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Local Islamic Wisdom Values in the Wedding Traditions of the Sasak Community in Lombok

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Abstract

This study examines the values of local Islamic wisdom embedded in the marriage traditions of the Sasak community in Lombok and their relevance to contemporary Islamic education discourse. Sasak marriage traditions represent a cultural system that regulates not only social and family relations but also functions as a medium for transmitting Islamic values within society. This research employs a qualitative approach with a library research design combined with empirical analysis through a case study of Sasak marriage practices in Lombok. Data were collected through the analysis of contemporary academic literature, cultural documents, and anthropological studies on Sasak marriage traditions. The analysis was conducted using thematic and interpretative approaches to identify Islamic educational values embedded in each stage of the marriage process: pre-marriage, marriage ceremony, and post-marriage. The findings reveal that Sasak marriage traditions contain significant Islamic educational values, including religiosity, family responsibility, respect for parents, social solidarity, and ethical guidance for married life. Pre-marriage stages such as midang, merariq, and selabar reflect social processes imbued with moral responsibility and social legitimacy. Marriage stages such as sorong serah aji krama, akad nikah, and nyongkolan demonstrate the integration of Islamic law and local customs in establishing the family institution. Meanwhile, post-marriage traditions such as balik tampak and bejango function to strengthen kinship relations and social education within the community. The study finds that Sasak marriage traditions serve as a cultural educational mechanism that

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informally transmits Islamic values within society. Conceptually, this research argues that local traditions such as Sasak marriage practices can be understood as a form of local wisdom-based Islamic education, contributing significantly to character formation and social ethics. Therefore, integrating local wisdom into Islamic education policies and practices becomes an important strategy to enhance the contextual relevance of Islamic education within Indonesia's socio-cultural landscape.

Keywords: local wisdom, Sasak marriage tradition, Islamic education, Lombok culture, value transmission.

INTRODUCTION

Islamic education is an educational system oriented toward the comprehensive development of human beings through the integration of spiritual, intellectual, moral, and social dimensions. From the perspective of Islamic epistemology, education does not merely function as a process of transferring knowledge, but also as a process of character and spiritual formation grounded in the teachings of the Qur'an and Sunnah (Al-Attas, 2020; Tan, 2011). Therefore, Islamic education is not limited to formal institutions such as madrasahs or Islamic boarding schools (pesantren), but also takes place within the socio-cultural spaces of society where Islamic values are internalized in everyday life.

In the context of Muslim communities in Indonesia, the practice of Islamic education cannot be separated from the dynamics of local culture that develop within society. Islam in Indonesia evolved through a long process of interaction with local traditions and cultures, resulting in distinctive and contextual forms of religious practice. This interaction gave rise to what is often referred to as local Islam or cultural Islam, namely forms of Islamic practice that interact with local cultural traditions without abandoning the fundamental principles of Islamic teachings (Hefner, 2009; Azra, 2017). From the perspective of the anthropology of religion, this phenomenon demonstrates that Islam develops through a process of cultural dialogue that enables universal Islamic values to be internalized within the social practices of society.

The presence of local wisdom within the religious practices of Muslim communities also has strong relevance to the discourse of Islamic education. Local wisdom refers to systems of values, norms, and cultural practices that develop within society and are passed down from generation to generation as guidelines for social life. In many cases, local wisdom functions as a means of social education that transmits moral, ethical, and religious values to subsequent

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generations (Geertz, 1960; Bowen, 1993). Thus, local traditions can be understood as forms of community-based Islamic education that occur informally through everyday cultural practices.

In the context of contemporary Islamic education, the integration of Islamic values and local wisdom has become increasingly important, particularly in responding to the challenges of globalization and social change. Globalization not only brings changes in the fields of economics and technology but also influences societal values and patterns of life. In this situation, Islamic education is expected to preserve moral and spiritual values while remaining relevant to the socio-cultural context of society (Kosim et al., 2023; Saparudin & Salim, 2023). Therefore, studies concerning local wisdom within social practices are important for understanding how Islamic values are transmitted and practiced in the lives of Muslim communities.

One form of local wisdom that possesses a strong dimension of values education is the wedding tradition of the Sasak community in Lombok. The Sasak people are the majority ethnic group on Lombok Island and possess a rich and complex system of customs and traditions. Within Sasak society, marriage is not merely understood as a personal relationship between two individuals, but also as a social and cultural event involving extended families and the wider community. Consequently, the marriage process in Sasak society is regulated through various customary stages that carry profound symbolic, social, and religious meanings (Erni Budiwanti, 2013; Saparudin & Salim, 2023).

