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Islamic Educational Values In The Tradition Of Maulid Tradition (Case Study Of Karang Bajo Village, Bayan District, North Lombok Regency)

Liza Ananda Putri[1]
[1] Universitas Islam Negeri Mataram
Muhammad Taisir[2]
[2] Universitas Islam Negeri Mataram
Fathurrahman[3]
[3]Universitas Islam Negeri Mataram

e- mail: 220101152.mhs@uinmataram.ac.id
taisiriching@uinmataram.ac.id
fathurrahman@uinmataram.ac.id

Abstract

This research was conducted to analyze in-depth the implementation of the Maulid Adat Tradition in Karang Bajo Village, Bayan District, North Lombok Regency, and to identify the Islamic educational values contained within the Bayan Maulid tradition. This research employed a descriptive qualitative approach with a case study. Data were collected through participatory observation techniques, in-depth interviews with traditional leaders (Pranaka), religious leaders, and the local community, and supported by documentation studies. The data analysis process was conducted systematically, from data reduction to drawing conclusions to ensure the validity of the findings. The results show that the Maulid Adat procession in Karang Bajo Village lasts two days, consisting of the Kayu Aiq ritual and the peak day or Gawe. The series of rituals, such as Menutu, Bisoq Meniq, and culminating at the Bayan Ancient Mosque, are not merely cultural symbols but also a means of internalizing Islamic educational values. These values encompass aspects of faith (recognition of the oneness of God and gratitude), worship (application of the principle of self-purity/thaharah), and morality, which are strongly influenced by the spirit of mutual cooperation and the strengthening of ties between residents. This study concludes that the Maulid Tradition serves as an effective character education instrument in maintaining the community's religious identity while strengthening social solidarity in the modern era.

Keywords: Islamic Education, Maulid, Local Wisdom, Karang Bajo Village

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INTRODUCTION

Indonesia is a diverse country. This is evident in the various differences that can be viewed synchronically (present) and diachronically (past) (Tanjung et al., 2024). This country is inhabited by various ethnic groups, each adhering to different religions and possessing diverse cultures and traditions (Savira et al., 2024). This diversity and culture have given a nation its distinctive character. Culture itself is the entire system of human ideas, actions, and works produced through a learning process from the environment (Nopia et al., 2022).

The diversity of cultural forms in Indonesia demonstrates that traditions and customs have developed into representations of local culture (Ariza, 2021). In general, tradition can be defined as knowledge, teachings, customs, and practices passed down from generation to generation, including the methods by which these values are conveyed (Nopia et al., 2022). In societies, both simple and complex, various traditions exist that are interconnected and form a system. This system serves as a guideline containing ideal concepts, which then serve as the primary guide and driving force in community life (Saifuddin, 1988).

Terminologically, tradition implies a connection between the past and the present (Ridwan et al., 2024). Tradition is understood as a cultural heritage originating from the past, which is still preserved, believed in, and practiced by contemporary society because it is considered to have functional value and a positive contribution to social life (Hambuwali, 2025). Tradition also reflects collective community behavior patterns, both in worldly and spiritual and religious aspects (Ratih et al., 2025). As W.J.S. Poerwadarminto also expressed in Jimmy Carter, tradition is all elements inherent in community life and carried out sustainably. These elements include customs, culture, habits, and belief systems that are passed down and preserved from generation to generation (Nicodemus, 2023).

The strong link between society and culture was emphasized by Melville J. Herskovits and Bronislaw Malinowski. They argued that culture plays a crucial role in shaping various aspects of societal life. This view is known as Cultural Determinism, the idea that culture is the primary factor influencing human behavior. Herskovits himself viewed culture as something passed down from generation to generation and called it superorganic, meaning that culture is considered a larger and more complex entity than any individual or group of individuals within it (Karolina et al., 2021). Numerous existing traditions embody Islamic educational values. This is inseparable from the process of Islam's adaptation to local culture in Indonesia, which has given rise to a distinctive and distinct Islamic identity. As a religion originating from abroad, Islam experiences a dynamic process of interaction with local culture, giving rise to forms of syncretism in various aspects of

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social life (Maulidin et al., 2024).

