



ACTUALIZATION OF ISLAMIC EDUCATION VALUES IN THE SASAK MERARIQ TRADITION BY PEMBAYUN FIGURES

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ABSTRACT

Research on the Merariq tradition of the Sasak community in Central Lombok has thus far largely described the tradition as a cultural procession, but no study has systematically examined the role of the customary figure Pembayun in transmitting the values of Islamic Religious Education (PAI) through oral and symbolic media. This study aims to fill that gap by identifying the PAI values actualized by Pembayun and analyzing his role in internalizing those values within the Merariq tradition. Using a descriptive qualitative method through participatory observation, semi-structured interviews, and documentation in Semoyang Village, Central Lombok, in March 2025, this study finds that Pembayun actualizes nine PAI values, with five core values derived from the Qur'an (deliberation, mutual assistance, brotherhood, gratitude, and supplication for safety), and performs four main roles: caller of religious values, symbol of spiritual responsibility, moral educator, and practitioner of contextual da'wah. Theoretically, this study contributes by conceptualizing Pembayun as a hybrid agent mediating between local tradition and formal Islamic education, thereby enriching the theory of value internalization in local wisdom-based religious education. Its academic significance lies in providing an empirical model for analyzing non-institutional religious education within indigenous rituals, which has been overlooked in the PAI literature. Practically, the findings recommend systematic documentation of symbolic speech, regeneration of Pembayun by the village government and the Ministry of Religious Affairs, as well as comparative studies with other wedding traditions in West Nusa Tenggara.

Keywords: *Indigenization of Da'wah, Internalization of PAI Values, Merariq Tradition, Pembayun*

INTRODUCTION

In the *Merariq* tradition of Central Lombok, the younger generation sees it merely as a cultural procession, lacking understanding of its Islamic values observations in Semoyang Village (March 2025) confirm most youth cannot explain key rituals like *sedekah roh* or *doa selamat* conveyed by *Pembayun*. Yet previous studies have only described the tradition normatively, without examining *Pembayun*'s role as an agent of Islamic Religious Education (Hazani, 2025; Antique, 2025). In its implementation, A key figure who plays a central role in this tradition is the *Pembayun*, a customary spokesperson responsible for conveying intentions, leading ceremonial stages, and mediating communication between both families (Sobri et al., 2021). However, younger generations still tend to perceive *Merariq* merely as a local tradition detached from religious values. (Sofiana, 2024; Fitriani et al., 2026). As a result, the internalization of Islamic religious education (PAI) values through this customary procession is often not fully realized, and even tends to be marginalized by the the forces of modernization and globalization and globalization (Dawn, 2024). This practical problem requires an in-depth study of how Islamic values are embodied and transmitted by the *Pembayun* in every stage *Merariq* (Fadlilah, 2025)

Theoretically, Islamic education according to experts includes three main dimensions, namely *At-Tarbiyah* (pembinaan), *At-Ta'lim* (teaching), and *At-Ta'dib* (Inconsistent capitalization) (Ghifari, 2025). The fundamental values of PAI are sourced from the Qur'an and As-Sunnah, including the value of faith (vertical relationship with Allah), the value of shari'ah (social relationship with fellow human beings), and the value of morality (ethics that unite the two) (Nubuwah et al., 2023). Rather than merely applying the concepts of *At-Tarbiyah*, *At-Ta'lim*, and *At-Ta'dib* as generic textbook definitions, this study critically integrates them into the Sasak cultural context through the lens of *indigenization of da'wah*.

In the *Merariq* tradition, *Pembayun* does not simply transmit Islamic doctrines didactically; instead, he embodies *At-Tarbiyah* (holistic nurturing) through ritual speech, *At-Ta'lim* (value-based teaching) via symbolic actions, and *At-Ta'dib* (moral cultivation of character) by modeling social ethics within local customs. This framework moves beyond descriptive claims about cultural approaches to Islamic education, offering instead an analytical tool to assess how *Pembayun* actively internalizes religious values in ways that are both authentically Islamic and contextually Sasak, as seen in the role of the *Pembayun*, who incorporates greetings, prayers, deliberation, mutual assistance, brotherhood, gratitude, and supplications for safety into every customary procession, prayers,

deliberations, help, brotherhood, gratitude, and requests for salvation in every traditional procession (Hidayati & Karim, 2022; Zainab & Haris, 2025).

