

## Exploration of the Roah Umrah Tradition as a Cultural Identity of Lombok, Indonesia: An Islamic Law and Social Context Perspectives

**Rihal Jayadi, Sri Rejeki, Zedi Muttaqin, Malami Muhammad Garba**

*Universitas Muhammadiyah Mataram, Indonesia*

*Federal College of Education, Yola, Andamawa State, Nigeria*

*ribaljayadi291201@gmail.com, umi.cici.*

*66@gmail.com, zedi.muttaqien84@gmail.com, garbamalami0101@gmail.com*

### **Abstract**

This study aims to examine the *Roah Umrah* tradition as part of the cultural identity of the Sasak ethnic community in Lombok, specifically in Terong Tawah Village, from the perspectives of social interaction and Islamic law. The research employs a qualitative approach with descriptive analysis. Data collection instruments include observation, interviews involving key informants such as traditional leaders, village officials, and religious figures, as well as documentation. The data analysis follows the Miles and Huberman model, which involves data collection, data reduction, data presentation, and conclusion drawing. The findings reveal that the *Roah Umrah* tradition encompasses several stages, including *Selakaran* (recitation of *Al-Barzanji* and salutations), family deliberations, *belangar* (rice contributions), *mesilak* (community invitations), and *begaue* (thanksgiving celebrations), culminating in the central ritual of communal prayers for prospective *umrah* pilgrims. Each stage reflects collective community engagement and embodies values of togetherness, mutual assistance, and social harmony, which are emphasized in Islamic teachings. Furthermore, the practice of this tradition reinforces the Sasak community's adherence to Islamic law through rituals aligned with sharia. The *Roah Umrah* tradition holds not only profound spiritual significance but also serves as a social cohesive force within the community. Thus, this tradition represents a harmonious integration of cultural and religious values, strengthening the cultural identity of the Sasak people.

**Keywords:** Cultural Identity, *Roah Umrah*, Sasak Customs

**Permalink/DOI:** <https://doi.org/10.18326/infs13.v18i1.175-202>

## Introduction

Culture is an inseparable aspect of every nation with (Frăticu et al., 2015) all countries having interconnected and continuous cultural elements that shape and reflect human activities. Indonesia an archipelago comprising 38 provinces is home to a vast array of cultures unique to each region (Asteria & Nofitasari, 2023). The government provides opportunities for each region to advance and preserve its cultural heritage as well as safeguard local wisdom in alignment with Article 32 Paragraph 1 of the 1945 Constitution, which states: "The state shall advance the national culture of Indonesia amidst the world's civilizations by ensuring the freedom of society to preserve and develop its cultural values." One such rich culture can be found in Lombok, an island in the province of West Nusa Tenggara. Despite the majority of its population being Muslim, Lombok is renowned for its cultural diversity (Acim & Rahman, 2023). The traditions and customs that have flourished in Lombok carry significant values and meanings in their practices making them worthy of preservation as symbols and markers of Lombok's identity (Sawaludin & Dahlan, 2023).

The island of Lombok, where the majority of the population embraces Islam, with a total population of 3,865,403 people, 3,723,542 people embrace Islam or in a percentage of 96% of the people of Lombok embrace Islam, so there are many cultural heritage sites that reflect the interaction between Islam and local traditions (Budiamin & Muhtar, 2023). The Sasak people, the indigenous population of Lombok, are famous for their strong cultural and religious traditions. Tradition refers to all practices related to customs that are passed down from generation to generation and believed by the community including ceremonies and rituals that have been performed since ancient times (Yusuf, 2023). Habits or cultural practices are key factors in shaping societal values and norms, as individuals from a young age internalize the cultural values that thrive within their community. These concepts become deeply rooted in their minds and souls over time (Mansyur, 2019). One such tradition is *Roab* a cultural practice handed down through generations by the people of Lombok (Abdullah, 2024).

Suparman (2021) describe the Sasak community in Lombok is well known for the *Roab* tradition, a communal thanksgiving ritual

directed toward God Almighty to seek protection and blessings, particularly in connection with ceremonial events. During the *Roah* ceremony, invited guests, including religious leaders, community figures, and attendees, participate in the recitation of *tablil* (praise of God), *zikir* (remembrance of God), and collective prayers for blessings and safety (Suparman, 2021). *Roah* is akin to the Javanese tradition of “*kenduri*” which, in Javanese culture, is referred to as “*ruwatan*” and is accompanied by traditional rituals, including symbolic elements such as “*air kumkuman*” (a floral water used for purification). The ceremony is completed with a communal meal, traditionally served in the “*begibung*” style, and sometimes includes traditional sweets known as “*besedak*” or “*bejaje*.” The *Roah* tradition in the Sasak community encompasses various forms, such as *Roah* for the deceased, (*merarik*) *Roah* for marriage, *Roah* for circumcision, *Roah* for the celebration of *maulid* (Prophet Muhammad’s birthday), *Roah* for *mi’raj* (the night journey), and *Roah* for pilgrims returning from Hajj or *Umrah* (Anita et al., 2024). *Roah* serves as a significant cultural identity of the Sasak people of Lombok and should be continuously preserved, as it imparts valuable lessons to future generations (Akhmad & Suastra, 2023).

