

Religious Moral Values in the Nyunatan Tradition of Bayan Indigenous Community as a Source of Cultural Learning in Lombok

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Abstract

Indonesia is renowned as an archipelagic nation with diverse traditions and many cultural practices. Diversity in Indonesia is prominently displayed on the island of Lombok, particularly in the village of Bayan, North Lombok Regency. This research aims to provide deeper insights into how the traditional practice of Nyunatan (circumcision) among the indigenous people of Bayan, Lombok, can inspire religious and cultural education. This research employs a qualitative method with a descriptive approach. Data collection involved observation, interviews, and documentation. Data analysis followed an interactive analysis model by Miles and Huberman, encompassing data collection, data reduction, data display, and conclusion drawing. The findings reveal that within the tradition of Nyunatan, the indigenous community of Bayan still adheres to traditional methods, utilizing tools like Bango-bango and Ladik, along with traditional herbal treatment, Talas. Furthermore, the Nyunatan tradition embodies many religious values, including beliefs, purity, discipline, exemplariness, and social concern. Each of these values inherent in the Nyunatan tradition can serve as a source of learning for religious and cultural education, particularly in efforts to preserve these values among the younger generation.

Keywords: *Religious Values, Nyunatan Tradition, Bayan Customary Practices*

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Introduction

Indonesia has an enormous diversity of rich cultures from various tribes, religions, and traditions, creating a unique and rich cultural mosaic (Fitriani, 2020). Indonesia has abundant natural resources and cultural diversity (Fitri & Ulfatun, 2022) (Fitri & Ulfatun, 2022). Stretching from Sabang to Merauke, from Miangas to Rote, the Indonesian archipelago comprises thousands of islands inhabited by communities with diverse ethnicities, languages, religions, traditions, and races. Indonesia's rich tapestry of traditions and cultures serves as the nation's identity, distinguishing it as a unique entity capable of fostering harmony amidst its diverse populace (Antara & Yogantari, 2018). Traditions or cultural practices, entrenched over time, are tangible manifestations of Indonesia's communal unity (Warisno, 2017).

Traditions or cultural practices are often regarded as beliefs that shape the way of life and are carried out by individuals or specific community groups (Widodo, 2020). The diversity of traditions holds values revered by their adherents, influencing various aspects of human life, with one such value being religion (Simbolon et al., 2022). Religious values encompass concepts of living by a deity or spiritual principles, impacting all facets of human existence (Fitri & Susanto, 2022). The diverse cultural values in Indonesia are unified under the motto "*Bhineka Tunggal Ika*", which signifies unity in diversity. This diversity is also evident in Lombok Island, particularly in Bayan, North Lombok Regency.

Lombok is an island that constitutes part of the West Nusa Tenggara Province, renowned for its natural beauty and inhabited by diverse ethnicities, cultures, religions, and social groups (Zuhdi, 2018a). The island of Lombok is divided into five regencies/cities, namely Mataram City, West Lombok Regency, North Lombok Regency, Central Lombok Regency, and East Lombok Regency. Within the North Lombok Regency are myriad traditions, one of which is found in the village of Bayan. Several studies have been conducted on the traditions of Bayan village. For instance, Zuhdi (2018b) elucidated that Bayan village possesses distinct local traditions and cultural values, thus giving rise to a form of local Islam known as "*Islam Wetu Tehu*" amidst the development of Islam in the region. Furthermore, Suhartini & Baharudin (2021) expounded on the *Maulid* tradition in Bayan village, which spans two days, occurring on the 14th and 15th of Rabi' al-Awwal according to Islamic Sharia law.

Prasetiawan (2016) elaborates that the first day of the *Maulid* tradition in Bayan involves preparing food ingredients and other ceremonial paraphernalia, known as “*kayu aiq*”, while on the second day, activities such as *mbisoq meniq*, *mengelaq*, *begibung* or communal feasting, and prayers are centred around the Ancient Bayan Mosque. Furthermore, Nurlatifa (2022) posits that the values embedded in implementing the *Maulid* Tradition in Bayan include communal cooperation religious, cultural, and aesthetic values. Additionally, Habiburrahman (2021) elucidates on the Ritual of *Lebaran Tinggi* as one of the prominent religious ritual practices among the Bayan community, with these customary rituals serving as defining characteristics of the *Wetu Telu* customary community in Bayan. Zakiyah & Farida (2022) elaborate on the practice of the *Mamaca* tradition in Bayan Village, which has existed for generations and passed down from ancestors to subsequent generations.