When it comes to traditions, individual and collective community activities are generally carried out within a specific timeframe, whether daily, weekly, monthly, or annually. These time and place patterns are important characteristics that shape the systematic preservation of traditions. Furthermore, the form and implementation of traditions vary greatly between regions, reflecting the richness of local cultures that vary according to the social and geographical context of each region. In one region of Indonesia, there is an indigenous community living on the island of Lombok, namely the Sasak Bayan community in North Lombok. This community has its own unique local wisdom. Local wisdom itself is a legacy from ancestors that has become a community habit and continues to be passed down from generation to generation in various regions of Indonesia (Febrian et al., 2023).

The Bayan community highly upholds the values of local wisdom that have been inherited from their ancestors since ancient times, both in the form of traditions, culture, and customs. One tradition that is still maintained and carried out to this day is the Bayan Customary Maulid Tradition, which is carried out to commemorate the birth of the Prophet Muhammad SAW. The Maulid celebration in Lombok began simultaneously with the arrival of Islam to the region in the 16th century. Maulid is a religious ceremony carried out by Muslims as a form of respect for the birth of the most noble and perfect figure, namely the Prophet Muhammad SAW. The month of Rabi'ul Awal has a special meaning for Muslims because it is celebrated as the month of the birth of the Prophet Muhammad SAW, which is known as the Maulid Nabi (Triutami et al., 2025).

Maulid celebrations in Lombok have their own unique characteristics and are unique to each village. These are adapted to the local customs and culture, ranging from the simplest to the most deeply ingrained. For example, the Maulid celebration held in Korleko Village, East Lombok, called Panyakan. The Korleko community tradition involves making and parading miniature camels and boats filled with agricultural produce and snacks. These are then paraded around the village in the afternoon and distributed after religious studies at the mosque as a symbol of gratitude and togetherness. The people of Karang Bajo Village, Bayan District, North Lombok Regency, also have their own way of celebrating the traditional Maulid.

Based on the initial observations carried out by the researcher, the Sasak Bayan Tribe's Traditional Maulid is held for two days where the first day is known as Kayu Aiq. In the Kayu Aiq procession (first day) several Traditional Rituals are held, namely preparing facilities and infrastructure, Ngalu Gerantung, Menutu, Menampiq, Buang Unggun, Installing Tetunggul and Peresean, then on the second day it is called Gawe, where in this Gawe procession several rituals

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are carried out, namely Slaughtering, Bisoq Meniq, Pengaluan Payung Agung Ancak, Mengelaq, Praja Mulud, Bisoq Berugaq Agung, Tek Pajangan, Meriap and so on. The Traditional Maulid celebration in the Bayan Traditional Village has its own uniqueness that distinguishes it from the celebration of the Prophet Muhammad's Birthday in other areas. This uniqueness lies in the traditional procession which is full of cultural values, but remains in harmony with Islamic teachings. The combination of local cultural elements and Islamic values makes this tradition interesting for further study, particularly in uncovering the Islamic educational values it embodies. Therefore, the researcher chose the title "Islamic Educational Values in the Maulid Tradition of Karang Bajo Village, Bayan District, North Lombok Regency."

METHOD

This research uses a descriptive qualitative approach to describe the Maulid tradition of Karang Bajo Village, Bayan District, North Lombok Regency, and the Islamic religious education values contained within it. The researcher acted as the primary instrument, conducting direct observations, interviews, and documentation at the research location. Data sources consisted of primary data obtained from the Village Head, traditional leaders, religious leaders, youth leaders, and the Karang Bajo Village community, as well as secondary data in the form of books, journals, theses, and other relevant references. Data analysis techniques included data condensation, data presentation, and drawing conclusions. To maintain data validity, this study employed source and technique triangulation.

Results and Discussion

The Traditional Maulid Celebration Process in Karang Bajo Village

The traditional Maulid celebration is carried out based on several procedures. Each procedure carries profound philosophical meaning and moral messages. Based on field data collection, researchers identified various activities carried out by the Deisa Karang Bajo community in carrying out the Bayan Traditional Maulid tradition.

