

Islamic Educational Values in the *Patuq* Tradition: a Local Culture of Kuta Village, Central Lombok

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ABSTRACT: *This study examines the values of Islamic religious education in a tradition called Patuq which is carried out after the death ceremony. With a qualitative approach and case study type, this research was conducted. Data were obtained from primary sources in the form of community leaders and family members, while supporting data were obtained from experts who are familiar with Lombok culture and religious institutions. The data collection used observation, interview and documentation techniques. While the analysis used the Miles and Huberman model. For data validity, triangulation of sources and methods was used. The results of this study show the values of Islamic education in the Patuq tradition including; Shadaqah values, cooperation and solidarity, respect for the deceased, holiness and purity. The moral lessons that can be learned from this tradition are Patience, Obedience, Togetherness, Gratitude, Simplicity, and Self-Control. Each of these values contributes to the development of character and spiritual understanding of the community, in line with broader Islamic teachings. Research on the Patuq tradition highlights the integration of social and cultural values in Islamic education. This approach emphasizes cooperation, community involvement, and the importance of charitable practices. By connecting religious teachings with local customs, educators can strengthen students' cultural and religious identities while promoting empathy and social responsibility. This approach encourages collaborative learning, deepens understanding of the afterlife, and instills values of cleanliness and purity, as well as fostering well-rounded individuals who embody Islamic ethics in their interactions.*

Penelitian ini mengkaji nilai-nilai pendidikan agama Islam dalam sebuah tradisi yang bernama *Patuq* yang dilaksanakan setelah upacara kematian. Dengan pendekatan kualitatif dan jenis studi kasus penelitian ini dilakukan. Data diperoleh dari sumber utama berupa tokoh masyarakat dan anggota keluarga, sedangkan data pendukung diperoleh dari para ahli yang akrab

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dengan budaya Lombok dan lembaga keagamaan. Adapun pengambilan data dengan teknik observasi, wawancara dan dokumentasi. Sedangkan analisis menggunakan model Miles dan Huberman. Untuk keabsahan data digunakan triangulasi sumber dan metode. Hasil penelitian ini menunjukkan nilai-nilai pendidikan Islam dalam tradisi *Patuq* diantaranya; Nilai *Shadaqah*, kerjasama dan solidaritas, penghormatan terhadap orang yang telah meninggal, Kesucian dan Kemurnian. Adapun pelajaran moral yang dapat dipetik dari tradisi ini adalah kesabaran, kepatuhan, kebersamaan, rasa syukur, kesederhanaan, dan pengendalian diri. Setiap nilai tersebut memberikan kontribusi bagi pengembangan karakter dan pemahaman spiritual masyarakat, sejalan dengan ajaran Islam yang lebih luas. Penelitian tentang tradisi *Patuq* menyoroti integrasi nilai-nilai sosial dan budaya dalam pendidikan Islam. Pendekatan ini menekankan kerja sama, keterlibatan masyarakat, dan pentingnya praktik amal. Dengan menghubungkan ajaran agama dengan adat istiadat setempat, para pendidik dapat memperkuat identitas budaya dan agama siswa sekaligus mempromosikan empati dan tanggung jawab sosial. Pendekatan ini mendorong pembelajaran kolaboratif, memperdalam pemahaman tentang kehidupan setelah kematian, dan menanamkan nilai-nilai kebersihan dan kemurnian, serta menumbuhkan individu yang berwawasan luas yang mewujudkan etika Islam dalam interaksi mereka.

Keywords: *Educational Values, Patuq Tradition, Local Culture, Cultural Values.*

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I. INTRODUCTION

Indonesia is known as a nation with cultural diversity and richness spread throughout the archipelago (Syarifudin et al., 2024). The uniqueness of this cultural diversity is reflected in strong traditions, rich customs, and diverse historical heritage (Nasihin et al., 2024). One interesting thing to study is the *Patuq* tradition found in Kuta Village, Central Lombok, West Nusa Tenggara (Alghifari et al., 2022). In Kuta Lombok, the *Patuq* tradition includes giving inheritance to local kyai and involves various rituals and traditional ceremonies that have symbolic meaning (Rahman, 2019). This process occurs after the body is buried or on the ninth day after the *nukaq batu* ceremony. Although the *Patuq* ceremony is rooted in local culture, the community believes there is still internalisation of Islamic religious education values in it, such as forming morals, strengthening monotheism, and maintaining social, spiritual, and religious goodness for the community.

