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## The Bau Nyale Tradition of the Sasak Tribe on the Island of Lombok Reviewed from the Rules of Isti'maalu An-Naas Hujjatun Yajibu Al-'Amalu Bihaa

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Received July 31, 2024; Revised August 15, 2024; Accepted August 19, 2024

**Abstract:** *The purpose of this study is to analyze the Bau Nyale tradition among the Sasak Tribe people on the island of Lombok from the perspective of the fiqhiyah principle "Isti'maalu An-Naas Hujjatun Yajibu Al-'Amalu Bihaa". Bau Nyale, which means "catching sea worms", is an annual tradition containing spiritual, social, and economic values important to the Sasak community. The research method uses a qualitative-descriptive approach with a literature review. Primary sources are data or information obtained directly from the research object in the form of documentation, notes, or written reports from the Bau Nyale event. Secondary sources are data or information that has been collected and published by others in the form of books and scientific articles that discuss traditions relevant to this tradition and Islamic sharia. The results of the study show that several aspects of the Bau Nyale tradition can be considered following sharia principles, such as togetherness and gratitude. However, there are also elements of mystical beliefs that need clarification and adjustment so as not to contradict the teachings of Islam. The role of scholars and religious leaders is very important in providing guidance and views on the adjustment of this tradition.*

**Keywords:** *bau nyale, tradition, sasak tribe, island of lombok, qawaid fiqhiyah.*

### INTRODUCTION

The tradition of life in an area towards the cultural values contained in the multicultural of the Sasak Tribe on the island of Lombok is very much found. Islam in the thirteenth century had entered the island of Lombok by a Muslim king from Java. Although Islam has been entered on the island of Lombok, most of them often mix Islam and non-Islam because the people of Lombok do not have a deep understanding of the differences in the traditions of each religion [1]–[3].

The belief embraced by the people of Lombok Island before Islam came in, namely the Hindu-Buddhist religion that has existed since the seventh century on Lombok Island. In addition to Islam, Hinduism, and Buddhism, there is also the spread of Christianity, and Confucianism so the beliefs of the Sasak people on the island of Lombok are quite diverse. However, before the influence of these religions, the island of Lombok had known the local belief called Boda so the Sasak Tribe community group that adheres to the local Boda belief is known by the community as Sasak-Boda. Sasak-Boda is not the same as Buddhism [4]–[6].

What marks Sasak-Boda is the existence of pantheism (the belief that reality, the universe, and nature are identical to God or the supreme entity) and animism (human belief that there is a spirit in a dead object). Because of the existence of this diversity of beliefs that continue to be maintained and believed to be even routinely commemorated on their respective holidays, the culture of the people of Lombok in general has become multicultural [7]–[9].

The Bau Nyale tradition which comes from the Sasak language is an example of a tradition that was born and maintained until now. In the Sasak language, Bau means to catch while Nyale is the name of a type of sea worm. So as the name implies, this tradition is an activity of catching Nyale in the sea. The Bau Nyale tradition is an activity that is carried out in a very lively manner. Because of the appearance of a very large number of nyale worms, which if collected all up to tons of weight. The appearance of the nyale worm by people who believe in it is connected to the local legend that is the story of Princess Mandalike [10], [11].

According to the beliefs of the people of Lombok, nyale is said to be the incarnation of Princess Mandalika. Princess Mandalika is described as a beautiful princess with good character. Because of her beauty and kindness, many kings and princes fell in love with her and wanted to make her an empress. The princess was confused and couldn't make her choice, she was very confused. If he chose one of them, he was afraid that there would be a war. Finally, according to the story, the princess preferred to sacrifice herself by throwing herself into the sea and turning into a colourful nyale. Therefore, the people here believe that nyale is not just an ordinary sea worm but is a creature that is believed to bring prosperity to those who catch it. Cultural values are values that have been agreed upon and have been embedded in a society, the scope of the organization, and the community environment, which is rooted in a belief [12], [13].

