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DULANG PENAMAT IN SOCIO-RELIGIOUS PRACTICE: INTEGRATION OF ISLAMIC RELIGIOUS EDUCATION, MULTICULTURAL AND LOCAL DEMOCRACY IN THE SASAK COMMUNITY

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ABSTRACTS

This study focuses on the dulang penamat tradition carried out by the Sasak community in Pene and Batu Nampar Villages, with an approach from the perspective of Islamic religious education, multiculturalism, and local democracy. The main objective of this study is to analyze and interpret the meaning of the tradition, not only as a form of cultural preservation, but also as a form of integration of Islamic and multicultural values in the practice of Islamic religious education. This study uses a qualitative method with an field research approach, involving community leaders, families of the deceased and local residents as research subjects. Data were obtained through observation, in-depth interviews, source reviews, documentation analysis and qualitative descriptive analysis. Data analysis techniques were carried out by applying triangulation of sources and methods, which included cross-verification between the results of observations, interviews, and documentation. While descriptive analysis was carried out based on data findings and empirical facts in the field. In addition, interpretations were made of the symbols in the dulang penamat tradition by identifying patterns and meanings related to the integration of tradition with Islamic religious education, multiculturalism and Islamic democracy. The results of the study explain that the dulang penamat tradition that is carried out not only functions as a post-death perfection ritual, but also becomes a means of preserving spiritual values, social interactions and community culture. These existing values then become the basis for the community to maintain this tradition from generation to generation until now. In the process of its implementation, there are values of charity, prayer, and togetherness in tradition. In addition, the values of Islamic democracy such as deliberation and mutual cooperation are reflected in the collective participation of the community. Islamic religious education learning that emerges through this tradition includes the formation of morals, honesty, and responsibility. This study concludes that dulang penamat is a real manifestation of the harmonization between Islamic values and local traditions, which contributes to the preservation of culture and the strengthening of Islamic values and Islamic religious education in a multicultural society..

A. INTRODUCTION

Indonesia is known as a country rich in local culture and traditions, which live side by side in harmony with diversity and belief in Islamic teachings. (Moh. Teguh Prasetyo, 2023). The diversity that is present then creates a unique cultural landscape, where Islamic teachings and local traditions interact and influence each other. The combination of religious values and local wisdom is a characteristic of its cultural identity, forming a society that respects tradition while being able to practice religious life obediently (Miharja, 2014). One of the areas that has a rich diversity of traditions is Lombok Island. (Muliadi et al., 2024a), yang mayoritas penduduknya beragama Islam dan berasal etnis Sasak (Rasyidi & Nasri, 2023).

The uniqueness of Sasak culture is reflected in various traditions that combine Islamic values with local customs. For example, in the celebration of the Prophet Muhammad's birthday, the Sasak people carry out the tradition "Karye Mesajik Mulud Adat" which involves the purification of ancient heirlooms such as keris and gongs at Bale Beleq Sukadana, East Lombok (Mutawali & Zuhdi, 2019). This tradition shows how Islam in Lombok developed through a harmonious process of cultural acculturation, resulting in a unique and distinctive form of Islam. Likewise with the Patuq tradition in Kuta Village, Central Lombok. The Patuq tradition is a ceremony after death that is integrated into the values of Islamic teachings and local wisdom so that it is reflected in the values of Islamic religious education in the community (Muliadi et al., 2024b) and there are still many other diverse traditions amidst the diversity of the Sasak people.

Likewise, the dulang penamat tradition is a ritual that has deep meaning, especially in the life cycle of the people in Pene and Batu Nampar villages. According to one local religious figure, "Penamat" comes from the word "pe-tamat," which then underwent changes to become "penamat." Say "tamat" means perfect, so that "penamat" interpreted as a process of improvement. The completion refers to a ceremony or ritual that aims to complete the process of sending the deceased's spirit to peace. This ceremony process is realized through the presentation of food that the deceased liked during his life, which is then distributed as alms to the surrounding community. This is done to mark the final stage of a series of rituals after nine days of death, with the hope that the deceased's good deeds can reach perfection in the afterlife.

