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Customary Law as The Basis of Character Education (Study on Indigenous Peoples in Bayan Village, North Lombok)

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Abstract. The conditions above illustrate how the Indonesian nation has lost its character as a nation that upholds noble values. However, on the other hand, in a multicultural Indonesian society, some still maintain the existence of noble values inherited by their ancestors. These noble values are guarded and maintained through customary law, which is obeyed with full awareness. Thus, customary law can be the basis for character education, as found in customary law in Bayan Village, North Lombok, and West Nusa Tenggara Province (NTB). The purpose of this study is to describe customary law in Bayan Village, North Lombok, West Nusa Tenggara Province, as a basis for character education. The specific objectives are (1) identification of various types of customary law in Bayan Village as a basis for character education and (2) identification of character values in customary law in Bayan Village. These findings are significant for learning innovations that are contextual and oriented in character strengthening. Data were collected using interviews, observation, and documentation techniques. Data analysis used qualitative analysis with the stages of data reduction, data presentation, verification, and conclusion. The results of the study show that (1) there are various types of customary law in Bayan Village that can be the basis of character education, namely customary law for forest conservation and spring, as well as customary law of Marriage, (2) character values contained in customary law in Bayan village includes: care for the environment, democracy, hard work, and religious. These values are part of the values developed in character education, so they can be the basis of character education.

Key words: customary law, character education, Bayan Village

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INTRODUCTION

Character education is a deliberate effort to develop a good character based on objective policies (core virtues) for individuals and society (Saptono, 2011). Zubaedi also asserts that character education is an effort to cultivate intelligence in thinking, appreciation in the form of attitudes, and practice in the state of behavior that is by the noble values that become an identity, manifested in interactions with God, oneself, society and the environment (Zubaedi, 2011; Sugiarti, 2020). Koesoema asserts that character education is a process of internalizing culture into individuals and communities to become civilized (Koesoema, 2007; Shofwan, 2019).

Gunawan suggests that character education is education to shape individual personality through character education, the results of which can be seen in actual actions, namely: good behavior, honesty, responsibility, respecting the rights of others, hard work, and so on (Gunawan, 2012). Likona defines character education as a genuine effort to help someone understand, care and act based on ethical values. According to Lickona, character education contains three main elements: knowing the good, loving the good (desiring the good), and doing the good (Likona, 2015; Fakhruddin, et. al, 2021).

Observing the various meanings of character edu-

cation, it can be understood that character education is an effort/process of internalizing noble values (character values) so that they are manifested in behavior (Suwartini, 2017). The character values mentioned in the Ministry of National Education include: (1) religious, (2) honest, (3) tolerant, (4) disciplined, (5) hard-working, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love for the homeland, (12) appreciate achievements, (13) communicative, (14) love peace, (15) love to read, (16) cares about the environment, (17) cares about social, and (18) is responsible (Kementerian Pendidikan Nasional, 2010) (Baginda, 2018).

Character education as an effort/process of internalizing character values is undoubtedly necessary, especially amid a nation's condition experiencing character degradation (Fadhillah & Wulan, 2020; Djibu et. al, 2019). Cahyono argues that the state of the Indonesian people, especially the younger generation, is in an alarming position (Kasman, 2020; Manullang, 2022). Zubaedi asserts that the current character crisis is genuine and worrying, for example, the many cases of drug abuse, theft, rape, and promiscuity (Zubaedi, 2011).

Based on the results of a national survey on drug abuse in 2021, it was stated that the average number of Indonesians who abuse drugs is more than 2 million people (Pusat Penelitian, Data, 2021). Further-

more, the research results by Andriani suggest that in Indonesia, the population of adolescents aged 10-24 years reaches 65 million or 30% of the total population. Of this amount, 15-20% of school-age adolescents in Indonesia have had sex before Marriage (Andriani et al., 2022).

The conditions above illustrate how the Indonesian nation has lost its character as a nation that upholds noble values (Regiani & Dewi, 2021). However, on the other hand, in a multicultural Indonesian society, some still maintain the existence of noble values inherited by their ancestors (Nurfaizan, 2022). These noble values are guarded and maintained through customary law, which is obeyed with full awareness (Mustofa, 2019). Thus, customary law can be the basis for character education, as found in customary law in Bayan Village, North Lombok, and West Nusa Tenggara Province (NTB). Therefore, this paper is critical to describe customary law in Bayan Village as a basis for character education.

