Character Education Based on Local Wisdom: An Analysis of the Modernization Impact on the *Ngayu-ayu* Ritual in Sembalun Lombok

Wiya Mela Astari 1, Deviana Mayasari 2\*, Saddam3s

1 Universitas Muhammadiyah Mataram; e-mail: [wiyaastarii@gmial.com](mailto:wiyaastarii@gmial.com)

2 Universitas Muhammadiyah Mataram; e-mail: [devianamayasari.DM@gmail.com](mailto:devianamayasari.DM@gmail.com)

3 Universitas Muhammadiyah Mataram; e-mail: [saddamalbimawi1@gmail.com](mailto:saddamalbimawi1@gmail.com)

**\*** Correspondence

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**Abstract:** The community of Sembalun Village preserves a profound local wisdom through the *Ngayu-ayu* ritual, a practice upheld to express gratitude to Allah SWT. This research aims to analyze the character education values inherent in the *Ngayu-ayu* ritual and to investigate the impacts of modernization on this cultural tradition. Employing a qualitative research method, key figures from the community, including cultural, religious, youth, and community leaders, were chosen as research subjects through *purposive sampling.* The *Ngayu-ayu* ritual encapsulates a diverse array of character education values, encompassing religiosity, communal cooperation (gotong-royong), tolerance, national spirit, patriotism, environmental consciousness, responsibility, discipline, and the appreciation of achievements. However, the ritual has undergone substantial changes due to the influence of modernization. Ritual stages have been abbreviated, and in some instances, omitted, with a meticulous preservation of the sacrosanct elements. The traditional practice of fetching water from the 13 sacred springs, once undertaken on foot, now involves the use of vehicular transport. Furthermore, the communal meal-sharing activity known as "*begibung*" has shifted from a symbolic act of blessing dispersal to a more pragmatic distribution of surplus food to the local community. The impact of modernization is apparent not only in altered ritual activities but also in the evolving mindset of the Sembalun community.

**Keywords:** Character education; The *ngayu-ayu* ritual; Modernization; Local Wisdom.

***Abstrak:*** *Masyarakat Desa Sembalun memiliki kearifan lokal berupa ritual Ngayu-ayu yang sampai saat ini masih dijaga dan dipertanahkan karena ritual tersebut sebagai wujud rasa syukur kepada Allah SWT. Tujuan dari penelitian ini untuk menganalisis nilai-nilai Pendidikan karakter yang terdapat pada ritual Ngayu-ayu dan dampak modernisasi terhadap ritual Ngayu-ayu. Jenis penelitian yang digunakan yaitu metode kualitatif. Subjek penelitian terdiri dari tokoh adat, tokoh agama, tokoh pemuda dan tokoh masyarakat. Informan dalam penelitian ditentukan dengan teknik purposive sampling. Hasil penelitiaan menunjukkan, pada ritual Ngayu-ayu terdapat nilai-nilai Pendidikan karakter seperti religius, gotong-royong, toleran, semanagat kebangsaan, cinta tanah air , peduli lingkungan, bertanggung jawab, disiplin dan menghargai prestasi. Selain itu, pada ritual Ngayu-ayu sudah mengalami banyak perubahan karena adanya modernisasi, mulai pada tahapan ritual nya (1) banyak tahapan yang dipersingkat dan bahkan dilewatkan, namun tidak melewatkan tahapan yang masih bersifat sakral, (2) Pengambilan 13 mata air dahulu dilakukan dengan berjalan kaki, namun sekarang bisa menggunakan kendaraan mobil, (3) Pada rangkaian acara ritual Ngayu-ayu terdapat kegiatan makan bersama atau dalam bahasa sasak disebut begibung, dahulu jika terdapat sisa makanan, maka segala bentuk akan ditumpahkan ditengah lapangan dan dianggap menghamburkan rejeki, namun sekarang, jika ada makanan yang tersisa maka akan dibagikan kepada masyarakat setempat. Hal tersebut menujukkan bahwa adanya pengaruh modernisasi mengakibatkan perubahan pada aktivitas ritual dan mengubah pola pikir masyarakat Sembalun. Selain itu, keberadaan kearifan lokal di Desa Sembalun sudah seharusnya dilestarikan karena dapat dijadikan pedoman hidup dan sumber pengetahuan serta sebagai solusi untuk berbagai masalah dalam memenuhi kebutuhan hidup masyarakat setempat.*