The penamat dulang ceremony is usually held on the 9th day after the funeral procession is finished, this meaning is almost the same as the patuq ceremony (Muliadi et al., 2024a) which is carried out in several areas, especially in Central Lombok, although there are visible differences in the implementation of the ceremony. The finishing tray is carried out as part of the closing ceremony and is interpreted as multiculturalism from local traditions combined with Islamic studies (Ariadi, 2017) and involves all members of society regardless of social, economic, or cultural background in the hope that the spirit of the deceased can achieve peace and perfection in the afterlife.

Free survey shows that some of the uniqueness of this ceremony is the selection of food served, which is based on the deceased's preferences during his/her lifetime. This reflects the emotional closeness between the family and the deceased. Another unique thing is that this tradition not only involves the deceased's family but also the surrounding community in the village. Food that is given in charity is seen as reflecting the principle of sharing which is at the heart of community life in Islam (Ibrahim, 2013). This tradition also shows how Islamic teachings can be assimilated with local traditions, without leaving behind its spiritual essence. This ceremony is a form of practicing Islamic values such as alms, prayer and friendship, which are packaged in a cultural ritual (Ibda, 2018).

Although this tradition is deeply rooted in local culture, the values it contains, such as respect for the deceased and togetherness, can be accepted by various ethnic and religious groups, making it a symbol of harmonious multiculturalism in Sasak society (Furkon, 2019). Not only that, the *penamat dulang* also contains Islamic democratic values such as deliberation and togetherness, seen in the collective participation of the community, both in the preparation and implementation of the ceremony. This reflects that Islamic principles encourage brotherhood and equality among fellow Muslims, even those of different religions and ethnicities.

This research was conducted because the *dulang penamat* tradition is not only a religious ritual, but also a manifestation of the values of Islamic multiculturalism and democracy. In the midst of rapid social change and modernization, maintaining and preserving traditions rich in the values of tolerance and harmony is very crucial (Ali, 2020). This tradition shows how a plural society can live together, respect each other, and work together in a framework of togetherness, without any domination of one group over another. The values in the ceremony are very relevant to study, especially in the current global context which is vulnerable to identity conflicts, intolerance, and social polarization that occur in society.

Furthermore, the *dulang penamat* tradition contains the principles of Islamic democracy, such as deliberation, equality and justice in Islam (Nasrulloh & Zulkarnain, 2023). In its implementation, all citizens, both men and women, old and young, are involved in decision-making and carrying out this ritual. No particular social class or group has more rights than others, reflecting how Islamic principles related to justice and equality are implemented in society.

Although there have been many studies that highlight the religious practices of the Sasak people, such as the *patauq* tradition (Rahman, 2019), *nyongkolan*, and *hiziban* (Toshpulatov, 2022). However there are still very limited studies that specifically review the *dulang penamat* tradition within the framework of the socio-religious practices of the Sasak community. In fact, *dulang penamat* is a form of local ritual that contains strong educational, spiritual, and social values.

Existing research has focused more on general cultural and customary aspects, or on studies of Islamic jurisprudence and normative Islamic law, without exploring how local religious practices such as *dulang penamat* become a dialectical space

between normative Islam, multicultural values, and local democracy in society. In addition, studies on the integration of Islamic religious education with local values and cultural diversity are still rarely carried out comprehensively at the level of social practice.

In the current context, when society is faced with the challenges of intolerance and degradation of social values, the study of traditions such as *dulang penamat* becomes very relevant. This tradition can be a reflection of how the Sasak people build social cohesion and harmony between groups through cultural and religious symbols. However, there has been no research that explicitly links the *Dulang Penamat* tradition with Islamic religious education, multiculturalism and local democracy as a system of values and social practices that strengthen each other.

By examining the *dulang penamat* tradition, we not only learn one aspect of local culture, but also see how Islamic values and local culture blend to create a harmonious and democratic community life. This research is important to document, understand, and analyze how this tradition reflects harmonious diversity and the emerging principles of Islamic democracy, and how it can be a model of religiosity for other communities in facing global challenges related to pluralism and democracy.