Research by Ahyar (2023) explains that the *Gama* customary ceremony comprises various behaviours associated with celebrating significant holidays and customary rituals, while the *Luir Gama* customary ceremony entails ceremonial activities in response to prolonged droughts or excessive rainfall. Setiyani & Tasrif (2023) explain that the Sasak people, especially adherents of Islam Wetu Telu, carry out Wetu Telu marriage practices generally organized following customary law as the primary reference in regulating the marriage process. Furthermore, Syukran (2015) also delineates several preparations required prior to the implementation of the Bayan customary marriage, such as preparing four coconuts, *ulun dedosan*, *ajikrama*, *kereng petak*, *tombak*, and *wiring*. It can be inferred from several studies conducted that Bayan Village remains steadfast in preserving its traditions and culture, with the *Nyunatan* tradition being one of its prominent examples. *Nyunatan* originates from the Sasak language, meaning *sunat* in language Indonesian.

For a long time, the tradition of circumcision in Indonesia has been acculturated with local culture, so the *Nyunatan* ritual has significant cultural and religious values for the community (Aliyudin et al., 2023). Several studies on *nyunatan* have been conducted, highlighting its deep-rooted cultural significance. These studies emphasize the community’s dedication to maintaining their cultural heritage through practices like *Nyunatan*. For instance, research by Sanusi & Sari (2020) indicates that *nyunatan* is part of the “*begawe beleq*”

tradition, a grand celebration in Sasak communities. Furthermore, Rosyid (2020) discusses that according to the analysis of Sayyid Sabiq, women are not required to undergo circumcision, as all hadiths related to female circumcision are deemed inauthentic.

Additionally, Dihartawan et al. (2021) elucidate that circumcision is performed to remove blockages and accumulations of dirt in the penile canal, with the practice dating back to the era of Prophet Ibrahim AS. Anis et al. (2022) explain how circumcision is believed to be a mandatory religious practice among Muslim communities. Conversely, Earp (2022) argues that neither boys nor girls should undergo genital cutting unless medically necessary.

Based on previous research findings, studies on Bayan Village and circumcision practices have been extensively conducted, particularly those focusing on the traditions of Bayan Village communities and circumcision practices among females. However, there has been a lack of research addressing one of the traditions in Bayan Village, namely the *Nyunatan* Tradition (Circumcision). This article explores the religious and moral values embedded in the *Nyunatan* tradition of the Bayan Village community in North Lombok Regency. The objective is to provide deeper insights into how the practice of the *Nyunatan* tradition can inspire religious and cultural education within the local community. The practice of the *Nyunatan* tradition in Bayan Village, still conducted through traditional methods, serves as a focal point of attraction in this study, encompassing aspects from pre-circumcision preparations, the circumcision procedure itself, to the conclusion of the circumcision process.

Methods

This research employs a qualitative method with a descriptive approach to depict the factual and social realities of religious aspects, subsequently analyzed using the knowledge and cultural concepts prevalent in the Bayan Village community of North Lombok Regency. Qualitative descriptive research presents data without manipulation, acquired through investigation, interviews, and documentation, and then narrated descriptively (Rusandi & Rusli, 2021). Qualitative descriptive research provides a comprehensive overview of a particular event or phenomenon, which can be observed when carrying out observations. This method focuses on the social context, cultural understanding, values,

and meanings in every aspect of the tradition. Primary data collection is conducted using purposive sampling techniques, with informants selected based on their expertise and understanding of the researched issue to provide relevant and in-depth insights. Information was collected through participatory observation, in-depth interviews, and document analysis, which allowed the researcher to explore multiple perspectives and identify patterns and themes emerging from the data. Secondary data are obtained from relevant articles to the research theme. Data analysis follows an interactive analysis model proposed by Miles and Huberman, encompassing data collection, data reduction, data display, and conclusion drawing, as illustrated in Figure 1.

