

Research Article

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Ethno Parenting: Early Childhood Character Development Based on Local Wisdom of the Sasak Tribe

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Abstract: This study aims to describe how the character development model for early childhood is based on local wisdom in the Sasak Tribe. This study was conducted with a focus on local Sasak wisdom that is relevant to the development of early childhood character and ethno parenting practices in the Sasak tribe community. The type of research used is qualitative research. The subjects of the study were the traditional chiefs of the Ende Sasak tribe, the Bayan Sasak tribe and the local community in the Sasak tribe. Data collection was carried out using observation, interview and documentation methods. Data analysis techniques consist of data collection, data reduction, data presentation and drawing conclusions. The results of the study indicate that the local wisdom of the Sasak Tribe has several character value developments in children consisting of religious values, mutual cooperation values, discipline and responsibility values, preservation of art and culture and life values.

Keywords: Ethno Parenting, Character, Early Childhood, Sasak Local Wisdom.

Introduction

The Sasak tribe is an ethnic group in Indonesia located on the island of Lombok, West Nusa Tenggara province. The Sasak tribe has local wisdom that is reflected in various aspects of life. The culture and customs of the Sasak tribe are still preserved and maintained in their integrity (Wahidah, 2019). The local wisdom of the Sasak Tribe in West Nusa Tenggara is an integral part of the rich and diverse cultural identity of the community. The Sasak tribe, who inhabit the island of Lombok, have unique traditions and values that are passed down from generation to generation. This local wisdom not only covers social, economic, and spiritual aspects, but also plays an important role in character education.

Sasak local wisdom is an important source of values in people's lives. In addition, the values in the local wisdom of Sasak traditional houses include religious values, mutual cooperation,

culture, and beauty. This local wisdom also functions to form a good civic culture in society. This local wisdom will unconsciously shape society into good citizens and become an important factor in civic culture to realize good citizens and this can become a national identity, character and national culture. (Sahira et al., 2023)

Character education comes from two words education and character, according to some experts, the word education has different definitions depending on the perspective, paradigm, methodology and scientific discipline used. According to D. Rimba as quoted (Ulfah, 2022) that education is "Conscious guidance or coaching by educators towards the physical and spiritual development of students towards the formation of a complete personality. There are also those who define education as a process by which a nation prepares its young generation to live life, and to fulfill life goals effectively and

efficiently (Sinurat, 2022). The data from the previous year stated that in 2019 there were 46 cases of violence against children in schools (bullying) and increased to 76 cases in 2020 (KPAI data bank).

This incident should make parents aware of the importance of character education. However, in reality, many parents are negligent, forgetful, and do not know how to educate and shape their children's character. Most parents hand over their responsibility to the school, while they only look for money to pay for their school. In fact, the beginning of the formation of a child's character is in the family, namely with parental guidance. So we know an Arabic expression "al ummu madrosatul ula" mother is the first place of education. So parental guidance is needed in shaping children's character, so that children have a good and solid character foundation because it has been instilled since early on.

Some important characters may not be easy to develop. However, some characteristics, such as discipline and independence, can develop according to the learning context (Mohamed Abd El-Hamed Diab & Found Elgahsh, 2020), (Nikou & Maslov, 2021), and (Herianto et al., 2021). In addition, assignment and exam portfolios are used to develop disciplined and independent characters. Character. Timeliness in collecting assignments and exams and the requirement to complete them are media for character development. (Herianto et al., 2021).

From several definitions of character, it can be concluded briefly that character is a stable attitude, nature, morals, personality as a result of a progressive and dynamic consolidation process; a person's natural nature in responding to situations morally; a person's nature, nature, morals, or personality that is formed from the results of internalizing various virtues, which are believed and used as a basis for perspective, thinking, behaving and acting; the nature of the human soul, from imagination to being transformed into energy.

It seems that the changes in parenting made by millennial parents must also be accompanied by traditional or traditional parenting. in this is ethno parenting. Because this is related to the diverse Indonesian society, both culturally and ethnically. If we dig into the parenting model, we will find many in each ethnic group and each has its own philosophy in parenting. Referring to Yeni Racmawati's view (2021), ethno parenting is a parenting activity that is based on on a particular local or ethnic culture. If more conceptually, it means childcare practices based on local culture, traditions, values, philosophies, and customs in the native area or care carried out by an ethnic group. Furthermore, the implementation of childcare is based on the value system adopted by the community group that resides in everyday life.

Based on the background above, this study was conducted to find out more about the local wisdom of the Sasak tribe which is relevant to the development of children's character and ethnoparenting practices in the Sasak tribe community.

