

TRADITION-BASED ISLAMIC EDUCATION IN THE SERAKALAN HAJI OF THE SASAK COMMUNITY

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Abstract

This study aims to describe the Serakalan Haji as a tradition-based Islamic education mechanism by analyzing how the ritual facilitates the internalization of religious values, the development of social solidarity, and the reproduction of cultural identity in the religious life of the Sasak people in Lombok. Employing a qualitative ethnographic approach, the study draws upon participant observation, in-depth interviews with religious figures and community members, and analysis of ritual documents and oral traditions. The primary data sources consist of direct observation of the ritual, oral narratives from key informants, and local manuscripts and community documents related to Serakalan Haji. The data were analyzed using thematic analysis, which involved coding, categorizing, and interpreting recurring patterns of meaning to understand how the Serakalan ritual functions in transmitting Islamic values, fostering social solidarity, and sustaining cultural identity within the Sasak community. The findings reveal that Serakalan serves as a form of tradition-based Islamic education, grounded in the lived experiences of the community. It nurtures love for the Prophet Muhammad, encourages intergenerational learning, and promotes ethical behavior through emotional and performative engagement. The ritual intensifies during the Hajj season, when acts of pilgrimage and selakaran reinforce communal bonds, spiritual reciprocity, and collective emotional expression. The elders play a central role in ensuring the continuity of this tradition, functioning as cultural educators and spiritual guides. Ultimately, Serakalan Haji exemplifies how local religious practices can serve as powerful vehicles for Islamic pedagogy, social cohesion, and the embodiment of faith in everyday life.

Keywords

Al-Barzanji, Cultural Identity, Islamic Education, Serakalan Haji, Sasak Community



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INTRODUCTION

The *Serakalan* Haji tradition is a deeply rooted cultural and religious practice among the Sasak Muslim community of Lombok, Indonesia. This ritual is typically conducted in honor of prospective pilgrims, performed nightly after the 'Isha prayer at the pilgrims' homes, starting from before their departure to Mecca and continuing for several nights after. It consists primarily of the communal recitation of *al-Barzanji*, interwoven with *lelakak*, a traditional melodic chanting style native to the Sasak people, and often features linguistic elements in the Sasak language (Khairul Fikri, H., & Warseto, 2024). In addition to *Serakalan*, there is also the tradition of *Selakaran*, a communal practice of chanting *dhikr* and *sholawat* while standing in a circle to pray for the health and safety of the pilgrims (Sugianto, S., & Hasby, 2023). *Selakaran* intensifies especially when there is concern or news about the condition of pilgrims during the Hajj season. These traditions not only provide spiritual support for the pilgrims but also serve as moments for communal reflection, forgiveness, and emotional connection, often involving guests offering gifts or “*envelopes*” as a sign of joy and solidarity (Nasri, U., Fahrurrozi, Haryadi, LF, Hajras, M., & Ramdana, 2025).

The Serakalan Haji constitutes one of the most deeply embedded religious traditions within the Sasak Muslim community of Lombok; However, academic studies that position this practice within the framework of tradition-based Islamic education remain limited. Existing scholarship has predominantly focused on general aspects of the Hajj ritual (Fahrurrozi, 2015) or on linguistic variations within the Sasak society (Archangeli, D., Tanashur, P., & Yip, 2020) , thereby leaving a significant gap in understanding the pedagogical function of Serakalan as a medium for transmitting Islamic values. In practice, Serakalan is conducted nightly after the 'Isha prayer in the homes of prospective pilgrims, involving the collective recitation of *al-Barzanji* in the traditional melodic form of *lelakak*. This ritual embodies a participatory, emotionally evocative, and experientially grounded form of learning. Thus, Serakalan serves not merely as a ceremonial send-off for pilgrims but as a site of organic religious education where ethical formation, communal bonding, and cultural expression converge. The lack of focused academic inquiry into these dimensions underscores the need to conceptualize Serakalan as a living pedagogical system rooted in the socio-religious fabric of the Sasak community.