This tradition is an annual event held to commemorate the birth of the Prophet Muhammad. Although it generally falls on the 12th of Rabiul Awal, the Deisa Karang Bajo community typically celebrates it on the 14th and 15th of the Hijri calendar. This time division is based on the results of the customary institutions from the use of the local customary calendar system that has been passed down from generation to generation. In general, the stages of the Bayan Customary Maulid in this village include: On the first day, the processions carried out are

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preparing infrastructure, descending geirantung and menyembeq, menutu (pounding rice), installing tetunggul and beibo, then in the afternoon until the evening it is continued with presean. Then on the second day, the processes carried out are slaughtering cattle, bisoq meniq, mengelaq (cooking), the procession of the Mulud people, meriap in the ancient mosque, and closed with memajang which is carried out at the great berugak of Karang Bajo.

Preparing Facilities and Infrastructure



Figure 1.1
Bisok rantok and nempan



Figure 1.2
Collecting agricultural products

Turun Gerantung and Menyembeq



Figure 1.3
Gerantung



Figure 1.4
Menyembeq

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Menutu



Figure 1.5
Menutu with rantok



Figure 1.6
Menutu accompaniment

Installing Stumps



Figure 1.7
Before installing the stumps



Figure 1.8
After installing the stumps

Presean



Figure 1.9
Presean in the afternoon



Figure 1.10
Presean in the mosque yard

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Bisoq Meniq



Figure 1.11
Washing Rice



Figure 1.12
Back to the Traditional Village

Mengelaq



Figure 1.13
Slaughtering Animals



Figure 1.14
Cooking Food

The peak of the traditional Maulid celebrations



Figure 1.15
Mulud King's Procession



Figure 1.16
Carrying Nasi Ancak

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Figure 1.19
Berugak Agung Display Tech, Karang Bajo Village

Based on observations and interviews regarding the Maulid Tradition in Deisa Karang Bajo, we can see that the Maulid tradition is still maintained and passed down to this day through strong social and spiritual mechanisms. This social structure is evident in the active involvement of all levels of society. From the preparation stage to the culmination of the event, all elements of society—men, women, traditional leaders, and even young generations—have their respective roles. The clear division of roles, such as women in the meinutu and bisoq meiniq ceremonies, and men in the preiseian and installation of teitunggul, demonstrates the existence of a structured social system. This collective involvement is a key factor in the transmission of cultural values and practices from generation to generation. In his research, Opi Irwansyah stated that the importance of balancing collective awareness is that preserving tradition is not merely a romanticization of the past, but rather an investment to strengthen the resilience of culture and spirituality of society amidst the currents of global change. Traditions that are able to adapt will become a source of inspiration and pride for future generations (Irawansah et al., 2025). Then in the spiritual realm, this tradition survives because it contains strong spiritual values. The entire series of activities, such as pilgrimages, joint prayers, seideikah, and the recitation of dhikr at the peak of the event, show that Maulid Adat is not merely a cultural tradition, but also a form of worship and an expression of gratitude to Allah SWT for the birth of the Prophet Muhammad SAW. The integration between Islamic teachings and customary practices strengthens the legitimacy of this tradition in the life of society.

The relationship between religion and tradition demonstrates a close connection, even

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though both still have clear differences. The interaction between the two can give birth to various forms such as synthesis (creation of a new culture), assimilation (mixing of cultures), and acculturation (merging of cultures), without completely eliminating the identity of each. Religion is absolute and unchanging even though it is influenced by differences in space and time. Meanwhile, tradition, although rooted in religious teachings, is dynamic and can experience changes according to the balance of time and social conditions of society. In general, traditions contain religious values, but religious values do not completely depend on the existence of the tradition in question (Fitriyani, 2012).