The Sasak Tribe people on the island of Lombok are recorded as Muslim residents according to their religion and beliefs in terms of population data. This study aims to analyze the elements of the Bau Nyale tradition among the Sasak people on the island of Lombok from the perspective of the fiqhiyah rules "Isti'maalu An-Naas Hujjatun Yajibu Al-'Amalu Bihaa", determine how these elements are following or require adjustment to Islamic sharia principles, provide recommendations on how to maintain and integrate the Bau Nyale tradition with Islamic sharia principles. The Bau nyale tradition is a manifestation of Indonesia's cultural heritage, but the elements of Islamic values in the culture must exist and animate because the people of Lombok are Muslim. For example, the smell of nyala is carried out when it is about to maghrib, so preoccupied with participating in the event, many Muslim people deliberately abandon the maghrib prayer, isha prayer, and even dawn prayer because the event captures the time after maghrib until dawn. Most of them do not sleep until morning, so this is certainly not allowed by Islam [14]–[16].

The effect of staying up late until the morning can cause pain and eventually interfere with the health of the body. In addition, the condition of men and women when looking for anyone. So, this is also not permissible in Islam. Because, when this happens, it is feared that things that are prohibited by Islamic Sharia will occur. This is the background of the importance of this research as an effort to maintain Islamic values that are preserved and not faded because they are eroded by local culture. So the formulation of this research problem is whether the smell nyala tradition can be categorized as an argument/argument that can provide benefits in the Sasak Tribe community on Lombok Island [17]–[19].

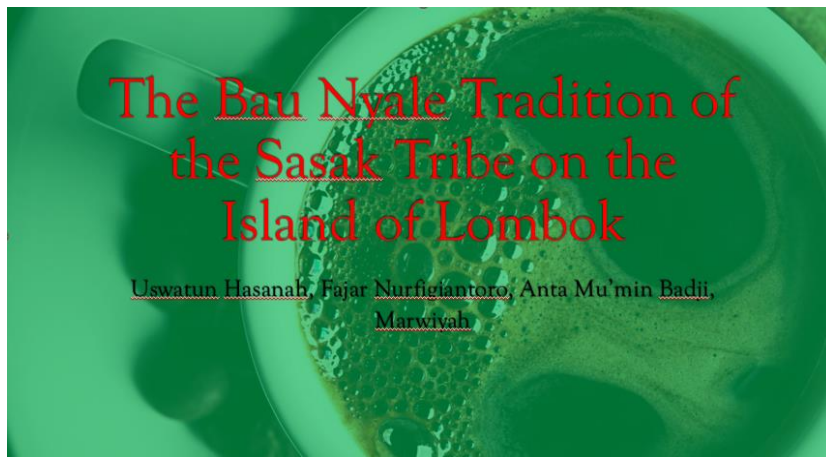


Figure 1. The Bau Nyale Tradition of the Sasak Tribe on the Island of Lombok

## LITERATURE REVIEW

1. **Bau Nyale Tradition in Sasak Culture** The Bau Nyale tradition is a cultural celebration that is rich in meaning and symbolism among the Sasak Tribe people on Lombok Island, West Nusa Tenggara. Bau Nyale, which means "catching sea worms," is performed in honour of the legend of Princess Mandalika. According to the beliefs of the local people, nyale is considered the incarnation of the princess who sacrificed herself to avoid conflicts between kingdoms. This celebration not only involves catching sea worms but also various traditional rituals that strengthen the cultural identity of the Sasak people.
2. **Multicultural Aspects in Lombok Society** Lombok Island is known as an area with a diversity of religions and beliefs. Before the entry of Islam, the people of Lombok had embraced Hindu-Buddhism and the local beliefs of Boda, which included pantheism and animism. After the arrival of Islam, many local traditions were mixed with Islamic teachings, including the Bau Nyale tradition.<sup>6</sup> Therefore, this study highlights the importance of maintaining Islamic values in the practice of local traditions, while respecting and preserving the indigenous culture.
3. **The Rules of Fiqhiyah in the Perspective of Bau Nyale** This study uses the rules of fiqhiyah "Isti'maalu An-Naas Hujjatun Yajibu Al-'Amalu Bihaa," which means that people's habits can be used as an argument as long as they do not contradict Islamic law. In this context, the Bau Nyale tradition is analyzed to see if there are elements that follow Islamic Sharia principles. Research shows that values such as togetherness and gratitude in the Bau Nyale tradition are in line with Islamic teachings. However, there are also mystical elements that need to be clarified and adjusted to the teachings of Islam [20]–[22].
4. **Research Methodology** This study uses a descriptive qualitative approach with a literature review as the main method. Primary data was obtained from the documentation of the Bau Nyale event, while secondary data came from relevant scientific books and articles. The analysis was conducted to find common ground between local traditions and Sharia principles and to provide recommendations on how to maintain and integrate these traditions with Islamic values.
5. **Impact of Modernity and Tourism** Modernization and increased tourism provide challenges and opportunities for the preservation of Bau Nyale traditions. The festival has become a major tourist attraction in Lombok, boosting the local economy through tourist visits. However, there are concerns that modernization could change the way these traditions are carried out and diminish their traditional values. <sup>8</sup> Therefore, it is important to involve the younger generation in the

