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The Role of the Hikayat Tradition in the Moral and Cultural Education of the Sasak Community

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Abstract: This research explores the role and preservation of the Hikayat tradition in Denggen Village, Selong District, Lombok, and its impact on the community. Using a qualitative approach, the study involved in-depth interviews with 12 informants, including local community members, pembayun (hikayat readers), and traditional leaders, selected for their deep knowledge of the Sasak culture and tradition. The findings reveal that the Hikayat tradition serves key functions: as a medium for da'wah (religious preaching), moral education, and the preservation of cultural values. It also plays a critical role in fostering solidarity and strengthening social ties during traditional events. Despite challenges posed by globalization, the community continues to adapt the Hikayat tradition, modifying its delivery methods and incorporating translations to maintain its relevance. Concrete recommendations for its preservation include greater community involvement and targeted government support for cultural initiatives, ensuring the Hikayat's sustainability in modern times.

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Introduction

Indonesia, as a country with a very rich cultural diversity, has a wide variety of ethnicities, customs, languages, and religions that are united in the spirit of Bhinneka Tunggal Ika (Antara & Vairagya, 2018; Antara & Yogantari, 2018; Kiswahni, 2022). One of the important aspects of Indonesian culture is oral tradition, which is the main channel in passing on cultural values from generation to generation (Hasanah & Andari, 2021; Lubis & Abus, 2020; Sibarani, 2015; Sulistyowati, 2019). One of them is the tradition of reading stories found in the Sasak community in Lombok, especially in Denggen Village, Selong District, East Lombok Regency. Hikayat is not only a literary form, but also a medium that conveys moral values, ethics, and life teachings that are relevant to the social and cultural context of the Sasak community (Fakihuddin, 2018; Jaeka & Anggarista, 2022; Saharudin, 2019).

The hope of preserving the tradition of reading stories is that the cultural values contained in them remain alive and develop, becoming an inseparable part of the life of modern society (Erwanto & Contessa, 2020; Hadirman, 2022; Simanjuntak, 2021). However, in reality, this

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tradition faces great challenges, especially with modernization and changes in the mindset of society that are increasingly rational and pragmatic. The younger generation, especially in Denggen Village, are increasingly unaware of and even ignore the tradition of hikayat, which leads to a loss of understanding of the original culture of Sasak. This is a problem that requires attention to maintain the sustainability of this tradition.

There is a gap between expectations and reality that exist in society. On the one hand, the community wants to maintain tradition as a cultural heritage that has noble value. On the other hand, young people are increasingly distancing themselves from these traditions, which has an impact on the loss of understanding of the cultural values contained in the hikayat. This gap shows how important it is to preserve traditions in facing the challenges of the times, so that the saga remains an important part of Sasak's cultural identity.

Several previous studies have raised topics related to the bekayat tradition or the reading of stories in the Sasak community. For example, research by Suyasa, (2019) highlighting how *Bekayat*, which is a tradition of reading hikayat, is still part of the religious and traditional life of the Sasak people, by showing how ancient texts are interpreted and appreciated orally. Zaini et al., (2023) also examines the values of education in the *Bekayat* tradition, which shows how this tradition becomes a medium of Islamic da'wah, while preserving local cultural values. These studies provide important insights related to the hikayat tradition, but not many have studied in depth the role of this tradition in preserving Sasak cultural values, especially in Demgen Village.

In this study, the cultural theory approach of Koentjaraningrat and the theory of cultural literacy by Rohana, (2022) will be used to understand the role of the tradition of reading stories in preserving local culture. According to Koentjaraningrat, culture is formed from values inherited in society, and traditions such as hikayat are a form of culture that must be preserved. Meanwhile, the theory of cultural literacy states that cultural understanding through oral traditions, such as the reading of stories, is an important step in forming a deep cultural awareness, as well as strengthening social ties in society.

This research aims to delve deeper into the tradition of reading stories in Denggen Village, focusing on two main things: first, to find out the history of the tradition of reading stories and how this tradition developed in the Sasak community; second, to describe the role of the tradition of reading stories in preserving Sasak cultural values in Demgen Village, Selong District. This research also aims to identify the factors that affect the preservation of these traditions as well as their impact on local cultural identity.