Method

According to Creswell (2014), a qualitative approach allows researchers to explore individual experiences and perspectives in their social and cultural contexts. This approach emphasizes data collection through observation, interviews, and documentation to gain an in-depth understanding of the events being studied.

In the context of ethno parenting, this study focuses on the development of early childhood characters based on the local wisdom of the Sasak Tribe. Ethno parenting refers to parenting practices based on local cultural values, which are integrated into children's character education. By understanding local wisdom, this study can explore how these values shape children's characters in a diverse society.

The location of this research is in Ende Hamlet, Sengkol Village, Pujut District, Central Lombok and Bayan Hamlet, Bayan Village, Bayan District, North Lombok. According to Miles & Huberman (1994), qualitative data analysis includes three main steps, namely data reduction, data presentation, and drawing conclusions. Using observation, interview, and

documentation techniques. The observation technique observes learning activities that apply local wisdom values in developing children's character. The interview technique is to conduct in-depth interviews with traditional leaders and the Ende Hamlet community. The documentation technique is to collect documents related to activities related to character development.

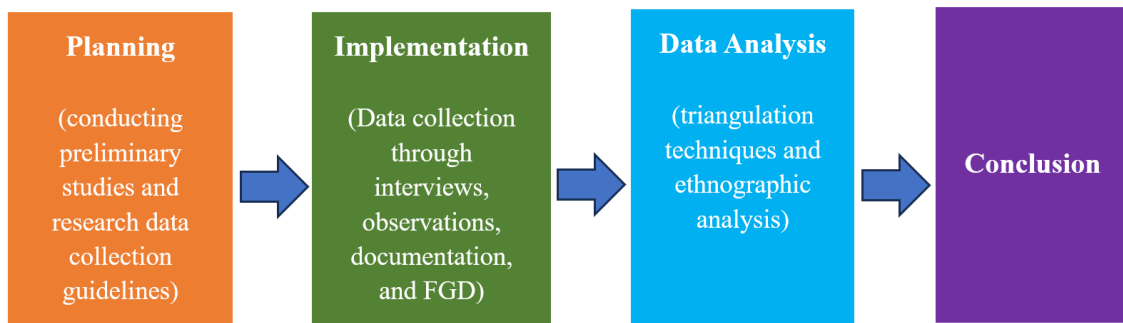


Figure 1. Research Stages

Planning, at this stage a preliminary study was conducted to obtain an overview of the research location and mapping of data sources and conducting initial observations and interviews about life in the Sasak tribe family, starting from the social and cultural system, values, and activities in the family. In addition, researchers also prepared interview, observation, and documentation guidelines as research data collection techniques; Implementation, data collection was carried out using interview techniques with traditional leaders, community leaders and family members. Observation techniques are used to directly observe the process of children's education at home and in their environment. Documentation is carried out to collect evidence and information as an explanation, such as: pictures or audio-visuals, research results. While the Focus Group Discussion (FGD) technique is carried out to obtain confirmability based on data obtained according to informants and the results can be accepted by many people; Data analysis or interpretation, the truth or validity of data using

triangulation techniques by examining data or other sources by comparing and checking both the degree of information obtained through different times and tools so that its validity can be tested. Advanced ethnographic analysis, as an approach in qualitative research, emphasizes an in-depth understanding of culture through direct interaction with research subjects. According to Dr. Cecep Ucu Rakhman (2020), this method involves participant observation and in-depth interviews to collect rich and contextual data. This approach also encourages researchers to understand the perspectives of the community being studied, so that the analysis is not only descriptive but also interpretive, covering a broader social and cultural context.

Results And Discussion

Local Wisdom of the Sasak Tribe Relevant for the Development of Early Childhood Character

The local wisdom of the Sasak Lombok community can be seen from several aspects, namely religious values, mutual cooperation

values, arts and culture, and life values. The form of identification of Local Wisdom in the Sasak Tribe for character development is:

1. Religious Values

The life of the Sasak people is greatly influenced by Islamic teachings which have become an inseparable part of their culture. Children in the Sasak Tribe are introduced to Islamic teachings through the activity of reciting the Qur'an from an early age. This is done in the langgar (prayer room), which is the center of religious activities for the Sasak people. Character education on these religious values does not only focus on learning to read the Qur'an, but also instills values such as discipline, namely children are taught to come to the langgar on time. Responsibility, children learn that reciting the Qur'an is an obligation that must be carried out routinely.