To facilitate the presentation of the discussion, the author formulates the problems that become the focus of the study, namely: (1) what types of customary law in Bayan Village, North Lombok, can be the basis of character education, (2) what character values are contained in customary law in Bayan Village North Lombok so that it can become the basis for character education.

METHODS

This type of research is descriptive qualitative research, namely research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior (Sugiyono, 2015). Researchers use this type of research to describe and analyze findings related to the types of customary law as the basis for character education in Bayan Village and the character values of the Bayan Village community that were developed as a result of customary law.

The research location is Bayan Village, Bayan District, North Lombok Regency. They are collecting data using interviews, observation and documentation techniques. Interviews were conducted with research informants, namely traditional leaders in Bayan Village. The data obtained through interviews are then observed (observed) and equipped with document data that provide information or descriptions related to the research focus. The data was then analyzed qualitatively, with the steps as proposed by Milles and Huberman (1984), namely: (1) data reduction, (2) data presentation, and (3) concluding (Milles & Huberman, 1984).

RESULTS AND DISCUSSION

Overview of Bayan Village, North Lombok

Bayan Village is one of 9 villages located in Bayan District, North Lombok Regency, West Nusa Tenggara (NTB) Province. Administratively, Bayan Village has an area of 3,783 ha/m², consisting of 13 hamlets, namely: (1) Karang Salah, (2) West Bayan, (3) East Bayan, (4) Pada Mangko, (5) Mandala, (6) Sembulan, (7) Montong Baru, (8) Teres Genit, (9) Dasan Tutul, (10) Nangka Rempek, (11) Ujung Mekar, (12) Bual, (13) Batu Jompang.

Geographically, Bayan Village has a slope level of 25 degrees, and it is a hilly village. Most of the land use is for rice fields. The distance from Bayan Village to the sub-district capital is 5 km, with a length of 10 minutes. The district capital is 50 Km with a span of 1.5 hours. The provincial capital is 85 km, with a distance of 2.5 hours.

The total population of Bayan Village is 5,255 people. Of these, there are 2543 people, and the number of family heads is 1,530. The population density is 0.721 M2. The population of Bayan Village from the aspect of education shows the number of people aged 18 to 59 years who had elementary school but did not graduate, i.e. amount 2,631 people (50.07%). Only a tiny proportion get undergraduate degrees, namely 46 people (0.87%), and 1 person (0.01%) graduated with a Master's degree.

The livelihoods of the majority of the population are farmers and farm labourers. Farmers amounted to 3,222 people (61.31%), and farm labourers amounted to 1,731 people (32.96%). The religion of the majority of the population of Bayan Village is Islam. Of the total population, 5,252 people (99.94%) are Muslims, and only 3 people (0.06%) are Hindus. The ethnicity/ethnicity of the residents of Bayan Village entirely (100%) is *Sasak*.

Based on the naming of the *Sasak* Tribe, the nature or character of the *Sasak* Tribe is unpretentious, innocent, straightforward, and honest. In general, the *Sasak* people value their parents very much and obey their parents' orders even though they are hard to carry out. The pattern of distribution of the population of Bayan Village is influenced by the kinship system, which tends to spread the people into groups. The Bayan Village community shows harmony, which is culturally influenced by the values and norms of customs which are the primary capital in developing a social system. This can be seen in the community's cooperation in constructing houses of worship, marriage ceremonies, births, and deaths.

The traditional social system in Bayan Village is controlled by four elements, namely *pembekel* (hamlet head), *penghulu* (religious leader), *pemangku*

(customary leader), and *pande*. There are two layers of society in Bayan Village: *perwangse* (nobles) and *jajar karang* (ordinary people). The layer system is very clearly seen in Marriage. Noble women, in principle, may not marry non-aristocratic men (*jajar karang*). If this happens, a customary fine will be imposed, and the woman is not allowed to use the nobility of her father's descendants.

