

Strengthening Ukhuwah Basyariyah Through Nyongkolan Tradition: A PAR Approach to Exploring the Local Wisdom of the Sasak Tribe in Lombok

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Abstract

This research aims to explore the role of Nyongkolan tradition in strengthening ukhuwah basyariyah in the Sasak community, Lombok, through a Participatory Action Research (PAR) approach, namely, 1) Problem identification and formulation, 2) Action planning, 3) Action implementation, 4) Observation and data collection, and 5) Evaluation and Re-Planning. Data collection is through 1) Participatory observation, 2) In-depth interviews, 3) Focus Group Discussions (FGD), 4) documentation, and 5) field notes. The background of this research is the phenomenon of modernization that affects local traditions, such as the shift from traditional musical instruments to more modern ones, as well as reduced community participation. This activity involves the community's observation and active participation in implementing Nyongkolan, focusing on strengthening the values of interfaith and social brotherhood. The results showed that Nyongkolan is an important tool for strengthening social relations between citizens and interfaith tolerance, creating a space for interaction between Muslims and non-Muslims. In addition, it raises people's awareness of the importance of preserving local wisdom and gives them a sense of pride in their cultural identity. The research also identified challenges faced in preserving this tradition, including the changing preferences of the younger generation and the pressures of modernization. Community participation in this study confirms the importance of the Nyongkolan tradition in maintaining social cohesion amidst socio-cultural changes. The novelty of this research lies in the Nyongkolan tradition as a means of strengthening interfaith tolerance and social cohesion amidst the current modernization, while also revealing the challenges of the younger generation in preserving local wisdom.

Keywords: Nyongkolan, Participatory Action Research, Sasak, Ukhuwah Basyariyah

Introduction

Local wisdom is important in maintaining the identity and harmony of communities in various regions. One tradition rich in social and spiritual values is Nyongkolan, a unique culture of the Sasak tribe in Lombok, West Nusa Tenggara. Nyongkolan is not just a traditional procession, but also an important means of strengthening social relations among the Sasak people. (Hasanah, 2020).

Nyongkolan is basically a bridal procession held after the wedding ceremony. In this procession, the groom's family escorts the bride to the groom's house, which is accompanied by traditional music and attended by relatives and the surrounding community. This tradition is a symbol of respect for the newly married couple and an important moment to strengthen social relations in the community. (Hasanah, 2020)

Interestingly, Nyongkolan involves the Muslim community, which is the majority in Lombok, and invites participation from other religious groups. This procession creates a space for interfaith interaction, strengthening ukhuwah or brotherhood. Nyongkolan is a reflection of how local traditions can play a role in strengthening harmony and tolerance in the midst of diversity. (Gaffar, 2016)

Therefore, the researcher concludes that it synergistically illustrates local wisdom's role in preserving cultural identity and as a social bridge across religions. This analysis shows that Nyongkolan is aesthetic and traditional and has a transformative function—strengthening social cohesion, fostering tolerance, and maintaining harmony in a diverse society.

There is also an erosion of Nyongkolan cultural values caused by the influence of modernization. One example is the shift from Gendang Beleq, a traditional musical instrument in the Nyongkolan procession, to kecimol, which is more modern and popular among the younger generation. This shift reflects changes in cultural practices that may result in the loss of the original meaning of the Nyongkolan tradition. With these changes, the values of local wisdom and the cultural identity of the Sasak people begin to fade, which has the potential to reduce the authenticity and relevance of this tradition amid changing times. (Jumatriadi, 2022)

Previous research, as described by Prahana & Winarko (2016) and Hernawati et al. (2020), has mostly discussed the socio-cultural aspects of the Nyongkolan tradition, such as cooperation and solidarity. However, in-depth studies on the religious dimension of this tradition, especially regarding its role

in strengthening ukhuwah Islamiyah, are still limited. This research aims to fill that gap by exploring how Nyongkolan contributes to religious relations in Sasak society.