Several previous studies have examined the tradition *Merariq* from the point of view of cultural anthropology and customary law. For example, the studies on symbols in *Merariq* place greater emphasis on social and aesthetic dimensions on social and aesthetic aspects (Umam et al., 2024), while other studies highlight the other studies examine the transformations of the *Merariq* tradition as a consequence of modernization (Agisna Kusuma, 2023). Previous studies on the *Merariq* tradition acknowledge Islamic values but treat *Pembayun* only as a ceremonial figure, without examining how he actualizes PAI values or systematically analyzing his internalization of values like deliberation, mutual assistance, and gratitude through speech, songs, and symbolic actions. Thus, the research gap is not a lack of studies, but the absence of an analytical framework to explain *Pembayun's* pedagogical mechanisms as an agent of non-formal Islamic education in the Sasak context.

Therefore, this study aims to move beyond mere description by critically examining the PAI values embodied by *Pembayun* and theorizing his role in internalizing those values within the *Merariq* tradition of Sasak, thereby offering a conceptual model of non-formal Islamic education through local wisdom. To achieve this theoretical contribution, the study employs a qualitative approach using participatory observation, in-depth interviews, and documentation at the research site, which together enable the reconstruction of *Pembayun's* pedagogical mechanisms as an analytical framework for culturally contextualized Islamic education. The results of the research are expected to contribute to the development of Islamic education based on local wisdom, as well as become a reference for traditional leaders, communities, and educators in preserving tradition as a medium of da'wah and Islamic character education.

METHOD

This study employs a qualitative paradigm, which views social reality as holistic, complex, and contextually meaningful (Norlaila & Huda, 2026). A descriptive qualitative approach is applied to investigate the role of *Pembayun* in internalizing Islamic Religious Education (PAI) values within the *Merariq* tradition of the Sasak community. To ensure methodological rigor, informants were selected using purposive sampling, consisting of two *Pembayun* figures, three village elders, and five married couples who had participated in the *Merariq* tradition within the last five years. Data saturation was achieved after conducting 12 semi-structured interviews and three participatory observation sessions, where no new themes or

information emerged. This design ensures that the findings are not merely descriptive but grounded in systematic data collection and saturation.

The study was conducted in Semoyang Village, East Praya District, Central Lombok Regency, over a one-month period (March 1–30, 2025), covering four hamlets. Primary data sources include *Pembayun*, religious leaders, community leaders, and brides who are directly involved in the *Merariq* tradition. The selection of informants was based on their in-depth understanding of the duties, values, and roles of the *Pembayun*. Secondary data were obtained from books, scientific journals, websites, and relevant previous research.

Data were collected through participatory observation, semi-structured interviews, and documentation. Thematic analysis followed Braun and Clarke's framework: open coding generated initial categories (e.g., "Pembayun's speech acts," "symbolic gestures"), axial coding grouped these into broader themes (e.g., "oral internalization strategies"), and selective coding integrated them into an analytical framework of *Pembayun's* pedagogical mechanisms. Constant comparative analysis ensured systematic interpretation, with data saturation confirmed when no new themes emerged. Documentation involved the collection of written documents, photographs, videos, and traditional artifacts used during the ceremony. Data analysis uses Miles & Huberman's interactive model which consists of data reduction, data display, as well as conclusion drawing and verification. The analysis procedure is carried out inductively and continuously during the research process (Qomaruddin & Sa'diyah, 2024).

To ensure the validity of the data, this study applied the prolonged engagement, persistent observation, and triangulation of sources by comparing data from various informants and documentary evidence. Validity was ensured through source triangulation (*Pembayun*, village elders, married couples) and method triangulation (observation, interviews, documentation). Researcher positionality was addressed via reflexive journaling as an outsider to Sasak culture. Bias minimization strategies included member checking, peer debriefing, and prolonged engagement (two weeks). Ethical procedures comprised informant confidentiality (pseudonyms), written informed consent, respect for local values (permission from village head and *Pembayun*), and non-disruption of the traditional ceremony. The entire research process was conducted with careful consideration to avoid causing harm to the local community. Thus, the results of this research are. Thus, the findings of this study are expected to maintain both academic rigor and ethical integrity.