Several previous studies have extensively explored the Sasak *Roah* tradition in Lombok, including those by Siregar & Effendi (2023), Yuliani (2023), Mutmainnah (2023), Ridho (2023), Akhmad & Suastra (2023), Nurhayati et al. (2023), Rizkiyah Nurul & Ferdianto (2023), Muhammad (2022), Urpani (2022), Rahim & Halimatuzzahro (2021), Isnaini (2021), Belianus & Anselmus (2021), and Arta (2017). Aryani & Mira (2023) specifically examine the *Roah Merariq* tradition, which refers to a thanksgiving ceremony held by the families of both newlyweds. The purpose of this event is to announce and celebrate the marriage by inviting community members and relatives to what is also known as a “*walimah*” (wedding feast). The ceremony lasts for three days and is aimed at seeking blessings from Allah for the couple. From early morning, guests start arriving, bringing offerings such as rice and sugar or similar items, referred to as “*belangar*.”

Muhammad (2022) explains that the term *Roahan* in Arabic derives from the word *arwah*, meaning spirit, soul, or life force. *Roah* generally refers to the spirits of those who have passed away,

while *roaban* can be interpreted as a ritual of remembering these spirits. *Roaban* is a tradition where the community gathers in one place, typically with male participants, who share a meal served in *dulang* (large plates) while engaging in *zikr*, *tablil*, and communal prayers. The purpose of this gathering is to pray for the well-being of the deceased, seeking their safety in the afterlife. As for the question of when *Roaban* is performed, it is described as, “*iye jari pengenget ite sak jari manusié, tengendeng ridha jok nenek taale dait jari ungkapan rasa syukur ite elek nenek taale,*” which means “it serves as a reminder for us as humans, as an expression of gratitude for our ancestors’ guidance and blessings. Further research by Akhmad & Suastra (2023) elaborates on *Roab Gumi Gawe Ala*, a series of rituals performed after a death. These include *roab menelung* (three days after death), *roab memituk* (seven days after death), *roab menyiwak* (nine days after death), and *roab nyaweang* (one hundred days after death).

Yuliani (2023) states that when members of the Sasak community are preparing for the Hajj pilgrimage, they begin organizing events two to three weeks prior to the departure of the pilgrims. This preparation starts with an opening *ziarah* (pilgrimage) ceremony, led by a religious leader, or *tuan guru*, in Lombok. Following the opening ceremony, the community gathers at the home of the prospective Hajj pilgrim every evening to engage in *zikr* (remembrance of God) until the pilgrim departs for the Holy Land. In contrast, the research by Nurhayati et al (2023) reveals that the *Roab* tradition for the deceased involves several ceremonial stages. There are three main processes. First, the opening ritual consists of a *zikr roab* gathering, attended by family members, neighbors, the community, and religious leaders, which is held every evening from the first day of the person’s passing until the ninth night. After the *zikr* is completed, participants are served a meal at the event, which typically consists of rice accompanied by various side dishes.

Based on numerous previous studies conducted on the *Roab Umrah* tradition of the Sasak community, it appears that none have specifically addressed this tradition from the perspective of social and Islamic legal frameworks regarding its meaning and practice within the Sasak society of Lombok. Therefore, the aim of this research is

to explore the *Roah Umrah* tradition of the Sasak people to provide a detailed explanation of its meaning and implementation from both social and Islamic legal perspectives.

### Methods

The approach used in this research is qualitative with a descriptive analysis method (Solikatun et al., 2021; Zulkifli et al., 2024). A qualitative descriptive approach aims to explain traditions through field observations based on factual data. The data collection methods employed include interviews, observations, and documentation (Rohimi, 2020). The term “descriptive” is used because this study describes data objectively based on observed realities, aiming to explain interrelated concepts through words or sentences, rather than using numerical data or statistics. This research is classified as field research, where the researcher goes directly to the field to obtain valid information regarding the *Roah* tradition as a cultural identity of the Sasak community in Lombok. The research location is in Terong Tawah Village, Labuapi District, West Lombok.

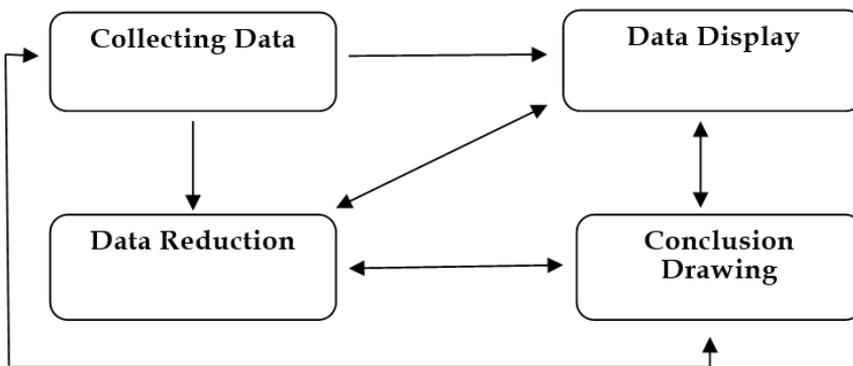


Figure 1. Data Analysis Components (Fadli, 2021)