In this context, research on Nyongkolan culture becomes relevant to explore how this tradition functions as a unifying tool amid a plural society. The main focus of this research is to understand the role of Nyongkolan in building and strengthening ukhuwah between religious communities in Lombok, as well as how the values contained in it can be applied as a model of social harmony in pluralistic Indonesia.

This research uses a qualitative approach with a Participatory Action Research (PAR) approach located in Bilebante Village, Pringgarata District, Central Lombok Regency.

The research title of Strengthening Ukhuwah Basyariyah Through Nyongkolan Tradition: A PAR Approach to Exploring the Local Wisdom of the Sasak Tribe in Lombok is taken because of its significance in maintaining cultural values that have existed for many years. The Nyongkolan tradition serves as a cultural identity of the Sasak community and as a means to strengthen ukhuwah Islamiyah or brotherly relations among Muslims. With the influence of modernization increasingly threatening the sustainability of this tradition, this research aims to explore the values of local wisdom, analyze the role of Nyongkolan in strengthening inter-communal relations, and document this tradition so that future generations can preserve it. In addition, the research will also identify the challenges posed by modernization, including the shift from traditional to more modern musical instruments, while encouraging the active participation of the community in preserving this cultural practice in their daily lives.

A. Ukhuwah Basyariyah

Ukhuwah Basyariyah is a concept that refers to universal human brotherhood, regardless of religion, race, or background. It emphasizes the importance of solidarity and compassion between fellow human beings. In Islam, ukhuwah basyariyah teaches that all human beings are of equal value in the eyes of God, and human relations should be established with respect, justice, and social concern, regardless of differences. This involves maintaining good relations and peace, emphasizing equality and shared prosperity (Alamsyah, 2017). Ukhuwah is important in building harmonious social relations based on Islamic principles, including education. They emphasize that ukhuwah,

Islamiyah, and basyariyah are fundamental in creating a society of mutual support and cooperation (Apriyani & Yusuf, 2024). The relevance of ukhuwah basyariyah in building interfaith harmony emphasizes that ukhuwah basyariyah is the basis for tolerance and cooperation in a multicultural society, as well as the importance of this understanding in the context of diversity (Ridho, 2023).

Ukhuwah basyariyah, which refers to the brotherhood of fellow humans regardless of ethnic, religious, and racial differences, is important in strengthening social harmony. The Nyongkolan tradition, a popular wedding custom in Lombok, West Nusa Tenggara, illustrates a tangible form of this ukhuwah basyariyah. In the Nyongkolan procession, the groom's family makes a procession to the bride's house, accompanied by neighbors, relatives, and the general public. This tradition is a cultural symbol and a means to strengthen solidarity and tolerance between individuals from different backgrounds. In the context of Nyongkolan, ukhuwah basyariyah is realized in the form of cooperation and togetherness, which is seen in the active participation of the community, both those directly involved in the procession and those supporting from outside. This strengthens social relations and overcomes differences, resulting in harmony amid a multicultural society. The involvement of various layers of society in this procession shows the existence of strong social ties and a sense of togetherness that reflects the values of ukhuwah basyariyah (Handaru, 2021).

Moreover, traditions such as Nyongkolan can be considered a form of local expression of the concept of ukhuwah basyariyah, which asserts that unity and togetherness can be achieved through cultural practices prioritizing human values. Through this tradition, values such as cooperation, mutual respect, and help are realized in the daily interactions of the community (Hazani, 2020). This tradition is a manifestation of ukhuwah basyariyah by prioritizing community involvement and mutual respect, which aligns with Islamic values of maintaining good relations with all people, regardless of their background (Suparta, 2018).

Conceptually, the relationship between ukhuwah basyariyah and the Nyongkolan tradition can be described as the transformation of values into social action:

Conceptual Level	The Meaning of Brotherhood Basyariyah	Manifestation in the Nyongkolan Tradition
Theological	All humans are equal before God	Involvement of all citizens without discrimination
Ethical	Maintaining honor, justice, and care	Helping and respecting each other in the procession
Social	Building solidarity and harmony	Collective participation and cross-community collaboration
Cultural	Embodying human values in cultural practices	Collective participation and cross-community collaboration

This relationship shows that the Islamic value of brotherhood does not stop at the conceptual level, but is implemented in local culture, strengthening social harmony.