preservation of this tradition, ensuring that cultural values are preserved during rapid social change. As such, the study emphasizes the importance of understanding and respecting local traditions within the framework of Islamic sharia, while remaining open to the adaptations and modernizations that may be necessary to maintain the relevance and sustainability of such cultures.

## METHODOLOGY

This research uses a qualitative methodology because this research is based on the social and sharia fields. The socio-religious method of fiqhiyah rules will be used by tracing the culture of the Sasak Tribe on the island of Lombok, namely the smell of nyale. The design of this study is intended to reveal patterns in the thoughts and opinions of people who carry out this smell of nyale tradition. So that it can be known the relationship between Islamic values that exist in the implementation of Bau Nyale culture, especially from the perspective of the fiqiyah rules of Isti'maalu An-Naas Hujjatun Yajjatun Al-'Amalu Bihaa, that there is a side of the Bau Nyale tradition that is following the rule: arguments (arguments) that are common among a community group must be used (as long as the evidence does not contradict the Shari'ah) [23]–[25].

This qualitative method is used to study the Bau Nyale Tradition carried out by the Sasak Tribe on the island of Lombok through the perspective of the rule "Isti'maalu An-Naas Hujjatun Yajjatun Al-'Amalu Bihaa," which means "the use of community habits is an argument that must be practised." This research will use a phenomenological approach to understand the meaning and values contained in this tradition, as well as how the tradition is maintained and implemented by the Sasak community. Data was collected through in-depth interviews with traditional leaders, direct participation in the Bau Nyale ceremony, and related historical documents and records analysis. Data analysis was carried out by thematic methods to identify patterns that connect this tradition with the fiqhiyyah rules that are the focus of the study so that it can be understood how the Bau Nyale tradition reflects the application of sharia principles in the life of the Sasak people.

**Table 1. Qualitative Research Methods on the Bau Nyale Tradition of the Sasak Tribe on Lombok Island.**

Component	Description
Research Approach	Qualitative
Type of Research	Case Studies
Research Location	Lombok Island, West Nusa Tenggara, especially areas that have a Sasak community with the Bau Nyale tradition
Research Subject	Traditional leaders, religious leaders, and the Sasak community who are directly involved in the implementation of the Bau Nyale tradition
Data Source	Primary data: In-depth interviews with research subjects and direct observation of Bau Nyale activities. Secondary data: Literature related to the Bau Nyale tradition and local documents that support the understanding of the tradition.
Data Collection Techniques	1. In-depth interviews with traditional leaders, religious leaders, and the Sasak community. 2. Participatory observation of the implementation of the Bau Nyale tradition. 3. Documentation to collect secondary data from literature and related documents.

## RESULTS AND DISCUSSION

### Bau Nyale Tradition in the Sasak Tribe, Lombok Island, NTB

The Bau Nyale tradition in the Sasak Tribe, Lombok Island, NTB, is a cultural celebration that is rich in meaning and symbolism. This tradition is not only a festival but also an integral part of the identity and beliefs of the Sasak people. Here is a very long and detailed explanation of the Bau Nyale tradition. The Bau Nyale tradition on Lombok Island comes from a local legend known as "Putri Mandalika". According to Sasak folklore, Princess Mandalika was a beautiful princess from the kingdom of Lombok who was very loved by her people. However, due to her beauty and social standing, many kings and princes from different regions tried to propose to her. To protect her people from conflict and war, Princess Mandalika decided to jump into the sea and disappear. After jumping into the sea, his body is said to have transformed into a sea worm known as Nyale [26]–[28].