Within the performance of *Serakalan*, the transmission of Islamic values occurs through an intricate interplay of textual narrative, aesthetic expression, and communal interaction. The chanting of *al-Barzanji*, which recounts the exemplary life of the Prophet Muhammad, combined with the

emotive cadence of *lelakak* and the social practices surrounding the ritual—such as mutual forgiveness, offering prayers for the pilgrim, and collective participation—reinforces values such as *mahabbah* (love for the Prophet), sincerity, humility, social solidarity, and respect for elders (Al-Barzanji, 2000). Ethnographic observations indicate that children and adolescents regularly attend these gatherings, learning through observation, imitation, and gradual participation. This process reflects the concept of *ta'dib*, in which education is realized through habituation, embodiment, and the cultivation of proper conduct (Al-Attas, 2011). The presence of youth in these rituals facilitates the internalization of religious values, shaping their moral character and socio-religious identity from an early age. Consequently, *Serakalan* operates not only as an expression of devotional piety but also as a formative educational environment that nurtures religious consciousness and communal ethics across generations (Nasri, 2021).

Nevertheless, the continuity of the *Serakalan* tradition is increasingly challenged by the pressures of modernization and socio-cultural transformation. The growing influence of digital media, changes in patterns of community participation, increased mobility, and declining youth involvement in traditional communal practices pose risks to the sustainability of *Serakalan* as an educational mechanism (Appadurai, 2016). Field data reveal that the preservation of this tradition relies heavily on the commitment of elders, such as H. Ramli, who deliberately involves younger community members in ritual practices. A weakening of this intergenerational transmission may disrupt the continuity of value inheritance and reduce the role of local wisdom in Islamic educational practices. These dynamics highlight the importance of understanding *Serakalan Haji* not merely as a cultural expression but as a living model of tradition-based Islamic education that must continuously adapt to social change (Muhammad Nasri, 2020).



Figure 1. Documentation of the Serakalan Ritual Prior to the Departure of Hajj Pilgrims after the 'Isha Prayer at the Pilgrim's Residence — A Sasak-Lombok Tradition in East Lombok Regency

The significance of these rituals extends beyond mere cultural preservation; they function as informal yet powerful mediums of Islamic education, transmitting values such as sincerity (*ikhlas*), community care (*ukhuwah*), and devotion (*mahabbah*) through embodied practice. However, despite their centrality in Sasak Muslim life, these traditions, particularly Serakalan, have remained under-researched in academic scholarship. In his study "Haji Rituals of the Sasak Lombok Community: Sociological-Anthropological Domain", he examined the symbolic shift in Sasak religiosity from local sacred geography (Mount Rinjani) to the Kaaba as the new spiritual axis, highlighting the pilgrimage as a transformative spiritual journey. While insightful, his study did not explore the micro-rituals like *Serakalan* and *Selakaran* that operate within the domestic and communal spaces. Similarly, linguistic studies such as those by Archangeli, D., Tanashur, P., & Yip (2020) and research on Sasak language variations have documented phonological diversity and language endangerment, but without addressing the ritual use of Sasak in religious contexts. A growing body of research has highlighted the significant role of local traditions in shaping models of Islamic education across Indonesia. At the policy level, the Indonesian Ministry of Religious Affairs, through its *Religious Moderation Framework* (2019) and the national Character Education Strengthening (PPK) initiative in madrasas, emphasizes the need to integrate local wisdom into Islamic educational practices in order to preserve cultural identity, strengthen tolerance, and ensure contextual learning aligned with community realities. (Azra, 2020) This policy direction is reinforced by contemporary Islamic education discourse, which emphasizes that Islamic pedagogy must be grounded in the sociocultural life of the (Assegaf, 2011). Empirical studies support this view (Nasihin, S., Hakim, AA, Haris, A., Rasyidi, AH, & Nasri, 2024). Found that the *Dulang Penamat* tradition functions as a medium of Islamic education that reinforces social cohesion and moderation through communal rituals. (Nasri, U., Muliadi, E., & Rasyidi, 2024) demonstrated that transformations within the *Wetu Telu* tradition reflect a negotiated educational process between normative Islam and local customs under the guidance of religious leaders. (Sugianto, S., & Hasby, 2023) shows that Sasak ritual language performs a pedagogical role by transmitting Islamic religious meanings through a culturally resonant linguistic form (Muslim, 2022). highlights how cultural aesthetics, melodic structures, symbols, and ritual performance help cultivate spirituality among youth through emotional and habitual engagement (Smith, 2019). Underscores that experiential learning within communal rituals remains central in shaping spiritual character in traditional Muslim communities.