1 Customary Law in Bayan Village, North Lombok, as a Base for Character Education

Bayan Village is one of the villages in North Lombok Regency, NTB Province, that maintains noble values (character values) through customary law, which they obey with full awareness. Of the various types of customary law that exist, the research focuses on 2 types of customary law that are most prominent and distinctive as well as have an impact on strengthening the character of the local community. The customary law in question is:

Customary law for forest and spring conservation

Traditional rulers who specifically manage forests called *pemangku adat* manage customary forests in Bayan Village. *Pemangku adat* manages and supervises forest areas per the provisions of *awiq-awiq*. The *awiq-awiq*, which was used as the basis for the management and protection of customary forests in Bayan Village, was initially unwritten, only an agreement with the traditional law community of Bayan Village.

There are 8 customary forests regulated by customary law, namely: (1) Pangempokan Indigenous Forest, (2) Bangket Bayan, (3) Tiurarangan, (4) Mandala, (5) Lokoq Getaq, (6) Singang Borot, (7) Sambel, and (8) Montong Gedeng. To maintain the preservation of customary law, the Bayan Traditional Village community uses "*awiq-awiq*", whose substance contains seven main prohibitions and obligations, namely:

- a. In customary forest areas, it is forbidden to take, pick, uproot, cut down, catch animals, and burn dead trees/wood.
- b. It is forbidden to herd livestock around the edges and inside customary forest areas, which can cause damage to forest flora and fauna.
- c. It is prohibited to pollute/contaminate springs in customary forest areas.
- d. It is forbidden to poison the Watershed (DAS) using *fottas*, *decis*, *setruman*, and others around the forest and outside the customary forest area, which can cause the killing of living biotics in the river.
- e. Every water user/consumer, individually and

in groups, must pay a fee (*palmer gunja*, *ta-wa'an*, and *sawinih*) to customary forests and springs managers.

- f. In the event of a death in the traditional bayan forest, the *Asuh Pawang* ritual must be held.
- g. When giving birth in the traditional bayan forest, the *Asuh Pawang* ritual must be held.

Suppose the customary rules are violated, supported by tools or evidence and present at least two witnesses. In that case, they will be processed according to customs and subject to material and social sanctions. The severity of material and social sanctions is determined through customary deliberations (*gundem*).

Material sanctions that must be obeyed and implemented are by submitting/paying, in the form of (1) one buffalo, (2) one quintal of rice, (3) *Uang bolong/Kepeng susuk* with the amount of two hundred and forty-four, (4) brown sugar, (5) one batch of rice, (6) forty grains of coconut, and (7) four bunches of firewood.

Suppose the material sanctions mentioned above are not complied with/not implemented by the violator. In that case, the person concerned is subject to social sanctions in the form of *skaumang* (exclusion), namely not being given a traditional leader or *kiyai* in the implementation of *syukuran* or salvation, such as at the rice cutting event, a rice congratulations event is held (barns), then the violator of *awiq-awiq* is not attended by the *kiyai* and the traditional community. Then the most severe social sanction is that the violator is expelled/transferred to another village.

The existence of customary law for forest and spring conservation, as above, is undoubtedly very beneficial for the people of Bayan Village in particular because it has an influence on the behaviour of the community and always maintains the sustainability of forests and springs, which are a source of livelihood for humans, especially the surrounding community. This impacts the fertility of residents' agricultural land and prevents natural disasters, such as floods. Thus, it can be said that the customary law has reflected the benefits of the law, as in the view of Palsari that the law is a solution to the occurrence of benefits for the negative potential that occurs in humans (Palsari, 2021).

The benefits the Bayan Village community gets from the existence of customary law for forest and spring conservation, of course, give a sense of happiness to the community. Thus, the traditional law also implements Jeremy Bentham's utilitarian theory as in Pratiwi with the adage "*The greatest happiness of the greatest number*". Bentham places the happiness of the majority of people as the benchmark of

good law. In this regard, customary law has fulfilled the intended indicator because most of the people of Bayan Village make a living as farmers who crave their agricultural land fertility (Pratiwi et al., 2022).