Historically, the *Patuq* tradition is part of the original culture of the Sasak people in Lombok, who have undergone a process of Islamization since the 16th century when Islam began to spread in this area (Zuhdi, 2018). In spreading Islam, local clerics and community leaders played a major role in internalising Islamic values into local traditions. This acculturation occurred by integrating Islamic concepts into traditional practices without eliminating local cultural elements. For example, the offerings given are integrated with the concept of *shadaqah* in Islam, so it is believed to be a form of

worship that can provide rewards for the deceased and strengthen social relations between communities (Syarif & Husaini, 2022).

The uniqueness of the *Patuq* ceremony in the Kuta Village community, Central Lombok, lies in several aspects that distinguish it from death ceremonies in other areas. The ceremony reflects a harmonious blend of the original Sasak culture with Islamic teachings. In addition, the giving of items such as *Tipah*, *Tangkong*, *Kereng*, *Surban* and other items are specifically addressed to the Kyai or local religious figures who are considered spiritual intermediaries in praying for the deceased. The *Patuq* tradition clearly shows the acculturation process between Sasak culture and Islamic teachings. In this context, the theory of integrating Islamic religious education with local culture becomes relevant (Orellana, 2023). This aligns with the theory put forward by Kolb (2014) in Experiential Learning, which states that direct experience is an important component in the learning process, especially in internalising abstract values, such as religious education values .

As a reference in this study, several previous studies such as Maideja et al. (2023) on the integration of local culture Minangkabau in Islamic religious education learning. Nurjan et al. (2022) religious practices of *Jama'ah Muji Rosul (Jamuro)*, describe diversity and describe the contribution of *Jamuro* worship to Islamic education. Suyasa (2022) who, highlights various values of Islamic religious education applied in traditional traditions in Lombok, especially in the Sasak oral tradition in Lombok. Sirnopati (2021) who traces the trails of *Islam Wetu Telu* in Lombok, religious practices and local traditions in Lombok. This article provides insight into how the Sasak people in Lombok combine religious teachings with local traditions. Salamah et al. (2024) by taking an example on the island of Java with the *Kembang Setaman* tradition. This study is relevant because it discusses the local traditions of the community that have Islamic educational values in the death ritual. And Ferdiansyah (2019) who focuses on Acculturation between Islam and local culture. The syncretic between the two entities that are accommodated in local wisdom when contextualized which of course will contain universal meanings. After analyzing several studies above, this study focuses on examining the integration between Islamic religious education values and local traditions, using a qualitative approach and examining the values of religious education in death rituals, especially in the *Patuq* tradition.

The *Patuq* tradition in Kuta Village, Central Lombok shows the influence of Islamic teaching values and cultural integration with local customs. However, it is also necessary to study further to what extent the values of Islamic religious education are truly taught through this tradition and how the *Patuq* tradition in Kuta Village, Central Lombok combines Islamic religious education with local cultural values. Based on the problems above, research on the *Patuq* tradition in Kuta Village, Central Lombok is focused on two main objectives, namely analyzing how the *Patuq* tradition combines Islamic religious education values with local cultural values, and explaining what Islamic religious education values are contained in the *Patuq* tradition and how they are implemented in the daily lives of the people of Kuta Village, Central Lombok.

II. METHOD

This study uses a qualitative approach, and case studies as its type to explain the values of Islamic religious education in the *Patuq* ceremony in Kuta Village, Central Lombok, which is considered to contribute to Islamic education (Baskarada & Koronios, 2018).