Despite these significant contributions, several critical academic gaps remain unaddressed. None of the existing studies specifically examines *Serakalan Haji* as a model of tradition-based Islamic education, even though the ritual aligns deeply with classical Islamic educational theories drawn from primary sources (Al-Attas, 2011). *Ta'dīb* emphasizes the cultivation of proper conduct through lived experience, moral embodiment, and the presence of a sacred educational atmosphere. Similarly, Al-Zarnuji (2013) in *Ta'lim al-Muta'allim* highlights the importance of *ṣuhbah al-shaykh* (companionship with the pious) as a central mechanism for internalizing religious and ethical values. Furthermore, (Al-Ghazali, 2005) in *Iḥyā' Uḷūm al-Dīn* explains that character formation requires *riyāḍat al-naḥs*, namely the disciplining of the soul through repetitive, reflective, and embodied practices. From a sociological perspective, Ibn Khaldun (2005) in *al-Muqaddimah* stresses the role of 'a ṣabiyyah (social cohesion) in sustaining tradition and maintaining communal forms of education across generations.

These theoretical foundations are highly relevant to *Serakalan Haji*, which integrates *al-Barzanji* recitation, the Sasak *lelakak* melodic performance, and communal religious participation as a cohesive system of moral, spiritual, and social formation. However, no previous studies have analyzed this integration as a unified pedagogical mechanism grounded in classical Islamic educational thought. In addition, the processes through which Islamic values are internalized among children and adolescents through observation, habituation, and intergenerational role modeling within the *Serakalan* tradition remain largely unexplored. Moreover, the sustainability of *Serakalan Haji* amid modernization, digitalization, and shifting patterns of social interaction has not yet been examined within the framework of classical Islamic educational theory or in relation to contemporary policy orientations on religious moderation and local wisdom.

In response to these gaps, this study offers several significant contributions. First, it presents the first comprehensive analysis of *Serakalan Haji* as a tradition-based model of Islamic education by regularly aligning its practices with foundational concepts such as *ta'dīb* (Al-Attas, 2011), *ṣuhbah al-shaykh* (Al-Zarnuji, 2013), *riyāḍat al-naḥs* (Al-Ghazali, 2005), and 'aṣabiyyah (Ibn Khaldun, 2005), while situating the tradition within Indonesia's national agenda on local wisdom and religious moderation. Second, the study elucidates how the integration of *al-Barzanji*, *lelakak* melodic traditions, and communal participation constitutes an experiential Islamic pedagogy that fosters cognitive, emotional, and ethical internalization of religious values. Third, it contributes new insights into how *Serakalan Haji* shapes the religious character of Sasak youth through embodied

learning and intergenerational transmission, an area largely absent from existing scholarship. Finally, this study positions *Serakalan Haji* as a resilient and adaptive tradition-based educational model capable of negotiating the challenges of modernization while remaining firmly rooted in local Islamic identity.

This study aims to fill that gap by examining *Serakalan Haji* as a form of tradition-based Islamic education. Using a qualitative ethnographic approach, it analyzes how religious rituals, language, music, and communal practices interact to educate, bind, and spiritually enrich the community. The contribution of this study lies in offering a new understanding of how indigenous religious expressions not only reinforce spiritual values but also serve as effective tools for intergenerational knowledge transmission and cultural resilience within Islamic communities.

METHOD

This study employs a qualitative research design with an ethnographic approach to examine tradition-based Islamic education within the *Serakalan Haji* ritual of the Sasak community. A qualitative approach is appropriate because it enables an in-depth understanding of meanings, values, and educational processes embedded in cultural and religious practices (Creswell, 2013). The ethnographic approach was chosen to capture the sociocultural, religious, and educational meanings of *Serakalan* through prolonged engagement and direct interaction with the community, allowing the researcher to understand the traditions from the participants' lived perspectives (Hammersley, M., & Atkinson, 2019).

The data in this study consist of ritual utterances during *Serakalan*, religious and social interactions, cultural and ritual practices, and narratives of religious experience articulated by members of the Sasak community. Data sources include *Serakalan* performers, religious leaders (*Tuan Guru*), cultural figures, prospective Hajj pilgrims, youth participants, and various written and visual documents related to the *Serakalan* tradition. Such multi-source data collection is essential in ethnographic research to ensure a holistic understanding of social and educational phenomena (Denzin, NK, & Lincoln, 2018).