***Kata Kunci****: Pendidikan Karakter; Ritual Ngayu-ayu; Modernisasi; Kearifan Lokal.*

1. Introduction

Character education has become a highly significant issue for discussion, garnering considerable attention from the public. This increased focus is particularly evident following the identification of various problems related to the national character, as observed in the behavior of graduates from the current formal education system (Sudarwo et al., 2023). Character education serves as a fundamental foundation for enhancing the national education system (Sulhan, 2018). Encompassing religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, appreciation of achievement, communicativeness, love for peace, enthusiasm for reading, environmental concern, social responsibility, and accountability (Nugraha & Malihah, 2022). Character education is acknowledged as an integral part of the national education system in Indonesia, emphasizing the core values' understanding.

The development of national character is of paramount importance as it pertains to the process of nurturing, repairing, and instilling in citizens the concept of behavior and the noble values of Indonesian culture (Sri & Perdana, 2020). Speaking of the noble cultural values of the nation, their presence can be identified in the local wisdom of various indigenous groups and communities. This is because in indigenous communities, the identity of the community's character remains strong, preserving the values of ancestral traditions in various aspects of life (Agung, 2023). However, on the other hand, local wisdom values are often overlooked, and the awareness of the community regarding the importance of preserving these local wisdom values is diminishing (Ramadhan & Resmi, 2019). This undoubtedly poses a significant challenge for the younger generation to safeguard and preserve the longstanding cultural heritage. The reality is that preserving the noble values of the national culture faces numerous challenges due to the overwhelming influence of foreign cultural values that intervene with the original values of Indonesian culture (Nugraha et al., 2022). Consequently, with the influx of foreign cultures in the era of globalization, there is a tendency for people to perceive such cultures as superior to their own, even if they are foreign. This perception can potentially suppress the cultural and artistic achievements of their own nation, leading to a gradual erosion of Indonesian identity due to the influence of foreign cultures (Suhaeb & Ismail, 2023).

The undeniable influence of globalization and modernization on the nation's way of life has inevitably led to the erosion of our country's noble cultural values. One of the prevailing issues faced by Indonesia today is the gradual fading of morality and national identity among the younger generation. The affective values of education are slowly diminishing in the youth due to the effects of globalization and modernization (Ramadhani, 2018). The diversity of foreign cultures has given rise to groups suspected of having a stronger affinity for, admiration of, and adoration for foreign cultures, seemingly eroding their love for their homeland, their own culture, and their nation (Pramitasari, 2021).

Indonesia, as an archipelagic nation, boasts a wealth of diverse ethnic groups and cultures, each with its own unique expressions. This diversity forms the national identity of Indonesia, a nation rich in ethnicities and traditional cultural expressions. These traditional cultural expressions, serving as identity markers and cultural legacies, evolve from various activities and creativity within indigenous communities, each with its distinct characteristics (Mukti et al., 2022). Nearly every region in Indonesia exhibits diverse ethnicities and cultures, including elements such as wayang (shadow puppetry), batik, keris (traditional dagger), traditional dances, musical instruments, regional songs, traditions, and more (Nikmah, 2020). Indonesia's National Culture is widely recognized globally for its profound and noble values. Many of these cultural values are still deeply embedded in traditional ceremonies (Rusman, 2019).