The main subjects of this study include community leaders, such as village heads and clerics, who play important roles in the *Patuq* tradition, family members involved in the ritual and local residents provide insight into the practice of the tradition. Experts who are familiar with Lombok culture and religious institutions, provide theoretical perspectives on the preservation and teaching of Islamic values as supporting subjects. By involving diverse participants, this study collected rich data that reflects a comprehensive understanding of the values of Islamic religious education in the *Patuq* tradition (Packer-Muti, 2016). This study used three techniques to collect relevant data about the *Patuq* tradition: observation, interviews, and documentation (Creswell & Creswell, 2017). The researcher observed the stages of the ritual, focusing on the role of religious leaders, community involvement, and the integration of Islamic values with local customs. Key informants, including local religious leaders and community members, were interviewed to gain insight into the cultural significance of the tradition and its impact on social and religious life (Brinkmann, 2023). In addition, documentation included photographs, videos, and local texts to support understanding of the context of the tradition. The thematic analysis technique adopted the Miles and Huberman model to identify patterns and meanings associated with Islamic religious education values (Gilgun, 2023). To ensure the validity of the data, this researcher used triangulation of sources and methods. By integrating observations, interviews, and documentation, the researcher cross-verified findings from multiple perspectives, increasing the credibility of the results and providing a comprehensive understanding of the *Patuq* tradition (Rofiah & Bungin, 2021).

III. RESULT AND DISCUSSION

A Brief History of the *Patuq* Tradition

Kuta Village, located in Central Lombok, is mostly inhabited by the Sasak people, the dominant ethnic group on Lombok Island. The Sasak people have a long history of combining Islam with local culture since Islam was introduced to Lombok in the 16th century (Muliadi & Komarudin, 2020). Over time, syncretism occurred, namely the fusion of Islamic values with local customs, reflecting the integration of religion and culture (Sari et al., 2024). One example of this syncretism is the fusion of Islamic elements with the *Wetu Telu* tradition in Lombok, which shows how Islamic teachings adapt to local wisdom and existing cultural practices (Umam et al., 2024). This process involves the fusion of old religions, such as Hinduism and Buddhism, with Islamic principles so that local culture is not completely erased but integrated with Islamic teachings. Traditions such as the *Patuq* ceremony reflect this assimilation, where Islamic teachings are adapted to the local cultural context (Wirata, 2018).

The *Patuq* tradition is believed to have a long history in Kuta Village and is associated with funeral ceremonies. *Patuq* refers to a ritual of respect for the deceased. In the Sasak tradition, death is not only the end of life but also a transfer to another dimension that deserves special respect. Therefore, the *Patuq* ceremony becomes a ritual with spiritual meaning and deep cultural and social aspects.

With the development of Islam in Lombok, the Sasak people began to integrate various Islamic teachings into their daily lives, including in death ceremonies. The *Patuq* tradition is a real example of this integration, where elements of Islamic teachings, such as reading prayers, *Tahlilan*, and *Shalawat*, become an important part of the procession to pray for the spirits of the deceased. In addition, the practice of alms, namely giving

food to neighbours and relatives who are present, is a real manifestation of Islamic teachings about the importance of sharing sustenance. Through the Patuq tradition, friendship and unity are also emphasised, in line with the principles taught in Islamic religious education (Huda, 2024).

Islamic Educational Values in the *Patuq* Tradition

The *Patuq* ceremony is a rite conducted by the inhabitants of Kuta Village to honour and commemorate the departed, typically occurring on the seventh-day post-mortem. Mamiq Darmaji, a community leader of Kuta Village, stated, "The procession signifies an endeavour to preserve the culture inherited through generations." The procession is conducted by the relatives of the deceased, together with neighbours and the community. They assemble an array of equipment, including pandan mats, white ropes, bolsters, household utensils, and provisions, to present as offerings to the Kyai who conducts the prayer. The family and neighbours of the deceased collaborate to prepare the food for distribution.

During the ceremonial procession, these things are calibrated according to the number of Kyai presiding over the prayer. The goods prepared for this event often consist of offerings, including traditional dishes, fruits, and various equipment, organised according to the number of Kyai attendees. The greater the number of Kyai present, the more items are prepared, as each Kyai is thought to impart distinct prayers and has significant spiritual responsibility throughout the procession.