Data were collected through participant observation, in-depth interviews, questionnaires, and documentation. Participant observation was conducted in Montong Gamang Village, Kopang District, Central Lombok, from May 2024 to June 2024, focusing on the recitation of *al-Barzanji*, the performance of the *lelakak* melodic style, cross-generational participation, and the communal

religious atmosphere surrounding the ritual. Participant observation allowed the researcher to identify patterns of habituation, symbolic meaning, and embodied learning within the ritual context (Spradley, 2016). In-depth interviews were conducted with seven key informants, including a *Tuan Guru* who leads the *Serakalan* recitation, two cultural leaders, two prospective Hajj pilgrims, one youth actively involved in the ritual, and an elderly woman responsible for preserving family-based *Serakalan* traditions. Documentation included *al-Barzanji* manuscripts used in the ritual, audio recordings of *lelakak* performances, photographs of *Serakalan* activities, family notes of prospective pilgrims, and village archives related to local religious practices.

Data analysis followed the interactive model of (Miles, MB, Huberman, AM, Saldana, 2014), which consists of data reduction, data display, conclusion drawing, and verification. During data reduction, the researcher selected, organized, and focused the data related to ritual practices, Islamic values, and patterns of social interaction within *Serakalan*. In the data display stage, findings were presented in the form of detailed narrative descriptions of ritual sequences, recitation structures, the roles of religious and cultural figures, and youth participation. Analytical interpretation was conducted by engaging the empirical data with classical Islamic educational theories, including *ta'dīb* (Al-Attas, 2011), *ṣuḥbah al-shaykh* (Al-Zarnuji, 2013), *riyāḍat al-naḥs* (Al-Ghazali, 2005), and *'aṣabiyyah* (Ibn Khaldun, 2005), while also comparing the findings with previous studies on tradition-based Islamic practices. Verification was achieved through source triangulation and member checking with key informants to enhance the credibility and validity of the interpretations (Creswell, 2013). Through this methodological framework, the study provides a comprehensive understanding of how *Serakalan Haji* functions as a model of tradition-based Islamic education within the Sasak community.

FINDINGS AND DISCUSSION

Findings

This section describes the results of research on Islamic education within the *Serakalan Haji* tradition in the Sasak community. The data presented were obtained through participant observation, in-depth interviews with religious leaders, traditional figures, Hajj pilgrims, and the younger generation, as well as documentation in the form of *al-Barzanji* manuscripts, family records, photographs, and archives of *Serakalan* activities. The research findings not only describe *Serakalan* as a religious ritual but also demonstrate the Islamic educational practices that occur naturally

within the tradition. The results are presented in tabular form and narrative descriptions to provide a comprehensive picture of how Serakalan Haji functions as a tradition-based educational space in the daily lives of the Sasak community.

Table 1. Islamic Education in the Serakalan Haji Tradition in the Sasak Community

Tradition	Islamic Educational Values	Spiritual & Social Values
Hajj Serakalan	Manners, role models, habitual worship, love for the Prophet	Spiritual awareness, togetherness, solidarity, cultural identity
Hajj Visit	Silaturahmi, respect for guests, and moral education	Empathy, social support, praying together, and strengthening relationships

Source: Processed from field data obtained through participant observation, in-depth interviews, and documentation

The findings indicate that the Serakalan Haji tradition plays an important role as a medium of Islamic education within the Sasak community. The Islamic educational values observed in this tradition include adab (proper manners), moral exemplification by religious leaders, habituation of devotional practices, and the cultivation of love for the Prophet through the recitation of *al-Barzanji*. The learning process occurs naturally and intergenerationally, where children and adolescents acquire values through observation, imitation, and direct involvement with elders and religious figures. Beyond its educational aspect, Serakalan also produces strong spiritual and social values, such as heightened religious awareness, communal togetherness, solidarity among residents, and the strengthening of Sasak religious-cultural identity. Thus, Serakalan functions not only as a religious ritual but also as a space for character formation and social cohesion.

Meanwhile, the tradition of Hajj Visitations (community visits to prospective pilgrims before departure) demonstrates its own significant educational dimension. The values embedded in this practice include strengthening social bonds (silaturahmi), honoring guests, and moral education derived from interactions between community members and prospective pilgrims. The tradition teaches proper social etiquette and encourages the community to appreciate the spiritual significance of the pilgrimage. In terms of spiritual and social values, this practice fosters empathy, moral support, and collective prayer, as the community gathers to offer blessings and encouragement. These interactions strengthen kinship ties and promote social unity, making the tradition an integral component of the Sasak religious-social structure.