Based on Figure 1, Miles and Huberman identify four key stages in data analysis: data collection, data reduction, data display, and conclusion drawing (Fadli, 2021). The first stage, data collection, involved a preliminary literature review to examine the *roah umrah* adat tradition of the Sasak community. This review aimed to assess prior studies and verify the ongoing relevance and preservation of the tradition within the community. Initial observations were conducted in Terong Tawah Village, Labuapi, Lombok, which confirmed that

the *roab umrah* tradition remains actively practiced and preserved by the local community. Following this, interviews were carried out with a range of informants to gain insights into their perspectives, the implementation, and the process of the tradition. The informants were including practitioners coded with EG (*epen gawe*), traditional leaders coded with TM (*tokoh Masyarakat*), village officials coded with KD (*Kepala Desa*), religious leaders coded with TA (*tokoh agama*), and *kiyai* coded with TG (*tuan guru*). Additionally, the researcher collected documentation of activities related to the practice of *roab umrah* in Terong Tawah Village. In the second stage, data reduction, the researcher refined the collected information by selecting and organizing the most relevant data from observations, interviews, and documentation. This included information about the execution of the *roab umrah* tradition, encompassing activities like *tablilan*, *selakaran*, and *begawa*. The reduced data ensured validity and relevance for the study objectives.

The third stage, data display, involved presenting the findings in a descriptive format. The data related to the *roab umrah* tradition was explained systematically, drawing from validated findings. This presentation highlighted the social and Islamic legal perspectives on the tradition as practiced in Terong Tawah Village. Finally, conclusions were drawn based on the analysis of the findings. These conclusions summarized the discussions on the *roab umrah* tradition of the Sasak community, offering insights into its social and Islamic legal dimensions. This structured approach to data analysis provided a comprehensive understanding of the tradition significance and its continued practice in the community.

## **Result and Discussion**

### *Meaning and Implementation of the Sasak Roab Umrah Tradition*

Based on the researcher observations in Terong Tawah Village regarding the implementation of the sasak *roab umrah* tradition, it is evident that *roab umrah* is a significant cultural practice among the sasak people of Lombok. This tradition is frequently conducted and has been developed by the community to this day. *The roab umrah* is performed by families undertaking the pilgrimage to Mecca, serving both as a prayer for safety and as an expression of gratitude to Allah SWT for the blessings bestowed upon the family

undertaking the pilgrimage. As stated by TM Community leaders during an interview regarding the sasak *roah umrah* tradition, *roah umrah* can be likened to a minor pilgrimage, and those who embark on umrah are metaphorically compared to the deceased, as there is uncertainty about their safe return to their homeland. This uncertainty is the underlying reason for the *roah umrah* tradition. TG *Tuan guru* further explains that *roah umrah* embodies the desire of the living to perform good deeds for both the deceased and the living. This tradition includes recitations derived from the Qur'an, which hold significant virtues, as discussed by experts in mukasyafah and scholars of *ma'rifah* in works such as *kbazinatul asror*, *tazkiratul kurtubi*, and *kasyful gaibiyah* (Waluyan & Milandari, 2020). The essence of *roah umrah* lies in the recitations and prayers offered for the family undertaking umrah, ensuring they receive health and ease in performing their religious duties from the moment of departure until their safe return home in good health.

The implementation of the sasak *roah umrah* tradition in Terong Tawah Village involves several stages, which include the following: (1) *Selakaran*: this stage occurs three days prior to the main ceremony, (2) *Musyawarah*: a consultation or deliberation phase among community members, (3) *Belangar*: the gathering where participants bring offerings, typically consisting of rice and sugar, (4) *Mesilak*: this stage involves the preparation and arrangement of the ceremonial elements, (5) *Begaawe*: referring to the communal effort in organizing the events, (6) *Roah Umrah*: the culmination of the tradition, where prayers and recitations are performed for the families undertaking the Umrah pilgrimage.

#### *Celebratory event Selakaran*

*Selakaran* is a vital component of the *roah umrah* tradition, which forms an integral part of Sasak cultural heritage. As an oral tradition, *selakaran* serves as a meaningful medium of communication, embodying local wisdom and cultural values. The practice of *selakaran* is illustrated in Figure 2.



Figure 2. The *Selakaran* Ceremony of the Sasak Umrah Tradition  
Source: researchers documentation, 2024

*Selakaran* is a communal recitation of the *Kitab al-Barzanji* performed melodiously while standing. This activity is led by a religious leader and followed by the congregation. The practice of *selakaran* has become a deeply rooted tradition among Muslims on the island of Lombok (Maryam, 2020). The term *selakaran* is derived from the word “*asyrakal*,” which has been adapted by the Sasak community to become “*selakar*.” Typically, *selakaran* is held during specific events, such as the *roah umrah* ceremony for individuals preparing to undertake the pilgrimage to Mecca (Sukardiman, 2023). It also serves as a means of fostering social connections with prospective pilgrims before their departure. The ritual of *selakaran* as part of the *umrah* tradition begins three days prior to departure. The opening of *selakaran* involves the recitation of *Surah al-Fatihah*, prayers for blessings (*salawat*) upon the Prophet Muhammad, righteous individuals, deceased family members, and, specifically, the prospective *umrah* pilgrims. This is followed by the recitation of the *Kitab al-Barzanji*. The *selakaran* includes the vocalized recitation of prayers and praises for the Prophet Muhammad while standing, performed with enthusiasm and vigor. Following the recitation of the *Barzanji*, the ritual continues with the chanting of *zhikir* (remembrance of God) or the recitation of *Surah al-Ikhlash*, *Surah al-Falaq*, and *Surah an-Nas*, as well as the *kalimat tayyibah* (words of remembrance) to invoke Allah and draw closer to Him. The ritual concludes with prayers specifically dedicated to the *umrah* pilgrims. After the recitations, *pengancang*

(distributors of food) distribute meals to attendees. In Terong Tawah Village, the *pengancang* are selected from the local youth, and their role is to ensure that food is provided to all participants (Patrick, 2023). The *selakaran* takes place after the *Isba* prayer, starting three nights before the pilgrims' departure and continuing each night in the same manner until the night before their journey. This ritual reflects both spiritual devotion and community solidarity within the Sasak tradition.