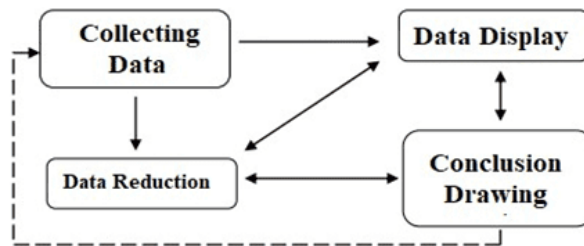


Figure 1. Miles and Huberman's Data Analysis Components

Data collection through observation is conducted during the *Nyunatan* tradition, which involves actively observing activities and incidents. Additionally, interviews are conducted with customary, religious, and community figures regarding the history, stages, and religious values inherent in the *Nyunatan* tradition, as well as efforts to preserve it as a source of learning for the younger generation. Data reduction involves categorizing, summarizing, and selecting data or information already gathered to produce valid data regarding the tradition's history, implementation stages, religious values, and preservation measures in Bayan Village's customary community. Subsequently, data presentation occurs once all collected data have been reduced, allowing for the compilation into a research paper article. Finally, conclusions are drawn from the written and explained discussion outcomes.

Results and Discussion

Implementation of the Nyunatan Tradition

Bayan Village in North Lombok Regency prides itself on the heritage left

by its ancestors, making it renowned within the Lombok community. The village's rich culture and meticulously preserved traditions make Bayan unique. The people of Bayan hold strong convictions in upholding the ancestral traditions as a form of respect and homage to their predecessors. It is considered a gesture of gratitude for the efforts made by previous generations to preserve and conserve the natural resources around them. The preservation of ancestral traditions is evident in the daily lives of the Bayan community as a cultural actor who proudly upholds various customs, including the *Nyunatan* or circumcision tradition. This tradition forms part of their history and constitutes the core of Bayan Village's identity and cultural continuity as a forum for cultural actors. Every sub-culture and symbol in Bayan Village has a deep meaning; for example, the tradition of *Nyunatan* or circumcision symbolizes respect for ancestors and a strong community identity.

TA explained that circumcision is considered one of the legacies passed down by the ancestors of *Datu'q* Bayan (the forefathers of the Bayan village). This practice of circumcision persisted following the adoption of the Islamic faith in the Bayan village. Post the embrace of Islam, circumcision became a ritual symbolizing the conversion of a child to Islam. Presently, the execution of circumcision not only serves as a symbol of religious conversion but also as a gesture of reverence towards *Datu'q* Bayan, who diligently preserved both the natural environment and cultural traditions of the community”.

UST also explained,” The circumcision ritual was conducted by the ancestors as a symbol of the child's conversion to Islam following the adoption of the Islamic faith in Bayan, by the directives of Islam. Previously, the ancestors of Bayan adhered to the Buddhist faith before the advent of Islam. However, in contemporary times, circumcision serves not only as a rite of passage into Islam but also as an expression of gratitude towards the Almighty for the myriad blessings bestowed upon them”.

Quoting the explanations provided by TA and Ust, it can be understood that the practice of circumcision in Bayan originated from the influence of Islam around the 16th century, introduced by Sayyid Maulana Muhammad Fadlullah or Sunan Prapen (Utami & Awaludin, 2021). Circumcision is conducted as a symbol of a child's conversion to

Islam, signifying their integration into the Muslim community following the circumcision process. Presently, circumcision symbolizes religious conversion and serves as a form of homage to the ancestors who preserved the environment in their locality. Moreover, the execution of circumcision embodies the community's gratitude towards the Almighty for the blessings bestowed upon them, manifested through the tradition of *tampah kao* (buffalo slaughter) and *begibung* (communal feast).

Continuing his discourse, TA elaborated that “the circumcision tradition is conducted for two or eight days. The general populace typically observes the two-day ceremony, while the longer eight-day event is reserved for descendants of nobility or esteemed figures within the community. During the circumcision ceremony, there is a restriction on the number of children who may participate, limited to a maximum of two per family. The children undergoing circumcision are typically between the ages of two and ten years. The circumcision procedure is performed by a skilled practitioner known as the *amak penyunat* utilizing traditional tools such as the *Bang-Bango* and *Ladik*, with postoperative care administered using *Talas*”.

Based on TA's explanation, it can be understood that the circumcision tradition is divided into two forms of implementation, lasting either two days or eight days, depending on social status. The two-day ceremony is conducted by the common populace, employing a communal contribution system among families with male children intending to undergo circumcision. Conversely, the eight-day ceremony, known as *gawe urip* is carried out by descendants of nobility or traditional figures. Circumcision procedures involve limiting the number of children participating, with a maximum of two per family, aged between two and ten years.

