



## Non-royal *Belamin* Tradition Based on Adult Education : A Phenomenological Study of *Kampong Banjar Ketapang*, West Kalimantan

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**Abstract:** This research aims to explore the various roles of the non-royal *belamin* tradition in upholding adult education principles in *Kampong Banjar* West Kalimantan. The study employed a phenomenological method with a qualitative approach. Data in this study were in the form of cultural behavior, describing the beliefs, history, and equipment of the non-royal *belamin* tradition from specific informants, the customary leader, and the implementer. Data were collected using interviews, observation, and documentation techniques. The analysis used an interactive model with reduction stages, data presentation, and conclusion drawing. The results revealed that the non-royal *belamin* tradition embodied four principles of adult education: (1) Life value-based learning, (2) Experience-based learning, (3) Topic-based learning relevant to life; (4) Problem-centered learning. Notably, the noble Islamic values demonstrated in this tradition encompass religious and social values. The values with the most profound impact on adult education in this tradition were *al-ukhuwah* (caring) and *al-munfiqun* (high awareness of helping others). Through the embodiment of these solid traditional values, harmony was consistently maintained.

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## Introduction

*Kampong Banjar* is a region in *Ketapang*, West Kalimantan, with a predominantly Malay population. The inhabitants of *Kampong Banjar* uphold the customs and culture of their ancestors, deeply rooted in the hereditary traditions of the Kingdom of *Tanjungpura*—the oldest Malay kingdom in West Kalimantan. The lives of the indigenous Malay community in *Kampong Banjar* are profoundly shaped by traditional ceremonies that have been passed down through generations, showcasing resilience and sustainability against the forces of time and nature (Abdullah, 2021; Parti, 2018; Wagiaty & Zein, 2018). Like many traditions in various regions, the *belamin* tradition in *Kampong Banjar* encompasses prohibitions or taboos transmitted to succeeding generations.

The *belamin* tradition is divided into two categories: royal *belamin* and non-royal *belamin*, also known as the *tumbang apam* tradition. The *belamin* tradition is divided into two categories: royal *belamin* and non-royal *belamin*, also known as the *tumbang apam* tradition. This practice has its roots in Hindu culture, dating back to the 16th century (Karpina, 2020). The adopted traditions underwent an Islamic transformation, including *albanzanji* readings, *shalawatan*, dhikr, and prayers, when the sultanate converted to Islam (Faizah et al., 2023). This transformation imbued the tradition with Islamic values, reflecting the noble teachings of Islam (Adela et al., 2023). Zoetmulder (2007) argues that no cultural tradition exists independently of religious influence. The *tumbang apam* tradition,



associated with non-royal *belamin*, is considered a means of expressing gratitude to the Creator for the blessings of wealth and health (Irvan, 2015). In *Kampong Banjar*, it is believed that when girls observe this tradition, they are meant to be under the constant protection of Allah SWT. Notably, variations exist in this tradition across different regions in West Kalimantan, such as the childbirth *tumbang apam* tradition in Pandawan District, Hulu Sungai Tengah Regency, particularly in the Pontianak area, West Kalimantan (Nisa, 2016)

The non-royal *belamin* tradition differs significantly from the royal *belamin* tradition, particularly regarding lineage and the execution process. The most pronounced distinctions are observed in the tradition's eligibility criteria and procedural aspects. The royal *belamin* ceremony is reserved for the daughters of descendants of the Tanjungpura Kingdom and follows a meticulously structured process lasting for nine days (Faizah, 2023). This process involves distinct stages, including the initial day dedicated to preparation for entering the *lamin* (room), followed by the stages in the *lamin*, and concluding with going down the *lamin*. Furthermore, the tools and materials employed in the royal *belamin* tradition vary from those used in the non-royal *belamin* counterpart. Both traditions, however, share the commonality of being conducted by girls who have recently undergone their first menstruation, marking the onset of adolescence and their journey toward maturity, undertaken to avoid unforeseen circumstances.

Ironically, juvenile delinquency is a problem that occurs in various regions, including in Ketapang, West Kalimantan. The problem results in various sexual diseases and robs the future of the younger generation. One of the causes of this problem is promiscuity. Data from the Ketapang District Health Office in 2023 obtained data on 94 people affected by HIV/AIDS. The data is dominated by those aged 20 to 39 years. In other words, this age range is vulnerable and requires special guidance related to adult education in maturing children.