The Sasak people believe that Nyale is the embodiment of Princess Mandalika, thus, the appearance of Nyale on the beach every year is considered a manifestation of the spirit of the princess. The Bau Nyale tradition has been going on for centuries and is part of the local culture that has been passed down from generation to generation, even the local government has designated it as a local festival. The festival is held in February or March and usually lasts for several days. This celebration has a deep meaning for the Sasak people and involves various traditional rituals. Poses and a series of events smell like preparation and Pre-Festival. Before the festival began, the Sasak people made various preparations in a very serious cooperation including cleaning the beach and the surrounding area and preparing ritual equipment. Indigenous communities and local governments will gather to discuss the plan and arrangement of the event. This preparation also involves the preparation of traditional food and the preparation of traditional ceremonies as well as everything related to the festival [29]–[32].

In the days leading up to the festival, various rituals are performed to prepare for the arrival of nyale. One of the main rituals is the "Pangestu" ceremony which involves prayers and supplications to God and ancestral spirits for salvation and well-being. The community also cleans sacred places and holds offerings in the form of traditional food and drinks. At the peak of the festival, the Sasak people gather on the beach at night to wait for the appearance of nyale. They use lights or torches to illuminate the beach area and make it easier to find seaworms. This festival usually begins with a joint prayer and traditional dance to welcome the arrival of nyale. When nyale appears, the community catches it and collects it in a container that has been prepared. The capture of nyale was carried out with full respect and not carelessly because this seaworm is considered a symbol of Princess Mandalika [33], [34].

After the arrest, Nyale will be distributed to community members and used as ingredients for various traditional dishes. After the capture of nyale, the celebration begins with a party involving music and dance. At that time, a variety of food was served, especially local food, including food made from the nyale worm. During the celebration, the Sasak people will dance with traditional dances such as "Gendang Beleq" and "War Dance" to celebrate the success of the festival and strengthen social ties. Traditional foods that use Nyale as the main ingredient are also served as part of the celebration. Bau Nyale events and activities have meanings and symbolism that are very familiar to the Sasak Tribe Community. This event has a deep spiritual meaning for the people of Sasak. The emergence of Nyale is considered a form of communication between the human world and the spirit world. In fact, according to their beliefs, the implementation of this festival is considered the right time to ask for blessings, protection, and salvation from God and the spirits of ancestors [35], [36].



The Bau Nyale tradition is also a symbol of the cultural wealth and ancestral heritage of the Sasak Tribe people. The rituals and ceremonies carried out during the festival reflect the cultural values and customs that are maintained and preserved by the community. It is also an opportunity to introduce and promote Sasak culture to visitors and tourists. From the social aspect, the Bau Nyale Festival also contains a time when the Sasak people gather and strengthen their social bonds. It is an opportunity to share, collaborate, and celebrate together. During the festival, various community activities from the community are carried out to strengthen relationships between residents and create an atmosphere of togetherness [37]–[39].

The influence of modernity on the Bau Nyale Tradition will also definitely occur in line with the development of modernization and technology. The Bau Nyale Traditional Festival has attracted the attention of both domestic and international tourists. This festival is one of the main tourist attractions on the island of Lombok, and many tourists come to witness the celebration and experience Sasak culture firsthand. This has an impact on improving the local economy and creating jobs in the tourism sector. Along with the increasing attention to the festival, there are challenges in maintaining the authenticity and sustainability of the Bau Nyale tradition. Lifestyle changes and urbanization can affect the implementation of this tradition. Therefore, it is important to involve the younger generation in efforts to preserve and ensure that cultural values are preserved. The Sasak community also faces modernization challenges that affect the implementation of the festival. Adaptation to technological developments and social changes can affect the way festivals are held. However, many communities are trying to retain traditional elements while accommodating the changing times [40]–[42].