The execution of circumcision is closely associated with the pivotal role of the *amak penyunat*, who plays an indispensable role in performing circumcisions due to their status as traditional figures possessing specialized skills in cutting the foreskin (*loloq*) using conventional tools such as the *Bango-bango* and *Ladik*. The *Bango-bango* comprises two small bamboo pieces functioning as clamps for securing the *loloq* skin during the procedure. Conversely, the *Ladik*, a small knife with sharp

edges, is designed explicitly for circumcision, serving as the cutting tool for the *loloq* skin. In addition to employing traditional tools, the circumcision tradition incorporates conventional healing practices, notably the use of *Talas*. *Talas* is a powdered medication crafted from dried and ground chilli and turmeric. Traditional *Talas* treatment involves sprinkling the powder onto the circumcised area of the child's *loloq*.

Continuing TA's explanation, it is noted that there are slight differences in the execution of the circumcision tradition compared to ancient times. These disparities are discernible during the circumcision process itself. In the past, circumcision was predominantly conducted utilizing traditional paraphernalia. However, in contemporary times, with the advancement of modernity, there have been minor alterations, notably the involvement of doctors who play a role in the circumcision procedure.

Based on TA's explanation above, it can be understood that the implementation of the circumcision tradition in contemporary times has undergone slight modifications compared to its practice in the past. In bygone eras, circumcision was carried out using traditional equipment imbued with rich local wisdom. However, with the advancement of modernity, changes have occurred in its execution. These changes are evident in the involvement of doctors who now play a role in the circumcision process. The participation of medical professionals aims to integrate local wisdom with medical sophistication to ensure the safety and health of children undergoing circumcision. The medical personnel's role primarily involves administering anesthesia, suturing the incised area of the *loloq*, and providing medications to expedite the healing process. However, the actual circumcision, involving the cutting of the *loloq* skin, remains the responsibility of the *amak penyunat*.

Studying traditions within a society entails understanding the meanings and values that can be gleaned from each ritual performed. Every tradition epitomizes the cultural richness of a community, and its execution involves a series of stages laden with significance and values. Each step in a tradition reflects a heritage of history, beliefs, and revered norms. Within every ceremonial or ritualistic enactment, there are messages conveyed through symbols and actions passed down from generation to generation. Hence, the execution of tradition

serves as a form of honouring ancestral heritage and opens avenues for comprehending the meanings and values inherent in a tradition within society.

Stages of Implementation in the Nyunatan Tradition

It is imperative to comprehend the stages involved in its execution To understand the inherent values of the *nyunatan* tradition. The following are the stages of implementation in the *nyunatan* tradition within the Bayan community.

Search for Wase (Day and Date of Implementation)

TA explains, “The most crucial stage begins with the determination of *Wase*. *Wase*’s determination involves seeking an auspicious day and date for the circumcision ceremony. It entails the participation of family members with intentions and customary figures, although the ultimate decision lies with the customary figures. Once *Wase* is determined, the ceremony must proceed as planned and cannot be postponed for any reason. Typically, *Wase* is set for either Monday or Thursday in the months of *Mulud* (Rabi’ul Awal), *Me’rat* (Rajab), and *Roah* (Sya’ban)”.

Ust further clarifies *Wase*: “*Wase* is interpreted as the stage of seeking a favourable day for conducting an event or ritual. Our community in Bayan firmly believes that mishaps may occur if an event or celebration is held without determining *Wase*. Circumcision ceremonies are typically conducted during the months of *Rabi’ul Awal*, *Rajab*, and *Sya’ban*.”

The explanation from TA and Ust shows that the determination of *Wase* in the *Nyunatan* tradition of Bayan village is considered a crucial early stage involving selecting a good day and date. The determination of *Wase* in the *Nyunatan* tradition in Bayan Village, involving deliberation between the family and traditional leaders to choose a Monday or Thursday in noble months such as *Mulud*, *Me’rat*, and *Roah*, is not just a custom but reflects deep religious values and respect for times believed to be full of blessings. *Wase*’s determination also confirms the close relationship between cultural practices and the spiritual beliefs of the local Islamic community.

Preparation of Gawe Equipment

TA explains, “Following the determination of *Wase*, the next stage involves the family with intentions preparing the necessities for the circumcision ceremony. In this regard, preparations entail procuring wood, coconuts, rice, glutinous rice, *sampi* or kao’ for families capable of providing and preparing other cooking utensils.”