Among the diverse cultures in Indonesia, the Sasak ethnic group in Sembalun Village, East Lombok, stands out. Sembalun Village is one of the oldest villages on the island of Lombok, characterized by the presence of traditional houses known as "*rumah adat desa beleq*" serving as evidence of the existence of the indigenous community in Sembalun (Ariani et al., 2019). Additionally, historical sites, cultural attractions such as dances, musical instruments, and traditional rituals make Sembalun Village rich in cultural values. One such well-preserved traditional ritual is the *Ngayu-ayu* ritual. The *Ngayu-ayu* ritual is an expression of gratitude to the Almighty for the abundance of harvest, protection from disasters, and the community's hoped-for avoidance of diseases that were once prevalent in the local population (Ariadi, 2022). *Ngayu-ayu*, which translates to seeking prosperity and rejecting adversity (*batang musibah*) (Nashuddin, 2020), is a tradition that, according to a Sasak community in Sade Village, establishes a close connection with the spirits of the ancestors (Mahadika & Satria, 2021). This ritual is conducted every three years and has been practiced for over 600 years, passed down through generations.

Mahawira (2023) states that traditional ceremonies like *Ngayu-ayu* have become part of the tourism calendar, attracting both domestic and international tourists. The sustained existence of this cultural event is attributed to the strength of its customary law, which has played a pivotal role in preserving local gastronomy as a draw for Sembalun Village tourism. Research by Kurniawan & Danti (2023) reveals that the native residents of Sembalun generally support the *Ngayu-ayu* ritual because it brings prosperity, fertility to their land, and protection from diseases. The views of the Sembalun community on *Ngayu-ayu* have been gathered, considering their perspectives on this tradition. Furthermore, similar research conducted by Wijayanti (2021) explores the behavior of the community in Sembalun Lawang Village regarding the preservation of local cultural values to enhance tourism. The findings indicate that the community is conscious of preserving local culture and recognizes its role in supporting tourism activities. The community continues to engage in cultural rituals such as the roah tradition, *Ngayu-ayu*, and begawe to ensure the sustainability of these cultural practices.

Muslim & Makmun (2020) asserted the existence of 10 forms of local wisdom within the Sasak ethnic group. The criteria supporting the local wisdom of the Sasak tribe can be utilized as literacy for disaster mitigation, including (1) The Sasak tribal local wisdom is passed down from generation to generation orally, (2) The development of disaster mitigation literacy based on Sasak tribal local wisdom is responsive and adaptive, (3) The structure of Sasak tribal local wisdom-based disaster mitigation is relevant to the structure in procedural texts, and (4) The Sasak tribal local wisdom contains values of disaster mitigation education. The Sasak community in Lombok possesses local wisdom that fosters harmony between beings. Furthermore, Rusman (2019) research delves into the *Ngayu-ayu* ritual's role in preserving nature. The findings indicate that the *Ngayu-ayu* ritual is not only a means to maintain good relations among humans but also to foster a positive relationship with the universe, ultimately contributing to the sustainability of nature. Ariana (2018) concluded that the communication pattern of the Mapaq Toya Tradition in the *Ngayu-ayu* ceremony in Sangkan Gunung Village serves various functions, including greeting, social, offering, purification, unity, and religious functions. The communication meaning of the tradition's mapag toya can be categorized into verbal and non-verbal communication.

Despite these studies, there has been no research on the values of character education and the impact of modernization on the *Ngayu-ayu* ritual. Therefore, this study aims to analyze the character education values present in the *Ngayu-ayu* ritual and the impact of modernization on the ritual. The local wisdom in Sembalun Village, Lombok, can be preserved through a deep understanding of each local wisdom held by the community. This is crucial because local wisdom serves as a guide and shared belief in community life. Hence, a profound understanding, particularly among the younger generation in Sembalun Village, is necessary to develop and preserve local intellectual values against the erosion caused by the waves of modernization.