Customary law of Marriage

In terms of Marriage, the Bayan Village community has an unwritten customary law, which is still upheld and implemented correctly. The marriage system applied in principle is an eluterogamy system, which does not recognize ethnic boundaries and kinship relations. Everyone is free to determine a marriage partner by considering the provisions of the applicable customary marriage law.

In the customary law of marriage in Bayan Village, there are several stages that must be carried out, namely: (1) *memulang*, (2) *bejati*, (3) *penyeboan*, (4) *Nobat Lekok Buaq*, (5) *selabar*, (6) *sajikrama*, (7) *selamat arta*, (8) *sorong serah aji krama*, (9) *nikah agama*, (10) *tampah wiring*, dan (11) *nikah adat*.

Memulang means to run away. In this case, the prospective groom secretly takes the prospective bride from her parent's house (running away). The *Mulang* procession has its own rules, which must be done at dusk or night, before the time for the Maghrib prayer until 12 at night. If the groom escapes the bride-to-be outside this time, the prospective bride's family imposes a fine of 244 uang bolong hole, and the male family must pay the fine at the time of handing over the *Sajikrama* (customary fine).

Mejati is a notification by the parents or family of the prospective bride to all her immediate family that the future groom has taken her daughter. After the daughter is missing from the house for 24 hours (1 day), it is done.

Penyeboan is hiding the prospective bride in a safe place, namely in the house of the male family, such as the house of uncles, relatives, or other families far from the prospective groom's home. This is done so that unwanted things do not happen and to avoid slander. When the prospective bride is in *Penyeboan*, some provisions must be heeded, namely: (1) the prospective groom is not allowed to meet him before the *Nobat Lekok Buaq* is performed, (2) the prospective bride is not allowed to leave until she performs the *Nobat Lekok Buaq* procession at the third day of *penyeboan*.

Nobat Lekok Buaq is a marriage in *Penyeboan* (hiding). The implementation is simple. The bride and groom are married by a cleric and witnessed by the head of the hamlet and several families of the prospective groom. The goal is to make it legal for the bride and groom to meet and free the prospective

bride from the place of *penyeboan* so that she can work at the house of her suitable candidate, such as sweeping the yard, cooking, and so on. Therefore, *Nobat Lekok Buaq* does not justify the two prospective brides having husband and wife relations.

Selabar is a notification made by the prospective groom's family to the prospective bride's family about the position of their child who the groom has rushed. *Selabar* is done on the third day after the prospective groom runs away with the future bride. This activity was carried out after the *Nobat Lekok Buaq* procession.

Sajikrama is the discussion of the prospective bride's family about the amount of the elopement fine. In this case, the woman's family gathers patrilineal relatives in the presence of *Pemekel* (hamlet head), *Pemangku* (customary leader), and *Toaq Lokaq* (community leader). After everyone has gathered, the details of the elopement fine that will be charged to the prospective groom's family (*Sajikrama*) are discussed. The amount of *Sajikrama* has been determined by customary rules whose nominal/amount is based on the social strata of the local community. Suppose the bride comes from the descendants of Datu Besar. In that case, the *Sajikrama* is 49,000 *Kepeng Bolong*, 12 buffaloes, 3 *Lempir* (sheets of white cloth), *Serombong nasi* (three kilograms) and *memangan* (spear), 2) if the bride comes from a family or descendants of *Raden*, then the *Sajikrama* size is 6,000 *Kepeng Bolong*, 8 buffalo, 3 *Lempir* (sheets of white cloth), *Serombong nasi*, and three spears, 3) if the bride comes from a *Lalu/Permamiq*, then the *Sajikrama* is 6000 *Kepeng Bolong*, 4 buffalo, 3 *Lempir* (sheets of white cloth), *Serombong nasi*, and three spears. At the same time, 4) if the bride comes from the descendants of *Jajar Karang* (ordinary people), the *Sajikrama* number is 4000 *Kepeng Bolong*, 1 buffalo, 3 *Lempir Kereng Puteq* (white cloth), *serombong nasi*, and three spears. If the groom cannot pay off the *Sajikrama* then he cannot marry according to the customs in *Kampu* and wait until he can pay or pay it off no later than two years.