The novelty of this research lies in its more in-depth approach to the tradition of reading the story in Degen Village, not only examining the text of the story historically or ritualistically, but also looking at the social and cultural impact of the preservation of this tradition in the context of modern society. This research also focuses on how the Sasak cultural values contained in the saga remain relevant to the challenges of the times, as well as how these traditions can be preserved and reintroduced to the younger generation. Thus, this research is expected to make a real contribution to the preservation of local culture through the tradition of reading *Hikayat*.

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Research Method

This research uses a qualitative approach with historical methods to explore in-depth information about the tradition of reading stories in Denggen Village, Selong District. This approach aims to obtain valid and objective data, as well as to uncover hidden realities related to the development of the tradition. Data obtained through direct observation and interviews with various sources will be analyzed descriptively to identify the cultural values contained in the saga and its influence on people's lives.

The historical method in this study follows four main stages: Heuristic, Criticism, Interpretation, and Historiography. This research uses a qualitative approach with historiography to explore Sasak culture and traditions. In the heuristic stage, primary data is collected through interviews with 3 community leaders, 3 traditional leaders, 1 village heads, and 6 hikayat readers (*Pembayun*), who are selected based on their deep knowledge of Sasak customs and culture. The data collected includes both oral accounts from interviews and written sources, such as manuscripts and historical documents, that record Sasak traditions and history. This combination of oral and written data aims to provide a comprehensive understanding of Sasak culture from both historical and contemporary perspectives.Data was also obtained through direct observation of the implementation of the tradition of reading stories and photo documentation. Furthermore, in the Criticism stage, the researcher checks the credibility and authenticity of the sources found, both oral and written, by comparing various sources and ascertaining their veracity.

In the Interpretation stage, the researcher analyzes the data obtained to answer the problem formulation and understand the factors that affect the tradition of reading the story. Finally, in the Historiography stage, the researcher compiles the results of the research in the form of systematic and objective historical writing. This research was carried out in Denggen Village, Selong District, with a focus on the tradition of reading stories that are still preserved by the local community, as well as an analysis of its role in maintaining Sasak cultural values.

Result and Discussion

An Overview of the *Tradition of Hikayat* and *Pembayun*

Hikayat is a story that is contained in lines and verses, which can be read or chanted in the form of songs or pupuh. As a regional literature, hikayat combines oral and written aspects, where its bound written form (lines and stanzas) can only be fully enjoyed through oral reading (*bekayat*) with the addition of songs. Hikayat is usually written on palm leaves using *Jejawan* letters and contains sacred works, which are read in certain ceremonies with songs such as *Sinom, Semarang, Asmarandana*, and others. This *lontar* reader is called a *Pembayun*.

"Linguistically, hikayat comes from the Arabic ḥikāyah which means story or story. Meanwhile, in terms of terms, hikayat is an old story that contains moral teachings, cultural values, history, and views on life of the Malay community. Hikayat is not only intended for entertainment, but is also used to convey teachings, shape the character of society, and preserve traditions. Tales of legends are often used in various cultural events, such as performances, recitations, or traditional ceremonies, and are an important part of the oral cultural heritage that continues to be passed down from generation to generation. (WDR1)."

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Kepembayunan is the culmination of the practice of death in the Sasak people, which involves a series of rituals to ensure that the spirits of the deceased can return calmly to their nature. In Denggen Village, the pembayun or traditional leader leads the ceremony which includes cleaning the body, reading prayers, and releasing the spirit. Each stage is done with care to maintain the peace of mind and honor of the family. Pembayun also conveys the will and advice of the ancestors as part of the heritage of values. This ritual includes bathing and shrouding the body with special prayers, as well as the recitation of the spirit's guiding prayer, to ensure that the spirit is not disturbed and can undergo a quiet journey to the afterlife. The ceremony of releasing the spirits which is carried out a few days after the funeral is also led by the sweeper, using prayers and traditional symbols that have a deep spiritual meaning.