1. *Ngayu-ayu* Ritual Based on Local Wisdom

Based on the interview findings with (TA), the term "*Ngayu-ayu*" originates from the term "rahayu," which means to seek safety. According to the local language, *Ngayu-ayu* represents an activity of seeking safety from Allah SWT. The *Ngayu-ayu* ritual is a specific tradition practiced by the Sembalun community as an expression of gratitude for the prosperity, blessings, and successful agricultural yields they have attained. This aligns with the observations related to the conditions of the Sembalun Village community, which maintains a close relationship with nature and utilizes it to fulfill their needs. Essentially, this ritual signifies the connection between humans, God, and the universe. According to historical accounts provided by (TD1) during the interview, in ancient times, there were seven families living in Sembalun Village. They lived in a primitive manner and lacked food and even plant seeds. Then, a person named Raden Arya Pati and Raden Mangu Jaya brought seeds and encountered the seven families while they were drying a pond. The seeds were given to the Sembalun community with the condition that they must first embrace Islam. Raden Arya Pati imparted knowledge and understanding of Islam, including the relationship between God, humans, and nature. Subsequently, shortly after, the Sembalun community embraced Islam officially.

After the Sembalun community formally adopted Islam, Raden Arya Pati and Raden Mangu Jaya provided a handwritten Qur'an as a life guide to the Sembalun community, calling it "Nek Islamin," and "Nek Retani" was given red rice, white rice, and black glutinous rice seeds. Red rice was planted in Sembalun as a continuation of life, while the white rice was sent to Bayan. After receiving the seeds, the two Radens also provided weapons in the form of spears and swords to defend their lives and manage nature for cultivation. Before leaving Sembalun Village, they declared Nek Islamin as a religious figure and Nek Ratani as a customary figure. Additionally, Raden Arya Pati and Raden Mangu Wiyaja mandated that the Sembalun community conduct a traditional ritual called *Ngayu-ayu*, held every three years during the month of Muharram, as a tribute to Allah SWT for providing sustenance, prosperity, and successful agriculture. After receiving everything from the two Radens, they then left Sembalun Village, going in different directions and leaving footprints marked with wood. Subsequently, the Sembalun community created a burial ground from these footprints, and the burial ground must be visited every three years as a form of respect for Raden Arya Pati and Raden Mangu Wijaya.

In the first year after embracing Islam, the community of Sembalun Village began cultivating rice paddies. Upon successfully managing the fields and reaping abundant harvests, the people of Sembalun realized the presence of jinn and demons living among them. These supernatural entities attempted to seize rice seeds and plunder the local harvests. In response, the people of Sembalun, angered by these malevolent forces, initiated a resistance wielding spears and swords. However, during this confrontation, the jinn and demons proved invulnerable. This led to despair and famine among the people of Sembalun. Subsequently, guidance came from the Radens who had provided the rice seeds, suggesting that the *Ngayu-ayu* ritual could be performed to overcome the jinn. Following this advice, the people of Sembalun made ketupat (rice cakes) to throw at the jinn. After successfully subduing the jinn, they were instructed to slaughter a buffalo and two chickens as an offering to the supernatural beings to ensure the salvation of nature. This marks the origin of the *Ngayu-ayu* ritual in Sembalun Village. Once security was restored, a spear dance encircling the graves was performed, followed by the Tari Tandang Mendet, a symbolic dance signifying the triumph and joy of defeating the jinn. The atmosphere of the Tari Tandang Mendet can be observed in Figure 1.

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| Figure 1. Tarian Tandang Mendet | |