The wedding traditions of the Sasak community are known for their distinctive customary system, reflecting the integration of Islamic values and local culture. Several customary stages recognized in Sasak society include midang, merariq, selabar, sorong serah aji krama, nyongkolan, as well as various post-marriage traditions such as balik tampak and bejango. Each stage of these traditions functions not only as a customary ritual but also contains moral messages and social values related to family responsibilities, respect for parents, and the ethics of married life (Budiwanti, 2013; Fathurrahman, 2021).

From the perspective of the sociology of religion, wedding traditions such as those practiced within Sasak society can be understood as forms of institutionalizing religious values within local cultural structures. Islamic values are not only taught through formal educational institutions or religious sermons but are also internalized through cultural practices that become part of everyday social life. In other words, customary traditions can function as social mechanisms that transmit Islamic values within daily life (Hefner, 2009; Bowen, 1993).

However, the development of modernity and social change has brought new challenges to

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the sustainability of these local traditions. Cultural globalization, urbanization, and changes in social lifestyles often result in shifts in societal values and practices. Younger generations do not always understand the philosophical meanings behind the traditions they practice, causing some customary traditions to be performed merely ceremonially without a deep understanding of the values they contain (Azra, 2017; Kosim et al., 2023). This condition raises concerns that local wisdom, which has long functioned as a medium for values education within society, may experience a degradation of meaning.

In the context of Islamic education, this phenomenon raises important questions regarding how local wisdom can be integrated into the discourse of contemporary Islamic education. Fundamentally, Islamic education does not merely aim to transfer religious knowledge cognitively but also seeks to shape character and social ethics rooted in Islamic values. Therefore, the integration of Islamic education and local wisdom is essential to ensure that Islamic education remains contextual and relevant to the realities of society (Tan, 2011; Kosim et al., 2023).

Several studies indicate that local traditions can function as a means of character education within Muslim communities. Research on Islamic education based on local wisdom demonstrates that values such as religiosity, social responsibility, and communal solidarity are often transmitted through cultural practices that are deeply rooted in society (Hefner, 2009; Saparudin & Salim, 2023). In the context of Lombok, several studies also show that the Sasak community possesses strong religious traditions integrated into their social life, including within marriage practices (Budiwanti, 2013).

Nevertheless, most studies concerning Sasak wedding traditions have primarily been conducted from the perspectives of cultural anthropology or customary law studies. Studies that specifically position these traditions within the perspective of Islamic education remain relatively limited. In fact, when examined more deeply, every stage of the Sasak marriage process holds significant potential as a medium for educating Islamic values within society. These traditions not only regulate customary marriage procedures but also contain moral and ethical messages related to family life, social relationships, and religious responsibilities.

Based on this background, this study aims to analyze the values of local Islamic wisdom embedded within the wedding traditions of the Sasak community in Lombok and their relevance to the development of Islamic education. Specifically, this study examines three main stages in Sasak wedding traditions: (1) the pre-marriage stage, (2) the marriage ceremony stage, and (3) the post-marriage stage. Through an analysis of these stages, this research seeks to identify the

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values of Islamic education embedded within Sasak customary marriage practices.

Conceptually, this study argues that the wedding traditions of the Sasak community are not merely cultural practices, but also forms of Islamic education based on local wisdom that function to transmit religious, social, and moral values within society. Therefore, understanding these traditions from the perspective of Islamic education can provide an important contribution to the development of contextual Islamic educational models rooted in local culture and relevant to the dynamics of Indonesian Muslim society.

RESEARCH METHOD

This study employs a qualitative approach with a library research design combined with empirical analysis based on a case study of the wedding traditions practiced by the Sasak community in Lombok. A qualitative approach was chosen because this study aims to gain an in-depth understanding of the meanings of local wisdom values embedded in Sasak wedding traditions and their relevance to the discourse of contemporary Islamic education. This approach enables researchers to explore social and cultural phenomena through the interpretation of various textual and contextual data sources (Creswell, 2018). In social and cultural research, qualitative approaches are used to understand social realities comprehensively by emphasizing the interpretation of meanings, values, and social practices that develop within society. Through this approach, the study not only describes Sasak wedding traditions as cultural practices but also analyzes the dimensions of values, symbols, and Islamic educational meanings embedded within them (Denzin & Lincoln, 2018). The library research design was employed as the primary method to analyze various academic literature sources related to local wisdom, cultural anthropology, Sasak wedding traditions, and Islamic education studies. Library research enables researchers to critically examine various theoretical concepts and previous research findings relevant to the topic under investigation (Zed, 2014). In addition, this study also adopts an Islamic anthropology approach to understand the relationship between local cultural practices and Islamic values that develop within society. This approach views religious practices not merely as normative expressions of religious teachings, but also as products of interactions between Islamic values and local social and cultural structures (Bowen, 2003). Thus, Sasak wedding traditions can be analyzed as forms of integration between Islamic law and local customs that function as media for transmitting Islamic educational values within society.