### **The Bau Nyale Tradition in the Perspective of Society**

The Sasak people's view of the Bau Nyale Tradition is a reflection of their beliefs, cultural values, and identity. This tradition is not only an annual celebration but also a manifestation of the deep connection between the Sasak people and nature, ancestors, and the spirits they respect. The Sasak Tribe and the people on the island of Lombok generally consider the Bau Nyale Tradition to be an integral part of the cultural identity of the Sasak people. This celebration is a way for them to preserve and celebrate their cultural heritage. The rituals and ceremonies carried out during the festival reflect the traditional values, beliefs, and ways of life that have been passed down from generation to generation. The Sasak people see this festival as a way to maintain and strengthen ties with their ancestors and with fellow community members.

In addition to being a cultural identity of the community, the Sasak people have a view that highly appreciates their relationship with nature. Bau Nyale is a form of gratitude to the sea and natural resources that provide life. They believe that Nyale is part of a natural cycle that must be respected and maintained. The ritual of catching Nyale is carried out with great respect, and they believe that this method of capture will affect the yield and the well-being of the community.

The community in general feels the benefits of the Bau Nyale Festival as well as a moment for the people of Sasak to gather and strengthen social ties. During the festival, they engage in a variety of activities together, including dancing, music, and eating together. It is an opportunity to strengthen relationships between citizens, share stories and experiences, and celebrate togetherness.

The Bau Nyale Festival has a significant impact on the local economy. The Sasak community takes advantage of this festival as an opportunity to sell local products, including traditional food and handicrafts. The increase in tourist visits during the festival also has a positive impact on the local economy, creating jobs, and increasing income for small and medium-sized businesses.

With the increasing attention of domestic and international tourists, the Bau Nyale festival is also a major tourist attraction on the island of Lombok. The Sasak people welcome tourists' visits, but they also strive to maintain the authenticity and sustainability of their traditions. 16 There are efforts to involve the younger generation in cultural preservation and ensure that these festivals remain an important part of community life. Along with the times, the Sasak people face challenges in maintaining the authenticity of the Bau Nyale tradition. Modernization and urbanization can affect the way festivals are conducted and community participation. The Sasak community strives to strike a balance between maintaining tradition and facing rapid social change.

To preserve the Bau Nyale tradition, there are efforts to engage the younger generation and educate them about the importance of this festival. Education and training programs are carried out to ensure that cultural values and beliefs are passed on to the next generation. This includes training in the implementation of traditional rituals, handicraft making, and event organization. Environmental changes, such as damage to marine ecosystems and climate change, also affect the implementation of the Bau Nyale festival. The Sasak community is aware of the importance of maintaining environmental sustainability to ensure that natural resources, including Nyale, remain available for future generations. Conservation and environmental education efforts are undertaken to meet this challenge [43]–[45].

### **Bau Nyale Tradition in the Perspective of Sasak Tribe Ulama**

The views of the Sasak tribe scholars on the Bau Nyale Tradition are an important aspect in understanding the relationship between Islam and local culture on the island of Lombok, NTB. Ulama, as religious leaders and preachers in the Sasak community, has a key role in assessing, interpreting, and guiding cultural practices related to religion.

Based on the historical and social context, the existence of Islamic da'wah on the island of Lombok can be traced from the early history of the entry of Islam on the island known as the "island of a thousand mosques". Islam entered the island of Lombok around the 16th century through traders and scholars from Java and Sumatra. Since then, Islam has become the dominant religion in Lombok, replacing the previously existing beliefs of animism and Hinduism. The process of Islamization in Lombok involves the adaptation and integration of various aspects of local culture with Islamic teachings.

The Bau Nyale tradition is inseparable from the observation and perception of the scholars. In particular, the Sasak Ulama views the Bau Nyale tradition from various religious perspectives. Some scholars see certain aspects of this festival as potential shirk (consecrating God), especially if the ritual or belief associated with Nyale is considered a form of worship of someone other than Allah. They emphasized the importance of avoiding practices that could lead to shirk and ensuring that all ceremonies are carried out within the framework of the correct teachings of Islam. This is very reasonable because the Sasak Tribe is Muslim [46]–[50].

On the other hand, many Sasak scholars seek to integrate elements of local culture with Islamic teachings. They view that some practices in Bau Nyale can be maintained as long as they are carried out with the right intention and do not contradict the teachings of Islam. This includes holding ceremonies that do not involve elements of worship other than God and emphasizing the social and cultural aspects of the festival.