RESULTS AND DISCUSSION

RESULT

Stages of the *Merariq* Tradition (Pembayun)

The findings reveal that the *Merariq* tradition in Semoyang Village is structured around three key stages, each functioning as a site for the internalization of Islamic educational values rather than merely a ceremonial sequence. The pre ceremonial stage, for instance, centers on a *deliberative meeting (musyawarah)* a process through which *Pembayun* actively embeds the value of collective decision-making rooted in Qur'anic principles (Q.S. Ash-Shura: 38). Here, deliberation is not just a logistical discussion about schedules, venue, and finances; it becomes a pedagogical moment where *Pembayun* models mutual respect, consensus-building, and shared responsibility, thereby transforming a cultural procedure into a lived lesson in Islamic ethics.

The ceremonial stage included an opening marked by the recitation of the *basmalah* and greetings, followed by *panugraha*, the handover of *arte gegawean*, *panugraha*, handing over *arte gegawean* (consisting of *sesirah*, *aji krama*, symbolic items representing livelihood, kinship, village identity, and *dedodosan*), as well as *dempat*, a form of traditional ceremonial speech. The closing stage involved a communal gathering while awaiting the arrival of the bride and groom's entourage to seek parental blessings, accompanied by traditional Sasak performances, accompanied by the traditional art of Sasak. The key figure responsible for leading the entire procession was the *Pembayun*, who served as both a customary spokesperson and ritual leader, who is the traditional spokesperson as well as the leader of the ritual. A summary of these stages is presented in Table 1.

Table 1. Stages of the *Merariq* Tradition and the Role of the *Pembayun*

Stages	Main Activities	The Role of the <i>Pembayun</i>
Pre-Event	The deliberative process involved discussions regarding the schedule, venue, financial arrangements, and ceremonial activities associated with the <i>Merariq</i> tradition.	Leading deliberative discussions, providing guidance regarding customary procedures, and coordinating agreements on technical and symbolic aspects of the ceremony.
Event Implementation	1. Opening: reading <i>basmalah</i> and salam. 2. <i>Panugraha</i>. 3. Submission of <i>artegegawean</i> (consisting of: <i>sesirah</i>, <i>aji krama</i>,	Acting as a traditional spokesperson as well as a ritual leader. Conveying prayers, greetings, and handing over <i>artegegawean</i> to the recipient.

Stages	Main Activities	The Role of the <i>Pembayun</i>
	symbol of life, residents, villages, and dedodosan). 4. Speech breakers/breakers.	Bridging communication between the two families.
Closing	Gathering and waiting for the arrival of the bride and groom's entourage to ask for the blessing of the parents, accompanied by traditional Sasak art.	Maintain the smooth running of the procession, guide the recitation of the safety prayer, and instruct the bride and groom's entourage in asking for blessings.

While *Pembayun* ideally functions as an educator and spiritual leader embodying PAI values, this ideal confronts growing social tensions. The younger generation increasingly views *Merariq* as cultural performance rather than moral instruction, and *Pembayun*'s authority is challenged by modern religious discourses from formal institutions. During rituals like the handover of *arte gegawean*, although *Pembayun* articulates marital responsibilities rooted in faith and morality, many young couples fail to internalize these values due to social media and individualistic lifestyles revealing the erosion of traditional authority in contemporary Sasak society. As a *da'i*, the *Pembayun* consciously integrates Islamic messages into local language and cultural symbols, beginning with the recitation of the *basmalah* and greetings, continuing through *panugraha* prayers, and extending to ceremonial speeches that often incorporate verses from the Qur'an and hadith related to marriage. Through this culturally embedded approach, Islamic teachings are accepted organically by the Sasak community without being perceived as coercive or patronizing.

As a spiritual leader, the *Pembayun* leads collective prayers, guides the procession of seeking parental blessings, and reinforces the values of *tawakal*, *birrul walidain*, and *ukhuwah Islamiyah* within the context of interfamily relations. Thus, the *Merariq* tradition functions as a living and contextual medium of cultural *da'wah*: "living" because it continues to be practiced across generations and remains relevant within contemporary society, and "contextual" because Islamic Religious Education (PAI) values are conveyed not in a dogmatic manner but through familiar local rituals, symbols, and artistic expressions. This finding aligns with the theory of the indigenization of *da'wah*, which emphasizes that Islamic teachings are more readily accepted when communicated through local cultural practices. In this regard, the *Pembayun* emerges as a key figure in the transmission of community-based Islamic education that remains deeply rooted in local tradition.