Therefore, this research will focus on three main aspects, namely: (1) how the *dulang penamat* tradition reflects multiculturalism in Sasak society, (2) how this tradition reflects and implements the values of Islamic democracy in the daily lives of the people of Pene and Batu Nampar Villages and (3) whether this ceremony can become teaching values in multicultural Islamic religious education, so that the contribution of local traditions can be found towards efforts to preserve the values of togetherness, tolerance and democracy in a pluralistic Indonesian society.

B. METHOD

This research uses qualitative methods (Hignett and McDermott 2015), with a field study approach (van Rosmalen & Vredeveltdt, 2025) to explain how multiculturalism is reflected in Sasak society. This research also explores the implementation of Islamic democratic values in everyday life, as well as multicultural Islamic religious education media. The main focus is on the *dulang penamat* ceremony in Pene and Batu Nampar villages, which is a reflection of the integration between local traditions and Islamic teachings.

The main subjects in this study include traditional figures, religious leaders, and local communities who have an important role in the implementation (Judijanto et al., 2024). In addition, this study also involved family members who were directly involved in the ritual who provided insight into the practice of this ceremony. In addition, experts who have a deep understanding of culture and tradition in Lombok also act as supporting subjects, by providing theoretical and practical perspectives on this ceremony.

This study uses three relevant data collection techniques, namely observation, interviews, and documentation (van Rosmalen & Vredeveltdt, 2024). Documentation includes photos, videos, and local texts to support understanding of the context in the *dulang penamat* tradition. This technique allows researchers to capture visual symbols, cultural expressions, and narratives that are not written but live in community practices. Observations were carried out in a participatory manner in various series of *dulang penamat* processions, both in the preparation, implementation, and closing stages, to identify internalized religious and social values.

Meanwhile, interviews were conducted with various key informants such as religious figures (*Tuan Guru*), traditional leaders, traditional practitioners, and the general public to explore the deeper meaning of these traditions. Through triangulation of this data, researchers can understand holistically how *dulang penamat* is not only a ceremonial ritual, but also a means of educating Islamic values, forming intercultural harmony, as well as a form of local democratic practice through deliberation and mutual cooperation of local communities. This approach is in line with ethnographic-based qualitative methods which prioritize cultural meaning and experience in the local context (Ekoto et al., 2022).

Meanwhile, the data analysis technique uses the interpretation of the meaning of the symbols (Mensah & Korankye, 2025) in the *dulang penamat* tradition to identify patterns and meanings related to multiculturalism and Islamic religious education values (Muslim, 2013; Setiawan et al., 2024). Symbols such as the shape and contents of the tray, the arrangement of dishes, traditional clothing, and the process of handing over the tray are analyzed hermeneutically to explore hidden values that reflect Islamic teachings and local socio-cultural values.

The analysis was conducted through a process of data categorization, thematic coding, and contextual interpretation that takes into account the cultural background of the Sasak people. Thus, every symbol and narrative in this tradition is not only understood as a form of cultural expression, but also as an educational instrument that conveys moral messages, values of tolerance, and participatory democratic mechanisms that live in the community.

To ensure the validity of the data, researchers applied triangulation of sources and methods (Mensah & Korankye, 2025). Researchers combined the results of observations, interviews, and documentation, then cross-verified the findings from various perspectives (Soysal, 2024). In addition, the qualitative data was analyzed using qualitative descriptive analysis to strengthen the meaning contained in the tradition. These two approaches not only increase the credibility of the research results but also provide a deeper and more comprehensive understanding of the *dulang penamat* tradition.

This approach provides space for researchers to understand how a local practice such as *dulang penamat* can become a vessel for the articulation of an inclusive and multicultural Islamic identity, which is functionally capable of forming a collective awareness of society about the importance of social harmony and diversity within the framework of contextual and humanist Islamic values.