In the tradition of *Gawe* (ceremony), every element prepared has a deep meaning that illustrates the balance between physical and spiritual needs. Wood as fuel symbolizes energy and life that continues to burn, reflecting the spirit and dedication of the family in carrying out the ceremony. Coconuts for making coconut milk represent purity and holiness, as coconut milk is often used in ceremonial dishes considered sacred. Rice, as a staple, symbolizes prosperity and blessings, symbolizing the family’s hope for a prosperous life. *Reket* (glutinous rice) for making *jaje* (snacks) reflects harmony and togetherness, as *jaje* is often shared with guests as a form of hospitality and warmth.

Meanwhile, *sampi* (cows) or *kao’* (buffaloes) as sacrificial animals for families who can afford them, symbolize sacrifice and sincerity, showing the family’s readiness to give their best to achieve spiritual and material well-being. Overall, this preparation reflects the philosophy of a balanced and harmonious life, where every element plays a role in maintaining the balance between material and spiritual aspects in carrying out the Nyunatan ceremony. It can be observed in Figure 2.



Figure 2. Activity *Menuku*
Source: researchers documentation

Based on Figure 2, The *Menuku* process, where dedicated women pound rice to separate the husks from the grains, reflects local wisdom and rich culinary skills. Pounding rice is not just a physical task, but also a communal ritual that emphasizes the importance of cooperation and solidarity within the community. In every beat of the pestle and mortar, there are values of patience, perseverance, and love instilled by mothers in preparing food for the family and ceremonies. This process is also essential in transmitting knowledge between generations teaching children about the importance of hard work, cooperation, and pride in tradition. *Menuku*, with all its meanings, makes rice a food source and a symbol of preserved local wisdom and harmonious living.

Menyilak and *Ngaji Makem* (preparation)

TA explains that “The stage of *Menyilak* involves disseminating invitations to family members, relatives, customary leaders, and the local community. The *Ngaji Makem* process, or visiting graves, also accompanies the *Menyilak* stage. The *Menyilak* and *Ngaji Makem* stages are conducted one week before the *Nyunatan* ceremony as a gesture of respect to the ancestors by informing them of the upcoming *Nyunatan* ceremony. During the *Ngaji Makem* process, the graves are cleaned, water is brought, verses from the Qur’an are recited, and prayers are recited. The water recited with prayers is called *aik mel-mel*, and then it is used to sprinkle on the children who will participate in the *Nyunatan* ceremony”.

Based on TA’s explanation, *Menyilak* as an opening or preparation in the *Nyunatan* ceremony has a profound meaning in the tradition of the Bayan community. This stage distributes invitations to extended family, relatives, traditional leaders, and the surrounding community near the residence. This process is also carried out as a grave pilgrimage, a spiritual step that combines respect for ancestors and requests for divine blessings for the smooth running of the ceremony. Families show respect and devotion to their predecessors by cleaning the graves, reciting Qur’anic verses and prayers, and asking for blessings and protection. Without this stage, the community believes the ceremony will not be perfect and may bring disaster.

Penampaban (the first day of the *Nyunatan* ceremony)

TA explains, “The *Penampaban* phase marks the first day of the

Nyunatan ceremony. During this phase, the community gathers to assist families in hosting the event and preparing all the *Nyunatan* ceremony requirements. In the *penampaban* phase, community members actively participate in the *meriap* activities, where mothers prepare the *Ragi* or cooking spices and other *meriap* necessities. Meanwhile, fathers assist in slaughtering the *sampi* or *kao*, as well as preparing the fire, stirring the dishes, and organizing other necessary arrangements that can be of assistance”.

Based on the explanation given by the TA, the *penampaban* phase is a preparatory stage conducted on the first day of the *Nyunatan* ceremony. This phase serves as a moment where community solidarity is reflected through the collective efforts of residents who come together to ensure the success of the *Nyunatan* process. The *penampaban* phase is executed with full cooperation among the members of the Bayan Village community. In this engagement, the roles of each community member are clearly defined: mothers actively prepare spices and *meriap* necessities, while fathers play a crucial role in the slaughtering of the *sampi* or cattle, preparation of fire, stirring of dishes, and handling other requirements. It is evident in Figure 3.