Once all the equipment is assembled, the *Patuq* ritual commences with a visit to the residences of the Kyai to distribute the things. During the procession, the deceased's family presents traditional food offerings as a token of respect and alms to the penghulu and the local community. This food distribution embodies Islamic principles of the sharing of resources and communal solidarity. The *Patuq* procession is characterised by the attendance of community leaders, traditional elders, and distant relatives who support the grieving family morally. Their presence not only demonstrates social solidarity but also reinforces the principles of unity and camaraderie upheld by the residents of Kuta Village.

The *Patuq* ceremony, despite its seeming simplicity, encompasses Islamic principles communicated through rituals and religious activities. H. Nasrullah, a prominent Kyai person in Kuta, communicated this. The *Patuq* ceremony aims to pray for and honour the souls of the deceased, ensuring their favourable placement in the hereafter. The community asserts that the event involves providing commodities to the Kyai and reinforces the principles of Islamic religious education within the community.

***Shadaqah* Value**

The value of Islamic education that can be taken from the *Patuq* tradition is the value of charity. Giving alms in the form of food and goods to the Kyai in this tradition is not just a traditional ritual but is a real manifestation of the principle of sharing taught in Islam. Alms not only strengthen social relations among members of society but are also considered practices that can benefit people who have died in the grave, according to the hadiths of the Prophet Muhammad Saw. The *Patuq* tradition contains the meaning of alms through giving household items, food, and drinks to the Kyai, neighbours, and guests who are present, which are considered part of the offerings (Kholis, 2022). This reflects the principles taught in the Qur'an, such as in the verse that states that charity given in the way of Allah will be multiplied in reward, as stated in His words, "The

example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. Allah multiplies (the reward) for whomever He wills." This tradition, therefore, teaches the importance of sharing and giving sincerely as part of the belief and worship of Allah.

The Values of Cooperation and Solidarity

The values of cooperation and solidarity seen during the *Patuq* procession reflect social values in Islam. Families, neighbours, and communities work together to prepare equipment and food, demonstrating the importance of collaboration and support in joy and sorrow. This tradition teaches the concept of *Ukhuwah Islamiyah*, namely brotherhood in Islam, where each individual is expected to help and strengthen each other in various life situations.

Cooperation in preparing this procession shows strong solidarity and togetherness among residents. The active participation of the Kuta Village community in every stage of the ceremony, from preparation to closing, is a form of maintaining good relations and implementing Islamic values taught in everyday life. This is in line with the hadith of the Prophet Muhammad Saw: "Whoever does not maintain *silaturahmi*, then he is not included in my group" (HR. Bukhari and Muslim).

The *Patuq* ceremony, carried out informally and passed down from generation to generation, involves parents, community leaders, and traditional leaders. Participation in this activity fosters a sense of togetherness and family and strengthens social relations between residents. Through this experience, people learn about the importance of brotherhood and solidarity in Islam and how these values can be applied in everyday life, strengthening social interactions (Agustian, 2019; Breadsell et al., 2019).

Value of Respect for the Deceased

The *Patuq* ceremony, as an integral part of the traditions of the Kuta Village community, reflects various Islamic educational values. One of the main values taught through this ceremony is respect for the deceased. In Islam, honouring the deceased by praying for them is a form of worship that not only reminds us of death but also instils awareness of the importance of preparing for life after death, by Islamic teachings regarding the afterlife. The *Patuq* ceremony focuses on respecting the spirits through prayer, *Tahlil*, and *Shalawat*. The belief underlying this ritual is that the prayers offered can help the deceased get a better place in the sight of Allah Swt (Rahman, 2019). Routinely, the Kuta Village community holds prayers for the spirits of deceased family members for seven consecutive days, where each night is filled with prayer. This tradition is in line with the teachings of Islam contained in the Qur'an, which emphasises the importance of praying for the deceased, as mentioned in QS. Al-Baqarah: 11: "And those who came after them (Muhajirin) said: 'Our Lord, forgive us and our brothers who believed before us, and do not put in our hearts any feeling of envy towards those who believe.'" (QS. Al-Baqarah: 11) and QS. Hashr (59:10).

