in shaping students' character and morality. By employing the Sasak language as the medium of communication, this activity not only supports the development of public speaking skills but also reinforces cultural identity and local language. Participants in the speech competition are anticipated to convey ethical values that effectively reflect Sasak culture.

Through the *Sasak Alus* Language Speech Competition, students can delve deeper into the meanings and values of local wisdom. This process is educational and serves as cultural preservation within the educational context. The cultural function of the regional language is intended to unearth and revive cultural values as a step towards building identity and instilling local uniqueness. Simultaneously, with language serving as a means of communication, the focus is to enable students to communicate effectively using the regional language while applying the values of local wisdom (Purwaningtyas & Junining, 2009).

The author contends that using the *Sasak Alus* language as a medium for speeches enriches the participants' vocabulary and grammar and provides a deeper insight into the linguistic and cultural richness of the local context. This speech competition constitutes a tangible step towards strengthening local identity while fostering a fondness for one's language and cultural wisdom. Thus, through the Sasak language speech competition, Pondok Pesantren Selaparang Kediri creates a holistic platform for the internalisation of ethical education grounded in Sasak local wisdom, producing students who are not only adept in public speaking but also possess a robust moral consciousness connected to the cultural heritage of their ancestors.

6. Involvement of Students in Social, Cultural, and Religious Activities

The approach of the Sasak noble local

wisdom in reinforcing moral education at the *pesantren* can be elucidated as a process in which students actively engage in various socio-cultural and religious activities that reflect local and traditional values. Their participation in events such as “*begawe merariq*” (wedding partying), “*nyunatan*” (circumcision ceremonies), “*rowah*” (Congregational remembrance for people who have passed away), and the “*Sorong-Serah Aji Krame*” ceremony (the handover of items by the bride’s family to the groom’s family symbolising values in Sasak wedding customs) serves as tangible examples of the implementation of this approach.

The author posits that activities such as “*begawe merariq*” represent a form of collective effort or communal activity for the community’s benefit, embodying the values of local wisdom in the concepts of cooperation and mutual assistance. Students are directly involved in executing these activities, gaining practical experience about the importance of contributing to the common good.

The significance of local wisdom in this approach illustrates that moral education is not only universal but is also rooted in local values and culture. Moral education, especially in traditional Islamic boarding schools, applies an approach that combines universal values and practices deeply rooted in local culture. Education targets not only academic development but also ethical and aesthetic growth (Lahmar, 2020). This opinion shows that moral education in *pesantren* is not only universal but is also influenced by specific cultural values and contexts, which are adapted to meet students’ social and spiritual needs in the broader context of society. Therefore, students at the *pesantren* can develop a profound understanding of morality and ethics that align with their cultural context, creating a robust foundation for shaping good character and personality.

Religion and culture are inseparable elements. Religion nurtures the religious aspect, while culture maintains the integrity of interpersonal relationships. It is essential to acknowledge that religion and culture have the

potential to be sources of magical strength that can bridge moral improvement and personality development amidst the complexities of social life (Hidayati & Karim, 2022).

Religion and culture are two interrelated and inseparable elements. The role of religion is to uphold and nurture the religious dimension in an individual’s life, while culture is responsible for preserving the integrity of interpersonal relationships within society. It is crucial to acknowledge that religion and culture have the potential to be sources of magical strength capable of serving as a bridge for moral improvement and personality development, particularly within the complexities of social life. Both work in tandem to contribute to understanding morality and character development amidst the dynamics of communal living.

The studies by Ahyar and Abdullah (2019) reinforce that the handover ceremony provides lessons in communication etiquette. For instance, the moral values taught within the “*Sorong-Serah Aji Krame*” tradition include the principle that conflict resolution should be achieved through deliberation or consensus. Additionally, individuals should possess courtesy and politeness in their communication with others. Moreover, Sorong-Serah serves as a symbol for expressing gratitude (Ahyar & Abdullah, 2019). Integrating local cultural practices into *pesantren*’s education helps preserve these traditions and effectively teaches fundamental Islamic principles. Local traditions are a valuable moral and spiritual education method in *pesantren*.

Conclusion

This current study concludes that the reinforcement of moral education through the noble Sasak local wisdom at Pondok Pesantren Selaparang in Kediri, West Lombok, is carried out through several approaches: 1) Using *Sasak Alus* language (Sasak language with manners) as the language for Islamic lectures in *pesantren*; 2) Role Modelling; 3) Habituation through daily routines; 4) Speech training (*muhâdarah*); 5) Speech Competitions; 6) Involvement of students in social, cultural, and religious

activities.

This current study has a limitation: It was carried out at a specific location, Pondok Pesantren Selaparang Kediri, West Lombok, so that the results may be limited. In addition, data collection methods that rely on observation or interviews can carry subjectivity bias. Also, this current study is not quantitative, so it is limited in proving causal relationships and statistical support.

The theoretical implications of this research confirm that local wisdom can be integrated into moral education in Islamic boarding schools. This approach supports the social constructivism theory of learning through social and cultural interactions. These findings illustrate the contribution of non-curricular and community activities to character education. Meanwhile, the practical implications of the results of this research confirm that the results of Islamic educational institutions, such as Islamic boarding schools, can strengthen moral education by applying local cultural elements more effectively. Implementing a systematic approach, such as role modelling and extracurricular activities, can improve moral values while preserving the local language and culture.

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