Therefore, Ukhuwah Basyariyah, as a universal Islamic value, finds its practical form in the Nyongkolan tradition. Through collective participation, cooperation, and interfaith openness, this tradition represents the internalization of ukhuwah into cultural practices. Thus, local culture serves as a traditional heritage and a medium for strengthening human brotherhood and social harmony in a multicultural society.

B. Nyongkolan

Nyongkolan is one of the typical traditions of the Sasak tribe on Lombok Island, West Nusa Tenggara, which is carried out as part of the wedding procession. It is a bridal procession from the groom's house to the bride's house, or vice versa, with the participation of family, relatives, and the local community. To honor parents and elders, Nyongkolan aims to announce the wedding to the whole community. Traditional beleq drum music, traditional dances, and the use of clothing are usually part of the nyongkolan event. This tradition has significant social and cultural value for the people of Lombok as it serves as a ceremonial ritual and builds social relationships (Sumadi et al., 2013).

In addition to being a wedding procession, nyongkolan symbolizes togetherness and cooperation embraced by the Sasak people. As the bride and groom walk in procession, members of the surrounding community often donate food or money along the way as a form of support and participation in the wedding. According to Triwahyudi & Masykur (2014), traditions such as nyongkolan show how Indonesian society, especially in the regions, uses rituals to unite communities and increase social solidarity. Nyongkolan is also a way to show the social status of the bride and groom's family through the number of

people present in the procession, the clothes worn, and the offerings given during the ceremony.

However, the Nyongkolan tradition faces difficulties along with modernization and progress. The changing perspective of the younger generation towards this tradition is a major problem. Some people consider Nyongkolan to be something that is no longer relevant in modern life and takes up a lot of time and money. Juniati & Zubair (2023) state that many young couples prefer to marry without the Nyongkolan procession. However, some people still follow this tradition to honor their ancestors. Therefore, Nyongkolan is not just a traditional ritual event; it is also a symbol of resistance to cultural globalization that is increasingly destroying local traditions worldwide.

Method

The method of implementing activities using a participatory action research (PAR) approach is another name for action research. Therefore, this approach is a means to raise collective critical awareness of the shackles of neoliberal globalization ideology and the shackles of normative religious paradigms that hinder the process of religious social transformation. (Iqbal et al., 2007).

The PAR approach is very relevant for this research because it combines community empowerment efforts with knowledge production co-produced by researchers and research subjects, in this case, the *Sasak* community in Bilebante Village, Lombok. PAR is considered an effective approach to solving practical problems the community faces and raising critical awareness about social, cultural, and religious dynamics at the local level. The stages of implementation are as shown below.