Poetry/Songs of the Tradition of Hikayat in Traditional Events

Mijil

Diantinahan jayenmurti...
Gulat hingsanaton...
Sampun purne murugan layone...
Sigre kundur perabu jayanmurti...
Angtinen kinenggani…
Manteri petangkuluh…

Refrain
Seen by the king
Already Selse has piled up the corpse
Immediately resigned: Prabu Jayan Murti
Those who are told to take care of those who have been hoarded
Forty Ministers guard the grave

Pangkur

Bismillah hirrohman nike... Hingsun niki amiwiti amuji... Hanebut namaning yang agung...Nikang murah aneng duwie... Maring sakehe dumadi kang tumullah...Sami sinungan bekasan/ bekesene...Arrohhim teges hike...Tuhan luwih kasihing maring wong mukmin... Ring dine kiamat esok...Ginanjur suwarge mulye... Maring wong tuhu mawe sareat...Nabi rasul iman islam ingsunmuah ... Tauhid makrifat dententik

In the name of Allah, the Most Merciful, the Most Merciful... I start by praising... Calling His great name... Who gives grace to all His creatures... Everything is a provision and a guide... *Ar-Rahim* means... God loves the believers more... On the Day of Judgment... They will be given a glorious paradise... For those who believe and follow His ways... Prophet, Messenger, Faith, Islam I learned... *Tauhid*, *makrifat*

Dang-Dang

Sangnak ite pade semeton jari…inaq amaq…patiq pengajah siq onyaq…jerah dengke iri ate…piker awak jagak napsu…palah sangne iniq jari…mauq pahale laiq aherat…kican rahmat isiq Allah agung…ndeqte dait kesakitan…laiq hari kiyamat…ito gente dait maliq…ndeqte dait jakse keras…

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All of us are brothers... mom, dad, all just temporary deposits... Stay away from envy and envy... Take control of yourself, take care of your passions... Because of everything we do now... will be a reward in the hereafter... may we receive the blessings of Allah the Exalted... so as not to feel pain... like on the Day of Judgment... because it was a really powerful time... and there will be no mercy, only harsh judgment.
Tembang syair tradisi hikayat mengandung makna mendalam terkait berbagai aspek life. For example, *Mijil* depicts discipline, *Sinom* symbolizes youthful spirit, Semarang reflects love, and Kinanti emphasizes responsibility. *Gambuh* teaches wisdom, *Pangkur* about self-defense, and *Dandhanggula* about seeking the truth. *Magatruh song* evokes the mortality of life, while *Pucung* conveys a moral message about war, and Maskumambang depicts restless romance. These verses are used in traditional and religious events such as weddings and circumcision, to convey moral messages, advice, and entertainment. However, this *song* is rarely used in death events because it more describes the spirit of life. *This* verse plays an important role in maintaining and reviving the cultural values of the community.

History of Hikayat Tradition Before 2000
The history of Islamic civilization on the island of Lombok is marked by the many works of Muslim intellectuals that developed from the 16th century to the middle of the 18th century, which included works that were Islamized, such as the story of the Ramayana which in the Sasak society developed with the figure *of Dewi Anjani.* The presence of Islam in Lombok had a major impact on the development of the writing tradition in the Sasak community. In Denggen Village, the tradition of hikayat has a long history that is closely related to traditional and religious ceremonies. *Hikayat* was first known in Denggen as a medium of Islamic da'wah, introduced by scholars such as *TGH A* in the mid-20th century. Over time, this practice became an integral part of traditional activities such as *aqiqah*, *gurisang*, *Nyelam*, and the commemoration of the Prophet Muhammad's Birthday. Until now, the story is still preserved, preserved, and inherited from generation to generation as part of the cultural heritage of the people of Denggen
. *"This tradition of sagas began to emerge since the entry of Islam in Lombok and became an important part of religious rituals and da'wah media, and it began to develop well when Islamic kingdoms spread their wings of power, which began this tradition as royal pujanga, telling the story of the royal family, politics, and the kingdom's economy*. (WZA1)."
Based on the data, it can be concluded that the tradition of the saga on Lombok Island developed well from the time of the Hindu-Buddhist kingdom to the time of the Islamic kingdom. At that time, the written culture of the Sasak people also developed rapidly, driven by the attention of the government which produced satirists and poets who were in charge of expressing the social, economic, and political conditions of the kingdom. The development of written culture was influenced by several factors, including the arrival of Islam which brought religious and cultural teachings that must be spread more than just oral traditions, as well as a strong encouragement from the palace that facilitated the writing of intellectual works with the theme of political and cultural history, such as *the Lombok Chronicle* and *the Selaparang Chronicle.* In addition, cultural factors also play a big role, because reading lontar manuscripts