According to TG, *Selakaran* is a religious practice aimed at praising the Prophet Muhammad SAW, engaging in zikr (remembrance of God), and offering prayers specifically for those undertaking the *umrah* pilgrimage. This tradition is observed by the local community to ensure that individuals performing *Umrah* remain healthy, maintain their enthusiasm for worship in Mecca, and achieve an *Umrah* that is accepted (*mabrur*). The residents of Terong Tawah Village view *Selakaran* as a time-honored tradition grounded in the teachings of the Qur'an and the hadith of the Prophet. The primary purpose of reciting *Al-Barzanji* is to serve as a reference or guide concerning noble character, as described in the text. Additionally, the community holds *the Al-Barzanji* in high regard, not only because it contains the biography of the Prophet but also because it frequently mentions him and includes *shalawat* (blessings) upon him. There are several reasons or evidential bases from the Qur'an and hadith that support the implementation of the *Selakaran* tradition, including QS. Al-Ahzab: 56 and Hadith narrated by Abu Hurairah.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

The verse states: “Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask (Allah to confer) blessings upon him and ask (Allah to grant him) peace.” (Q.S. Al-Ahzab: 56)

مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ، وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ، وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ

The meaning is: “Whoever sends blessings upon me once, Allah will send blessings upon him ten times, remove ten of his sins, and elevate him ten degrees.” (Hadith narrated by Abu Hurairah)

Based on the aforementioned Qur'anic verse and hadith, the community understands these texts as a foundation for the obligation to send blessings upon the Prophet. For the people, seeking blessings in life from Allah through the intercession of the Prophet Muhammad SAW is essential. The practice of *Selakaran*, which involves sending blessings, engaging in zikr (remembrance of God), and offering prayers, is believed by the community to bring peace to the heart, attract blessings into their lives, and provide benefits for those undertaking the Umrah pilgrimage (Mulyati, 2018).

#### *A family consultation (Musyawarah)*

A family consultation is held to inform all family members that a traditional gratitude celebration (*begawe*) will take place. The family collectively agrees and assists one another in providing funds, rice, tools, and materials needed for the celebration, as well as deciding on the time and guest list (*pesilaan roah umrah*). Islam emphasizes the importance of consultation and negotiation before making decisions on any matter. An ideal decision-making process should be based on mutual agreement rather than individual choices. The significance of consultation is supported by various verses in the Qur'an.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

The verse states: “And (as for) those who respond to [the] lord’s call and establish prayer and whose affair is [determined by] consultation among themselves and from what We have provided them, they spend.” (Q.S. Ash-Shura: 38)

Based on the explanation of the above verse, humans are social beings who cannot live in isolation and require mutual assistance. One of the most critical aspects is the need for information and the exchange of opinions to reach a collective decision. Consultation fosters harmony in determining opinions among family members for the smooth execution of events. In the *begawe roah umrah* tradition, prior to the major event, the community holds a consultation to plan and delegate tasks and responsibilities among family members (Nasrudin, 2023). This process involves community elders, local leaders, and extended family members, with the aim of reaching a

consensus on important aspects of the event, such as task distribution, resource allocation, and the execution of rituals. Consultation is regarded as a means to collaboratively address important matters. Through this process, the community can maintain harmony, avoid conflicts, and ensure that decisions made are genuinely beneficial to all parties involved. It also reflects obedience to the values of justice and cooperation as taught in the Qur'an, embodying the principles of togetherness and mutual assistance that are central to the social life of the Sasak community.

#### *Event Belangar*

*Belangar* or local community members contribute rice to the host (*epen gawe*) who will be organizing the *roah umrah* ceremony as shown in Figure 3. The host then gathers all the necessary ingredients, including rice, jackfruit (*jukut nangke*), banana stems (*jukut ares*), eggs, chicken, and meat, along with the distinctive spices of Lombok Sasak cuisine. All these items are intended for the consumption (*dulang*) that will be served during the *roah umrah* ceremony



Figure 3. *Belangar* Process in Sasak Roah Umrah Tradition  
Source: researchers documentation, 2024

The concept of mutual assistance is emphasized in the Qur'an, specifically in Surah Al-Baqarah, verse 195:

وَأَنْفُقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

The verse states: “And spend your wealth in the way of Allah, and do not throw yourselves into destruction by refraining from [spending]. And do good; indeed, Allah loves the doers of good.” (Al-Baqarah: 195)

The above verse emphasizes the importance of spending wealth in the path of Allah for the collective good, while avoiding actions that could lead to destruction, and it highlights the significance of performing good deeds (*ihسان*). This concept aligns with the sasak tradition of *beggawe roab umrab*, where *belangar* serves as a form of community cooperation or voluntary contribution from members of society, encompassing resources, labor, or food to support the execution of major thanksgiving events (Fahrurrozi, 2015). In the context of this verse, *belangar* reflects the implementation of Islamic teachings regarding charitable giving for the sake of Allah, thereby strengthening social solidarity and embodying the goodness recommended in the Qur’an. Through participation in *belangar*, individuals contribute to the welfare of the community and adhere to the teachings of mutual assistance in goodness, emphasizing a balance between personal and collective interests as advocated in Islamic law.