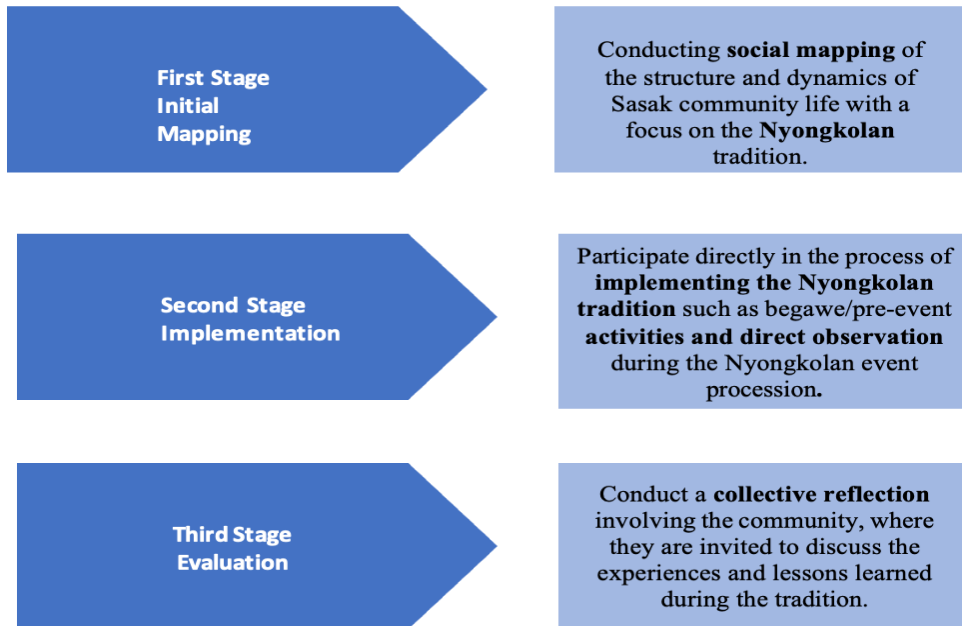


Figure 1: Methodology Implementation

Implementation Stages of the PAR Approach

1. In the initial stage, researchers conducted social mapping of the structure and dynamics of the Sasak community life, focusing on the Nyongkolan tradition. The mapping process involved direct observation of the customs, values, and principles embraced by the community, as well as how the tradition is integrated into the community's social life. Through in-depth interviews with traditional leaders, village youth, and bride and groom families, researchers could gain a deeper understanding of the philosophical and symbolic meanings contained in the Nyongkolan procession. This mapping also identifies key actors who play a role in the implementation of the tradition, such as the village head, religious leaders, and local youth and communities who actively participate in the procession.
2. Implementation (Active Participation Stage) After the mapping, the community service team participates directly in implementing the Nyongkolan tradition. The research team is not only a passive observer, but also participates in various preparatory activities, such as the begawe or gotong royong event carried out by the community before the Nyongkolan ceremony begins. This gotong royong activity reflects the high solidarity

among the Sasak people, where all levels of society are involved in helping to organize the event (Syawaludin, 2020). In addition, researchers also conducted direct observations during the Nyongkolan procession to record social interactions, forms of solidarity, and dynamics among the community, including how collective values and togetherness are demonstrated during the event. The researcher took intensive field notes and documented the social changes seen during the implementation of this tradition.

3. Evaluation (Reflection and Learning Stage) In the evaluation stage, monitoring is carried out on the impact of the Nyongkolan tradition on the social dynamics of the local community. This evaluation includes a collective reflection involving the community, where they are invited to discuss the experiences and lessons learned during the tradition. Reflection is important to reawaken the community to maintaining traditions as part of cultural identity by strengthening social relations and solidarity among community members. It can generate economic capital in community tourism (Yeh et al., 2021). This evaluation stage also helps in making recommendations aimed at preserving the Nyongkolan tradition in the midst of modernization. This tradition, in addition to functioning as a preservation of cultural values, also acts as a mechanism to reaffirm the collective identity of the Sasak people in facing the challenges of globalization.

Result

Identification of ukhuwah basyariyah values in Nyongkolan tradition.

Community service activities are participatory in Bilebante Village, Pringgarata District, Central Lombok Regency, West Nusa Tenggara. In this activity, the team members, in addition to implementing work programs in various fields, also actively participated in the socio-cultural activities of the local community, one of which was the nyongkolan tradition in Bilebante Village. The aim is to explore the local wisdom of the Sasak Tribe in Lombok and the values reflected in the tradition by taking a participatory approach.



Figure 2: Nyongkolan tradition in Bilebante Village, Central Lombok

Nyongkolan is a tradition in the typical wedding procession of the *Sasak* Tribe in Lombok, in the form of a procession of family members from the bridegroom's to the bride's house with a festive atmosphere. (Hernawati et al., 2020). The excitement characterizes this tradition because those who accompany the bride and groom are not only family members, but the local community also participates in enlivening the celebration. The clothes worn by both men and women are traditional clothes typical of the Sasak Tribe. This tradition is still popular and preserved because it has become an integral part of the culture of the Sasak people in Lombok. The essence of the nyongkolan is a form of friendship between the bride and groom and family members, because from the time of marriage until the implementation of the nyongkolan ceremony, the two parties are not in contact with each other. (Iswaratama, 2024). In addition, Nyongkolan also has the principle that marriage is a *penggamber sometimes jari*, which means expanding the family (Suwondo, 1978). Therefore, the Nyongkolan ceremony or tradition reflects the values of *ukhuwah basyariyah* or brotherhood among humans because this tradition contains several main values: solidarity, cooperation, *gotong royong*, and a sense of belonging.