The findings reveal that Islamic education among the Sasak people occurs not only through formal institutions but also through culturally rooted traditions rich in meaning. Both Serakalan Haji

and Hajj Visitations serve as natural, continuous spaces for transmitting Islamic values, nurturing religiosity, and reinforcing social solidarity within the community.

Serakal as Tradition-Based Islamic Education

Serakal refers to the collective chanting of poetic verses in praise of the Prophet Muhammad (PBUH), drawn primarily from the revered al-Barzanji text by Sheikh Ja'far bin Hussein al-Barzanji. This practice is deeply embedded in the Sasak Muslim tradition and typically occurs on Thursday nights in a rotating house-to-house format, often called *zikiran karet*. Beyond its devotional content, *rakal* functions as an educational tool that internalizes Islamic values such as love for the Prophet, collective worship, humility, and spiritual beauty. The performance of these poems using local Sasak melodies (*lalakak*) gives the practice a strong cultural resonance, allowing for the fusion of religious teaching and local aesthetic expression.

Based on observations and interviews, the practice of *rakal* carried out by the Muslim Sasak community indicates that this activity serves as a means of religious learning that occurs naturally in the community's social life. The learning process is not carried out through formal teaching, but rather through direct involvement in ritual activities meaningful to the community. The collective recitation of Al-Barzanji, combined with traditional *lalakak* melodies, is not only understood as an act of worship but also as a medium for instilling religious feelings, strengthening emotional bonds between community members, and shaping religious attitudes and behaviors. Field findings indicate that these values are learned through shared experiences, ritual repetition, and social interactions that occur during *rakal*, thus making it a living and contextual space for Islamic education within the Sasak community tradition.



Figure 3. The al-Barzanji Manuscript Recited in the Serakalan Ritual of the Sasak-Lombok Tradition

Based on field observations, interviews, and documentation, the practice of *greed* within the Sasak Muslim community functions as an important medium for nurturing religious understanding and moral sensibility. The recitation of *al-Barzanji*, which recounts the life of the Prophet Muhammad, is perceived by participants as a meaningful way to cultivate love for the Prophet, strengthen collective devotion, and develop respectful expression during religious practice. The poetic form of the recitation, combined with its distinctive melodic rhythm, creates an emotional atmosphere that allows religious messages to be deeply felt and internalized by community members.

The findings also show that *Rakal* serves as a space where religious knowledge and local cultural expression are experienced simultaneously. Participation in the ritual involves learning the structure of the recitation, the appropriate manner of performance, and the ethical attitudes expected during the gathering. These elements are not taught formally but are acquired through repeated involvement, observation of elders, and shared participation. Informants explained that familiarity with *rakal* reflects one's closeness to religious tradition and is regarded as an important aspect of being part of the Sasak Muslim community.

Furthermore, the data field indicates that *greed* plays a role in reinforcing communal identity and social belonging. Knowledge of the recitations, melodies, and ritual etiquette is transmitted across generations and becomes part of everyday religious life. Community members value participation in *rakal* as a sign of commitment to shared religious and cultural values. In this sense, *serakal* is understood not merely as a devotional activity but as a lived educational practice that shapes religious awareness, ongoing moral attitudes, and collective identity through communal engagement.

Serakal and Hajj Pilgrimage Visitation as Social Solidarity

Based on field observations and interviews, the practice of *greed* intensifies significantly during the Hajj season, beginning approximately two weeks before the departure of prospective pilgrims. During this period, residents from different neighborhoods regularly visit the homes of those preparing for the pilgrimage in what is locally known as *ziarah hajj*. These visits involve collective prayers and the recitation of *al-Barzanji* as expressions of blessing, support, and farewell. Community members not only pray for the safety and spiritual well-being of the pilgrims but also ask to be remembered in prayers at the holy sites in Mecca. This reciprocal exchange of prayers is

understood by participants as a meaningful form of spiritual connection that strengthens relationships among community members.