Selamat Arta is a small party/eating together at the groom's family home as a sign and a form of gratitude for the accumulation of wealth (*Arta*) to pay *Sajikrama* to the bride. *Selamat Arta* is done to ask Allah SWT for the safety of the assets that have been collected before being handed over to the bride.

Sorong serah aji krama is the submission of property (*Sajikrama*) by the groom to the bride as determined by the bride's family. *Sorong serah aji krama* implementation procession is elegant and orderly, as shown in the following figure:



Figure 1. The procession of *Sorong Serah Aji Krama*

After *Sorong Serah Aji Krama*, the next procession, called *Nikah Agama*, is a marriage carried out in the context of the Bayan Village community in accordance with Islamic syareat/law. The implementation is carried out in stages: (1) the request of the prospective bride to be married to her future husband to the guardian who will marry her, (2) the reading of *istighfar*, *shalawat* and prayers by the guardian and all witnesses of the Marriage, which is followed by the reading of *istighfar*, *shalawat* and prayers by both people the bride and groom in turn, (3) taking the vows of *Ijab Kabul*. In this case, the guardian pledges *Ijab's* consent to the groom, which is answered immediately by the groom with the *Kabul* pledge as his pledge of acceptance, (4) if all witnesses state that the *Aqad Nikah* (handover) is legal. It is legal for them to become a married couple, the consequence of which is that the entire responsibility of the bride's family for the bride is entirely borne by her husband, (5) reading of marriage prayers, (6) signing of marriage documents and books, (7) hand-over maskawin (dowry).

After the religious Marriage is carried out, the next event is *Tampah Wiring*, also known as *Kirangan*, which is the ceremony of slaughtering buffalo that the groom has brought—held to prepare for the traditional wedding ceremony. In the implementation of *Tampah Wirang*, massive *periapan* were made. In addition to slaughtering buffalo, *periapan* or dishes are also carried out to be eaten together and as a banquet for the groom's family, the bride's family, and all parties who will attend the customary Marriage.

Furthermore, *Nikah/Merarik Adat* is an activity or event carried out by the traditional community of Bayan Village, where this activity is the culmination of the Bayan traditional marriage procession. *Nikah Adat's* implementation differs from the implementation of *Tobat Lekoq Buaq*. This wedding was lively and attended by invitees from the men's and women's families and the surrounding community. In addition, those who must be present or present at this event are *Pengulu Adat*, *Pemekel Adat*, *Kiyai Adat*, *Pemangku* and *wali*.

The customary law of forest and spring conservation, as well as the customary law of Marriage that applies in Bayan Village as above, are part of a deliberate effort to develop the excellent character of the local community. This is the opinion of Saptono, which suggests that character education is a conscious effort to create a good feeling based on policies (core virtues) that are objectively good for individuals and society (Saptono, 2011).

Deliberate efforts to build the excellent character of the community through customary law, by the function of law as stated by Roscoe Pound in Fuady, namely as a means of community engineering (law as a tool of social engineering) (Fuady, 2011). In this case, customary law in Bayan Village is part of an effort to build community character. Therefore, it can be said that established law in Bayan Village is the basis for character education.

Character Values in Customary Law in Bayan Village

Each region has provisions that bind the surrounding community, which, although not written, are still adhered to by the community concerned. One of them is the community of Bayan Village, North Lombok, West Nusa Tenggara (NTB). One of the customary laws that are still maintained is the ordinary law of Marriage and the customary law of forest and spring management. The traditional law certainly does not just appear and is obeyed by the community. People regard it because they believe in the value of goodness in it. This makes customary law firmly embedded in the community.

This is customary law in Bayan Village, North Lombok, West Nusa Tenggara (NTB) Province. In addition to functioning as a shaper and strengthening the identity of the Bayan Village community, it can also be used as a filter for cultures that come from outside (foreign cultures). It can also be used as a foothold in the development of character values to be internalized in character education. Therefore, it is essential to find character values (noble values) in customary law in Bayan Village.

The study results show that various character values in customary law in Bayan Village can be transmitted in the character education process. These values include (1) caring for the environment, (2) being democratic, (3) hard work, and (4) being religious.