The data used in this study consist of two main types, namely primary data and secondary data. Primary data in this library research were obtained from various major literature sources

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directly discussing Sasak wedding traditions, Lombok culture, and anthropological studies concerning the social practices of the Sasak community. These sources include academic books, scientific journal articles, research reports, and local cultural documents related to Sasak customary wedding practices. In addition, this study also utilizes ethnographic studies and anthropological research documenting the stages of Sasak wedding traditions, such as midang, merariq, selabar, sorong serah aji krama, nyongkolan, and various customary rituals accompanying the marriage process. These data are important for understanding the social structure and symbolic meanings of each stage of the wedding tradition within Sasak society. Meanwhile, secondary data were obtained from supporting literature related to the concepts of local wisdom, the relationship between Islam and local culture, and theories of Islamic education. This literature was used to strengthen the theoretical framework and provide academic context for the phenomena under study. The secondary data sources include academic books, international and national journal articles, and scientific publications relevant to the research topic (Creswell, 2018). By utilizing these various data sources, this study is expected to produce a comprehensive analysis of the Islamic educational values embedded within the wedding traditions of the Sasak community.

Data collection techniques in this study were conducted through library research and documentation analysis of various literature sources relevant to the research topic. Library research is the primary method in library-based studies aimed at collecting, reviewing, and analyzing various academic references related to the object of study (Zed, 2014). Through library research, the researcher examined various literature discussing the concepts of local wisdom, the relationship between Islam and local culture, and the practices of Sasak wedding traditions. These literatures were critically analyzed to identify key concepts related to Islamic educational values embedded within Sasak wedding traditions. In addition to library research, this study also employed documentation techniques to collect various documents related to Sasak wedding traditions. These documents include anthropological research reports, ethnographic records, local cultural archives, and various written sources documenting customary marriage practices among the Sasak community in Lombok. The use of documentation techniques aims to obtain a more comprehensive understanding of the stages of Sasak wedding traditions and the symbolic meanings embedded within each customary ritual performed. Thus, the data obtained are not merely theoretical but also reflect the social practices developing within society.

Data analysis in this study was conducted using thematic and interpretative analysis approaches. Thematic analysis was used to identify patterns of meaning emerging from the

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various data sources analyzed. Through this analysis, the researcher categorized information obtained from literature and cultural documents into specific themes related to Islamic educational values within Sasak wedding traditions (Braun & Clarke, 2006). The data analysis process was carried out through several stages. The first stage was data reduction, namely the process of selecting and simplifying data obtained from various literature sources. At this stage, the researcher selected information relevant to the focus of the study, namely the values of local Islamic wisdom within Sasak wedding traditions. The second stage was data categorization. At this stage, the reduced data were grouped according to specific themes related to the stages of Sasak wedding traditions, namely the pre-marriage stage, the marriage ceremony stage, and the post-marriage stage. This categorization aimed to facilitate the analysis of Islamic educational values embedded within each stage of the tradition. The third stage was data interpretation. At this stage, the researcher conducted interpretative analysis to understand the social, cultural, and religious meanings embedded within each stage of Sasak wedding traditions.

Interpretative analysis enables researchers to connect these cultural practices with concepts of Islamic education, such as religiosity, family responsibility, social solidarity, and the ethics of married life. Through this analytical process, the study seeks to demonstrate that Sasak wedding traditions function not only as cultural practices but also as mechanisms of cultural education that transmit Islamic values within social life.