C. RESULT AND DISCUSSION (1500 – 2500 words)

History and Meaning of the Dulang Penamat Tradition

Historically, religious ceremonies began to develop along with the spread of Islam in Lombok, which took place since the 16th century (Rijal, 2019). According to local sources, Islam was introduced to Lombok by Sunan Prapen from Java, who arrived in the northern region of Lombok in the early 16th century (Pokhrel, 2024). Other sources state that Islam entered Lombok not only through one route, but through several waves of dissemination involving various figures and missionary centers from outside the region (Aizid, 2016). One important route was through the Selaparang Kingdom in East Lombok, which in the 16th century became a center for the reception of Islamic teachings after intensive contact with scholars from the Gowa Sultanate in Sulawesi and Demak in Java. (Tabrani et al., 2019). According to Lalu Abdul Wahid, "Islam was brought by preachers from Java, especially from among the Wali Songo and the students who settled in Lombok to preach and mingle with the community".

This Islamization process did not take place in a revolutionary way, but rather culturally and accommodatively, where Islamic values were inserted into the local customs and traditions of the Sasak people (Fauzan et al., 2022). This approach is known as the Sufistic cultural approach, which uses tarekat, rituals and traditions as a bridge between Islam and local culture. It is in this context that traditions such as dulang penamat developed as part of the acculturation between Islamic teachings and the Sasak traditional value system.

Several historical records also show that the *Tuan Guru* (local clerics) played an important role in spreading Islam through a socio-cultural approach, not only through lectures or religious studies, but also by integrating into community life, including in traditional ceremonies. That is why Islam grew as part of the cultural identity of the Sasak people, not as a foreign teaching that erased customs.

The spread of Islam not only brought changes in religious aspects, but also influenced the culture and traditions of the Sasak people, besides Islamic values can also be integrated into various local traditions (M. A. Suprpto, 2020), including in the death procession. The history of the traditional dulang penamat ceremony in the Sasak community has clearly not been discovered. However, as part of tradition, dulang penamat is part of the customs of the Sasak people in Lombok which are rooted in local beliefs and influenced by the teachings of Islam that came into being (Muliadi et al., 2024a).

This tradition is closely related to post-death rituals, where the deceased's family holds a ceremony as a form of perfecting the spirit's journey to the afterlife. This ceremony is carried out nine days after the funeral (Muliadi et al., 2024a), by providing food that was favored during his lifetime in the form of a "dulang," or tray (Umami & Sobri, 2020), which is then given as charity to the

community. This tradition is not only a form of respect for the deceased, but is also a form of practicing Islamic teachings (Suyasa, 2022), such as alms and praying together, which according to the beliefs of the local community can strengthen the values of togetherness, solidarity, and spirituality in community life (Nasri et al., 2023; Nasri, Indinabila, et al., 2024; Nasri, Muliadi, et al., 2024).

Over time, this tradition has been maintained as a cultural heritage that symbolizes harmony between the Islamic religion and local traditions. Therefore, the *dulang penamat* tradition is not only seen as a religious ritual, but also as a means of strengthening social relations between communities, while maintaining balance between worldly life and the afterlife.

The Values of Islamic Religious Education in the *Dulang Penamat* Tradition

The *dulang penamat* tradition plays an important role in strengthening values in Islamic religious education, especially in forming morals, ethics, honesty, and responsibility for the people of Pene and Batu Nampar Villages. This process is not only limited to formal rituals, but involves broader social interactions in the lives of the community (Falk & Kilpatrick, 2000). Moral and ethical values are taught through the implementation of the tradition itself, where each individual is actively involved in the preparation and implementation of the ceremony. They learn about the importance of caring for others, respecting each other, and maintaining harmony in community life. A concrete example of the teaching of these moral values can be seen in the involvement of the community in providing assistance, both materially and manpower, to grieving families.

Meanwhile, the value of honesty is instilled through transparency in various forms of donations or alms given by the community during the tradition. The community is taught to provide assistance with sincere intentions without expecting anything in return, and to maintain honesty in conveying the amount and type of assistance given.

Regarding social responsibility, it is reflected in the collective involvement of the community in carrying out the *dulang penamat* tradition. Each individual has a clear role and must be responsible for the tasks given, from preparing food to reading prayers. This process indirectly teaches the importance of shared responsibility in carrying out a tradition that is full of religious values.