Observations show that these gatherings create a strong sense of togetherness and shared emotional experience. The repeated visits, collective recitations, and moments of prayer foster feelings of closeness, empathy, and mutual care. Informants described the Hajj as a highly respected and emotionally significant event, and the rituals surrounding it were carried out with seriousness and sincerity. The atmosphere of the gathering reflects a shared awareness of the spiritual importance of the pilgrimage and reinforces communal responsibility toward those undertaking it.

Field data further indicates that *rakal* and *pilgrimage* function as spaces where social boundaries are softened and communal ties are reaffirmed. During these occasions, people from different social backgrounds participate together in the same ritual activities, sharing prayers, conversations, and expressions of goodwill. The status of the pilgrim is associated with spiritual readiness rather than social position, and this perception encourages expressions of mutual respect and support. Requests for prayers and the offering of blessings are seen as signs of trust and interconnectedness within the community.

Overall, the findings show that *greed* during the Hajj season is not experienced as an individual or private religious practice, but as a collective event that reinforces social solidarity. Through shared rituals, repeated visits, and reciprocal prayers, the Sasak community strengthens bonds of togetherness and expresses collective commitment to religious and social values. In this way, *rakal* and Hajj pilgrimage visitation operate as lived practices that foster communal cohesion and shared spiritual responsibility in everyday religious life.

Serakalan as Spiritual Accompaniment and Communal Prayer

In addition to *rakal*, the ritual of *selakaran* is widely practiced. This involves the collective chanting of *dhikr* and *salawat* while standing in a circle, usually led by a religious leader. The atmosphere is both solemn and uplifting, offering spiritual support to the pilgrim before and during their journey. The practice becomes more frequent if news of illness or hardship reaches the village, signifying a deep emotional and spiritual connection between the community and the pilgrim. *Selakaran* exemplifies communal piety and acts as a ritual of support, unity, and shared spiritual aspiration.

The Philosophical Meaning: Hajj as a Journey Toward Spiritual Maturity

Based on observations and interviews, the Sasak Muslim community understands the Hajj pilgrimage not merely as a religious obligation, but as a profound spiritual journey that marks a significant stage in personal religious life. Community members frequently describe the pilgrimage using the term *belayar* (to sail), a word that reflects both the physical distance of the journey and its deeper spiritual meaning. Informants explained that this expression conveys a sense of separation, uncertainty, and readiness, symbolizing the distance between the human soul and closeness to God. Historical narratives shared by elders indicate that the hardships of earlier pilgrimage journeys, which often involved long and dangerous sea travel, shaped the community's perception of Hajj as a journey requiring strong faith, endurance, and spiritual preparedness.

Field findings show that Hajj is commonly internalized as a test of sincerity, emotional readiness, and spiritual maturity. Many informants expressed the belief that undertaking the pilgrimage requires not only material preparation but also mental and spiritual willingness to let go of worldly attachments. In this context, the rituals performed before departure, including *ziarah*, *hajj*, and *rakal*, are understood as moments of reflection, prayer, and emotional preparation. These practices are perceived as ways to seek blessings for the pilgrim while also helping family members and the wider community prepare themselves for the emotional possibility of separation.

Observations further reveal that the rituals surrounding Hajj are experienced as meaningful transitions in social and religious life. During these occasions, the prospective pilgrim is treated with special attention and respect, reflecting a shared recognition of the spiritual significance of the journey. Community members often use these moments to express forgiveness, offer advice, and share prayers, which reinforces the sense that Hajj represents a turning point toward spiritual renewal. Through practices such as *rakal*, personal spiritual intentions are expressed publicly, allowing the pilgrimage to be understood not only as an individual act of worship but also as a collective acknowledgment of spiritual transformation.

Overall, the findings indicate that for the Sasak Muslim community, Hajj is perceived as a journey toward spiritual maturity that is deeply embedded in social and cultural practices. The meanings attached to the pilgrimage are shaped through shared narratives, emotional rituals, and communal participation. In this way, Hajj becomes a lived experience that connects personal devotion, moral reflection, and communal awareness within the everyday religious life of the Sasak people.

Preservation of Tradition and the Role of Elders

The continuity of *rakal* and *selakaran* in the Sasak community is deeply tied to the role of elders and religious leaders who act as custodians of cultural and spiritual heritage. These figures, such as H. Ramli, a respected local religious leader, have sustained the practice across generations by actively involving themselves and encouraging communal participation. H. Ramli's personal testimony, recalling his early exposure to *greed* as a child accompanying his parents, reflects how tradition is embedded in intergenerational lived experience. The presence of youth in these rituals is not incidental, but intentional, serving as both an educational strategy and a form of apprenticeship within the cultural-religious life of the community.