The sequence of events in the *Ngayu-ayu* ritual, as explained by (TA2), includes the following:Wednesday, 4:00 PM - 6:00 PM: The process of collecting thirteen springs by the traditional leader, which are then gathered at the village brugak. 8:00 PM onwards: Reading of the Jatiswara palm leaf manuscript by literary figures at the village brugak. Thursday, 7:30 AM: Offering of sesampang by the traditional leader, a ceremony to inform ancestors and natural rulers that the *Ngayu-ayu* ritual is about to take place. This practice signifies seeking permission and blessings from both parents and Allah SWT before undertaking any action. The aim is to cultivate respect for nature, ensuring a harmonious relationship with humans.10:00 AM: Ritual slaughtering of a buffalo by the customary cleric, followed by planting the buffalo's head as an earth peg (protector) for Sembalun Village against disasters. The meat is then cooked by local women to be served and shared collectively, known as "begibung" in Sasak language. 1:00 PM - 1:30 PM: Departure of water from the village brugak to the traditional leader, accompanied by the community and the Tari Tandang Mendet dance. 1:30 PM onwards: Entering the main event, the mapakin ceremony commences with a harmonious interaction between traditional elders and invited guests, followed by the entire community of Sembalun. The mapakin ceremony involves three stages of ketupat throwing: (1) First throw with the utterance of "lima," (2) Second throw with the utterance of "Limaolas," (3) Third throw with the utterance of "selae." The atmosphere of the *Ngayu-ayu* ritual stages can be observed in Figure 2, 3, 4, and 5.

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| Figure 2. Pembacaan Lontar Jatiswara | Figure 3. Penanaman Kepala Kerbau |

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| Figure 4. Peletakan 13 Mata Air Suci | Figure 5. Siloturrahmi Sesepuh Adat |

1. Modernization in the *Ngayu-ayu* Ritual

Based on the researcher's observations, the impact of modernization is significantly felt across various aspects of life in Sembalun Village, recognized as a tourist destination. Several positive outcomes have arisen from technological advancements, such as (1) the utilization of social media platforms like Facebook, Instagram, and WhatsApp for promotional activities, information dissemination, and commerce, (2) the creation of job opportunities through the development of hotels and restaurants, (3) an increase in income for local micro, small, and medium enterprises (UMKM) due to the influx of tourists from different regions and abroad, and (4) a shift from traditional buffalo-driven plowing to the use of tractors in agricultural activities. However, modernization has also brought forth negative consequences. Some of these include (1) the use of Facebook as a platform for mutual criticism, showcasing, and causing social disparities, (2) the tendency among the younger generation to emulate the lifestyles of outsiders or tourists, leading to the erosion of local cultural values, and (3) a surge in early marriages driven by social pressures, lack of parental supervision, and the practice being treated as a competitive event. Additionally, the modernization wave has induced changes in the traditional Sembalun Village tradition of *Ngayu-ayu*.

Based on the interview findings with (TM), significant changes have occurred in the stages of the *Ngayu-ayu* ritual, with many aspects being altered through collective agreements. From a cultural perspective, modernization can be interpreted as a process of changing attitudes and ways of thinking among certain members of the community due to the need to adapt to the current era. The influence of modernization has affected changes in every part of the *Ngayu-ayu* ritual. Furthermore, the interview results with (TM) also state that another emerging change is the shortening, speeding up, and even omission of certain stages of the ritual. This is because not all existing rituals are eliminated; those with a sacred nature are still observed in *Ngayu-ayu* culture. Based on the observations, modernization has provided many conveniences for individuals, leading to changes in the thought patterns of Sembalun society, which tends to seek practical solutions. This further raises awareness among the people of Sembalun that the *Ngayu-ayu* ritual, once time-consuming, can now be streamlined.

Modernization has also given rise to new phenomena in the implementation of the *Ngayu-ayu* ritual. According to the interview with (TA), in the past, leftover food was scattered in the middle of the field, symbolizing the scattering of blessings. However, in the era of modernization, the community's mindset has shifted towards the belief that it is better to distribute the remaining food to the people. Additionally, (TM) mentioned that one reason for preserving the ritual is its potential to promote local tourism. Trisnawati (2021) in her research highlighted that one of the *Ngayu-ayu* traditional rituals has undergone a shift in meaning. In the past, the ritual was conducted as an expression of gratitude to Allah SWT, but with modernization, *Ngayu-ayu* is now interpreted as a meaningful celebration and an attraction for tourists to make Sembalun Village a destination.