Social piety, such as children are taught prayer, how to worship, and the importance of helping others. This tradition usually involves a kiyai or religious figure who guides the children. This role makes the learning process not only academic, but also full of deep spiritual values. By routinely participating in Koran reading activities, children will grow up with a strong identity as religious individuals who uphold Islamic values. This is an important provision in facing the influence of modernization that can erode traditional values. Children not only get religious character education but also an attachment to local traditions that strengthen their cultural identity.

In Bayan, when eating, there are also manners, even if there are still people watching, "Wait a minute, let's eat first," even if you are still full, let's eat even a little, and that is a form of us appreciating that sustenance. Including when we eat, if we don't finish the food, Bayan people will say that your cow will die or your buffalo will die, so there will be a thought in children that they

will be afraid of dying and afraid of going to hell because they don't finish your food. And from such manners, points are obtained because it could be that one grain of rice that is left is a blessing.

Bayan society talks about awik-awik (customary rules) there are still early marriages in Bayan, including the customs of mengapel. If residents are often seen meeting later during the deliberation they will be given sanctions ampah-ampah (light, medium, heavy sanctions) if they do it too often, especially if they meet at night. In Bayan it is minimized for girls to leave the house (private).

2. Value of Mutual Cooperation

The Sasak people have a strong tradition in instilling the values of mutual cooperation, which can be seen from cultural activities such as begibung (eating together) and roah desa (village thanksgiving). This tradition plays an important role in the formation of children's character, especially in instilling the values of togetherness and solidarity. Begibung/eating together, begibung is a tradition of eating together in one large container, usually done in traditional events, family, or thanksgiving. Social Meaning, Begibung teaches children that togetherness and equality are very important. There is no difference between rich or poor, old or young, all eat together in one container. The Sasak milk community in Bayan is also required to do what is called barrak or menyilak (which is more sacred) by inviting figures. This membarak involves more roles of young people because young people are fast moving (agile). In the Sasak Bayan tribe, it is forbidden to invite when there is an event using a cellphone unless perhaps the person invited is far away.

3. Preservation of Sasak Tribe Arts and Culture

Preserving art and culture is one of the main ways to build character in children in the

Sasak Tribe. Local traditions and arts are part of an effective learning tool to instill noble values and strengthen cultural identity from an early age. The Sasak people have a wealth of traditional arts that have been passed down from generation to generation. Musical Arts: Children are introduced to the *gendang beleq* (a typical Sasak musical instrument) which is played in traditional events. In addition to honing creativity, this activity also trains discipline and cooperation. Dance Arts: Traditional dances such as the *Peresean* dance teach children courage, motor skills, and a love of local culture. Weaving Crafts: Children are often taught weaving skills from an early age, especially girls. This weaving activity can also foster patience, perseverance, and a love of tradition.

Some historical places in Bayan have a democratic party held every 8 years called "gawe alif, ngaponin" is a term that means the four-yearly purification ceremony of the Bayan community. Of course this ceremony cannot be done at any time. The heirlooms such as mango seeds, rice of the ancient people whose shape is larger.

The Sasak community in Bayan also includes children when there is a *peresean* event such as the *Maulid*. Girls are taught to weave from a young age, and some children who have graduated from elementary school are able to earn money. Bayan also has a traditional institution known as the Bayan traditional school. The Bayan traditional school is a form of preserving cultural customs to remind children and parents not to forget customs and culture. The Bayan traditional school was also created to stem the influence of globalization by encouraging young people to explore and recognize local culture again because some people are now seen to be carried away by playing with cell phones. They absorb lifestyles from outside

and begin to distance themselves from local lifestyles.

The efforts made by the Bayan community to preserve their culture are also through storytelling movements, people used to call it *mendede* (storytelling), the movement is from small children. The efforts made are in the form of old stories, either *siu-siu kedee bondol* or other stories. stories that talk about character, such as humans should not be greedy. The goal is for children to learn from the stories presented, Through stories can also form children's character.

4. Value of Life

In every cycle of the life of the Sasak people there is always a form of treatment that is manifested in a tradition or culture. Starting from when a child is born there is a tradition called *buang auk*, namely giving a name in the form of a ritual. In its implementation, the *buang auk* process involves many people and also always involves a *kiyai*. In this process, the child should not be given a random name, before the *buang auk* process is carried out, a consultation is first carried out with the *kiyai* regarding the naming of the child because there is a calculation of the name which means it will find the character that the child has had since birth. A good name will affect the good character and fate of the child in the future. However, the Sasak people also use the name of their grandfather or great-grandfather as the name of the child in order to honor or remember them.