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or old books, known as *pepaosan*, has become a tradition in the Sasak community, especially in traditional ceremonies such as weddings, prophetic birthdays, and death events.

Figure 1. Stories written on Palm leaves

"I started pursuing the tradition of hikayat in 1986-1987 and became an active pioneer in the 2000s until now I am in the santong village of North Lombok Regency (KLU) at that time I and some colleagues were indeed taught by my own family about this tradition and I and my colleagues still like to travel. The development of the saga tradition in the 1990s was fairly just started and was well received by the community, because at that time there were quite a lot of users of this tradition, especially those in Selong sub-district, still very thick and well maintained by the community and the government.(WBHJ1)."

Based on the results of the interview, it can be concluded that the tradition of the story at the beginning of its emergence was well received by the community, especially in the Selong area, especially in Denggen Village, Selong District, East Lombok Regency. Manuscripts that developed in the Sasak community generally did not include the name of the author. There are two types of manuscripts that have developed, namely those written in Jejawan and Jawi (Malay Arabic) scripts. Manuscripts that use Jejawan letters are usually in the form of copies, such as Jatiswara and Puspakrame, or in the form of writing from oral stories to writings, such as Doyan Neda and Lobangkara. Some of the manuscripts are also adaptations of Menak (Javanese) stories, such as Banyurung and Kemkem's Sword. In addition, there are also manuscripts in the form of essays, such as the genealogy of Batu Dangdeng, Babad Selaparang, and mantra (Jamaluddin, 2017).

"So when discussing the language used in the Hikayat tradition, of course, how many takepans are used, some take uses Arabic, Malay, Javanese, and Balinese, how many other takepans also contain copies that are already in Sasak. Like some of the takpans that I hold now, some are in Malay Arabic, some are in good sasak, in the process of implementing this tradition there are two people who are in charge of being pembayun (readers of hikayat poetry), the first person reads the verse using the language (according to Malay Arabic, Javanese, and Balinese) and the second is as a translator of the natural language of the community that can

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be understood, namely the original sasak language, one example is Duntan Agama (Dun) Ordinance (Tan). (WDR3)."

The development of the saga tradition in Lombok shows significant changes in the use of language and script along with the progress of the kingdom and cultural changes. Initially, the tradition of hikayat was written in Javanese, Balinese, and Malay Arabic, but with the entry of Sasak culture, writing began to switch to the Jejawan script, the original Sasak language. Classical historiographic works found in Lombok are often in the form of a satire with the Jawi (Malay Arabic) or Javanese script, then transferred to the Jejawan script. The language used is Kawi or Sasak, and is usually written on palm leaves with some changes in content that are adjusted to the conditions of the local community. Texts related to Islam are usually older in the Malay version, while Javanese cultural texts tend to be newer. These works are often copies or derivatives of holy books such as the Quran and other religious books.

In some cases, it is difficult to distinguish between a copy and an original text, such as a fiqh manuscript that has almost the same discussion, chapter, and content. Islamic tradition does not clearly distinguish between copying and authoring. However, based on an interview with Mr. RS, the way to distinguish it is to pay attention to the paper material and the writing system used. Usually, newer writers will give explanations or lectures on the previous book. (WDR4)."