Values Embodied by the *Pembayun*

Based on observations, interviews, and documentation, the findings revealed that nine values of Islamic Religious Education (PAI) were embodied by the

Pembayun within the *Merariq* tradition. These nine values include: (1) deliberation for consensus, (2) mutual assistance, (3) brotherhood, (4) gratitude, (5) prayers for safety and well-being, (6) responsibility, (7) agreement, (8) togetherness, and (9) the literary value of language. The first five values constitute the primary values explicitly rooted in Islamic teachings and are internalized through traditional speeches, attitudes, and ceremonial songs.

Rather than merely listing values, analysis shows how each is internalized, interpreted, and socially reproduced. Deliberation is internalized because *Pembayun* frames *aksame* as collective agreement, not personal authority interpreting consensus as shared responsibility and reproducing it as a prerequisite for legitimate action. Mutual assistance is internalized by younger generations observing cooperation among *Pembayun*, *pengemong*, and *pisolo*, interpreting it as religious duty, and reproducing communal bonds through each ceremony. Brotherhood is internalized through *panembrama* greetings that *Pembayun* interprets as *ukhuwah fi al-din*, reproducing an inclusive social ethic beyond kinship. Gratitude is actualized through the recitation of "Alhamdulillah" and traditional song lyrics expressing praise to Allah. Meanwhile, prayers for safety and well-being are embodied in the supplications offered by the *Pembayun*, such as the expression "*moga-mogi ketampi mekadi diatur dewek titiang puniki*," intended to seek blessings for the marriage and protection from misfortune.

In addition to these five primary values, several other values were also identified. The value of responsibility is reflected in the symbolic giving of money and cloth from the groom's family to the bride's family as provisions for future family life, symbolizing the man's responsibility as a prospective head of the household. The value of agreement is manifested through the mutual consent of both families to establish kinship ties and maintain harmonious relationships. The value of togetherness emerges through interactions between both families and the public acknowledgment of the couple's union as legally and religiously recognized husband and wife. Furthermore, the literary value of language is demonstrated through the use of refined Sasak language in traditional poems and ceremonial expressions performed by the *Pembayun*, reflecting a high level of linguistic and literary competence.

The Role of *Pembayun* in Internalizing PAI Values

This study identified four main roles of the *Pembayun* in the internalization of Islamic Religious Education (PAI) values within the *Merariq* tradition. These roles are performed in an integrated manner throughout each stage of the ceremony, from the preparatory stage to the closing procession. The findings indicate that the *Pembayun* functions not only as a customary spokesperson but also as an educator, *da'i*, and role model within the community.

First, the *Pembayun* functions as a communicator of religious values

Each customary gathering begins with greetings, the recitation of the *basmalah*, expressions of gratitude, and prayers, such as: “*Assalamu’alaikum warahmatullahi wabarakatuh, Alhamdulillah wa syukurillah...*” This opening speech consciously reminds attendees that marriage is a sacred event conducted under the guidance and blessings of Allah SWT. Through traditional songs such as *Dang-Dang Gendis* and *Sinom*, the *Pembayun* incorporates the values of *tawhid* (monotheism), patience, and sincerity into lyrics that are easily understood by the local community. This practice represents a form of cultural *da’wah*, through which Islamic teachings are conveyed by means of local linguistic aesthetics and symbolic expressions. In this way, the *Pembayun* is able to nurture the community’s spiritual awareness without being perceived as patronizing or coercive.

Second, the symbolization of spiritual responsibility.

The handover of *aji krame suci* by the *Pembayun* symbolizes the customary and religious bond between the two families. This symbolic act is not merely ceremonial or material in nature but carries the meaning that marriage constitutes a sacred responsibility that must be upheld before Allah and society. In this context, the *Pembayun* represents the responsibility of the groom’s family to preserve the sincerity of intention and ensure that the marriage is conducted in accordance with religious teachings. The *Pembayun* also conveys the meaning of marriage through respectful language filled with prayers and hopes for Allah’s blessings. Thus, the *Pembayun* serves as a reminder that every marital bond should be founded upon religious commitment rather than solely worldly concerns.

Third, moral education through tradition.