#### *Event Mesilak*

*Mesilak* or inviting the community, prominent figures, and religious leaders, is an essential practice for the execution of *roab umrab*. This invitation process occurs prior to the *roab*, with the responsibility of *mesilak* undertaken by the mosque youth. They convey invitations that include the date, location, and details of the gathering for those who have a specific purpose for the *roab umrab*. The importance of fostering relationships through such gatherings is underscored by the recommendations of the Prophet Muhammad (SAW) regarding maintaining social connections (*silaturahmi*).

The hadith is: “Whoever desires an expansion in their sustenance or wishes to be remembered for their contributions or efforts should maintain their ties of kinship.” (Narrated by Muslim)

In relation to the Sasak tradition of *beggawe roah umrah*, the concept of *mesilak*, which means fostering social ties through visits and active participation in social activities such as thanksgiving events, aligns with the message of this hadith. In sasak tradition, *mesilak* serves as a means of meeting and communicating among family members, neighbors, and the broader community. This process not only strengthens kinship bonds but also ensures the establishment of robust social support and cooperation within society (Wayan Wirata, 2018). Participation in *mesilak* is considered essential as it provides individuals with a platform to engage in social events that promote mutual assistance and reinforce social ties. Furthermore, *mesilak* represents a concrete effort to maintain *silaturabmi*, which is believed to bring blessings in life, including the expansion of sustenance. By actively participating in social activities, individuals not only broaden their social networks but also enhance their chances of being remembered by the community for their contributions and involvement in fostering harmony and unity.

Imam Syafi'i stated: *“Walk, for walking has five benefits: it alleviates stress and sorrow, increases sustenance, enhances knowledge and experience, fosters an understanding of ethics and norms, thereby promoting greater civility, and expands friendships and connections”* (Hidayat et al., 2023).

The importance of walking as an activity that offers five significant benefits is noteworthy. First, walking can alleviate stress and sorrow, providing individuals with space for reflection and mental relaxation. In the context of the “*mesilak*” tradition during the *roah umrah* of the Sasak culture, this activity aligns with the goal of fostering positive social bonds, where interactions among individuals can create a joyful atmosphere and support mental well-being. Additionally, “*mesilak*” is believed to enhance sustenance (Zurawik, 2020). This reflects the notion that engaging in social interactions, including participation in “*mesilak*”, presents individuals with opportunities to build networks that can lead to economic prospects and blessings within the community. Individuals who enjoy maintaining social ties inherently possess different opportunities compared to those who do not engage in such relationships. Furthermore, as social

beings, humans inherently require the support of others. Those who diligently practice “*silaturabmi*”, whether with family, neighbors, fellow believers, or friends, will naturally cultivate a broader circle of friends or companions, which can consequently attract greater sustenance.

#### *Event Begawe*

The *begawe* tradition represents one of the cultural treasures of the Sasak community in Lombok, rich in social, cultural, and spiritual values. This tradition serves not only as a reflection of local wisdom but also as a tangible manifestation of solidarity, communal harmony, and deep reverence for ancestral heritage, which continues to be upheld by the Sasak people.



Figure 4. The *Begawe* Blessing Ceremony in Sasak Tradition  
Source: researchers documentation, 2024

The *begawe* or celebratory feast as shown in Figure 4, is held in honor of individuals preparing to undertake the sacred pilgrimage of Umrah to the holy land. This event is not merely a tradition; it embodies religious significance by fostering familial bonds, strengthening community ties, and promoting mutual assistance among neighbors. Such gatherings are encouraged in Islam, as reflected in the Quranic verse from *Surah An-Nisa: 36*, which emphasizes the importance of maintaining strong relationships and supporting one another.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّالِحِينَ وَالسَّبِيلِ وَمَا  
مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

The verse states: “Worship Allah alone and do not associate anything with Him. And be good to your parents, relatives, orphans, the needy, the neighbor who is near, and the neighbor who is far, the companion by your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are arrogant and boastful” (Q.S. An-Nisa: 36).

According to the explanation of EG, the “*begawe*” has become a time-honored tradition practiced during various events in the village of Terong Tawah, particularly for individuals preparing to undertake the pilgrimage of Umrah to the holy city of Mecca. The preparation includes offering dishes known as (*dulang penyaji*) and water for washing hands (*aik telek*) to the invited guests and community leaders honored by the family of the Umrah pilgrims. The menu typically includes rice, banana stem curry (*jukut ares*), jackfruit curry (*jukut nangka*), boiled eggs, fried soybeans, rendang, chicken, and refreshing beverages. The Prophet Muhammad emphasized the importance of honoring and providing food for guests (Gawthrop, 2020).