In addition to differences of opinion about the language used in the discourse tradition, another interesting thing is how to distinguish original poetry from copy poems that are widely spread on the island of Lombok and the archipelago. According to the builder who guards the original manuscript, the most appropriate way is to check the paper and writing system, and see if there is an explanation or lecture on the copy of the manuscript. Denggen Village is proud of itself because it still has cultural actors who care about the tradition of hikayat or bekayat, which is now rarely found in other villages. Although many villages have begun to forget this tradition, Denggen still preserves it, especially in traditional ritual events, where bekayat is not only an entertainment but also an important part of ritual processions. This distinguishes Denggen from other villages that prefer modern entertainment or ordinary prayer readings without the nuances of oral literature. By proving that maintaining tradition does not mean rejecting progress, but maintaining cultural identity so that it is not lost.

History of the Hikayat Tradition of the 2000s in Denggen Village

The island of Lombok, which has been inhabited by the Sasak tribe since centuries ago, has a long history of cultural history and traditions, along with the journey of civilization of its people. Although the Selaparang Kingdom collapsed, the identity of the Sasak tribe was maintained and further strengthened their ideology. The old literature in Lombok, known as *the pepaosan* tradition, is an important part of the culture of the community, where the texts are read and enjoyed together by being sung. Over time, the reading of *the takapan* began to receive more attention from various parties, and the development of Lombok folklore slowly progressed.

"The development of this saga tradition is developing and normal as in previous years, even in the 2000s we as traditional leaders of this saga tradition feel grateful and proud to see the builders because there is more attention from the government so that the builders are often invited to major events related to the Sasak culture.(WZA1)."

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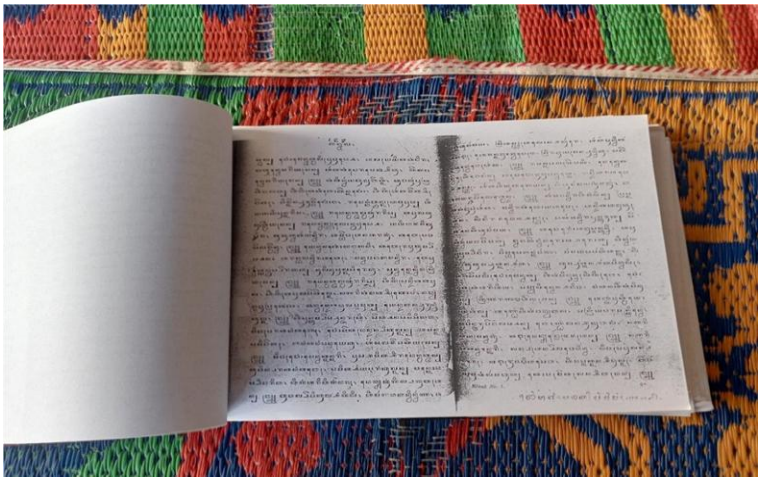

Figure 2. Stories written in books

The development of the saga tradition from year to year has improved quite a bit, but now the interest is decreasing, even though its preservation efforts have received more attention from the government. The government actively invites traditional leaders and pembayun to carry out the recitation of hikayat verses in traditional ceremonies and other ceremonial activities. In addition, all levels of society participate in maintaining and preserving this tradition, even though the interest is decreasing. This shows that the tradition of hikayat, which contains good values, noble language, and moral teachings, remains important to be preserved and maintained by all parties.

Tradisi ini mengalami penurunan dari tahun ke tahun, terlihat dari Reduced users and enthusiasts. This is due to the large number of traditional leaders, parents, and builders who have died or have not had time to teach this tradition to the younger generation. In addition, the use of Malay Arabic makes this tradition difficult to understand. However, this tradition has not become extinct, because in some areas, such as Mount Sepang, H. Aminullah still maintains this tradition of storytelling and there are communities of storytellers who continue to preserve it. (WHA1)."

From the results of the interviews above, it can be concluded that the development of the hikayat tradition in the 2000s until now is still fairly good and preserved, it's just that what has changed is the number of users and enthusiasts of the tradition. Apart from this, the role of this tradition is still developing well and receiving special attention from the community, the Pembayun, Traditional Leaders and the local Government.