Through the internalization of these values, the *penamat tray* functions as a vehicle for learning that goes beyond the ritualistic dimension. The religious values taught are not only relevant in the context of ceremonies, but are also applied in everyday life, strengthening social and moral cohesion in society. Thus, this tradition becomes an effective means of shaping the character of the younger generation and strengthening Islamic religious education in Sasak

society, while maintaining the values of multiculturalism through harmonious interaction between Islamic customs and teachings.

Multiculturalism in the Dulang Penamat Tradition

Multiculturalism in the dulang penamat tradition can be understood through several aspects that show how this tradition integrates various cultural elements and values from various backgrounds. The following are points that explain multiculturalism in this ceremony:

First, the combination of local traditions and religion (I Wayan Wirata, 2018). The dulang penamat tradition combines elements of the local culture of the Sasak people with Islamic teachings. For example, it is marked by serving food which is a typical village dish that was liked by the deceased during his lifetime. The choice of food not only functions as part of the ritual, but also as a form of respect and memory for the life of the deceased, as well as strengthening the emotional relationship between the family left behind and those who have died. This ritual shows that despite religious influences, local traditions are still maintained and respected.

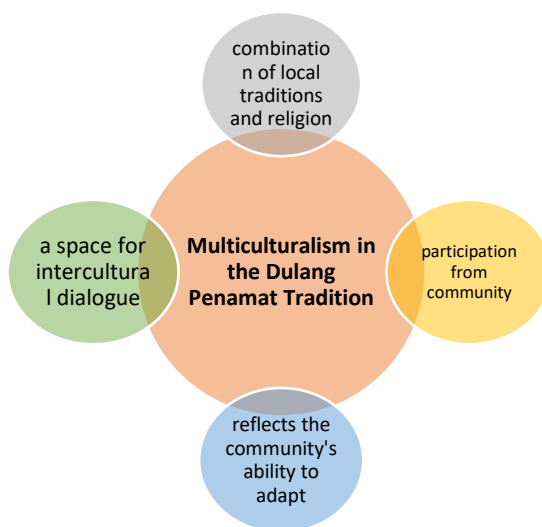
Second, participation from community members involves various elements (Talò et al., 2014), including the deceased's family, religious leaders, and local residents also participate in the ceremony process. This shows that there is great participation, so that they can create strong social ties and reflect the values of togetherness and solidarity of diversity. The presence of various groups in the dulang penamat ceremony shows that this tradition is an event to strengthen the relationship between community members even though they come from different backgrounds (Jayanti et al., 2025; Muda & Nasri, 2024). In the implementation of dulang penamat, community leaders such as village heads, religious figures and traditional elders have an important role in facilitating the procession. They function as a liaison between local cultural values and religious teachings, thus displaying the multicultural dimension in the community's perspective on death and the afterlife.

Third, the dulang penamat tradition also reflects the community's ability to adapt. In a multicultural context, the people of Pene and Batu Nampar Villages try to integrate new elements into their traditions, both influences from outside and social changes that occur. For example, in implementing the dulang penamat tradition, the community not only serves traditional food that is full of symbolic meaning, but also begins to accept variations of menus from other cultures as a form of respect for guests or family from outside the village. In addition, the use of simple technology such as loudspeakers and documentation via mobile phones shows that there is an adaptation to the development of the times without eliminating the spirit of local culture.

This integration is also evident in the involvement of the younger generation who are now more active in designing and preserving traditions with a more inclusive and creative approach. They no longer see tradition as something rigid, but rather as a space for dialogue between ancestral values and contemporary realities. In this atmosphere, Islamic values such as mutual cooperation (*ta'awun*), mutual respect (*ihthiram*), and sharing sustenance (*sadaqah*) remain the core of every procession (Najmi et al., 2025), making tradition not only a cultural heritage, but also a medium for preaching and social unification across communities.

Fourth, the *dulang penamat* ceremony also becomes a space for intercultural dialogue, through this ritual, people can share experiences, knowledge, and beliefs, which enriches the understanding of diversity. This shows that people are able to build tolerance and appreciate differences between groups (Schirmer et al., 2012). Multiculturalism in the *dulang penamat* tradition can be understood through several aspects that have been explained above. Thus, it shows how this tradition is integrated with various cultural elements and values from various backgrounds. This tradition teaches that cultural diversity can complement each other and strengthen social identity, while encouraging people to respect and understand each other.