Figure 3. *Meriap* process at the stage *Penampaban*
Source: researchers documentation

Based on Figure 3, the implementation of *Meriap* or the cooking process during the *penampaban* phase, which marks the first day of the *Nyunatan* ceremony, is evident. The *penampaban* phase reflects

a harmonious collaboration among the community members, where individuals contribute according to their assigned tasks to ensure the smoothness and success of the *Nyunatan* implementation. One ritual integral to the *penampahan* phase is the *Mamaca* process, as depicted in Figure 4.



Figure 4. Mamaca process
Source: researchers documentation

Based on Figure 4, the *Mamaca* process is observed during the evening of the *Nyunatan* ceremony or after the *penampahan* phase. The *Mamaca* process should not be conducted by just anyone, as the content of the manuscript or *lontar* is written in *Jejawan* or ancient Javanese script, combined with a mixture of Sasak and Javanese languages. Therefore, only specific individuals, such as customary leaders, can read and interpret the *lontar* manuscript. The *Mamaca* tradition is typically performed during particular events, such as *ngurisang* ceremonies (aqikah), *Merariq* (weddings), *Nyunatan* (circumcision), and other ritual occasions.

Nyengkerem (soak in the river)

TA explains that “*Nyengkerem* is conducted on the day of the *Nyunatan* ceremony. In this phase, children who will undergo *Nyunatan* are carried to the river on a stretcher carried by four men, who are usually called peoses *merajejan*. This procession, known as *merajejan* is accompanied by traditional music such as gong or *gendang beleq*. This process aims to allow the children undergoing *Nyunatan* to feel more at ease and momentarily forget about what they are about to experience”.

Based on the explanation given by TA, the *nyengkerem* phase is performed on the second day of the Nyunatan ceremony, which is the event's highlight. It is on this second day that the *nyengkerem* phase is performed, which involves the *Merajejan* procession, where a child undergoing *Nyunatan* is taken to the river to undergo the *Nyengkerem* ritual or soaking in the river before the *nyunatan* procession is performed. It can be observed in Figure 5.



Figure 5. The *Merajejan* process at the *Nyengkerem* stage
Source: researchers documentation

Based on Figure 5, The *Merajejan* process in the *Nyunatan* ceremony, where children are dressed in traditional Sasak clothing such as *Sapuq*, *Dodot*, and *Sabuq* or belt, symbolizes their inauguration into their cultural heritage and ancestral identity. The *nyengkerem* or *merajejan* phase accompanied by traditional music such as *Gong* creates a sacred atmosphere, strengthening children's spiritual connections and a sense of calm. *Gong* music, with its deep vibrations, repels negative energy and brings blessings, emphasizing the importance of spiritual values and togetherness in Sasak society. It can be seen in Figure 6.



Figure 6. Art *Gong*

Source: researchers documentation

Based on Figure 6, *Gongs* can be seen accompanying the *nyengerem* procession. *Gong* is an art form favored by the general public and is consistently performed in traditional themed events as a means of entertainment, communication, self-expression, and economic activity (Wildani, 2015).

Religious Values in the Nyunatan Tradition

Indonesia embraces six different religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. With its religious diversity, Indonesia is recognized internationally as a religiously oriented nation. Religious values stem from these religions, encompassing beliefs, worship (piety), discipline, exemplarity, social concern, and environmental care grounded in religious teachings to foster a closer relationship with the divine (Subqi, 2020).

The values inherent in implementing the *Nyunatan* tradition can be observed at every stage. Ust (Islamic scholar) explained that in the practice of the *Nyunatan* tradition in the Bayan Indigenous community, religious and moral values such as belief, piety, discipline, example, and social concern are embedded.

Belief Value

Belief refers to the fundamental aspect that underlies each individual or community's faith in supernatural or intangible things. In the context of

Nyunatan tradition among Bayan indigenous people, the value of belief reaches its peak at the *Ngaji Makem* (grave pilgrimage) stage. The Bayan community's belief in the importance of the *Ngaji Makem* stage in the *Nyunatan* ceremony reflects the deep connection between the spiritual and physical realms. This belief emphasizes the importance of maintaining harmony between spirituality and daily life, where this ritual becomes a means to ensure the tradition remains alive and the ceremony can run without a hitch. The Bayan indigenous people safeguard their cultural heritage and guarantee blessings and protection for the entire community, creating harmony between the spiritual and natural worlds.