Values of Holiness and Purity

The prayers offered by the Kyai are believed to bring blessings to the spirits of the deceased, as well as being a means for families and communities to draw closer to Allah Swt. This emphasises the importance of the spiritual role in the life of a Muslim, where every action, including tradition and culture, is always accompanied by religious elements. The use of white rope as a binding of collectables also symbolises purity and holiness, which aligns with Islamic teachings that emphasise the importance of purity

in worship. The Kuta Village community generally applies the principle of cleanliness in the *Patuq* ceremony, which is closely related to maintaining personal and environmental cleanliness as part of worship (Rahman, 2019). Maintaining purity in carrying out worship is a manifestation of the values of Islamic religious education, by the teachings of the Prophet Muhammad Saw that "Cleanliness is part of faith" (HR. Muslim).

The *Patuq* traditional ritual has a long process, ultimately becoming a moral lesson for the people of Kuta, Central Lombok.

The Value of Patience

The patience required to carry out the *Patuq* ceremony reflects a collective awareness of the importance of time and shared effort in achieving goals. The long and persevering process of preparing and carrying out this ritual teaches people to be patient in carrying out each step and to appreciate the importance of cooperation and support among each other. This patience strengthens social relations between residents and fosters a sense of friendship and mutual understanding within the community (Hasnah, 2021).

Value of Obedience

Obedience to the traditions and norms established in the *Patuq* ceremony is also an important value taught in society. By respecting and carrying out these rituals by religious teachings, people not only show obedience to God but also their existing cultural heritage. This observance is a reminder of the importance of living life by religious principles so that every action taken brings blessings and goodness to individuals and the community.

Value of Togetherness

The *Patuq* ceremony emphasises the value of togetherness, realised through cooperation and mutual assistance among residents. The community comes together to prepare various ritual needs, creating a stronger bond. This togetherness strengthens relationships between individuals and builds solidarity and a sense of belonging to tradition and community. With togetherness, the Kuta community ensures that the religious traditions that have been inherited are maintained and carried out by future generations.

The Value of Gratitude

In the implementation of the *Patuq* tradition, there is an element of gratitude manifested through respect for the deceased and appreciation for the life given by Allah SWT. The community is taught to be grateful for everything received, both in terms of blessings and trials. This gratitude is expressed through sharing with others, both in the form of food and goods, which reflects gratitude to God for all the blessings given. Thus, the value of gratitude in this tradition helps individuals to appreciate life more and establish better relationships with others (Baiah & Fadiana, 2024).

The Value of Simplicity

The *Patuq* tradition emphasises the value of simplicity, where the ritual is carried out simply but solemnly. The community is taught to live within reasonable limits and avoid excessive luxury. This simplicity reflects the teachings of Islam to focus on spiritual matters and prioritise quality over quantity in every aspect of life.

Self-Control Value

Self-control is also an important part of the values taught through the *Patuq* tradition. In simple rituals, people are trained to restrain themselves from the urge to overdo or do unnecessary things. This self-control helps individuals stay focused on spiritual goals and maintain harmonious relationships with others, per Islamic teachings that emphasise simplicity and balance in everyday life (Zainuddin et al., 2022).

Therefore, Islamic teachings are internalised through texts and concrete cultural practices, making them easier to understand and practice.