The behavior of the *Pembayun*, which prioritizes courtesy, politeness, and patience in dialogue, represents a clear example of Islamic morality in practice. Rather than conveying requests directly, the *Pembayun* communicates through praise, respectful greetings, and gentle expressions of appeal. This attitude reflects the principle of *ta’dib* (character formation) in Islamic education, emphasizing that noble character should be demonstrated through example before being conveyed verbally. Community members who witness the procession indirectly learn how to communicate respectfully with parents, customary leaders, and other family members. Therefore, the *Pembayun* functions as a living role model (*uswah hasanah*) within the context of local culture.

Fourth, the role of preserving contextual Islamic education.

The *Pembayun* conveyed Islamic messages not through direct textual quotations of Qur’anic verses, but through refined Sasak language, traditional songs, and symbolic elements such as *berugak kuning* (yellow ceremonial symbols) and

customary expressions. This strategy enables Islamic teachings to be perceived as familiar and culturally relevant by communities that have long maintained ancestral traditions. Such an approach aligns with the concept of the indigenization of *da'wah*, which emphasizes the transmission of Islamic values through local cultural practices deeply embedded in society. In this way, the *Pembayun* contributes to the preservation of Islamic heritage through social and cultural practices transmitted across generations. The *Pembayun* serves as an educator not within a formal classroom setting, but within a culturally meaningful space shared by the wider community.

Thus, the *Pembayun* functions not merely as a traditional actor but as an agent of Islamic Religious Education living within a customary society. Through culture, the *Pembayun* conveys religious teachings, transforming customary practices into a medium of *da'wah* and Islamic character education. The presence of the *Pembayun* in every *Merariq* procession ensures the continuity of Islamic values while strengthening the Islamic identity of the Sasak community, which remains inseparable from local traditions. These findings confirm that the preservation of customary traditions does not necessarily conflict with religious teachings; rather, the two can mutually reinforce one another through the active role of customary figures such as the *Pembayun*.

DISCUSSION

The *Merariq* Tradition and the Internalization of Islamic Religious Education Values

The findings reveal that the *Merariq* tradition in Semoyang Village is not merely a traditional wedding procession but has evolved into a living medium for the internalization of Islamic Religious Education (PAI) values. These findings confirm that tradition and religion need not conflict the Sasak community, through *Pembayun*, has successfully integrated Islamic teachings into local culture. However, this integration is now critically challenged by modernization (formal Islamic education, digital *da'wah* framing customs as *bid'ah*) and generational shifts (youth preferring online preachers over *Pembayun*). Thus, the significance lies not in celebrating harmony, but in exposing a tension: the same forces that threaten *Pembayun*'s declining authority also endanger the sustainability of this indigenous educational model. This finding reinforces the argument of anthropologists and *da'wah* scholars that culture can function as an effective medium for the transmission of religious values, particularly within communities that continue to uphold strong ancestral traditions.

From the perspective of Islamic education, these findings broaden the understanding of educational loci. Value education occurs not only in formal

institutions such as schools or Islamic boarding schools but also through culturally embedded traditional rituals (Awaliah & Santosa, 2025). The *Pembayun* functions as an effective informal educator by communicating Islamic teachings not in a dogmatic manner, but through symbols, language, and practices that are culturally familiar to the community (Walad et al., 2025).

The Dynamics of the Role of Pembayun: Between Tradition and Innovation

This study identified that the *Pembayun* performs a cross-functional role as a customary spokesperson, educator (*murabbi*), *da'i*, and spiritual leader. This finding demonstrates that, within the Sasak community, customary figures are not separated from religious authority. The *Pembayun* is able to perform these multiple roles simultaneously due to mastery of two interrelated domains: first, knowledge of customary procedures and local cultural symbols; and second, an understanding of Islamic values relevant to the context of marriage. The uniqueness of this role lies in its contextualizing capacity. Rather than quoting Qur'anic verses or hadith textually, the *Pembayun* communicates messages of *tawhid* (monotheism), responsibility, and morality through traditional songs such as *Dang-Dang Gendis*, *panugraha* prayers, and symbolic elements such as *arte gegawean*. This strategy reflects what *da'wah* theory refers to as *bil hikmah* (wisdom-based preaching) and *mau'izhah hasanah* (good counsel), as these messages are conveyed in a subtle, aesthetic, and non-coercive manner (Bahari, 2024; Eliani, 2025).