The Value of Caring for the Environment

The character of caring for the environment has been built in the Bayan Village community with the customary law of forest and spring conservation. The traditional law has brought the people of Bayan

Village to permanently preserve the forest, not cutting down trees in the customary forest and not polluting the waters. This makes the typical forest in Bayan Village be held and impacts the fertility of the rice fields and fields of the local community, as shown in the following picture.

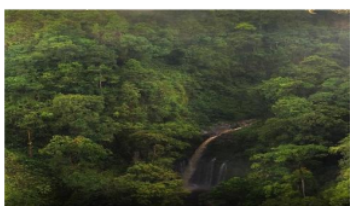


Figure 2. Indigenous forest



Figure 3. community agricultural rice fields

Caring for the environment is one of the character values to be developed through character education, and efforts to build that character have been proven to be realized through the customary law of forest and spring conservation in Bayan Village, North Lombok. This is in line with the opinion of Hamzah, which states that the character of caring for the environment is not innate talent or instinct but is also the result of the educational process in a broad sense (Hamzah, 2013). Therefore, customary law can be the basis of character education. The importance of caring for the environment is also stated by Azet, who argues that the earth is getting older and the human need for nature is also getting more prominent, so environmental issues are critical to pay attention to (Azet, 2013).

Character Value of Democratic

In customary law in Bayan Village, a consensus meeting is a necessity. This can be observed from various activities that require deliberation to reach consensus, including: (1) in the customary law of forest and spring conservation, the application of sanctions is carried out through a consensus deliberation process, (2) in the customary law of Marriage, the amount of the *Sajikrama* (customary fine) is also determined through a consensus deliberation process. This condition makes deliberation and consensus a daily habit/behaviour of the Bayan Village community.

The condition of Bayan Village's people who uphold deliberation and consensus is the embodiment of democratic character. This is the opinion of Latif, who stated that one of the sources that revive the ideals of democracy is the collectivist tradition of village deliberation (Latif, 2011). Even Madjid places deliberation as one of the norms of democracy. In addition to the review, Majid also places cooperation between community members and an attitude of trusting in good faith as part of the norms that have become a democratic way of life (Madjid, 2000).

In addition, democratic values can also be seen from the feel of togetherness built from Bayan Village's customary law. This can be observed, among other things, in the implementation of *Tampah Wir-ing* in the stage of the Bayan traditional marriage, in which the community together (*gotong royong*) prepares a banquet to eat together at a traditional wedding ceremony. This condition is also in line with the view of Djojodinegoro in Soekanto, who argues that customary law views the community as an association, meaning a unit living together. Therefore, togetherness becomes an inseparable part of customary law (Soekanto, 2012).

Hard Working Character

The spirit to work hard for the Bayan Village community has been awakened by the existence of a customary marriage law which imposes quite a lot of *aji krama* (expected fines), as explained above. In this case, the people of Bayan Village need careful preparation economically to be able to carry out marriages. This condition becomes a compulsion for the Bayan Village community to work optimally to fulfil the obligations required in the customary marriage law.

The maximum effort is part of the hard work effort. As stated by Hasan (2010), the character of hard work is behaviour that shows a severe attempt to deal with various obstacles. In addition, Gunawan also argues that hard is a behaviour that overcomes multiple challenges to complete the task as well as possible (Gunawan, 2012). Furthermore, hard work is a term that covers an ongoing effort (never give up) in completing the work/task to completion (Anwar, 2020). The amount of customary fines has made the Bayan community productive in managing various potentials. Prospective grooms who want to get married are generally already working and economically independent.

Religious Character

The establishment of customary law on forest and spring conservation is driven by the local community's spiritual awareness about the forest's existence

as a gift from God that must be protected and preserved. This spiritual urge makes the Bayan Village community very obedient to these customary rules. This illustrates that the customary law of forest and spring conservation contains religious character values. This is one of the descriptions of religious characters put forward by Suparlan: respectful attitudes and behaviour in carrying out spiritual teachings (Suparlan, 2010). In this case, the Bayan Village community is a community that adheres to the Islamic religion, and preserving the forest and springs is part of Islamic religious orders as stipulated in the Al-Qura'an, including the letter Al-A'raf verse 56, which means "and do not do mischief on the earth after (created) well. Pray to him with fear and hope. Verily, the mercy of Allah is near to those who do good." Thus, the customary law of forest and spring conservation is part of the effort to build religious character. Therefore, customary law can be the basis of character education.