Figure 3, Multiculturalism Framework in the *Dulang Penamat* Tradition



Harmony of Islamic Teachings and Local Culture

The integration of Islamic teachings and local culture in the *dulang penamat* tradition illustrates a harmonious combination of religious teachings with deeply rooted cultural practices (Tohir Muntoha et al., 2023). Some of the distinctive characteristics that can be seen, for example the use of local traditional items such as trays or "*cemper*", have a symbolic meaning as a symbol of respect for guests, as well as a form of local wisdom in maintaining ancestral

traditions (Mansur S, 2022). In the context of Sasak society, "cemper" is used not only as a presentation tool, but also as a symbol of togetherness, mutual cooperation, and respect for cultural diversity and Islamic religious values contained in every dulang penamat procession.

During the implementation process, harmony is reflected through customs and religious teachings, which are strengthened through the practice of multiculturalism in the Sasak community, as in the topat war carried out in Central Lombok (S. Suprpto, 2017). Meanwhile, the items provided are combined with Islamic teachings, where these objects are considered to be able to help smooth the spiritual journey of the deceased (Muliadi et al., 2024a).

Pandanus mats as a seat mat during the ceremony, symbolize the readiness to receive the presence of guests who come to pray for the deceased, while others, such as trays used to carry goods or food offerings, reflect the concept of giving in Islam, such as alms. While the white cloth as a wrapping of the Tombstone signifies the symbol that human life must adhere to the teachings of the Qur'an and the Sunnah of the Prophet Muhammad.



Figure 2, documentation taken in Pene Village during the implementation of the Dulang Penamat tradition

In depth, the dulang penamat tradition reflects the process of contextualization of Islamic teachings, where religious values are not applied rigidly, but are adapted to the social, cultural and geographical conditions of the local community (Shutts & Kalish, 2021). Therefore, Islam in this context is not understood as something separate from local culture, but as an integral element of the cultural identity of the Pene and Batu Nampar Village communities. 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.



Figure 3, Dulang Penamat as a Manifestation of the Values of Islamic religious education, Multiculturalism and Islamic Democracy in Sasak Society

Value of Respect

The Dulang Penamat tradition in the Sasak community in Pene and Batu Nampar Villages is also believed to contain special values of respect for the deceased. This value is reflected in various aspects of the implementation of the tradition (Khuriyah et al., 2017) which focus on respect for the deceased individual and recognition of their life journey and contribution to society. Here are some important points that show the value of respect for the deceased.

First, respect through prayer' and Tahlil (Busyairy, 2018). Respect through prayer and tahlil is the essence of the final dulang procession. In practice, the community gathers at the house of the deceased's family to pray together so that the deceased will get a noble place in the sight of Allah SWT and so that all his good deeds will be accepted. Prayers are usually led by religious figures, and attended with solemnity by the entire audience. Apart from praying for the deceased, this tradition is also an important moment for families and communities to strengthen relationships, share feelings, and maintain strong values of togetherness and mutual cooperation in the social life of the Sasak people (Urpiani, 2022). The tahlil and prayer procession reflects deep spiritual respect as well as a manifestation of the family's sincerity in accepting God's destiny.



Figure 4, Documents taken during the tahlilan and prayer process

Second, inheritance of values and traditions. Through the funeral tray, the value of respect for the deceased is passed on to the next generation. Children and teenagers involved in this tradition are taught to appreciate and respect those who have passed away, so that they can continue these values in their daily lives. According to several figures, this is important to ensure that future generations understand the meaning of respecting deceased relatives, family and society.

Third, the dulang penamat tradition also functions as a moment of reflection for the community regarding life and death. By honoring the deceased, the public is invited to reflect on the meaning of life, individual contributions to the community, and the importance of mutual respect. This is a reminder to everyone about the uncertainties of life and the importance of having good relationships with others. Fourth, the dulang penamat tradition carried out by the people of Pene and Batu Nampar villages is believed to strengthen the community's cultural identity. In this context, respecting the deceased is one way to maintain and preserve local culture, as well as showing how cultural and religious values can support each other in everyday life.