History of the Hikayat Tradition of the 2010s in Denggen Village

In 2010, the tradition of hikayat known as bakayat is still an important part of the spiritual and cultural life of the Lombok people. Rooted in the spread of Islam in Sasak from the 17th to the 19th centuries, bakayat developed after Muslim scholars and traders from Java, Bima, and the Malay regions brought Arabic-Malay texts which were later translated and interpreted into Sasak. In this tradition, the hikayat manuscript is recited rhythmically or recited in unison, involving two people: the penembang (the reader of the manuscript) and the bujangge

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(translator and interpreter), making it a medium for da'wah and Islamic religious education, not just entertainment (Suyasa, 2019)

"I got the manuscripts of this poem from various sources, first from my own teacher (place of study), secondly from several figures in the mouth of the village who trusted me to take care of it, and from the results of the collections, and some are also assets from the community of sasak builders, approximately 3 original manuscripts and 4 copies, each of these builders in Lombok must have a manuscript to be used as a treasure and so on. (WDR5)."

The development of Islamic civilization in Lombok, especially the writings of the Sasak people, was greatly influenced by the political progress of the Islamic kingdom on the island. In the 17th to 19th centuries, the heyday of the Islamic kingdom in Lombok encouraged the rapid development of Islam and its civilization. In the centers of the kingdom such as *Selaparang*, *Pejanggik*, and *Bayan*, the tradition of writing flourished, producing literary works and translations from Arabic, Malay, and Javanese into Sasak. However, after the defeat of the Pejanggik Kingdom and several other small kingdoms by *the Balinese forces of Banjar Getas* in the early 18th century, the development of Islam in *Central Lombok* recedes. Even so, Selong became the center for the preservation and transformation of Islamic intellectual traditions, which continued to develop in the Eastern region of Lombok, especially in Dennggen Village. Therefore, the tradition of hikayat continues to be preserved and developed well in the Selong area until now, as the center of civilization that continues the traditional values and culture of Sasak.

This tradition has developed as seen from the decrease in the number of users and enthusiasts. This is due to the large number of parents, traditional leaders, and elders who are old or have died before they have time to pass on this tradition to the younger generation. Nevertheless, this tradition is not completely extinct. In some areas, such as Selong District, especially in Denggen, this tradition is still maintained with the existence of a community of hikayat readers (Pembayun) who preserve it. (WBM 3)."

Figure 3. Tradition of Reading Hikayat by *Pembayun*/Traditional Leaders

The tradition of reading hikayat among the Sasak people has decreased, especially among the younger generation, due to the increasing number of traditional leaders and builders who have

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passed on this knowledge. However, in some areas such as Dennggen Village, Selong District, the tradition of hikayat is still preserved with the existence of a community of hikayat readers. The resource person emphasized that the story is not just a story, but also a medium of education, treatment, and social relationship strengthening. Therefore, he hopes that there will be support from the government and educational institutions to preserve this tradition, such as through local content lessons or hikayat competitions, so that this tradition does not become extinct.

The Pattern of Inheritance of Hikayat Traditions in the Village of Denggen.

The Hikayat tradition in Degen Village, Selong District, Lombok, is an important part of cultural identity that despite the threat of changing times, continues to be preserved by the community. This tradition contains moral values, religious teachings, local history, and wisdom that has been passed down from generation to generation. The people of Dengue adapt the story in two main ways: changing the form of delivery using bekayat and translators to be relevant to modern society, and packaging traditional values in contextual themes such as leadership, education, and responsibility. Hikayat also functions as a da'wah media that strengthens social solidarity and religious values, by building cooperation in traditional events and maintaining community harmony. Through the process of internalization, socialization, and enculturation, the story becomes a guideline for life that teaches religious and moral values through stories of heroism and loyalty, strengthens intergenerational relationships and creates warmth in people's lives.

Hikayat as an oral tradition has various important values and functions, including in moral, religious, cultural, social, educational, and medical aspects. Moral values teach goodness, justice, and responsibility, while religious values convey the teachings of faith, worship, and morals. Hikayat also reflects the cultural values of the Sasak people and teaches social values such as togetherness and mutual cooperation. In terms of education, the story teaches the life and character of the characters, and has medical value by being a means of healing through the reading of verses that are in accordance with the disease. The main function of the hikya is to preserve culture, educate character, and convey moral, religious, and cultural messages. (WDR6)."