Based on the interview findings with (TD1), another change that has emerged in the *Ngayu-ayu* ritual process is related to transportation. In the past, the collection of 13 springs was done by walking, but today, it is done using vehicles. Modernization of transportation has facilitated the people of Sembalun in covering distances more quickly. The presence of advanced technology also has a positive impact on the *Ngayu-ayu* ritual. One example is the use of information and communication media such as television and smartphones, which can be utilized to introduce Sembalun's cultural heritage, particularly *Ngayu-ayu*, to a wider audience. Additionally, these technologies serve as a means of communication, enabling interaction with people from various regions and countries. According to the interview with (TD1), in the past, the *Ngayu-ayu* ritual involved only the local community. However, with technological advancements, the traditional leaders can now invite people from outside the region or even foreigners, such as Nusantara kings and kings from several countries, especially Malaysia. The arrival of these dignitaries brings numerous entourages, making Sembalun Village more widely recognized by the broader community. This has a significant impact on the income of the local population involved in hotels, restaurants, tourism, and various micro, small, and medium enterprises (UMKM), as indicated by the interviews with (TM) and (TP).

1. Character Education in the *Ngayu-ayu* Ritual

Based on the observations conducted by the researcher, the people of Sembalun Village still adhere to values derived from traditions and religious events such as Eid al-Fitr, Eid al-Adha, Maulid, Nuzulul Qur'an, and rowah/tahlilan. These values serve as guidelines for the people of Sembalun in their behavior when facing various social issues. However, due to modernization, negative impacts on behavior and morality, especially among adolescents, have been observed. This has led to increased conflicts between villages, illegal racing, alcohol consumption, and a rise in early marriages due to premarital pregnancies. Therefore, there is a crucial need for instilling local cultural values, many of which originate from local wisdom, such as the *Ngayu-ayu* ritual. The presence of local wisdom in *Ngayu-ayu* within the Sembalun Village area must be preserved and maintained to safeguard the values of ancestral traditions. According to interviews with (TM), efforts are made to uphold and preserve the ritual by imparting understanding to the next generation, including the educated younger generation who may not necessarily be familiar with or aware of their own customs. Thus, to maintain the ritual, as mentioned by (TP) in the interviews, the younger generation should actively participate in these ritual activities to gain a deeper understanding of the traditional customs and learn the character education values embedded in each ritual process. Based on the researcher's analysis regarding the character education values in the *Ngayu-ayu* ritual, some of these values include:

# *Reigius values*

The reflection of religious values has been evident since the arrival of the early Radens who invited the Sembalun community to embrace Islam and provided them with the handwritten Al-Qur'an, known as Nek Islamin, serving as a guide for life. Additionally, in the stage of presenting sesampang, conducted by the traditional leader, it is a ceremony to notify ancestors and the rulers of the natural world that the *Ngayu-ayu* ritual will soon take place. This is meant to emphasize that in undertaking any action, one must seek permission and blessings from parents and Allah SWT. This demonstrates the gratitude of the Sembalun community for the blessings, prosperity, and good harvest they have received. Furthermore, in the process of slaughtering the buffalo, it is initiated with the recitation of prayers by the traditional leader.

*Mutual Cooperation*

Based on interviews with (TM), the community's participation in the *Ngayu-ayu* ritual is crucial. Without the participation or cooperation of the people, the ritual cannot be conducted successfully. This is evident in how the community, voluntarily and cooperatively, prepares for the event, from arranging the venue and necessary items to preparing and processing food materials by the local women together.

*Tolerance*

Tolerance can be defined as an attitude or action demonstrated by an individual to accept differences in terms of religion, ethnicity, race, and the attitudes and actions of others. According to (TD1) in the interview, the arrival of kings from the Nusantara region and abroad, accompanied by diverse delegations representing various ethnicities, religions, races, and cultures, did not lead to discrimination among the Sembalun community. They interacted with each other, showing mutual respect and appreciation, not only among fellow Muslims but also with non-Muslims. Both the young and the old actively participated in the ritual process. Besides the kings, people from outside Sembalun also flocked to witness the *Ngayu-ayu* ritual, and their arrival was warmly welcomed by the people of Sembalun.