As explained by TM and Ust, "The Bayan community believes and is convinced that if the *Ngaji Makem* process is not carried out during the *Nyunatan* ceremony, there will inevitably be undesirable occurrences, such as disputes, injuries, and other disturbances".

Piety Value

The essence of piety entails obedience to the one God with full faith and hope for rewards, whether in commands or prohibitions (Minhal, 2018). In the *Nyunatan* tradition, purity is reflected through its primary purpose as a symbol of a child's embrace of Islam, marking obedience and adherence to God's teachings as paramount. The process is a physical ritual and a spiritual declaration that introduces the child to religious values and commitment to Islam. Scholars assert that *Nyunatan* for males is obligatory, based on Prophetic traditions, which emphasize the importance of observing the sunnah and religious commandments. By performing *Nyunatan*, families and communities demonstrate their loyalty to God and belief in His commands, creating a strong spiritual foundation for the younger generation. This tradition serves as a link between faith and practice, illustrating how the value of righteousness infiltrates every aspect of life. (Wintoko et al., 2020).

As explained by Ust, "*Nyunatan* is a mandatory practice for Muslim males. *Nyunatan* is considered part of the *fitrah*, as mentioned by Abu Hurairah. May Allah be pleased with him that the *fitrah* consists of five things: *nyunatan* (circumcision), trimming the hair around the genitals, trimming the moustache, clipping the nails, and plucking the underarm hair".

Value of Discipline

Discipline is often associated with the characteristics or behaviour of a diligent and punctual individual (Umra, 2018). However, the true essence of discipline lies in one's ability to value time, ensuring that every moment is not wasted. Discipline is not merely about performing tasks consistently or arriving on time but also reflects the ability to manage and allocate time efficiently. Therefore, discipline creates productive routines and signifies an appreciation for time as a valuable resource that cannot be regained.

In implementing the *Nyunatan* tradition, the value of discipline is reflected in the stage of determining the *wase*. *Wase* plays a crucial role in maintaining the continuity of the *Nyunatan* tradition as it dictates the proceedings and rules within this tradition. Discipline is the key to carrying out the *Nyunatan* process, where every step and procedure must be executed according to the designated *wase*, with no tolerance for delays for any reason. This discipline reflects respect for cultural heritage and maintains sacredness and dignity at every stage of *Nyunatan* implementation.

Exemplarity Value

Exemplarity is always associated with good or bad behaviour, attitudes, and speech. The exemplarity referred to here is the display of good behaviour shown to the community as an exemplary model for the Bayan Village community (Subqi, 2020). The *Nyunatan* tradition embodies strong values of exemplarity in each of its stages. For example, determining *Wase* customary practices provide examples of how important it is to honor parents as an expression of respect for them. Meanwhile, at the *Penampahan* and *Nyengerem* stages, customs emphasize the values of cooperation and solidarity in the Bayan Village community.

As explained by Ust, "The value of exemplarity that can serve as an example is present in every stage of the *Nyunatan* tradition itself. In the stage of determining the *wase*, decision-making through consultation is exemplified. In the *Ngaji Makem* stage, the message of respecting parents is emphasized. In the *Penampahan* and *Nyengerem* stages, we are shown the example of helping each other".

The stages of the *Nyunatan* tradition radiate goodness and serve as a moral foundation passed down from generation to generation. Thus,

Nyunatan is not merely a ceremony but also a means to preserve and disseminate exemplarity, creating an inspiration that enriches the values of life.

Value of Social Care

Social care is often interpreted as a mutual assistance attitude that reflects closeness to the community. Susilawati (2017) explains that social relationships embody high religiosity. As social beings, humans cannot live alone and need others. In the context of the *Nyunatan* tradition, the value of social care is reflected in two main stages, namely *Penampahan* and *Nyengkerem*. In these two stages, it is evident how community members unite to assist in the preparation of the *Nyunatan* event. The community collaborates through mutual assistance to ensure the success of the *Nyunatan* implementation. The active involvement and cooperation between community members is not only a ritual moment but also reflects the spirit of togetherness and high social care in maintaining and strengthening community ties.

The cultural heritage left by previous generations is a cultural treasure trove that encapsulates rich values and identities. As successors, our task is not only to receive but also to safeguard, nurture, and preserve traditions to prevent them from being engulfed by the currents of advancing social change. Preserving traditions is not an easy task, especially amidst the challenges of ongoing societal transformations. Many young people are tempted to abandon the cultural roots passed down by their ancestors, driven by the pressures of modernization and different lifestyles. Therefore, we must assume the role of traditional guardians, imparting noble values embedded in traditions to future generations, thus ensuring that the richness we possess remains alive and provides a strong foundation for the future.