Some Sasak scholars adopted a moderate approach by emphasizing the importance of understanding and appreciating local cultural traditions while still maintaining Islamic principles. They consider that as long as the activity does not violate the sharia and does not contain elements that are contrary to the teachings of Islam, traditions such as Bau Nyale can be carried out in a way that follows religious beliefs. Thus, Sasak scholars

play an important role in community religious education. They often hold lectures and studies on how to balance between local culture and Islamic teachings. This religious education aims to provide a better understanding of how to carry out cultural traditions in a way that follows Islamic principles [51]–[55].

Ulama also guides the community on how to carry out the Bau Nyale festival in a way that does not contradict Islamic teachings. They conduct coaching through mosques, madrasas, and community forums to ensure that all activities are carried out with full awareness of religious values. Some Sasak scholars are involved in adapting the Bau Nyale ritual to conform to Islamic teachings. This includes reducing or changing parts of the festival that are considered to have shirk potential and emphasizing social and cultural aspects that are acceptable within the framework of Islam. For example, rituals that focus on prayer and supplication to Allah may be retained, while other aspects that are considered inconsistent with the sharia may be altered or avoided. Ulama often works closely with local cultural figures to ensure that the Bau Nyale tradition can be implemented in a manner that respects both local culture and Islamic teachings. This collaboration helps bridge the differences between religious and cultural views, and seeks solutions that are acceptable to all parties [56]–[59].

During the Bau Nyale festival, Sasak scholars are often involved in social and religious activities related to the festival. This includes holding joint prayers, giving lectures on religious values, and leading ceremonies following Islamic principles. This activity aims to integrate religious teachings with cultural practices and ensure that the festival runs in a manner that follows religious beliefs.

One of the main challenges for Sasak scholars is to maintain a balance between respecting the diversity of local cultures and staying true to the teachings of Islam. The Sasak community often faces dilemmas in carrying out traditions that may have elements that do not fully follow religious principles. Scholars must find solutions that are acceptable to all parties and ensure that traditions remain relevant in the context of religion. The Bau Nyale Festival also provides opportunities for scholars to engage in education and dialogue with the community. This includes educating the public about Islamic teachings relevant to their cultural practices and facilitating open discussions on ways to integrate culture with religion. This dialogue helps to increase understanding and tolerance between different aspects of Sasak people's lives.

Sasak scholars also play a role in efforts to preserve traditions following Islamic teachings. This involves developing an approach that allows the Bau Nyale festival to continue to be carried out in a manner that respects the local culture without violating religious principles. These preservation efforts are important to maintain the sustainability of traditions and ensure that future generations can still appreciate their cultural heritage in a religious context [60]–[62].

### **Kaidah Faqih**

The Rules of Fiqiyah (Isti'maalu An-Naas Hujjatun Yajibu Al- 'Amalu Bihaa) or in Indonesian "The Use of Community Practices as Evidence to Be Obeyed" is an important principle in fiqh (Islamic law) which recognizes that widely accepted customs and practices in society can be used as a legal basis in determining decisions or policies.

The rule of Isti'maalu An-Naas Hujjatun Yajibatun Al-'Amalu Bihaa means that the practices or habits of the community that are accepted and carried out consistently have the power of argument (evidence) that must be considered and accepted in legal decision-making. In the context of fiqh, this means that customs that are common in society are considered legitimate factors in establishing laws or rules, as long as they do not conflict with the basic principles of Islam.



This rule is rooted in the principle that Islam recognizes the importance of contextualization and adaptation in the application of law. In many cases, community practices reflect specific needs, conditions, and social realities. Therefore, the recognition of this practice as an argument helps to ensure that Islamic law remains relevant and applicable in the context of a changing society.

Although this rule is not explicitly mentioned in the Qur'an, the principle of following the customs of society can be found in the context of verses that discuss the importance of consensus and consensus in certain matters. For example, in Surah An-Nisa (4:58), Allah SWT commands believers to obey the decisions and commands of their leaders, which reflects the importance of adhering to generally accepted customs and practices in society.

In the hadith, several examples show that the Prophet Muhammad SAW paid attention to community practices in decision-making. For example, the Prophet SAW once approved the customs of the people of Medina in certain matters during the early period of Islam, which shows that the practice of the community was considered an important factor in establishing laws and decisions.