Ethno parenting practices in the Sasak tribe

Ethnoparenting is an effort to provide education, care, and care based on local culture or ethnicity in members of the local community (Askara, 2022). Ethnoparenting has a system of child-rearing methods that have elements of values, traditions, arts, languages, knowledge systems, religions, customs, and ways of life of the community that have existed since ancient

times. so that in parenting, parents and the community have a role in passing on traditions to children. Ethnoparenting in the Sasak tribe is a child-rearing system that is rich in cultural values and customs that have been passed down from generation to generation. This practice is not only about raising children, but also instilling noble values, character, and identity as Sasak people. The practice of ethnoparenting in the Sasak community has been going on since the beginning of the life cycle, namely from birth, then marriage and finally death.

The beginning of the human life cycle of the Sasak people has a form of treatment that is manifested in every tradition or culture. Before the Birth phase, there are several traditions carried out by the Sasak people when the baby is still in the mother's womb. For example, the gawe urip tradition. This tradition is carried out in accordance with the existence of humans starting from the womb to married life. The series of gawe urip traditions starts from the bretes or bisok tian ritual. This ritual is carried out in the form of rowah (thanksgiving) or selamatan which is usually carried out on Thursday when the fetus is 7 months old. The community believes that at the age of 7 months, the baby in the womb is mature and ready to be born into the world.

The birth phase of a baby in the Sasak community begins from the womb until birth, activities are held in order to pray and introduce the newborn baby. In the tradition of the birth of a baby in the Sasak community, there are several rituals or traditions that are carried out. Based on the results of the study, Bayan has a ritual that is carried out for a child who is born, the ritual is carried out when the child is born in Islam, it is called the call to prayer and according to tradition it is called "buang auk" which is giving a name in the form of a ritual. And uniquely in that process the Bayan people do not give names carelessly, because there is a calculation called like a unit. After being calculated and finding the number in

the name, it means finding the character of the child.

There are some characters in the customs that are not allowed. One of them might be a character that resembles an angel. In the Bayan tribe's customs, there is something called di sembe and this is witnessed by the community, the one who guides the activity is a cleric who is in charge of the effort to throw away the auk. When we have a child, we should not carry out the throwing away of the auk without consulting because later when the calculation is wrong, the cleric will say oh that's not good even though it might use a modern language name, we will look for another one. According to custom, there will be additional words, for example if one is missing, maybe put an a there, maybe just di sembe. That spirit is their character, so when it's di sembe, it will stick to their character.

Another term for this throwing away of the baby is also commonly called the pedaq api tradition by the Sasak people after 7 days of birth (Muzakir & Suastra 2024). In addition to the pedaq api tradition, the ngurisan tradition (Thanksgiving for the birth of a baby) is carried out after 40 days or carried out directly during the pedaq api tradition. This pedaq api is carried out when the umbilical cord has been cut. This event is carried out with a religious ceremony which is filled with barzanji, dhikr and prayers for the baby to always be a healthy child, long-lived, have good character, and a child who is expected to be useful for the nation and country.

The next life cycle is marriage. The stages of marriage in the Sasak community include 1) Berayean (Dating) 2). Merarik (Marriage). Berayean has a process, namely 1) Midang (visiting); 2) Mereweh (giving a gift as a token of commitment to the girl); 3) Ngujang; 4) Bejanji (engaged). Meanwhile, the marriage system (merariq) in the Sasak tribe's customs includes several processes or stages, namely: (1) perondongan; (2) mepadik lamar (proposing), (3) Merariq or Selarian (elopement) (Muhid, 2018).

Meanwhile, according to other sources, the marriage system (*merariq*) in the Sasak tribe consists of several stages, namely 1) *Merangkat*; 2) *Mesejati*; 3) *Selabar*; 4) Picking up the Guardian; 5) *Bait janji* (taking a promise); 6) *Ajikrama Sorong Serah*; 7) *Nyongkolan*; and 8) *Balik Lampaq* (Rahman et al., 2021).

The life of the Bayan hamlet community which is thick with customs also carries out rituals that are considered sacred called "*ngereat*". This *ngereat* is like a *maulid*, *lebaran* and religious event that is held every year. Indirectly, the Bayan indigenous community is accustomed to carrying out existing traditional rituals. Children also participate when carrying out sacred activities. This habituation is carried out to instill cultural values as early as possible.

The social life of the Bayan community when the harvest is finished is encouraged to *meroah*, the aim is so that the results, whether loss or profit, are felt by the indigenous community. This ritual is formed how we share our fortune. Such activities are required.