Islamic Educational Values Contained in the Maulid Tradition in Karang Bajo Village, Bayan District, North Lombok Regency

The Maulid tradition practiced by the Deisa Karang Bajo community is a form of local wisdom that is not only ritualistic but also contains profound Islamic educational values. These values are internalized in every series of activities carried out through generations. Conceptually, Islamic educational values encompass three main aspects: faith, worship, and morals. Substantively, these values foster synergy between theological aspects (relationship with God), social aspects (relationships among humans), and ecological aspects (relationships with nature), which are referred to as insan kamil or perfect human beings (Huda, 2019).

The Deisa Karang Bajo community in North Lombok has a strong emotional and spiritual bond with Islamic teachings. This is evidenced through the preservation of the Bayan Maulid tradition. This traditional ceremony is held as a form of reverence and remembrance of the birth of a noble role model, the Prophet Muhammad (peace be upon him). It integrates moral teachings and religious education, while also incorporating cultural elements. Based on findings in the field, there are several elements of Islamic Education values contained in the Bayan Customary Maulid tradition in Deisa Karang Bajo, Bayan District, North Lombok Regency, including:

Faith Values

Faith values are the primary foundation of Islamic teachings, relating to a person's faith in Allah SWT. In the Bayan Maulid tradition, faith values are reflected in various stages of the activities, demonstrating the community's belief in the power and oneness of Allah. One concrete manifestation of faith values is the practice of pilgrimages and communal prayers before the beginning of the series of events. This activity demonstrates the community's belief that everything that happens is within the will of Allah SWT. The prayers offered represent a form of

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human devotion and dependence on the Creator. In Muhammad Haikal's research, it is explained that prayer reflects the belief that only Allah SWT has the power to grant requests, thus demonstrating faith in Him (tawhid). By praying, a person affirms his dependence and trust in Allah as the only place to ask (Haikal, 2025). Prayer can be interpreted as a manifestation of humankind's enormous need for Allah SWT in living his life, as well as a means to bond oneself to Him (Qadir, 2025). According to Ibn Arabi, prayer is a form of communication with God that aims to remove and cleanse the elements of polytheism within a person (Komalasari, 2019). Meanwhile, Sufi scholars explain that prayer is an effort to serve Allah SWT by recognizing all one's weaknesses, placing hope in Him, and asking Him for His blessings as a form of obedience (Muhajarah, 2016). Furthermore, the practice of giving food during the ritual of meinyeimbeiq, carried out by the community, also contains religious values. This giving is based on the belief that the blessings received come from Allah and should be appreciated by sharing them with others. As explained by Wulan Aryati and her colleagues, seideikah is a noble practice in Islam that not only aims to help others but also purifies the heart and strengthens one's bond with Allah SWT. In Islamic teachings, a person's wealth is not entirely theirs, as it also includes the rights of others. Therefore, by practicing seideikah, a Muslim fulfills the social and spiritual responsibilities ordained by Allah (Aryati et al., 2025).

This reflects a strong belief in the Islamic concept of reizeiki. The values of faith are the foundation of belief in Islam, encompassing faith in Allah, angels, holy books, messengers, the Last Day, and destiny (Ramadhani et al., 2024). The point is to strengthen belief in these principles. Islam itself is based on tauhid, the oneness of Allah without any partner, which is reflected in the tahlil sentence and explained through the pillars of faith. The values of faith are also evident in the main purpose of the Maulid Adat celebration, which is to commemorate the birth of the Prophet Muhammad as a messenger of Allah. This demonstrates the recognition of the Prophet Muhammad's prophethood and the love of the people for him as a living example. As explained by Nur Faizin, the commemoration of the Prophet's Birthday (Mawlid al-Nabi) is held as a form of respect for the birth of the Prophet Muhammad (peace be upon him), through various activities encompassing religious, social, and cultural aspects. Furthermore, this commemoration aims to encourage Muslims to always remember and emulate the extraordinary struggles of the Prophet Muhammad (peace be upon him) (Faizin et al., 2024).

Thus, the Prophet's Birthday has broad significance because it encompasses various aspects of the lives of Muslims in understanding and practicing his teachings. Therefore, it can be concluded that the Bayan Customary Maulid Tradition serves as a means of strengthening the

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community's faith through religious practices integrated with local culture.