The Sasak people have a very prominent ethical value: *gotong royong* in social life. This is reflected in one of them when the Nyongkolan ceremony takes place, in which the Sasak Tribe actively supports and facilitates the wedding tradition. This collective participation shows a strong commitment to the values of togetherness and solidarity between indigenous peoples, regardless of social

or economic status differences. This is in line with the concept of *ukhuwah basyariyah*, which emphasizes the importance of harmonious relationships between people. (Syawaludin, 2020).

Description of How Nyongkolan Tradition Strengthens Social Relations and Solidarity

The Nyongkolan tradition serves as a means to strengthen social relations and solidarity among the *Sasak* community. This ritual process involves many community members in preparing and implementing the event, from making food and decorations to providing housing for guests. Especially before the Nyongkolan ceremony, which requires maximum preparation (*begawe*) because guests have begun to arrive from neighboring villages and relatives, the surrounding neighbors help prepare some food by making typical Lombok cakes together.



Figure 3: Begawe before the Nyongkolan ceremony

Begawe is a Sasak language term to mention the wedding procession taking place, and this has become a tradition from generation to generation from the ancestors. (Hernawati et al., 2020c). However, this term has shifted so that, as seen in the picture above, begawe is defined as a party activity before the Nyongkolan ceremony, which welcomes guests from village neighbors and relatives from afternoon to evening. After the begawe and the Nyongkolan ceremony, there is an accompaniment with beats to enliven the name Gendang

Beleq, typical of Lombok or Kecimol, a type of tambourine music typical of Lombok folk songs. (Yaningsih et al., 1992).



Figure 4: Gendang Beleq played during the Nyongkolan ceremony

Gendang beleq is a typical musical art of the Sasak Tribe in Lombok, which is classified as an ensemble including Gendang Mame, Gendang Nine, Cemprang, and so on (Sumardi, 2018). Gendang beleq can also be classified as a musical art because the elements of the musical instruments are the same. (Sumaryono, 2014). However, the Sasak people in Lombok do not recognize the term karawitan. Until now, the art of music has still been preserved, especially when the Nyongkolan tradition takes place as an enlivening musical accompaniment. Unfortunately, the more popular musical accompaniment today is kecimol because it uses modern dangdut music, thus reducing its traditional essence. (FM et al., 2019). This art performance must be done in a group so that the values of solidarity, cooperation, and empathy are reflected.

Therefore, the whole activity from before to during the Nyongkolan ceremony has the meaning of strengthening the relationship between the bride and groom's families and between the family and the wider community. Through the Nyongkolan ceremony/tradition, collective learning encourages mutual understanding and strengthens social networks. This shows that the presence and participation in *Nyongkolan* symbolize social integration, where individual identity is recognized and valued within a broader framework of social togetherness.

Discussion

An Analysis of the Role of Nyongkolan Tradition in the Context of Modernization and Social Change

The more advanced the times, the more advanced the sophistication of technology that makes changes in all sectors. Initially, traditional methods were used, but almost all aspects of life have turned to digitalization to achieve modernization. The current era of digital disruption has positive and negative sides. The positive side can make work easier, shorten the time, and save energy. The negative side can erode culture if it is not controlled and maintained, such as the essence of the Nyongkolan tradition.