The last cycle of the life cycle is death. There are several ceremonies or traditions carried out in the Sasak community. Because society is identical to Islam, the series of processions in death is an inseparable relationship so that religion and customs are united. The series of death celebrations begin with *mandian* (bathing), *bebokos* (wrapping the body with a cloth), praying and burying or burying the body. After that, for 9 (nine) days after death, the *dhikr* and *rowah* traditions are carried out where on the third night it is called *nelung*, then seven days after death, the *mituq* ceremony is carried out, then on the ninth day of death, the *nyiwaq* ceremony is held. On the 40th day of death, the *metangdase* ceremony is held, and on the 100th day of death, the *nyatus* ceremony is held, even up to 1000 days of death, the Sasak community holds a *sakitbu* ceremony (Yudarta & Pasek, 2015). The ceremony is carried out because it is based on the belief that at each stage the person who dies

experiences a process in the spirit realm and the grave.

Thus, the practice of ethno parenting in the Sasak community begins since the birth cycle, namely we know that the Sasak tribe is not careless in choosing a child's name because it is believed to be closely related to the child's character in the future. Furthermore, the marriage cycle and death cycle in this tradition teach children to help each other.

In addition to ethno parenting practices from the life cycle, there are several other characteristics of ethno parenting, such as 1) Community Involvement; child care is not only the responsibility of parents, but also involves all members of society. Children are taught to respect their parents, teachers, neighbors, and all older people. 2) Learning Through Example; moral and ethical values are taught through direct examples from parents and other members of society. Children are invited to observe and imitate good behavior. 3) Importance of Religion; Islam as the majority religion in Lombok greatly influences the values taught in parenting. Religious teachings Religious teachings are taught from an early age and become the foundation of life. 4) Life Skills; Children are taught various life skills needed to survive, such as farming, weaving, and making crafts. 5) Customs; Customs such as traditional ceremonies, celebrations of big days, and oral traditions are an important part of the parenting process. Through customs, children learn about their history, social values, and cultural identity.

Some examples of ethno parenting practices of the Sasak tribe such as *Nyensek* (Weaving); The tradition of weaving not only teaches technical skills, but also the values of patience, precision, and beauty. Woven motifs often contain symbols related to life and moral values. Traditional Ceremonies; Traditional ceremonies such as marriage, death, and harvest are important moments to instill social, religious, and local wisdom values in children. *Pantun* and

Tembang; Pantun and tembang are used to convey moral messages, history, and life values in a creative and interesting way. Mutual Cooperation: Children are taught to work together and help each other in daily activities, such as building houses, cleaning the environment, and celebrating big days.

Positive Impacts of Sasak ethno parenting include Strong Character: Children grow into independent, responsible individuals with strong moral values. Strong Cultural Identity: Children have a sense of pride in their culture and identity as Sasak people. Comprehensive Life Skills: Children have the skills needed to live independently and contribute to society. Mental Resilience: Children are more resilient to stress and change because they have a strong foundation of values.

Conclusion

This study reveals that the local wisdom of the Sasak Tribe plays an important role in the development of early childhood character. Through ethno parenting practices, values such as religion, mutual cooperation, discipline, and responsibility are instilled in children. This character education process begins from the life cycle, including traditions at birth, marriage, and death, which teach social and cultural values. By integrating local wisdom into education, the younger generation can be formed into individuals who have a strong cultural identity and good character. The Ende Sasak tribe's wisdom model consists of three values, namely religious values, mutual cooperation values, and discipline and responsibility values. One form of religious value in the Ende Sasak tribe is studying the Koran in the langar (small prayer room). The value of mutual cooperation, this mutual cooperation value is reflected in the activities of begibung (eating together) and roah desa (village thanksgiving). The social meaning reflected in this begibung teaches children that togetherness and equality are very important. There is no

difference between the rich and the poor, the old and the young, all eat in one container. Preservation of art and culture in the Sasak tribe, this tradition is an effective means to instill noble values and strengthen cultural identity from an early age. Then in the Bayan Sasak tribe, there is an initial ritual carried out to instill children's character values based on their culture, namely throwing away the auk. In the Bayan Sasak tribe, there is also a traditional school that plays a role in preserving culture and forming positive characters for the younger generation. Storytelling efforts also help maintain traditional values. Through the social, cultural, and religious values contained in their traditions, this local wisdom teaches attitudes of tolerance, cooperation, and mutual respect. However, currently there are challenges in maintaining these values due to the influence of modernization and social change.

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