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

The hadith states: “Whoever believes in Allah and the Day of Judgment should honor their guest.” (Narrated by Bukhari and Muslim)

The hadith emphasizes, as explained in *Tafsir Tablili*, that honoring guests is not merely a social obligation but also a form of worship and a manifestation of sincere faith in Allah. This is significant because every good deed will be accounted for on the Day of Judgment. Faith is expressed not only through vertical acts of worship directed towards Allah (such as prayer and fasting) but also through horizontal acts that foster good relationships with fellow human beings. In Islam, honoring a guest involves more than just providing food or physical comfort; it encompasses an attitude of respect, compassion, and genuine dedication in service. This hadith

illustrates that good behavior toward guests is a sign of faith that will yield positive outcomes for the believer on the Day of Judgment. *Tafsir Tablili* consistently highlights the close connection between faith and action, asserting that true belief must manifest in tangible good deeds. Thus, the act of honoring guests transcends a mere social duty, representing a heartfelt form of worship and sincere devotion to Allah, with the understanding that every virtuous act will be accounted for in the Hereafter.

The act of honoring guests is exemplified by the Prophet Ibrahim (Abraham) as mentioned in the Quran, specifically in Surah Az-Zariyat, verses 24-27.

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ

*“Has the story of Ibrahim’s honored guests (the angels) reached you, O Muhammad?”*

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَّمَ قَوْمٌ مُنْكَرُونَ

*“Remember when they entered his presence and said, ‘Peace.’ Ibrahim responded, ‘Peace be upon you; indeed, you are people unfamiliar to me.’”*

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ

*“So, he quietly went to his family and brought back a roasted, fattened calf.”*

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

*“Then he served it to them and said, ‘Please, partake in the meal.’”*

In the *Tafsir Jalalain*, it is explained that the guests who came to Ibrahim were angels disguised as humans. When they greeted him with peace, Ibrahim was puzzled because he did not recognize them, yet he welcomed them graciously. Ibrahim then quickly prepared the best meal, a roasted fattened calf. However, when his guests did not immediately eat, Ibrahim became concerned, as in Arab culture, guests refraining from eating could be a sign of ill intent. The guests then revealed that they were angels sent by Allah with a specific mission. This interpretation highlights the virtue of hospitality and the importance of offering the best service to guests,

as exemplified by Prophet Ibrahim. *Roah Umrah* tradition in the Sasak culture of Terong Tawah Village is a communal event held as an expression of gratitude and collective prayer, particularly to prepare for or celebrate someone about to depart for *Umrah* to the holy city of Mecca. In this tradition, a communal meal is typically organized, where the host provides the best dishes for guests, especially for community leaders, extended family, and neighbors.

The concept of *Roah Umrah* closely aligns with the values derived from the story of Prophet Ibrahim in *Surah Az-Zariyat*. Just as Ibrahim honored his guests by offering them the finest meal, in *Roah Umrah*, the host similarly strives to provide the best hospitality to the attending guests as a form of gratitude and in seeking prayers for a smooth and blessed *Umrah* or Hajj pilgrimage. This tradition also reflects the spirit of sharing and generosity, which are core values in Islamic teachings and Sasak culture. Both the story of Prophet Ibrahim and the *Roah Umrah* tradition emphasize the importance of honoring guests and fostering strong social bonds through communal gatherings, prayers, and sharing blessings.

#### *Event Roah Umrah*

*Roah Umrah* is a significant ritual tradition in the cultural life of the Sasak community. This tradition serves not only as a spiritual means of connecting with God but also as a medium for strengthening social bonds within the community. *Roah Umrah* embodies local wisdom passed down through generations, forming an integral part of the Sasak cultural identity. The practice of *Roah Umrah* is illustrated in Figure 5.



Figure 5. The *Roah Umrah* procession in Sasak tradition  
Source: researchers documentation, 2024

*Roah Umrah* is a family thanksgiving event held in response to Allah call for prospective Umrah pilgrims who will soon undertake the pilgrimage to the holy city of Mecca. *Roah Umrah* is not merely a feasting tradition for the Sasak community of Lombok, but it also embodies deep religious and social values (Usman, 2023). The practice of communal meals is further emphasized by the teachings of the Prophet Muhammad (peace be upon him).

*The companions once asked the Prophet Mubammad (peace be upon him), “Why is it that we eat but do not feel satisfied?” The Prophet responded by asking, “Do you eat individually?” They answered, “Yes, we eat separately.” The Prophet then advised, “Eat together and say Bismillah (in the name of Allah), and Allah will bless your food” (Narrated by Abu Dawud).*

The Prophet Muhammad (peace be upon him) also emphasized in his hadith the virtue of maintaining social ties and fostering relationships within the community.