The Value of Worship

The value of worship in the Bayan Maulid Tradition is reflected in various activities that contain elements of devotion to Allah SWT, both directly (worship of the mahdhah) and indirectly (worship of the ghairu mahdhah). First, the value of worship is evident in the performance of dhikr (remembrance of God), prayers, and blessings at the culmination of the traditional maulid celebration. These activities are forms of worship directly directed to Allah SWT and also serve as a form of reverence for the Prophet Muhammad (peace be upon him).

Zikr is not only understood as a mere religious practice, but also has a more specific purpose: shaping and balancing one's personality. Through dhikr, one can strengthen one's faith. Furthermore, dhikr makes the soul feel constantly watched by the One who always sees all its actions. Remembering Allah means forgetting others, while remembering others means forgetting Him (Chusna, 2021). Etymologically, the word sholawat comes from the Arabic word Salat, which means prayer, praise, and blessing. In the Qur'an, Allah SWT explicitly commands believers to send blessings upon the Prophet Muhammad (peace be upon him), as stated in Surah Al-Ahzab, verse 56, which means: "Indeed, Allah and His angels send blessings upon the Prophet. O believers, send blessings upon the Prophet and greet him with salutations." This verse demonstrates the high status of the Prophet Muhammad (peace be upon him) and emphasizes the importance of reciting prayers as part of worship and a manifestation of love for Him (Warahmah et al., 2025). According to scholars, prayers are not merely prayers recited, but also contain profound theological and spiritual meaning. Imam Al-Ghazali explained that reciting prayers is a form of remembrance of Allah (dhikrullah) that can lead humans to purification of the soul (tazkiyatun nafs) and strengthen faith. Second, the activity of offering ibadat (remembrance of Allah) during the community ritual of meinyeimbeiq is part of social worship. Seideikah is not only interpreted as a material gift, but also as a form of gratitude for the blessings bestowed by Allah SWT. This shows that worship in Islam is not only individual but also has a social dimension. Research conducted by Wulan Ariyanti explains that from a social perspective, seideikah functions to create justice and foster caring between individuals. Through seideikah, the gap between the rich and the poor can be narrowed, thereby achieving social balance and reducing economic inequality in society. Furthermore, seideikah also fosters empathy and strengthens the bonds of Islamic brotherhood among fellow believers (Aryati et al., 2025). Third, various activities such as meinutu, bisoq meiniq, and meingeilaq can also be categorized as worship, because they are carried out with the intention of

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making the religious activity a success. In Islam, every activity carried out with the intention of worship will be rewarded by Allah SWT. As explained by Azka Rafi Pasha, intention is interpreted as a sincere drive in doing good deeds, which is solely aimed at gaining Allah's pleasure without being accompanied by worldly goals such as seeking praise or personal gain. Intention is the primary foundation of every act of worship. Sincerity in intention refers to the hadith of the Prophet Muhammad (peace be upon him), which emphasizes that the value of an act is determined by its intention. Therefore, sincerity is a crucial prerequisite for achieving spiritual success (Pasha et al., 2026). Furthermore, the existence of rules regarding the purity of ritual participants before performing the ritual demonstrates the importance of purity and purity in Islam. This indicates that the community understands that worship must be performed in a state of purity, both physically and spiritually.

Islam is a religion that places great emphasis on purity and cleanliness, both physically and spiritually (Saragig, 2023). In fact, many acts of worship in Islam are invalid if performed in an unclean body and soul. Cleanliness holds such a high status that those who maintain and strive for it will be loved by Allah SWT. In Islamic teachings, cleanliness is rooted in faith in Allah, thus encouraging a person to purify themselves in order to draw closer to Him (Ramdani et al., 2022). Therefore, cleanliness in Islam is not only a form of worship but also has a moral dimension in daily life (Rauf, 2025). Thus, the value of worship in the Bayan Maulid Tradition is not limited to the performance of religious rituals but also encompasses other activities.