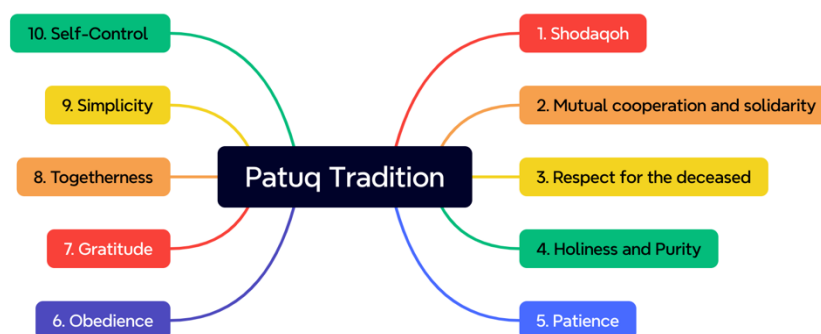


Figure 1. Islamic educational values in the *Patuq* tradition

Harmony Between Islamic Teachings and Local Culture

Integrating Islamic religious education values and local culture in the *Patuq* tradition in Kuta Village, Central Lombok, illustrates a harmonious blend of religious teachings with deeply rooted cultural practices. Some unique features that can be seen, for example, the use of local traditional items such as pandan mats, *Gandek*, white ropes as ties, and household items distributed to Kyai and neighbours, have symbolic meanings. These items are combined with Islamic teachings, where these objects are considered to help smooth the spiritual journey of the deceased. Pandan mats, for example, symbolise the readiness to receive the presence of guests who come to pray for the deceased, while others, used to carry goods or food offerings, reflect the concept of giving in Islam, such as alms. *Gandek* is a symbol that human life must adhere to the teachings of the Qur'an and the Sunnah of the Prophet.

The white rope woven from white thread is considered a symbol of purity, holiness, and the deceased's journey to the afterlife. This rope is not just a cultural element but is also interpreted as a symbol of the purity of the soul for those who have left the world. In practice, these objects are combined so that the touch of Islam is seen in the harmonious blend of customs and religion. The community interprets the traditional symbols used in the *Patuq* tradition as a manifestation of Islamic spirituality. In addition, this tradition also strengthens the belief that respect for the deceased must be carried out according to customs while still prioritising religious values (Tabroni et al., 2021). According to traditional figure Mamik Milasih, integrating traditional symbols with Islamic practices above is important in maintaining the authenticity and depth of spirituality (Karmiyati & Amalia, 2018).

The integration of these values is strengthened through the educational dimension in its rituals, making *Patuq* a concrete example of the application of Islamic teachings. This tradition plays a role in educating the younger generation about preserving traditions, fostering empathy, and encouraging social unity and harmony (Zayadi, 2023). More

deeply, the *Patuq* tradition reflects the process of contextualising Islamic teachings, where religious values are not applied rigidly but adjusted to the local community's social, cultural, and geographical conditions (Shutts & Kalish, 2021). So Islam in this context is not understood as something separate from local culture but as an integral element of the cultural identity of the Kuta Village community. This tradition illustrates the flexibility of Islam in adapting to local wisdom without losing the essence of its teachings while also showing that Islam can be the main source of building social harmony through a cultural approach.

This reflects that religious leadership and cultural authority can coexist harmoniously, creating synergy between religious values and local traditions (Parhusip, 2024). In the social and ethical dimensions, the *Patuq* tradition functions as a medium to convey moral and ethical values through charitable practices and community service, such as almsgiving. This synthesis shows that Islamic religious education is theoretical and manifests in everyday life and community customs (Cassou-Noguès, 2017). This analysis shows that the *Patuq* tradition is not just a ritual but also an important mechanism in maintaining the balance between religious and cultural authority. Moreover, this tradition provides a space for the community to internalise and apply Islamic values in everyday life, making it relevant and effective in shaping character and social ethics.

The integration between the *Patuq* tradition and Islamic religious education can also be seen by applying religious values conveyed through rituals and cultural practices. For example, the act of giving food as a form of alms. This practice strengthens the community's theoretical understanding of the importance of alms and facilitates the internalisation of the value of sharing in practice. This is a concrete example of Islamic character education, where real actions are used to build collective morality. Furthermore, the *Patuq* ceremony emphasises the importance of togetherness and *silaturahmi*, fundamental values in Islam. Community participation in preparing food and ceremonies is a social practice and a form of collective education that fosters awareness of the importance of harmonious social relations. These values align with the concept of *Ukhuwah Islamiyah*, or brotherhood in Islam, which teaches that togetherness and support for others are core elements of religious life.