Based on the results of the interview, it can be concluded that the tradition of hikayat contains various traditional and cultural value systems, namely: Moral Values, which teach kindness, justice, and responsibility; Religious Values, which include teachings on faith, worship, and morals; Cultural Values, which reflect the customs and habits of the Sasak people, especially in traditional ceremonies; Social Values, which emphasize human relations, togetherness, and mutual cooperation; Educational Values, which provide lessons about the lives, history, and characters of the characters in the story; and Medical Value, which is used as a healing medium with the reading of stories adapted to the type of disease experienced by the sufferer.

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The Value and Role of Medicine in the Tradition of Hikayat

In addition to containing traditional and socio-cultural values and roles, the Hikayat tradition also contains the role of medicine which until now is still believed and believed by the local community.

"One of the values and functions that exist in this tradition of hikayat in medical medicine, because as one of the sources of knowledge about diseases, one of the diseases is caused by goib creatures (trance) and the traditional medicine procedure we take water before it has been recited the hikayat (water pilpu or aik oat) by sprinkling or drinking it to the people affected by trance. Other values and fungi are also teaching about the importance of helping, about responsibility, hard work, and justice in daily life. (WBH3)."

Based on the data, it can be concluded that the tradition of hikayat contains complex values, covering customary, religious, social, cultural, and medical aspects. Related to medical value, the resource person explained that hikayat can be used to treat diseases such as insomnia through traditional medicine, such as the reading of the poem and the use of water that has been read the poem. This healing process is considered Islamic, where the recitation of the story and water are only intermediaries, while true healing comes from Allah SWT.

The Value and Role of Religion in the Tradition of Hikayat

Religious values in the hikayat tradition are more oriented towards moral, ethical, and spiritual teachings, especially those related to Islam. This is reflected in stories that portray the main character as a pious figure, obedient in worship, and relying on God's power in facing difficulties. Religion in the saga not only serves as a cultural setting, but also as an ideological foundation that shapes the character of the characters and the direction of the story, as well as a tool for legitimizing power and social structures. Thus, religion plays an important role in determining the content, purpose, and function of the saga itself.

"Religious views on the tradition of medicine with hikah poetry (tradition of the bekayat context) are positive. This tradition, which is part of the cultural heritage of Sasak in Lombok, is considered a form of conveying religious messages and medicine that combines faith and traditional practices, bekayat by reading stories and poems, considered as an effort to get closer to Allah through prayer and remembrance of his greatness, treatment carried out in this context, both with natural ingredients and prayers, is seen as a request for healing from Allah. (WBR3)."

The tradition of the saga contains not only religious values, but also philosophical values related to social ethics, leadership, and the formation of human character. These values are reflected in the inner conflicts of the characters, the fight between good and evil, and the search for honor and justice, which teach the importance of being fair, wise, courageous, and responsible in daily life. Hikayat also conveys the philosophy of community life, including the relationship between leaders and the people, as well as the meaning of honor, honesty, and sacrifice. In addition, the tradition of hikayat in the Sasak community also has medical value, where certain readings are believed to have healing, protection, and calming properties, such as poetry used in traditional medicine as a medium of healing and prayer. This shows the close relationship between language, health, and spirituality in Malay oral culture.

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Preservation of Hikayat Tradition for Community Life

The Sasak people are known for their ethical values, good manners, and respect for others, both their own tribes and immigrants. The tradition of hikayat, especially through the practice of bekayat, plays an important role in shaping their cultural and spiritual identity. Bekayat is an oral tradition that involves the reading of Malay tales, such as *Kifayatul Muhtaj* and *Hikayat Nur Muhammad*, which are translated into Sasak. This tradition functions as a medium for da'wah, strengthening friendship, conveying moral and religious values, and preserving local wisdom.

"Alhamdulilah regarding the social conditions in the village community is still very stable, and the people are also very good at maintaining and respecting existing customs so that the spirit of mutual cooperation is still very high when there are hikayat events, not just the tradition of hikayat but even the tradition in marriage also participates together, so enthusiastic at the level of our community, people are willing to leave outside events such as the kalok daily there are indeed events in the village community Listen to. (WBH1)."