*National Spirit*

The spirit of nationalism teaches us about social values, emphasizing the prioritization of national interests over personal interests. According to (TD1), the ancestors engaged in warfare against jinn and demons attempting to take the rice seeds and harvest from the local community. Despite initial defeat when the community fought back with spears, guidance came advising them to make ketupat and throw it in three processions: (1) the first throw starting with the phrase "lima," (2) the second throw starting with the phrase "Limaolas," and (3) the third throw starting with the phrase "selae." Ultimately, the jinn and demons were defeated in the last throw. From this event, it can be learned that the ancestors had a sense of unity and solidarity among humans.

*Love for the Homeland*

The attitude of love for the homeland refers to social values that manifest as affection and loyalty to one's own homeland. (TD1) mentioned in the interview that the *Ngayu-ayu* ritual tradition is an inheritance from ancestors that must be preserved, especially by the people of Sembalun. This demonstrates one aspect of love for the homeland, which involves participating in preserving the heritage of the ancestors. Cultural preservation is achieved through the involvement and participation of the local community, followed by imparting an understanding of customs and traditions to future generations to ensure the continuity and preservation of the culture.

*Environmental Concern*

According to (TP) in the interview, one week before the *Ngayu-ayu* ritual, the Sembalun community collaboratively cleans the area where the ritual will take place. This initiative aims to present the village as clean, beautiful, and comfortable in welcoming the ritual event.

*Responsibility*

Based on the interviews with (TM), during the preparation phase of the *Ngayu-ayu* ritual, traditional leaders and village officials have assigned tasks and responsibilities. Some are tasked with managing village funds, others with organizing the event, and others with overseeing the food, among other responsibilities. This demonstrates a sense of responsibility among traditional leaders and village officials in performing their duties to ensure the successful and smooth execution of the ritual activities.

*Discipline*

Discipline is a form of orderly and obedient behavior in adherence to established rules or regulations. According to (TP), there are specific rules in the *Ngayu-ayu* ritual that participants must not violate, such as not wearing regular clothes or shorts. Additionally, the main figure in the *Ngayu-ayu* activity, A Mardisah, cannot be replaced by someone else. The timing of the *Ngayu-ayu* ritual must also adhere to the predetermined schedule.

*Appreciation of Achievement*

The tandang mendet dance symbolizes a celebration, victory, and joy for overcoming the jinn. The dance represents the battle against evil spirits that threaten the Sembalun village. It is created as a way to express gratitude for successfully defeating the evil spirits that would disturb the village and protect the red rice seeds from pests.

Discussion

Local wisdom, enriched with cultural values, serves as a guiding principle, a wellspring of knowledge, and a solution for various challenges in meeting the needs of the local community. The *Ngayu-ayu* ritual fundamentally represents a specific tradition organized by the Sembalun community as an expression of gratitude for the blessings, prosperity, and successful agricultural outcomes. This aligns with the findings of (Yudarta & Pasek, 2015), who assert that *Ngayu-ayu* is conducted by various Sasak community groups as a ritual of worship for the purposes of peace and the safety of the universe. The preservation of local wisdom is intertwined with religion, as customs and religion are inseparable. According to this perspective, the essence of customs, in the view of religion, encompasses moral conduct, virtues, and ethics, while the content of customs involves beliefs and faith in Allah SWT. This serves as a foundational reason why the Sembalun community is dedicated to maintaining and preserving this ritual. Efforts undertaken by involved parties focus on actively participating in preserving and utilizing this culture as a distinctive feature of the Sembalun community. Additionally, there is a concerted effort to provide understanding and involve the younger generation directly in the *Ngayu-ayu* ritual processes to impart the values of local wisdom that must be safeguarded. However, in reality, the younger generation in the Sembalun community tends to be less engaged and is not directly involved in ritual activities. This phenomenon is attributed to the influence of diverse foreign cultures, leading to the emergence of groups suspected of showing more affection and admiration for foreign cultures, eroding the sense of patriotism and love for their own cultural heritage.Discussion is the most important part of the entire contents of scientific articles. The objectives of the discussion are: answering research problems, interpreting findings, integrating findings from research into existing sets of knowledge and composing new theories or modifying existing theories.