Beyond Symbolic Procession: Deconstructing Pembayun's Internalization of PAI Values in the Sasak Merariq Tradition

This study identified nine Islamic Religious Education (PAI) values embodied by the *Pembayun*, including five primary values: deliberation for consensus, mutual assistance, brotherhood, gratitude, and prayers for safety and well-being. This finding is significant because these five values are explicitly rooted in Islamic teachings while being embedded within long-established customary practices. Deliberation for consensus reflects the principle of *shura* (QS. Ali Imran: 159), which serves as the foundation of collective decision-making in Islam. In the context of the *Merariq* tradition, deliberation not only resolves technical matters but also fosters social consensus and mutual respect between both families.

Mutual assistance represents the principle of *ta'awun* (QS. Al-Maidah: 2). Cooperation among the *Pembayun*, *pengemong*, and *pisolo* demonstrates that the customary procession is a collective endeavor grounded in solidarity. Brotherhood is reflected in *panembrama* greetings delivered without discrimination, representing the principles of *ukhuwah Islamiyah* (Islamic brotherhood) and *ukhuwah insaniyah* (human brotherhood) (Fitriani et al., 2026). Gratitude is expressed through the recitation of *Alhamdulillah* and songs of praise, reminding participants that every blessing, including the successful implementation of

marriage, originates from Allah. Meanwhile, prayers for safety and well-being, conveyed through the supplications of the *Pembayun*, reflect a strong spiritual dimension in which marriage is understood not merely as a worldly institution but also as a union seeking divine blessings and protection. These findings strengthen the argument that local traditions can serve as a contextual and relevant medium for Islamic Religious Education (PAI) learning.

Alignment with Islamic Education Theory and Cultural *Da'wah*

The findings of this study align with several key theoretical frameworks, particularly the concept of *ta'dib* proposed by Syed Muhammad Naquib al-Attas. The *Pembayun* not only conveys religious knowledge but also places greater emphasis on moral formation (*adab*) through exemplary conduct (Sunnah et al., 2025). The *Pembayun's* polite, patient, and respectful behavior in dialogue serves as a concrete model of how Islamic morality is practiced in everyday life. This finding is consistent with al-Attas' perspective that the essence of Islamic education lies in the cultivation of manners and moral discipline rather than merely in the transmission of knowledge (Mariana & Putra, 2023).

Furthermore, the *Merariq* tradition provides empirical evidence that Islamic teachings can be culturally grounded without losing their essential values. The *Pembayun* contextualizes messages of *tawhid* (monotheism), sharia, and morality through refined Sasak language, traditional songs (*tembang*), and local cultural symbols. This strategy enables Islamic teachings to be perceived as familiar and culturally relevant, thereby facilitating acceptance among communities that continue to uphold ancestral traditions.

The process of value internalization within the *Merariq* tradition reflects three educational models commonly identified in the literature on value education: (a) imitation, through which community members emulate the polite and respectful behavior of the *Pembayun*; (b) habituation, as these values are continuously reinforced through repeated customary processions; and (c) emotional engagement, whereby *da'wah* messages are conveyed through the aesthetic and symbolic dimensions of culture that resonate emotionally with the community.

This study significantly addresses an existing gap in the literature on the *Merariq* tradition. Most previous studies, including the work of Susanto and Mukri (2025), which examined the dialectic between Islam and local culture from the perspective of *'urf*, have not specifically explored the role of the *Pembayun* as an agent of internalizing Islamic Religious Education (PAI) values. The distinctiveness of this study lies in four main aspects. First, it focuses on the process of value actualization rather than merely describing cultural symbols. Second, it provides a comprehensive identification of PAI values, including their derivative forms. Third, it systematically maps the role of the *Pembayun* as an educator, *da'i*, and spiritual

leader. Fourth, it bridges the fields of cultural anthropology and Islamic pedagogy, an interdisciplinary approach that has rarely been addressed in previous studies. Therefore, this study offers an original contribution to the development of Islamic education grounded in local wisdom.

Beyond contextual description, this study offers three theoretical contributions: (1) a novel analytical proposition *Pembayun* as a *hybrid agent of cultural-religious internalization*; (2) a conceptual framework comprising value actualization, pedagogical roles, and internalization mechanisms; and (3) a testable model of *indigenized da'wah* specifying how Islamic values are embedded across pre-ceremonial, ceremonial, and post-ceremonial stages. These contributions extend al-Attas's *ta'dib* into informal ritual practice and provide a transferable lens for studying non-formal Islamic education in other indigenous traditions.