To ensure the validity and reliability of the data, this study employed source triangulation and theoretical triangulation techniques. Triangulation is a method used in qualitative research to enhance the credibility of research findings by comparing various data sources or different theoretical perspectives (Denzin & Lincoln, 2018). Source triangulation was conducted by comparing various literature references discussing Sasak wedding traditions from the perspectives of anthropology, cultural studies, and Islamic studies. By comparing these various sources, the researcher was able to gain a more comprehensive understanding of the cultural practices being studied. Meanwhile, theoretical triangulation was conducted by employing various conceptual approaches in data analysis, such as theories of local wisdom, Islamic anthropology, and Islamic education theory. The use of these diverse theoretical perspectives enabled the researcher to analyze Sasak wedding traditions multidimensionally, resulting in a deeper interpretation of the phenomena under study. Through the application of these triangulation techniques, this study is expected to produce findings with a high level of academic validity and contribute scientifically to studies concerning the relationship between local wisdom, Sasak culture, and Islamic education.

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RESULTS AND DISCUSSION

Islamic Educational Values in the Midang Tradition

In the tradition of the Sasak community in Lombok, midang is one of the initial stages in the process leading to marriage. Generally, midang is understood as a process of visitation or meeting between a man and a woman who is considered a prospective life partner. This tradition is usually carried out at night with the purpose of strengthening social relationships while also providing space for both parties to get to know one another before proceeding to marriage. In the context of Sasak culture, midang functions not only as a means of social interaction but also as a social mechanism regulating relationships between men and women within society (Erni Budiwanti, 2013). From the perspective of Islamic education, the midang tradition contains various important educational values, particularly those related to social ethics, moral responsibility, and respect for social and religious norms. In Islam, relationships between men and women are regulated through moral principles emphasizing the importance of preserving honor, modesty, and certain boundaries in social interactions. Therefore, the practice of midang within Sasak society can essentially be understood as a form of social regulation intended to safeguard the dignity of both parties before entering marriage (Esposito, 2001).

Midang also reflects the value of social responsibility in the process of choosing a life partner. In practice, visits made by men are generally not conducted secretly, but are known by the woman's family and the surrounding community. This demonstrates that interactions between prospective couples occur within a framework of social norms recognized by society. Thus, the midang tradition functions as a social mechanism controlling individual behavior so that it remains within accepted social boundaries. From the perspective of Islamic education, this value is related to the concept of al-akhlaq al-karimah or noble character, which emphasizes the importance of maintaining good conduct in social life. Islamic education focuses not only on aspects of religious knowledge but also on character formation and social ethics within society (Al-Attas, 2020). Therefore, the midang tradition can be understood as a means of social education teaching younger generations about social ethics, moral responsibility, and respect for religious and cultural norms. In addition to the value of social ethics, the midang tradition also contains important values of social communication within community life. Through interactions occurring during the midang process, prospective couples have the opportunity to understand one another's character, family background, and personal values. This process plays an important role in building a harmonious foundation before entering married life.

In the context of Islamic education, good communication between prospective spouses is

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an essential part of building a sakinah (peaceful and harmonious) family. Islam emphasizes the importance of consultation, mutual understanding, and openness in relationships between husband and wife. Therefore, the midang process can be understood as an initial stage in establishing healthy communication between prospective couples who will later form a family. Thus, the midang tradition within Sasak society not only serves a social function as an early stage toward marriage but also contains important Islamic educational values such as social ethics, moral responsibility, and social communication in building family relationships.

Islamic Educational Values in the Merariq Tradition

One of the most well-known traditions in Sasak wedding culture is merariq. In the context of Sasak culture, merariq refers to the practice of taking or "eloping" with the prospective bride by the man's side as part of the process leading to marriage. This tradition is often misunderstood as a form of elopement marriage, whereas in practice merariq is part of a customary system with specific rules and procedures recognized by society (Budiwanti, 2013). From the perspective of cultural anthropology, merariq is a social mechanism regulating the marriage process within Sasak society. This tradition is not carried out arbitrarily, but follows various customary stages involving both families and traditional leaders within the community. After the merariq process takes place, the man's family usually sends representatives to inform the woman's family through a process known as selabar, or an official notification regarding the whereabouts of the prospective bride.

From the perspective of Islamic education, the merariq tradition contains several important values related to responsibility, courage, and commitment in building a household. In Islam, marriage is viewed as a sacred contract involving significant responsibilities for both parties. Therefore, the decision to marry must be based on seriousness and strong commitment (Esposito, 2001). In this context, the merariq tradition can be understood as a symbol of a man's courage and responsibility in making the decision to establish a family. Within Sasak society, a man who performs merariq is considered to have demonstrated his seriousness in marrying the woman of his choice. Thus, merariq is not merely a cultural practice, but also reflects the value of moral responsibility in establishing a household.