In addition, the religious character is also seen in the provisions of the customary law of Marriage, namely related to *penyeboan* (hiding), in which, in practice, there is a provision that the prospective bride is placed in the relative's house of the prospective groom and may not meet the prospective groom for avoid slander. This is also part of implementing Islamic teachings that limit the association between men and women who are not married before Marriage is lawful. The stipulation is contained in the Qur'an Surah An-Nur verse 30, which means, "Tell the men of the believers to guard their eyes and their private parts, which is better for them, verily Allah knows best what they do."

The religious character can also be seen from the implementation of *Selamat Artha* in the stage of community marriage in Baya Village. *Selamat Artha* is an expression of gratitude for the gift of God for the assets collected to pay the *sajikrama* (daily fines). In this case, the people of Bayan Village believe that the accumulation of wealth (material) for *Sajikrama's* needs is a blessing from God that they must be grateful for. This is realized by holding *Selamat Artha*, filled with dzikir and prayer, and eating with guests.

Gratitude for God's gift is also part of religious character because it embodies faith and righteousness in God. Being grateful to God is part of God's commandments as stipulated in the Qur'an Surah Al-Baqorah verse 152, which means, "So remember Me, I will also remember you, Be grateful to Me and do not disobey Me."

Thus it can be understood that customary law is part of an effort to bring people closer to their religious teachings, meaning that it can be the basis of

character education because religion (obedience in faith) is one of the characteristics to be built through character education.

The relationship between religion and customary law as found in customary law in Bayan Village is in line with the Reception of the Complex theory introduced by C.F. Winter and Salomon Keyzer, which was then followed by Van den Berg, whose substance, as quoted in Salman (1011), namely that the customary law of a community group is the result of unanimous acceptance of the religious law adopted by that community group (Ragawino, 2009). Wignyodipoero explains this theory by saying that if a community embraces a particular religion, then the customary law of the community concerned is the religious law that it adheres to (Yulia, 2016).

The character values contained in the customary law in Bayan Village, as above, show the existence of the noble values of the Indonesian nation that are still maintained. In Priyatna's view, these noble values can give the Indonesian people solid social capital to build a superior civilization (Priyatna, 2017). Therefore, the customary law of the Bayan Village, which is required by character values, is fundamental to be integrated in the process of internalizing character values, which in the context of formal education can be done to strengthen the material and also as a learning medium. This is by the mandate in Presidential Regulation no. 87 of 2017 concerning Strengthening Character Education, Article 7 paragraph (1), which confirms that the implementation of Strengthening Character Education in extracurricular activities is carried out through strengthening learning materials and methods (Peraturan Presiden Tentang Penguatan Pendidikan Karakter (PPK), 2017).

The customary law of Bayan Village, which is required by character values, has also become increasingly strategic as a basis for character education to prevent deviant behaviour. As stated by Yati, problems that deviate from values, norms and morals in this country include pregnancy out of wedlock resulting in many child marriages (Yati, 2019). This is possible because the customary law in Bayan Village highly upholds values, norms, and morals, as does the customary law of Marriage in the village.

CONCLUSION

6

Based on the results of the research and discussion, it can be concluded that the types of customary law in Bayan Village, North Lombok, West Nusa Tenggara Province that can be the basis for character education include customary law for forest and spring conservation and customary law for Marriage. The traditional law contains the character values of

environmental care, democracy, hard work, and religion. Character values are part of the character values developed in character education. Thus, the customary law of Bayan Village can be the basis for character education, which can be integrated into formal education to strengthen materials and learning media. Based on these conclusions, it is recommended: (1) the community of Bayan Village maintain and maintain the existence of customary law and character values in it as social capital towards national civilization, (2) policymakers, especially in the field of education, are advised to continue to encourage and facilitate the implementation of character education based on customary law as part of local wisdom with the requirements of character values in it, (3) educators at all lines and levels of education, it is recommended that they be able to integrate customary law in the process of internalizing character values through the strengthening of learning materials and media by the curriculum.

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