Democratic Values

The dulang penamat tradition in the Sasak community not only reflects the richness of local culture, but also implies the values of Islamic democracy (Sudiartawan & Sutama, 2022). The process of implementing this tradition shows how democratic principles, such as participation, deliberation, and justice, are integrated into social and religious contexts. The following are some aspects that indicate the existence of Islamic democracy in the dulang penamat tradition:

1. Community participation

The dulang penamat tradition involves active participation from various elements of society, from the deceased's family to other community members. Everyone has the opportunity to contribute to helping the bereaved family both materially and morally, in organizing the ceremony. This reflects the principle of

democracy where every individual has a voice and role in the collective process (Warren, 2007), so that it can create a sense of togetherness and solidarity.



Figure 4, Documentation taken in Pene Village, some of the deceased's relatives helped provide food for the guests.

2. Deliberation to Make Decisions

Before carrying out the final *dulang*, a deliberation is initially held to plan the details of the ceremony, including choosing the menu, place and time of implementation. This deliberation process reflects the values of Islamic democracy, where decisions are taken jointly by considering the opinions and aspirations of all parties involved. This shows that every vote is valued, and the final decision is the result of consensus.

3. Social Justice

In ceremonies, there are efforts to ensure social justice for all members of society. In the context of *Dulang Penamat*, the presentation of food and invitations is not only aimed at certain groups, but also involves the wider community, including those who are less fortunate. This reflects a commitment to pay attention to the welfare of all levels of society, in accordance with the principles of justice in Islam.

4. Respect for Diverse Opinions

Dulang Penamat also provides space for diverse opinions and practices within the community. Communities vary in the implementation of this tradition, depending on cultural background and religious understanding. Respect for these differences is in line with the principles of Islamic democracy that recognize diversity and encourage intercultural dialogue.

5. Openness and Inclusion

The implementation of *dulang penamat* also reflects openness and inclusion, where every member of society, regardless of social or economic status, can be involved. This shows that in the ceremony there are no barriers that differentiate between individuals, religious understanding and social status, all are considered to be from one community and are treated with mutual respect.

The dulang penamat tradition can be seen as a manifestation of Islamic democracy that prioritizes participation, justice, and respect for human values. Through the implementation of this tradition, the Sasak people not only celebrate life and honor the deceased, but also strengthen social ties and democratic values that are relevant in everyday life. This tradition emphasizes that in the context of culture and religion, democratic principles can be actualized and become an integral part of community life.

CONCLUSION

The dulang penamat tradition in the Sasak community, namely Pene Village and Batu Nampar, is a real manifestation of the values of Islamic religious education, multiculturalism and Islamic democracy, all of which are reflected through the integration of local religious and cultural values. In its implementation, the Dulang Penamat tradition reflects multiculturalism in the Sasak community through a blend of local culture and Islamic teachings that are reflected in every ceremonial procession. Because it involves various elements of society, regardless of differences in social, ethnic, or religious background, thus creating space for inclusive and harmonious social interaction. The traditional symbols used, such as "cemper" and trays, contain the meaning of togetherness and respect for differences, which are the core of the spirit of multiculturalism.

Second, this tradition also reflects the implementation of Islamic democratic values, such as deliberation and equality. All people, both men and women, have a role in carrying out the ritual, which shows a fair division of roles and recognition of the rights of each individual in decision-making and participation. Values such as mutual cooperation, mutual respect, and togetherness also show the implementation of the principles of Islamic democracy that prioritize social justice.

Third, the most important thing is the dulang penahmat tradition as a learning of multicultural Islamic religious education today. Because the ceremony procession not only teaches the importance of praying for the deceased, but also conveys moral messages, ethics, honesty, and responsibility in Islam that support diversity and tolerance. By integrating Islamic teachings into local cultural practices, the dualang panama tradition can be an effective means to strengthen people's understanding of the importance of living in harmony, respecting each other, and appreciating differences in the context of religion and culture.

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