*Abdurahman bin ‘Auf reported that he heard the Prophet Mubammad (peace be upon him) say: “Allah, the Exalted, has stated: ‘I am Ar-Rahman. I created the ties of kinship (Rahim) and took its name from My own. Whoever maintains these ties, I will maintain*

*them for him; and whoever severs them, I will sever him.*" (Narrated by Abu Dawud)

According to the explanation by TA, the sequence of events for *Roah Umrah* begins with inviting members of the community, local leaders, and religious scholars. Preparations are made for the food presentation (*dulang penyaji*) for the invited guests, who sit in rows facing one another (Atikah et al., 2022). The gathering is led by a religious scholar, starting with the recitation of *Surah Al-Fatihah* in honor of the Prophet Muhammad (peace be upon him), followed by recitations of *Surah Al-Fatihah* for deceased family members, for living parents, and specifically for the prospective *Umrah* pilgrims. This is followed by reciting *Surah Al-Ikhlās* three times, *Surah Al-Falaq* once, *Surah An-Nas* once, *Surah Al-Fatihah* once, verses 1-5 of *Surah Al-Baqarah*, and *Ayat Al-Kursi* (*Surah Al-Baqarah*, verse 255). The gathering concludes with *dhikr* (remembrance of Allah) and a special prayer for the prospective *Umrah* pilgrims. After the prayers, the food (*dulang*) and (*aik telek*) water for washing hands are served to the guests. The participants then share a meal together from a communal platter, and the event concludes with greetings among the guests and the prospective pilgrims, accompanied by praises for the Prophet Muhammad (peace be upon him) known as (*selakaran*).

إِنَّ اللَّهَ جَزَأَ الْقُرْآنَ ثَلَاثَةَ أَجْزَاءٍ فَجَعَلَ قُلُّهُ هُوَ اللَّهُ أَحَدٌ جُزْءًا مِنْ أَجْزَاءِ الْقُرْآنِ

*"Allah SWT divided the Quran into three sections, designating Surah Al-Ikhlās as one of those three parts."* (An-Nawawi, Syarh Shahih Muslim)

مَنْ قَرَأَ ( قُلُّهُ هُوَ اللَّهُ أَحَدٌ ) حَتَّى يَخْتِمَهَا عَشْرَ مَرَّاتٍ بَنَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ

*"Whoever recites 'Qul huwallahu abad' (Surah Al-Ikhlās) ten times to completion will have a palace built for him in Paradise."* (Narrated by Ahmad)

مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبْرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ

“Whoever recites Ayat Al-Kursi after each obligatory prayer, nothing will prevent him from entering Paradise except death itself.” (Narrated by An-Nasa’i)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ قَوْمٍ اجْتَمَعُوا يَذْكُرُونَ اللَّهَ لَا يَرِيدُونَ  
بِذَلِكَ إِلَّا وَجَّهَهُ تَعَالَى إِلَّا نَادَاهُمْ مُنَادٍ مِنَ السَّمَاءِ أَنْ قَوْمًا مَغْفُورًا لَكُمْ. أَخْرَجَهُ  
الطَّبْرَانِيُّ

The Prophet Muhammad (peace be upon him) said: “No group of people gathers to remember Allah and seeks only His pleasure, except that the angels call out to them, ‘Stand up; you have all been forgiven for your sins.’” (Narrated by Thabrani)

Based on the explanation provided by TM, the community in Terong Tawah Village has reached a consensus to uphold the tradition of *roah umrah* due to the numerous virtues associated with this practice for prospective *Umrah* pilgrims. Various recommendations found in the Quran and Hadith regarding the merits of the rituals and prayers performed during *roah umrah* further reinforce the community’s belief in the significance of preserving this tradition (Usman, 2023). Through the implementation of *roah umrah*, the community not only strengthens social and spiritual bonds but also seeks blessings and grace from Allah SWT for the smooth execution of their *Umrah* pilgrimage. Consequently, the *roah umrah* tradition continues to be upheld to this day as an integral part of the community’s life in Terong Tawah Village.

*The Interrelationship of the Sasak Roah Umrah Tradition within the Perspectives of Islamic Law and Social Context*

*Roah Umrah* is a thanksgiving event held for individuals preparing to undertake the *Umrah* pilgrimage to the holy city of Mecca. In Sasak tradition, *roah umrah* is frequently performed by the community during various occasions, with *Umrah* being a prominent event (Lestari & Yusra, 2022). According to TA, *Umrah* is regarded among the Sasak ethnic group as a “minor pilgrimage” that can be performed

at any time, without a specific timeframe. Given the lengthy process involved in performing the Hajj, many individuals opt to fulfill their Umrah obligations first. In Islam, it is recommended to perform *Umrah* as a means of atoning for sins, as stated in the Quran (Surah Al-Baqarah: 158).

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

*“It is indeed the case that Safa and Marwah are among the symbols of Allah. Therefore, there is no sin upon those who perform Hajj to the House of Allah or Umrah in performing the sa’I between the two. And whoever voluntarily does good, then Allah is Most Appreciative, All-Knowing”* (QS Al-Baqarah: 158).

According to the explanation provided by TG, the implementation of the Sasak *roah umrah* tradition in Terong Tawah Village does not conflict with the existing rules in Islam. TG clarifies that *“the roah tradition may be performed as long as it complies with Islamic law; for instance, there is no specific guidance or evidence suggesting that the roah umrah is required for the safety of individuals undertaking the Umrah pilgrimage. As long as the community practices it correctly, as stated, Al Adatu mukamah (tradition becomes law for the community), the legal framework established by scholars recognizes customary law as a source within Islamic law. This is further supported by the saying of the Prophet Mubammad (peace be upon him)”*.