The influence of modernization on the indigenous community of Sembalun Village extends beyond social activities, economy, information technology, and transportation. Globalization and modernization concepts denote the process of affecting others through technology, encompassing perspectives, cultures, thoughts, lifestyles, and even ways of living. This results in the broad recognition of local cultural frameworks beyond specific regions, while simultaneously introducing local communities to foreign cultures (Bramantyo et al., 2021). The local wisdom embodied in the *Ngayu-ayu* traditional ritual in Sembalun undergoes changes, both in its rituals and the stages of its activities. The rapid pace of societal change necessitates adaptation, knowledge, skills, values, and specific attitudes from community members (Sari et al., 2020). Education, therefore, plays a crucial role in enabling communities to cope with these changes.

Education is a conscious, planned effort, and a process of transforming an individual's or a group's attitudes and behaviors into maturity through teaching and training efforts. It is a systematic system with a broad mission encompassing physical development, health, skills, intellect, emotions, desires, and social issues, including matters of belief or faith (Abdul Haq et al., 2022). Hence, education is pivotal in shaping an individual's character. Character education involves encouraging learners to develop thinking competencies while adhering to moral principles derived from religious values, the philosophy of the state, and culture. Character education values include religious values, honesty, tolerance, independenc ecreativity, love for the country, and more. These values align with the noble cultural values embedded in the *Ngayu-ayu* ritual in Sembalun, Lombok. The local wisdom must be preserved by the Sembalun community as it is a legacy from their ancestors, containing local values that are mandatory to believe in and uphold. Furthermore, the *Ngayu-ayu* ritual embodies character education values such as religiosity, tolerance, cooperation (gotong royong), nationalism, love for the homeland, environmental care, social concern, responsibility, discipline, and appreciation of achievements. Therefore, the transmission of these values through prevailing traditions in the Sembalun community has dimensions: (1) local knowledge concerning their living environment, including physical and non-physical aspects, (2) a shared life guide in the form of local wisdom values believed and upheld by all layers of the Sembalun community for the creation of harmony, (3) local skills, demonstrating how the community sustains life by adapting to environmental conditions, and finally, (4) local resources, the ability to manage and develop local potential, such as fertile land, beautiful landscapes, and abundant agricultural yields to enhance the welfare of Sembalun Village.

1. Conclusions

From the research findings, it can be concluded that the local wisdom represented by the *Ngayu-ayu* ritual in Sembalun Village is an expression of gratitude to Allah SWT for the well-being, blessings, and fruitful agricultural outcomes. The *Ngayu-ayu* ritual serves as a means to maintain relationships with humans, God, and nature. This local wisdom must be safeguarded and preserved due to its embodiment of character education values such as religiosity, cooperation (gotong-royong), tolerance, nationalism, love for the homeland, environmental care, responsibility, discipline, and appreciation of achievements. Efforts to preserve and uphold the ritual involve imparting understanding to future generations about the significance of maintaining the legacy from their ancestors. However, the ritual has undergone various changes in its processes and stages, indicating the influence of modernization, which has altered the mindset of the Sembalun community. This necessitates specific adjustments, knowledge, skills, values, and attitudes from the people of Sembalun to ensure that their local wisdom remains intact despite the forces of modernization. Therefore, the role of character education becomes crucial, especially for the succeeding generations who are the cultural heirs, enabling them to adapt to these changes. Through character education, individuals can be encouraged to develop thinking competencies while adhering to moral principles rooted in religious values, the philosophy of the state, and culture. This educational approach becomes a key factor in preserving the cultural heritage of Sembalun and fostering resilience against the impacts of modernizationconclusion should answer the objectives of the research and research discoveries. The concluding remark should not contain only the repetition of the results and discussions or abstract. You should also suggest future research and point out those that are underway.

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