In addition, merariq also contains the value of social solidarity within society. The merariq process usually involves extended families and relatives from both sides who play roles in resolving the various customary stages accompanying the process. The involvement of many parties indicates that marriage in Sasak society is not merely an individual matter, but also a social event involving the wider community. This value of social solidarity aligns with the Islamic concept

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of ukhuwah (brotherhood), which emphasizes the importance of harmonious social relationships within society. Islam teaches that marriage not only unites two individuals, but also strengthens relationships between two families and reinforces social networks within society (Kamali, 2003). Thus, the merariq tradition can be understood as a cultural practice containing various Islamic educational values such as responsibility, commitment, and social solidarity in building family life.

Islamic Educational Values in the Sorong Serah Aji Krama Tradition

The next important stage in Sasak wedding traditions is sorong serah aji krama. This tradition is a customary ceremony marking the transfer of responsibility from the woman's family to the man's side after the merariq process has taken place. The ceremony is usually conducted formally with the involvement of traditional leaders, extended families, and the surrounding community. In the context of Sasak culture, sorong serah aji krama carries highly significant symbolic meaning because it marks social recognition of the marriage to be conducted. Through this procession, both families officially express their approval of the marriage and agree upon the responsibilities to be borne by the bride and groom (Budiwanti, 2013).

From the perspective of Islamic education, the sorong serah aji krama tradition contains highly important values of family responsibility. In Islam, marriage is not merely a relationship between two individuals, but also involves broader social responsibilities toward family and society. Therefore, marriage is viewed as a social institution with an important role in maintaining social stability and harmony (Esposito, 2001). In addition to responsibility, the sorong serah aji krama tradition also reflects the value of musyawarah (consultation) in resolving various issues related to marriage. The dialogue process between the two families during this ceremony demonstrates that decisions concerning marriage are based on mutual agreement and careful consideration. From the perspective of Islamic education, consultation is an important principle in decision-making within social life. The Qur'an emphasizes the importance of consultation as a mechanism for achieving fair and wise agreements in various matters of life (Kamali, 2003).

Furthermore, the sorong serah aji krama tradition also reflects the value of respect toward family and ancestors. The customary processions conducted during this ceremony often involve various cultural symbols illustrating relationships between past, present, and future generations within Sasak society. This value of respect for family is one of the important principles in Islamic education, which emphasizes devotion to parents and maintaining good relationships with the extended family. Therefore, the sorong serah aji krama tradition can be understood as a medium of social education teaching values of family responsibility and respect toward parents and

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ancestors.

Islamic Educational Values in the Nyongkolan Tradition

The nyongkolan tradition is one of the most famous processions in Sasak weddings. Nyongkolan is usually performed after the marriage contract (akad nikah) as a wedding parade accompanying the bride and groom from the man's house to the woman's family home. This procession is commonly accompanied by traditional music and attended by family members and community members celebrating the marriage. From a socio-cultural perspective, nyongkolan functions as a public announcement to society that the couple has officially married. The procession also serves as a means of strengthening social relationships between the families of both bride and groom as well as the surrounding community (Budiwanti, 2013).

From the perspective of Islamic education, the nyongkolan tradition contains important values of togetherness and social solidarity within community life. Islam emphasizes the importance of maintaining harmonious social relationships and building solidarity within society. Therefore, various forms of social activities strengthening interpersonal relationships are viewed as part of positive Islamic values. In addition, nyongkolan also reflects the value of syiar or the dissemination of information regarding marriage to society. In Islam, marriage is encouraged to be publicly announced as a form of social transparency and to prevent slander or misunderstanding that may arise in relationships between men and women. Thus, the nyongkolan tradition can be understood as a form of cultural expression that simultaneously functions as a means of social education within society.

Islamic Educational Values in the Balik Tampak and Bejango Traditions

The final stages in the series of Sasak wedding traditions are balik tampak and bejango. The balik tampak tradition is usually carried out after the married couple has settled in the husband's family home. In this tradition, the couple returns to visit the wife's family as a form of respect and to strengthen kinship ties between the two families. Meanwhile, bejango is a visitation tradition performed by the newly married couple to relatives and neighbors as a form of silaturahmi (maintaining social and familial ties) after marriage. This tradition demonstrates that marriage not only binds two individuals but also expands social and kinship networks within society.

From the perspective of Islamic education, both traditions contain the highly important value of silaturahmi in social life. Islam strongly emphasizes the importance of maintaining family

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relationships and strengthening social ties within society. Silaturahmi is regarded as one of the practices possessing high spiritual and social value in Islamic teachings (Al-Attas, 2020). Through the balik tampak and bejango traditions, newly married couples not only build relationships with their nuclear family, but also expand social relations with the surrounding community. This process functions as a means of social education teaching the importance of maintaining good relationships with family and community members. Thus, the balik tampak and bejango traditions can be understood as social mechanisms transmitting Islamic educational values, particularly the values of silaturahmi, respect for family, and social responsibility within community life.