The Nyongkolan tradition is important as a guardian of the Sasak tribe's cultural identity and a resistance mechanism against global cultural homogenization. (FM et al., 2019). This tradition serves as a tool to remind the community of the original values that form the basis of the Sasak Tribal culture and differentiate it from other indigenous Tribes. However, modernization also brings challenges to the sustainability of this tradition. With increased social mobility and outside cultural influences, the younger generation of the Sasak Tribe tends to see Nyongkolan as outdated and less relevant. Therefore, it is necessary to adjust to the changes and opportunities of existing technology without leaving its substance, such as maximizing the wise use of social media. Social media can be utilized as a forum for promotion and documentation of the Nyongkolan tradition so that the tradition can be more widely recognized by the community, both within Lombok Island and outside the island.

This aligns with Robert D. Putnam's (Putnan, 2007) social capital theory, which states that the Nyongkolan tradition strategically maintains social cohesion and shared values amidst modernization. This tradition maintains the bonding and bridging social capital of the Lombok community through social participation, mutual cooperation, and interfaith involvement. Thus, Nyongkolan is a traditional heritage and a social instrument that strengthens *ukhuwah basyariah* (brotherhood) and maintains socio-cultural stability in the modern era. Thus, cultural preservation becomes wider by utilizing technological sophistication wisely amid modernization.

Strengths and Challenges in Maintaining the Nyongkolan Tradition

The main strength of the Nyongkolan tradition lies in its ability to bring people from all walks of life together in a festive and meaningful event. The

excitement and togetherness strengthen the value of solidarity and mutual cooperation. Nyongkolan involves various groups of people from small children to the elderly, so that when young children have been introduced and involved in traditions such as nyongkolan, then indirectly, the values that are maintained in nyongkolan have also been embedded, such as solidarity and cooperation.

This tradition has also maintained relevance through adjustments and innovations in tune with the times. However, there are a few challenges. Major challenges include economic pressures that require people to choose between the cost of the tradition and daily needs, as well as the perception that the tradition is too burdensome in terms of time and resources. Another challenge is the transformation of cultural values due to the influence of the times and technology, such as the lack of traditional music instruments, such as *gendang beleq*, which is now being replaced by *kecimol*, which plays modern music instruments, such as *dangdut*. (FM et al., 2019). In addition, the emergence of a more individualistic outlook due to the influence of modernization creates the potential for decreased participation in communal events such as Nyongkolan.

Therefore, researchers can describe the Nyongkolan tradition's journey in two dynamic directions: 1) Socio-cultural forces—as a learning space for the values of solidarity, cooperation, and togetherness across generations, and 2) The pressures of modernization—in the form of economic, technological, and individualistic challenges that erode participation and the symbolic meaning of tradition.

This means that Nyongkolan functions as a reservoir of social capital amidst the erosion of values caused by modernization. However, if the pressures of individualism and commercialization continue to increase, its social function will weaken, and the tradition will survive only ritualistically, not sociologically.

Implications of the Findings for the Preservation of Local Wisdom and the Formation of Cultural Policy

The results of this study indicate that the Nyongkolan tradition not only has cultural value but also has the potential to become a tool in forming cultural policies that support the preservation of local wisdom. Local governments and cultural institutions in Lombok need to pay more attention to how this tradition can be preserved and adapted to the needs of contemporary society. One of the proposed policy implications is providing financial and logistical support for people who want to carry out Nyongkolan and be accompanied by *gendang beleq*,

as well as counseling on the importance of local wisdom as part of the identity and wealth of regional culture.

In addition to financial support, it is also important to develop policies that focus on documenting and archiving the Nyongkolan tradition so that it can be authentically preserved in the changing times. This can be achieved by establishing a cultural study center, collaborating with universities and institutions to conduct research and disseminate the results to the community. This serves to preserve the tradition and is a cross-generational educational strategy about the importance of local wisdom in shaping the identity of the people of Lombok.

On the other hand, cultural policies must also consider aspects of tradition integration in the local tourism industry. The Nyongkolan tradition can be optimized as a cultural tourism attraction that strengthens Lombok's branding as a tourist destination rich in culture and history. Collaboration between the government, local communities, and the private sector in designing local wisdom-based tourism programs can be a strategic step to increase the economic value of the tradition, while maintaining its essence and socio-cultural meaning.