TM explains, "Tradition is the identity of a nation that must be preserved. In preserving traditions, we (community leaders) involve young people in all processes of implementing existing traditional ceremonies. One way to preserve tradition is by involving the younger generation in it. Through the involvement of the younger generation, we provide guidance and understanding about the direction and purpose of the tradition so that it is not executed haphazardly".

TA also explains, “Tradition is one of the legacies left by our ancestors, and as the next generation, we must be able to preserve and nurture these traditions. In preserving tradition, we (customary leaders) collaborate with community leaders to always involve young people in the implementation of traditional events or rituals. Wherever these young people are, it is obligatory for them, upon returning to Bayan, to participate in the customary ceremony processes”.

The explanations provided by TM and TA imply that tradition is the national identity passed down from generation to generation by our ancestors, which needs to be preserved and maintained in its authenticity. TM and TA’s viewpoints align with the understanding conveyed by Rofiq (2015), who posits that tradition encompasses elements inherited from ancestors, whether they are symbols, principles, objects, or policies. In preserving tradition, TM and TA actively involve young people in the implementation of traditional ceremonies, even after they pursue education outside the region. The efforts to protect tradition described by TM and TA also include mentoring and guidance of the younger generation by customary and community leaders, aiming to impart a deep understanding of the direction and purpose of the tradition, thus ensuring that its implementation is not haphazard. The involvement of young people with a good knowledge of tradition is expected to provide the continuity and authenticity of tradition within the community.

Tradition, as the nation’s identity, harbours a wealth of values that need to be imparted to the younger generation as a valuable source of learning in life. In the *Nyunatan* tradition of the Bayan indigenous community, there are rich religious values encompassing beliefs, purity, discipline, exemplarity, and social care. All these values serve as essential foundations that can guide the younger generation in developing positive character and attitudes in their daily lives. Research by Saputri et al. (2021) reinforces the importance of values in tradition, explaining that in the Nyadran tradition, there are values that must be instilled in the younger generation, including the values of consultation, environmental and social care, communicative skills, harmony, and religiosity. By implementing these values, the younger generation can build a solid foundation for becoming individuals who contribute positively to society.

Conclusion

The rich culture and traditions prevalent in the Bayan community, particularly concerning the *Nyunatan* tradition, serve not only as historical heritage but also as the essence of the identity and cultural continuity of the Bayan Village. The introduction of Islam into Bayan Village in the 16th century marked the beginning of the *Nyunatan* tradition. It reflects a shift in belief within the community from *Budha's* beliefs towards Islam. The implementation of *Nyunatan* is considered a symbol of a child's embracing of Islam, as well as a form of honouring the contributions of past generations who preserved natural riches and upheld traditions. The *Nyunatan* process is conducted using traditional tools such as *bango-bango* and *ladik*, alongside conventional healing methods like *Talas*.

The *Nyunatan* tradition reflects religious values, such as the value of faith reaching its peak at the *Ngaji Makem* (grave pilgrimage) stage. The value of piety is reflected through its primary purpose as a symbol of a child's embrace of the Islamic religion, which signifies obedience and compliance. The value of discipline is reflected in the stage of determining the *wase*, which plays a crucial role in maintaining the continuity of the *Nyunatan* tradition as it dictates the proceedings and rules within this tradition. Strong exemplary values are embodied in each stage; for example, in the process of determining *Wase*, the custom provides an example of how important it is to honour parents as an expression of respect for them. The value of social care is reflected in two main stages, namely *Penampahan* and *Nyengkerem*. In these two stages, the community collaborates through *gotong royong* to make *Nyunatan* a success.

Each stage and symbol within the *Nyunatan* tradition carries moral messages that can serve as a source of learning for religious and cultural education. It is important to note that this article provides insights into one of the traditions in Bayan Village, located on the island of Lombok, and offers an understanding of the values inherent within it, thus serving as inspiration for religious and cultural education. Based on the findings of this research, further research can be carried out regarding the medical aspects of implementing the *Nyunatan* tradition using the traditional *Talas* healing method, which is a traditional medicine from Bayan village.

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