In practical terms, these findings offer several important implications. For the Sasak community, they may serve as a foundation for preserving the *Merariq* tradition while strengthening its Islamic values. For Islamic Religious Education (PAI) educators, the tradition may function as a learning resource or a concrete example of how Islamic values are internalized through cultural practices. Meanwhile, for government institutions and religious leaders, this study provides recommendations to support the revitalization of the role of the *Pembayun* as an agent of cultural *da'wah*, for example through training programs and the strengthening of religious capacity.

This study also has several limitations. First, the research was conducted in a single location, namely Semoyang Village, which requires careful consideration in generalizing the findings to the broader Sasak community. Second, the study primarily focuses on the role of the *Pembayun* and the internalization of PAI values, without extensively exploring the perspectives of other stakeholders, such as the bride's family or younger generations, regarding the effectiveness of this internalization process. Therefore, several directions for future research are recommended. First, comparative studies involving other Sasak villages or regions are needed to examine variations in the role of the *Pembayun*. Second, quantitative studies may be conducted to measure the level of understanding and internalization of PAI values among younger generations participating in the *Merariq* tradition. Third, further research is needed to examine the adaptation of the *Merariq* tradition in the digital era, including how the *Pembayun* maintains its relevance amid changing social and cultural lifestyles.

In terms of theoretical implications, the findings of this study reinforce the theory of the indigenization of *da'wah* through empirical evidence drawn from the Sasak community, extend the concept of *ta'dib* proposed by Syed Muhammad Naquib al-Attas into the realm of local cultural practice, and propose a new model of

informal educators operating beyond the formal education system. In practical terms, these findings offer several important implications. For the Sasak community, they may serve as a foundation for preserving the *Merariq* tradition while strengthening its Islamic values. For Islamic Religious Education (PAI) educators, the tradition may function as a learning resource or a concrete example of how Islamic values are internalized through cultural practices. Meanwhile, for government institutions and religious leaders, this study provides recommendations to support the revitalization of the role of the *Pembayun* as an agent of cultural *da'wah*, for example through training programs and the strengthening of religious capacity.

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Overall, this study demonstrates that the *Pembayun* is not merely a traditional actor but an agent of Islamic Religious Education (PAI) embedded within customary society. The *Pembayun* conveys religious teachings through culture, transforming customary practices into a medium of *da'wah* and Islamic character education. The presence of the *Pembayun* in every *Merariq* procession ensures the continuity of Islamic values while strengthening the Islamic identity of the Sasak community, which remains deeply intertwined with local traditions. These findings confirm that the preservation of customary traditions does not necessarily conflict with religious teachings; rather, the two can mutually reinforce one another through the active role of customary figures such as the *Pembayun*.

CONCLUSION

This study moves beyond merely identifying *Pembayun*'s values and roles to offer a conceptual synthesis: *Pembayun* functions as a *hybrid agent of cultural-religious internalization* who operationalizes *at-tarbiyah*, *at-ta'lim*, and *at-ta'dib* not in classrooms but through ritual speech, songs, and symbols. The core finding is not

the nine values per se, but the demonstration that Islamic education can be embedded within customary stages (pre-ceremonial, ceremonial, post-ceremonial) via five primary mechanisms deliberation, mutual assistance, brotherhood, gratitude, and supplication that transform cultural process into moral pedagogy.

This synthesis yields two theoretical propositions. First, the *indigenization of da'wah* is not merely contextual adaptation but a systematic pedagogical strategy where local symbols become vehicles for *tawhid* and ethics without doctrinal dilution. Second, informal educators like *Pembayun* represent a distinct model of value transmission that complements formal schooling, particularly in communities where ancestral traditions retain social authority.

Practically, sustaining this model requires urgent response to modernization pressures: systematic documentation of *Pembayun*'s oral repertoires, official regeneration programs by village governments and the Ministry of Religious Affairs, and comparative studies across West Nusa Tenggara to test the transferability of this hybrid agent framework. The study concludes that recognizing *Pembayun* as a legitimate agent of Islamic education not merely a customary figure offers a replicable model for integrating local wisdom into religious character formation amid generational shifts.

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