In the long term, the government should also ensure that local regulations and bylaws relating to the preservation of traditional cultures, such as Nyongkolan, not only focus on ceremonial aspects, but also include respect for the cultural rights of indigenous peoples. This includes recognizing the role of traditional leaders and local artists in maintaining the continuity of traditions and giving them space to participate in the process of formulating cultural policies in the region. Thus, the resulting policies are top-down, participatory, and inclusive of all interested parties.

Experience and Reflection in the PAR Process

Challenges and Lessons Learned During the Research Process with the PAR Approach

This research uses a Participatory Action Research (PAR) approach that actively involves the Sasak community in all stages of the research. The author, who is a member of the community service team, participated in joining the series of Nyongkolan tradition processes, starting from the preparation before the event until the Nyongkolan tradition event took place. In between, the author and other community service team members also actively interact with residents to ask about the Nyongkolan tradition, such as its philosophy, meaning, or value, and other habits, so that it becomes a tradition.

The research process went smoothly during observation, interviews, and documentation because the community was enthusiastic about sharing stories and information according to the research objectives with the community service research team. This is due to a participatory approach that is transparent and inclusive so that trust can be built. In addition, researchers also had to face challenges related to time management and coordination with several communities that have busy daily activities, such as mosque youth and youth organizations.



Figure 5: Participation of the community service group during Nyongkolan

The Impact of Community Involvement in Research on Their Understanding and Appreciation of Nyongkolan Tradition

Through the PAR approach, the community is the object of research and an active partner. This positively impacted their understanding and appreciation of the Nyongkolan tradition. This engagement allowed them to reflect on the deep meaning of the tradition and identify ways to strengthen and preserve it. The communities involved in this research showed an increased awareness of the importance of maintaining the tradition as part of their cultural identity. They felt greater pride in their cultural heritage.

Conclusion

This research reveals that the Nyongkolan tradition is not just a traditional wedding procession, but also has an important role in strengthening *ukhuwah basyariyah* or universal brotherhood among the Sasak people in Lombok. Through the Participatory Action Research (PAR) approach, this study found that Nyongkolan functions as a means to strengthen social relations, solidarity, and interfaith interaction. Despite facing the challenges of modernization, such as the shift from traditional musical instruments to modern instruments, Nyongkolan remains a symbol of togetherness and a strong cultural identity.

The active participation of the community in this activity shows an increasing awareness of the importance of preserving local wisdom and the values contained in this tradition. The Nyongkolan tradition not only reflects the cultural identity of the Sasak people but also provides a model for strengthening social harmony in a diverse society. Therefore, there is a need for continuous efforts to maintain and promote this tradition so that it remains relevant in the midst of the times, without losing its cultural and social essence.

Suggestion

1. For the Community: It is recommended that the Sasak community, especially the younger generation, preserve the Nyongkolan tradition as part of their cultural identity. The community should be encouraged to creatively adapt this tradition to modern contexts without losing its core values of *ukhuwah basyariyah*, solidarity, and togetherness.
2. For Local Government and Cultural Institutions: The local government of Lombok is advised to provide sustainable support through cultural preservation programs, financial incentives, and the promotion of Nyongkolan as an element of cultural tourism. Policies should emphasize authentic preservation while ensuring that traditional actors such as elders, musicians, and artisans are involved in decision-making.
3. For Educational Institutions: Universities and schools should integrate local cultural studies into their curricula, including participatory research like PAR. Academic collaboration with local communities can document the symbolic meanings and philosophical values of Nyongkolan, ensuring its transmission to future generations.
4. For Future Researchers: Further studies can explore comparative perspectives of similar traditions in other Indonesian regions to enrich the discourse on *ukhuwah basyariyah* and local wisdom. It is also suggested that

the economic and environmental impacts of traditional practices like Nyongkolan within the sustainable development framework be examined.

5. For Policy Makers and NGOs: Non-governmental organizations and policymakers should use the findings of this research as a reference in formulating inclusive cultural policies that promote interfaith harmony and social cohesion through traditional values.

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