From some of the data from the interview above, it can be concluded that in the development of the Hikayat tradition from its inception to the present, it has brought a lot of influence in community life, some of the data from the sources explain that the influence felt from this Hikayat tradition is very many, especially the influence related to values and ethics and how to carry out life in society and religion and become human beings who still uphold the value of togetherness and respect each other.

Preservation of Hikayat Traditions in the Field of Religion

In addition to being a cultural heritage and evidence of traditional nobility, the tradition of hikayat is also rich in values and roles and influences in the life of the community, these influences indirectly bring changes in the life of the community, especially the people of Denggen Village, Selong District, East Lombok.

In the tradition of hikayat, there are many values, especially religious and religious values. Hikayat is considered as a religious elder, with the perpetrators of the story often narrated by religious figures or leaders who understand history. Through the chanting of poetry, people can expand their knowledge and insights, especially in ritual events such as nyunatan, prophet's maulid, prophet's shaving, and nyiwaq'an. For example, in the nyiwaq'an event, the story discusses the spirit of the deceased, the journey of the spirit, and the life after death, which provides understanding to the community. This tradition of the story is liked by the community, and is often listened to until midnight. Overall, hikayat provides positive values through the verses that are chanted. (WBH4)."

Referring to some of the statements from the interview above, we can conclude that the value, influence, and preservation that the community feels since the existence of the tradition of hikayat until now bida is said to be very numerous and very influential, especially in the field of religion. He explained that because of the tradition of hikayat there are also a lot of people from the local community who feel benefits such as forest restoration, water source management, and cultural preservation of niali.

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Preservation of Hikayat Traditions in the Customary/Socio-Cultural Field

In the field of customary or socio-cultural that is most prominent and felt by the people of Denggen Village is the sustainability of oral traditions in traditional ceremonies and socio-religious activities that are still going on today, the community feels firsthand how the story becomes an important part of social life, especially when major events such as traditional weddings, the prophet's birthday, traditional rituals, stories are not only present as entertainment, But as a medium for conveying moral messages, ancestral values, and strengthening cultural identity, this feels very strong because the community still uses hikayat as a means to maintain the values of mutual cooperation, politeness, and social solidarity.

The people in Denggen Village uphold the spirit of cooperation, especially in the implementation of the tradition of reading the story. The preparation process to the implementation of this tradition is carried out jointly or mutual cooperation. In addition, other social activities are also carried out in the spirit of mutual cooperation, such as in nyunatan, weddings, deaths, and other traditional ceremonies. (WBH5)."

From some of the information described above, it can be concluded that the Hikayat tradition that exists in the people of Denggen Village, Selong District has an important role and influence in living community life. There are so many influences that are felt such as influences in the field of religion, influences in the field of customs and socio-culture, which then these influences change the behavior and characteristics of society to become a society that understands and is good at practicing science, becomes a society that is more obedient to customary and religious rules, a society that upholds the value of mutual cooperation, mutual respect and mutual respect in living life together.

Conclusion

The Hikayat tradition in Degen Village, Selong District, Lombok, plays an important role in preserving the cultural, religious, and social values of the Sasak people despite the challenges of changing times. Hikayat is not only a means of entertainment, but also as a da'wah medium that teaches morals, religion, and local wisdom through stories of heroism and loyalty. The people of Dengue continue to strive to adapt this tradition with contemporary relevance, making it an integral part of daily life. Although the interest is decreasing, the preservation of the tradition of hikayat still receives serious attention from the community, pembayun, traditional leaders, and the local government. This tradition has a significant impact on community life, strengthens social solidarity, maintains cultural identity, and influences the religious and socio-cultural fields, which ultimately forms a society that is religiously obedient, respects customs, and upholds the value of togetherness.

Recommendation

This study recommends strengthening the preservation of the Hikayat tradition through youth involvement, educational integration, and sustained support from local governments and cultural institutions. Documentation and digitalization of Hikayat practices are also essential to ensure their continuity and relevance in modern society. Further studies may explore the adaptation of the Hikayat tradition within contemporary educational and cultural frameworks.

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