Moral Values

Moral values are related to human behavior in everyday life (Sutrisno, 2025). In the Bayan Maulid Tradition, moral values are the most dominant aspect and are clearly visible in the community's social interactions. First, the value of mutual cooperation (gotong royong) is reflected in all activities, from preparation to implementation. The community works together without expecting anything in return, demonstrating a spirit of mutual assistance and kindness.

Gotong royong is a fundamental value deeply rooted in Indonesian social life (Lubis, 2025). This value instills a spirit of togetherness, mutual assistance, and solidarity to achieve common goals, while strengthening a sense of belonging among community members. Beyond mere physical cooperation, mutual cooperation also reflects moral and ethical values, such as caring, empathy, responsibility, and a commitment to shared prosperity (Aziz, 2025). The value of mutual cooperation has a strong theological basis in Islamic teachings. This is emphasized in the Qur'an Surah Al-Maidah verse 2 which means: "And help each other in (doing) goodness and piety, and

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do not help each other in committing sins and transgressions." This verse contains an affirmation that the principle of cooperation and mutual assistance must be based on good goals, namely goodness (al-birr) and piety (at-taqwa). This principle includes two main dimensions, namely vertical and horizontal (Hijran et al., 2023). Vertically, mutual cooperation is a form of devotion to Allah SWT by carrying out His command to help each other in goodness. Meanwhile, horizontally, this value plays a role in maintaining harmonious relationships among fellow human beings, strengthening social solidarity, and preventing divisions caused by selfish and individualistic attitudes. Thus, mutual cooperation has a solid moral foundation, not only being practical but also embodying noble spiritual values. Second, the values of friendship and brotherhood are evident in the activities of gatherings and community gatherings. Although gatherings are a form of combat, they do not lead to hostility but rather strengthen relationships between citizens. Silaturahmi is an effort to foster relationships, foster kindness, and maintain the bonds of brotherhood between people. This bond of brotherhood doesn't have to be blood-related; even those without any ties of kinship can forge ties of kinship. Silaturahmi is a form of kindness shown to family, relatives, friends, or fellow Muslims to strengthen the bonds of brotherhood. Silaturahmi strengthens weak relationships and clarifies broken ones (Titarani et al., 2024).

Maintaining silaturahmi among fellow Muslims is crucial in human life (Ulya et al., 2022), to the point that the Prophet Muhammad (peace be upon him) forbade his followers from severing ties of silaturahmi, as severing ties can lead to problems in human life. The Prophet (peace be upon him) said: "There is no sin more deserving of a double punishment in this world by Allah than the punishment reserved for it in the afterlife than adultery and severing ties of kinship." The above hadith explains that severing ties of kinship is a sin (Darussalam, 2019).

Thus, the Bayan Maulid Tradition serves as a means of fostering moral character in society, reflecting Islamic values in social life.

CONCLUSION

The traditional Maulid is not merely an annual ceremony, but rather a cultural manifestation steeped in spiritual and social significance. The two-day procession, from the Kayu Aiq ritual to its culmination on Gawei Day, demonstrates the orderliness of tradition, beginning with a tribute to the deceased and ending with a communal prayer at the Bayan Ancient Mosque. The elements of each ritual, such as the Meinutu procession, Bisoq Meiniq, and the serving of Nasi Ancak, reflect the community's collective gratitude for all the blessings and bounties bestowed by Allah SWT. The blend of local Sasak elements with dhikr (remembrance of God) and Islamic prayers

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in this ritual demonstrates a harmonious syncreticism, where religious values remain the primary foundation within a strong local cultural identity. The Islamic values embedded in this tradition serve as an effective medium for Islamic education, effectively instilling the values of faith, worship, and morality. The faith aspect is reflected in the sincerity of the community's intentions in marriage, while the value of worship is evident through the application of the principle of self-purity or thaharah before participating in rituals. However, the most prominent value in daily life is the strengthening of noble morals, manifested through the spirit of selfless mutual cooperation and the maintenance of strong ties among residents. In this way, the Maulid Adat in Deisa Karang Bajo has succeeded in carrying out its function as an instrument for preserving Islamic values that is able to unite diversity and strengthen social solidarity in the community amidst the current of modernization.

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