Based on field observations and interviews, learning within the *rakal* tradition occurs through active participation in meaningful communal activities rather than through formal instruction. Community members acquire religious understanding, ethical attitudes, and cultural values by taking part in the ritual, observing others, and repeatedly engaging in its practices. Elders play a central role in this process, not only by guiding the ritual but also by demonstrating appropriate behavior, attitudes, and expressions during religious gatherings. Their presence and conduct serve as important references for younger participants, who learn by watching and gradually become involved.

The findings further show that religious knowledge within *greed* is transmitted through oral recitation, shared practice, and embodied participation. The home and community function as primary spaces where this learning takes place, allowing religious values to be integrated naturally into everyday life. Informants stressed that continuity of the tradition depends on regular communal involvement and sincere participation. In this sense, *rakal* is understood by the community as an ongoing practice that is continuously renewed through collective engagement, rather than as a fixed or static heritage.

Table 2. Summary of Key Findings and Theoretical Interpretations of the Serakalan Haji Tradition among the Sasak Community

Subsection	Empirical Findings	Theoretical Interpretation
3.1. Serakal as Tradition-Based Islamic Education	Collective recitation of <i>al-Barzanji</i> using local melodies (<i>lelakak</i>); practiced weekly and during the Hajj season	Vygotsky's situated learning; Al-Attas' <i>ta'dib</i> ; Bourdieu's cultural capital; Asad's discursive tradition
3.2. Serakal and Hajj Pilgrimage Visitation as Social Solidarity	Intensified pre-Hajj rituals of <i>ziarah</i> and <i>rakal</i> , fostering emotional bonds between pilgrims and the community	Durkheim's collective effervescence; Turner's community; Islamic ethics of <i>ukhuwah islamiyah</i>
3.3. Selakaran as	Group chanting of sholawat in circles	Embodied religious practice; spiritual

Spiritual Accompaniment	before and during Hajj; emotional and spiritual support for pilgrims	pedagogy; social ritual as emotional solidarity
3.4. Philosophical Meaning: Hajj as Spiritual Maturity	Hajj is seen as a journey akin to death; moments of forgiveness and spiritual preparation before departure	Turner's liminality; Islamic concept of <i>tazkiyat al-nafs</i> ; pilgrimage as spiritual transformation (Rahman, Nasr)
3.5. Preservation of Tradition and the Role of Elders	Transmission through elders like H. Ramli, involving youth in rituals to ensure continuity and moral development	Wenger's communities of practice; Zaman's living tradition in Islamic pedagogy

Source: Processed from field data obtained through participant observation, in-depth interviews, and documentation

Table 2 provides a synthesized overview of the empirical findings and corresponding theoretical frameworks that interpret the role of Serakalan Haji in the Sasak community. Each thematic sub-section highlights how cultural rituals function not only as devotional acts but as integral mechanisms of Islamic education, social cohesion, spiritual philosophy, and intergenerational continuity.

Discussion

The findings of this study reveal that the Serakalan Haji tradition functions as a living space for tradition-based Islamic education within the Sasak Muslim community. The ritual is not merely a devotional practice but operates as an informal yet systematic educational mechanism through which Islamic values, such as *adab*, love for the Prophet (*mahabbah*), communal responsibility, and spiritual discipline, are transmitted across generations. The learning process unfolds organically through collective recitation of *al-Barzanji*, aesthetic engagement with local melodic forms (*lelakak*), and sustained participation of elders, youth, and community members. These findings demonstrate that Islamic education within the Sasak context is embedded in daily religious life and enacted through embodied, emotional, and communal experience rather than formal instructional settings.

From a theoretical perspective, these findings strongly align with Syed Muhammad Naquib al-Attas' concept of *ta'dib*, which positions education as the cultivation of proper conduct through lived experience within a sacred moral environment (Al-Attas, 2011). The Serakalan ritual creates such an environment by combining sacred texts, reverential atmosphere, and moral exemplification by elders. Additionally, the intergenerational learning observed in Serakalan reflects al-Zarnuji's principle of *suhbah al-shaykh*, where companionship with pious and knowledgeable figures serves as a primary pathway for moral and spiritual formation. The repetitive and rhythmic nature of Serakalan also resonates with al-Ghazali's notion of *riyāḍat al-nafs*, emphasizing habituation and disciplined practice as essential to character development. At the communal level, Ibn Khaldun's

concept of *'asabiyyah* is evident in how Serakalan strengthens social cohesion and sustains collective religious identity.