وقوله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "وكل بدعة ضلالة" وهو من العام الذي أريد به الخاص بدليل قوله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ المخرج في "الصحيح": "من أحدث في أمرنا هذا ما ليس منه فهو رد". وقد ثبت عن الإمام الشافعي قوله: المحدثات من الأمور ضربان أحدهما: ما أحدث يخالف كتاباً أو سنة أو أثراً أو إجماعاً، فهذه البدعة الضلالة. وما أحدث من الخير لا خلاف فيه لواحد من هذا، فهذه محدثة غير مذمومة. رواه البيهقي في "المدخل

*“The statement of the Prophet Muhammad (peace be upon him), ‘Every innovation is misguidance,’ is generally understood in a broad sense, yet its intended meaning is specific, as explained in the hadith narrated in Sahih Bukhari: ‘Whoever introduces something*

*into our affairs that is not part of them will have it rejected.’ Strong narrations indicate that Imam Shafi’i stated, ‘Innovations can be categorized into two types. First, those that contradict the Quran, the Sunnah of the Prophet, the consensus of the companions, or the agreement of scholars, which constitutes misguidance. Second, those that are good but do not contradict the sources of Islamic law, which are termed *bid’ah hasanah* (commendable innovations)’ (Al-Baihaqi in Al-Madkhal. 206).*

وقال الحافظ ابن رجب الحنبلي: والمراد بالبدعة: ما أحدث مما لا أصل له في الشريعة يدل عليه، أما ما كان له أصل من الشرع يدل عليه، فليس ببدعة شرعاً، وإن كان بدعة لغة

*“Ibn Rajab Al-Hanbali stated, ‘What is meant by misguidance in innovation is a new matter that lacks a source in Islamic law as its evidence. Conversely, new matters that have a basis in Islamic law as their evidence do not fall into the category of innovation according to religious standards, even if they are classified as innovations in a linguistic sense’” (Ibn Rajab Al-Hanbali in Sharh Sahih Bukhari).*

From a social perspective, the Sasak community views the *roab umrah* tradition as an integral cultural identity of the Lombok Sasak people that can be preserved and is not in conflict with local norms and behaviors. The influence of socio-cultural factors and the development of the community’s understanding of the values associated with the *roab umrah* tradition contribute to its acceptance among many individuals. While the values inherent in each tradition may differ across regions, the key lies in how the community executes and positions the tradition appropriately, ensuring it can be practiced without conflicting with the beliefs of the local populace (Nuruddin, 2022).

### **Conculission**

The *roab umrah* tradition of the Sasak community is an integral part of the cultural heritage of the Sasak people in Lombok, particularly in Terong Tawah Village. This tradition is performed by families undertaking the *Umrah* pilgrimage to the holy land as a form of gratitude and prayer for safety. The implementation of the Sasak *roab umrah* tradition involves several stages: (1) *Selakaran*, this

stage involves the recitation of *Al-barzanji and shalawat*, which occurs three days before the pilgrims' departure. This recitation serves as a means of praising the Prophet Muhammad (peace be upon him) and praying for the pilgrims to receive ease in their worship. (2) *Musyawarah Keluarga*, in this phase, all family members gather to discuss the preparations for the *Roah Umrah*. During this consultation, family members collectively contribute funds, rice, and other necessary items for the thanksgiving celebration. (3) *Belangar*, local community members provide donations of rice to the host family undertaking the *Roah Umrah*. These contributions are utilized to prepare the dishes to be served on the day of the event. (4) *Mesilak*, this is the process of inviting community members, religious leaders, *and tuan guru* to attend the *roah umrah* ceremony. The invitations are issued by mosque youth, who communicate the time and place of the event. The Prophet Muhammad (peace be upon him) emphasized the importance of maintaining social ties in various hadiths, a principle that is implemented in the *Mesilak* activity. (5) *Begaawe*. This is the celebratory feast that involves the entire family and community. During this event, guests are served traditional Sasak dishes, such as rice accompanied by various side dishes, prepared and presented on large platters. (6) Core process of *Roah Umrah*, this is the main event where community leaders and scholars are invited to recite special prayers for the prospective Umrah pilgrims. The prayers recited, including *Surah Al-Fatihah*, *Surah Al-Ikblas*, and *Ayat Al-Kursi*, are believed to bring blessings and protection during the pilgrimage. After the prayer ceremony concludes, the prepared dishes are served in a communal meal format, known as *begibung*. This tradition embodies not only religious values but also social significance, where togetherness and social connections are essential elements of its execution.

Socially, the *roah umrah* tradition embodies values of solidarity, cooperation, and collective harmony, which form the foundation of community life. Each stage of the tradition, from *selakaran* to *begaawe*, actively involves families and the broader community, fostering stronger social bonds and maintaining communal harmony. Additionally, this tradition serves to preserve social connections, mutual assistance, and respect for ancestral

customs. From the perspective of Islamic law, *Roab Umrab* reflects the application of Islamic teachings in daily life, with rituals such as communal prayers and the recitation of *shalawat* aligning with sharia principles that emphasize worship, gratitude, and the seeking of blessings. Furthermore, the tradition plays a significant role in enhancing religious awareness and strengthening the community's adherence to Islamic teachings. The entire process of the *Roab Umrab* tradition in the Sasak community reflects their deep adherence to Islamic teachings as well as their long-standing cultural values. This tradition involves all elements of the community, from preparation to execution, and demonstrates how values of solidarity, mutual assistance, and respect for guests are integral aspects of the community's way of life.

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