This integration between tradition and religion also shows the flexibility of Islam in the context of local culture. The *Patuq* tradition not only functions as a means of religious education but also as a medium to strengthen social relations, reflecting how Islamic teachings can be adapted to the context of local culture without losing their essential substance. This shows that Islam is not applied rigidly but can transform into a more contextual form relevant to local society. Therefore, the interaction between Islam and local culture in Lombok has given birth to a process of cultural acculturation, giving birth to a unique Islamic tradition that combines religious teachings with traditional practices (Fuadi et al., 2023).

Implications for Islamic Education

The implications of the research results on the *Patuq* tradition for Islamic education show the importance of integrating social and cultural values in learning. This tradition strengthens relationships between individuals in society through cooperation, creating a strong sense of togetherness and concern (Muslich, 2020).

The presence of community leaders and kyai in the *Patuq* tradition also serves as a driver in maintaining norms and customs, strengthening people's understanding of life after

death (Marhamah et al., 2024). By linking religious teaching with local cultural practices, Islamic education can strengthen students' cultural and religious identities and equip them to face the challenges of modernisation without losing the values passed down from generation to generation. This integration enriches the learning experience and prepares a generation that can maintain a balance between religious and cultural values.

In education, Islamic educational institutions can utilise these values to teach students about the importance of solidarity and social concern, which align with Islamic teachings.

The *Shadaqah* value, as practised in the *Patuq* tradition, implies that Islamic education should integrate community-based practices into the curriculum, where students learn by doing rather than merely absorbing theoretical knowledge. Incorporating charity as part of everyday life teaches students the importance of empathy, social responsibility, and spiritual fulfilment, aligning with the objectives of Islamic education. Educational institutions could model such communal values by encouraging students to engage in charitable projects, reinforcing the practical application of Islamic teachings. This approach nurtures a more holistic understanding of Islam and prepares students to embody Islamic ethics in social interactions (Farida et al., 2017).

The implication of cooperation and solidarity for Islamic education is the need to foster collaborative learning environments. Group projects and communal activities that simulate real-life situations, such as the *Patuq* tradition, help students develop interpersonal skills and practice the Islamic principles of unity and mutual assistance. Schools and institutions should, therefore, encourage community engagement, where students contribute to and benefit from collective efforts. This can cultivate a strong sense of belonging and responsibility, integral to developing ethical and socially conscious Muslim individuals (Le et al., 2018).

The implication for Islamic education is the need to integrate teachings about death and the afterlife more deeply into the curriculum. Islamic schools should provide students with opportunities to engage in practices honouring the deceased, such as group prayers or participating in community-based memorial ceremonies. By doing so, students learn about these religious concepts theoretically and experience their profound significance through practical application. This deepens their spiritual understanding and commitment to fulfilling their religious duties toward others, both in life and death (Hidayat & Syahidin, 2019).

The implication for Islamic education is the need for greater emphasis on cleanliness and purity, not just as ritual obligations but as fundamental aspects of Islamic character and ethics. Educational institutions should implement programs that teach and encourage students to practice cleanliness in their personal and communal spaces, linking these practices directly to their faith. By doing so, schools can ensure that students internalise the value of purity as an ongoing element of their Islamic identity, thus fostering a well-rounded approach to spiritual and physical health (Entenza et al., 2024).

IV. CONCLUSION

The *Patuq* tradition in Kuta Village is an example of the integration of Islamic values with local culture among the Sasak people. This ritual honors the deceased and

strengthens communal solidarity and resource sharing, reflecting core principles of Islam. The *Patuq* ceremony illustrates how cultural practices can adapt and adhere to religious teachings, ensuring that local customs are preserved while fostering deep connections between faith and community. This syncretism fosters the spiritual and social well-being of the Sasak people. The *Patuq* tradition embodies core Islamic educational values, including charity, cooperation, and respect for the deceased. It fosters social solidarity through communal participation in ritual and emphasizes the importance of gratitude and compassion. The ceremony highlights spiritual elements, strengthening the connection between faith and community. Values such as patience, obedience, and self-control further enhance the moral lessons learned from *Patuq*, illustrating how cultural practices serve as important channels for understanding and applying Islamic teachings in everyday life.

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