When placed in dialogue with contemporary scholarly works, the findings of this study reinforce and extend existing research on tradition-based Islamic education. Studies by Nasihin, S., Hakim, AA, Haris, A., Rasyidi, AH, & Nasri (2024) on the Dulang Penamat tradition and Nasri, Muliadi, and Rasyidi (2024) on the evolution of Wetu Telu similarly demonstrate how local rituals function as informal educational spaces that integrate Islamic values with cultural expression. However, this study advances the discourse by explicitly conceptualizing Serakalan Haji as a unified pedagogical system grounded in classical Islamic educational theory rather than merely a socio-religious practice. Furthermore, Sugianto, S., & Hasby (2023) highlight the pedagogical role of ritual language in Sasak religious traditions; the present findings extend this argument by emphasizing the combined role of language, melody, bodily participation, and emotional engagement in value internalization.

The experiential nature of Serakalan also aligns with broader educational theories on situated and embodied learning. Vygotsky's concept of situated learning suggests that knowledge is acquired most effectively within meaningful social activities (Vygotsky, 2013), a condition clearly present in Serakalan rituals. Similarly, Wenger's theory of communities of practice explains how learning occurs through participation in shared cultural practices rather than through formal instruction (Wenger, 2008). In this context, Serakalan becomes a pedagogical arena where Islamic ethics, spirituality, and cultural identity are learned through participation, observation, and repetition. This supports (De Sordi, 2024) The assertion that experiential communal learning remains central to moral and spiritual education in traditional societies.

Despite these strengths, the findings also reveal a critical tension regarding the sustainability of Serakalan as an educational mechanism. While elders play a decisive role in maintaining the tradition, declining youth engagement influenced by digital culture and urban lifestyles presents a significant challenge. This observation echoes concerns raised by (Azra, 2020) and (Assegaf, 2011), who argue that Islamic education rooted in local wisdom must continuously adapt to socio-cultural change to remain relevant. In this sense, the findings suggest a potential antithesis: although the organic and informal nature of Serakalan constitutes its pedagogical strength, the absence of intentional revitalization strategies may weaken its educational impact for future generations.

In affirmation, this study confirms that Serakalan Haji represents a robust model of tradition-based Islamic education that harmonizes classical Islamic pedagogy with local cultural expression. At the same time, it challenges the assumption that tradition alone guarantees sustainability. Instead, the findings suggest that the continuity of Serakalan as an educational space depends on deliberate intergenerational transmission, adaptive engagement with contemporary realities, and recognition of local rituals as legitimate pedagogical systems within Islamic educational discourse. Through this dual affirmation and critical reflection, the study positions Serakalan Haji as both a preservation of Islamic educational heritage and a site of ongoing negotiations in a rapidly changing world.

CONCLUSION

This study demonstrates that Serakalan Haji, as practiced by the Sasak Muslim community, represents a vibrant form of tradition-based Islamic education deeply rooted in local culture. Through the collective chanting of al-Barzanji, the use of traditional melodies (*lelakak*), and the involvement of entire communities in pre-Hajj rituals such as *ziarah* and *selakaran*, this practice transcends mere devotional recitation. It becomes a medium for transmitting Islamic values, fostering love for the Prophet, and strengthening social bonds. The educational dimensions of *greed* lie not in formal instruction, but in embodied, communal experience, where emotion, memory, and ritual create a transformative space for religious formation. Furthermore, the tradition of *rakal* plays a vital role in sustaining cultural continuity and communal identity among the Sasak. It is preserved through the active engagement of elders and the intergenerational transmission of practice, ensuring that Islamic teachings are not separated from local aesthetics and collective rituals. The philosophical framing of Hajj as a journey toward spiritual maturity—combined with the communal acts of support, prayer, and forgiveness—positions it not only as a cultural artifact but as a living pedagogy. It reflects how Islamic education in traditional societies is enacted through lived religious life, rooted in locality, and infused with spiritual depth, making *greed* a vital and enduring expression of Sasak Muslim piety.

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