CONCLUSION

This study aims to examine the values of local Islamic wisdom embedded in the wedding traditions of the Sasak community in Lombok and their relevance to the development of contemporary Islamic education. Using a qualitative library research approach combined with empirical analysis of Sasak wedding customs, the study reveals that Sasak wedding traditions are not merely ceremonial cultural practices, but also function as mechanisms of social education that transmit Islamic values within society. The findings show that each stage of the Sasak wedding tradition contains important Islamic educational values in religious, social, and moral dimensions. Traditions such as midang teach ethics, moral responsibility, and respect for social and religious norms; merariq reflects responsibility, commitment, and social solidarity; while sorong serah aji krama emphasizes family responsibility, consultation (musyawarah), and respect for family values. These traditions collectively demonstrate how Islamic teachings are integrated into local cultural practices and transmitted across generations.

Furthermore, traditions such as nyongkolan, balik tampak, and bejango reflect the values of togetherness, social solidarity, openness, and silaturahmi (maintaining social and family relationships), all of which are highly emphasized in Islamic teachings. Through these traditions, marriage is understood not only as a personal bond between two individuals, but also as a social institution that strengthens relationships among families and communities. Overall, this study concludes that Sasak wedding traditions function as a form of local wisdom-based Islamic education that informally shapes character, social ethics, and religious values within society. Therefore, these traditions not only preserve the cultural identity of the Sasak people, but also contribute significantly to the development of contextual Islamic education that is relevant to the pluralistic and multicultural society of Indonesia.

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FUTURE DIRECTIONS

Future research concerning the values of local Islamic wisdom embedded in the wedding traditions of the Sasak community should move beyond descriptive cultural studies toward a more comprehensive analysis of the transformation of marriage traditions within contemporary society. Subsequent studies are encouraged to examine the dynamic relationship between local traditions, Islamic values, modernization, globalization, and changing social patterns among younger generations. Such investigations are important for understanding how Sasak wedding traditions continue to survive, adapt, and transform amid rapid technological development, urbanization, and shifts in cultural orientation within modern society. Future scholars may also explore how local communities reinterpret traditional marriage rituals within contemporary contexts without eliminating the essential religious, philosophical, and cultural values embedded within them. Through this approach, future research would contribute to the development of broader analytical frameworks regarding the sustainability of local wisdom-based Islamic traditions in the era of social transformation

Furthermore, future studies should explore the multidimensional values contained within Sasak wedding traditions through interdisciplinary perspectives involving cultural anthropology, sociology, Islamic studies, education, communication, and psychology. Variables such as religiosity, social solidarity, family resilience, intergenerational value transmission, moral education, collective identity, and cultural acculturation deserve deeper scholarly attention. The present study indicates that Sasak wedding traditions are not merely ceremonial practices, but also complex socio-cultural systems reflecting the interaction between Islamic teachings, local customs, morality, and social relationships. Therefore, future research employing ethnographic, phenomenological, comparative, or longitudinal approaches would enrich academic discourse regarding the role of local wisdom in maintaining social harmony, cultural resilience, and the development of contextual Islamic education within contemporary Muslim societies.

Another important direction for future inquiry lies in examining the practical implementation and preservation strategies of Sasak wedding traditions within different socio-cultural environments. Comparative studies between rural and urban Sasak communities, traditional and modern social settings, or among different ethnic groups in Indonesia may reveal distinctive patterns regarding the preservation, adaptation, and transformation of local Islamic wisdom values in wedding traditions. Such comparative investigations would provide a deeper understanding of how social environments influence the continuity of cultural and religious traditions. In addition, future studies should critically investigate the influence of digital media,

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globalization, and popular culture on public perceptions of marriage traditions and Islamic local wisdom values. Digital platforms increasingly shape cultural orientations, moral perspectives, and social interaction patterns among younger generations; therefore, understanding how communities negotiate between traditional values and modern cultural influences becomes highly significant. These scholarly efforts would contribute not only to the advancement of cultural and Islamic studies, but also to the formulation of evidence-based cultural preservation strategies aimed at strengthening local identity, social solidarity, and the sustainability of Islamic cultural heritage within contemporary Indonesian society.

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