Fiqh scholars, including Imam Malik and Imam al-Shafi'i, recognize that consistent societal habits can have legal force, especially if they do not contradict the basic principles of Islam. This opinion is based on the principle that Islamic law must pay attention to the social and cultural context of society to ensure its effective and relevant application [63]–[65].

In the law of muamalah, which includes transactions and social interactions, this rule is very relevant. For example, in business transactions or agreements, people's habits in carrying out transactions can be the basis for determining whether a practice or agreement is legal or not. A generally accepted practice is considered legitimate as long as it does not conflict with Islamic law.

In the context of worship, this rule can also be applied in cases where community practices have developed into widely accepted habits. For example, in some cases, scholars may pay attention to societal practices in determining the best way to perform certain worship as long as those practices do not conflict with Islamic teachings.

For community habits to be accepted as an argument, the practice must be consistent and generally accepted by the community. Habits that are not common or only accepted by a small group of people may not be considered a strong argument. The habits of the people who are accepted as arguments must follow the basic principles of Islamic law. If a custom is contrary to the basic teachings of Islam, then it cannot be accepted as an argument in legal decision-making. The accepted habits must be relevant to the social and cultural context of the community. Habits that arise in a certain context and meet the needs of the community at a certain time are considered valid as long as they do not violate religious principles. One of the challenges in applying this rule is the difficulty in assessing whether a custom is widely accepted by the community or only applies to certain groups. Inaccurate assessments can lead to the application of laws that do not follow Islamic principles. There is a risk that the customs of the people accepted as arguments may be deviated or changed following Islamic principles.<sup>30</sup> Therefore, it is important to ensure that these customs remain within the framework of religious teachings [66]–[68].

Differences in interpretation of whether a custom is acceptable as an argument can lead to differences of opinion among scholars and communities. This requires constructive dialogue and discussion to reach an appropriate agreement.

## CONCLUSION

The Bau Nyale tradition in the Sasak Tribe, Lombok Island, NTB, is a cultural celebration rich in meaning and symbolism. Based on the legend of Putri Mandalika, this festival involves various traditional rituals and ceremonies that reflect the spiritual, cultural, and social values of the Sasak people. Despite the changes and challenges, this tradition remains an integral part of the identity and cultural heritage of the Lombok people. The Sasak people's view of the Bau Nyale Tradition reflects the depth of their beliefs, cultural values, and relationship with nature and ancestors. The festival is not only an annual celebration, but also a manifestation of their cultural and spiritual identity. The Sasak community sees Bau Nyale as a time to celebrate, respect, and strengthen social and spiritual bonds. Despite the challenges of modernization and social change, they strive to preserve and preserve these traditions as an important part of their cultural heritage. The views of the Sasak tribe scholars on the Bau Nyale Tradition reflect an effort to strike a balance between the preservation of local culture and adherence to Islamic teachings. Ulama plays an important role in providing guidance and education to the community on how to carry out traditions in a way that follows religious principles. Despite the challenges faced in maintaining the diversity and integrity of traditions, Sasak scholars strive to create solutions that allow the Bau Nyale festival to remain relevant and accepted in the context of Islamic teachings. Dialogue and collaboration between scholars, cultural leaders, and the community are essential to ensure that this tradition can continue to be carried out in a way that respects both local culture and religious teachings. The rule of *Isti'maalu An-Naas Hujjatun Yajjatun Al-'Amalu Bihaa* reflects an important principle in fiqh that recognizes the habits of society as a legitimate factor in legal decision-making, provided that the customs are consistent with the basic principles of Islam and are widely accepted by society. These rules help to ensure that Islamic law remains relevant and applicable in a changing social context while maintaining conformity with religious teachings. Despite the challenges in its application, it plays an important role in maintaining a balance between cultural traditions and Islamic sharia principles.

## Acknowledgements

We would like to thank all parties who have helped us complete this journal, especially our ustadz Dr. Muthoifin, M.Ag who has taken his time to guide us so that this journal can be completed on time.

## Author Contribution

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

## Conflicts of Interest

All authors declare no conflict of interest.

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