Research on the *belamin* tradition conducted by Faizah, Hasbi dan Haq (2023) identified significant values, including divine education, social education, and character education. Their findings also revealed that implementing the *belamin* tradition exhibits adjustments to contemporary times. Similarly, Karpina (2020), researched the symbolic meaning of the *belamin* tradition in Mulia Kerta Village, Ketapang Regency. The results of this study indicate the following key points: firstly, the tradition was adopted during Hindu culture in the 16th century, aiming to purify oneself, with the *belamin* process emphasizing character and religious education. Secondly, the implementation of the *belamin* tradition in Mulia Kerta Village involves several stages, including the preparation stage, the *lamin* stage, going down the *lamin*, preparation for bathing, *betitik* process, and the final stage—*khataman* Al-Qur'an and *Betimbang*. Thirdly, the *belamin* tradition embodies various values, such as divine education and the value of social and community education.

Meilya dan Emifa's (2022) demonstrated the application of the 9 principles of adult education in the Package C equivalency program at SKB Serang Regency. Their findings highlighted significant benefits in both the learning process for students and the teaching process for tutors. A related study on adult education harmony comes from (Setiawati & Shofwan, 2023). Their research, focused on adult learning at SKB Ungaran, identifies four main aspects: (1) Implementation of self-concept, fostering trainee agreement during learning and evaluation processes; (2) Implementation of project-based learning experiences; (3) Implementation of learning readiness aligned with the career and life of trainees; (4) Implementation of learning orientation by providing instructor support when trainees face challenges. The research underscores the importance of applying adult education principles,



including fostering learner engagement, designing experimental learning experiences, and making practical adjustments to enhance learning effectiveness.

In contrast to previous studies, this research focuses on three main aspects: (1) disclosing the religious system of a tradition, encompassing procedures, instruments, and ritual materials; (2) applying Malcon's theory of adult education, adapted as needed to elucidate the educational principles embedded in the tradition; and (3) extracting local wisdom from the tradition for the enhancement of adult education. Therefore, based on the background above, this research aims to explore the various roles of non-royal *belamin* traditions in upholding the principles of adult education in *Kampong* Banjar, West Kalimantan. This research will delve into the religious system associated with the tradition, elucidating the implementation procedures, tools, and materials used. The second aspect addresses the application of adult education principles from Malcom's perspective (in Budiwan, 2018), to discuss the problem that has undergone some adjustments. The four adapted educational principles include: (1) Life value-based learning; (2) Experiential learning; (3) Topic-based learning relevant to life; and (4) Problem-centered learning, which necessitates encouragement and motivation as it focuses more on overcoming difficulties. These principles should be integrated into everyday life (Bali & Susilowati, 2019).

### Research Method

The research was conducted between April-November 2023 in *Kampong* Banjar, Ketapang, West Kalimantan. A phenomenological method with a qualitative approach was employed, aiming to accurately classify events, facts, and phenomena based on what transpires in the field (Sugiyono, 2019). The study utilized various data sources, including 1) Results from interviews with informants who met specific criteria, 2) Observation notes recorded during the research, and 3) Relevant documents about the subject of the study.

The technique for selecting informants was based on individuals who practice the non-royal *belamin* tradition. The criteria for informants include: (1) being indigenous Malay residents of *Kampong* Banjar with proficient knowledge of the non-royal *belamin* tradition, enabling them to provide an abundant, careful, and genuinely representative corpus of data; (2) being adults aged around 30-60 years to ensure a broad knowledge of language and culture; (3) the ability to understand the intent and instructions of the researcher; (4) having no speech or hearing impairment; (5) being able to share stories and comprehend the required information easily; (6) having a neutral stance or no personal interest; and (7) having enough time (Prayoga & Rizal, 2021). The data analysis technique for this research follows Miles dan Huberman (2014) interactive model, involving data condensation, data display, and conclusions drawing.

### Results and Discussion

The tradition of non-royal *belamin*, commonly known as *tumbang apam*, has been carried out by the Malay *Kampong* Banjar tribe from generation to generation. In agreement with Waluyo (2017), every culture comprises diverse traditions institutionalized in society and passed down through time. However, based on information from sources, the procedures for implementing this tradition may have changed over time, while its core elements and privileges are still maintained. It aligns with Muhakamurrohman's (2014) perspective, stating that traditions can evolve but may undergo changes according to the will of the authorities, particularly the traditional elders.



**Figure 1. Non-royal *belamin* traditions**

*Beromong, berkumpul, menyiapkan diri, terus berdiri megang apam, terus yang sesepoh tu bace Yasin yang memimpin hajat dan tujuan.*

Talking, gathering, preparing themselves, then standing holding *apam* (the girl who is wished-for),

(NY, Interview April 30, 2023)

Implementing the non-royal *belamin* tradition begins with *beromong* (chatting) with the family when they gather to prepare themselves (Picture 1). During the self-preparation stage, girls stand holding *apam*, while families gather Yasin books and the necessary tools and materials for the tradition. The **first** procession is initiated by the elders, who lead the recitation of surah Yasin and express the intentions and purpose of the ceremony.

*Kami membace Yasin ni tuk bermunajat kepademu ya Allah. Agar umatmu yang bernama si fulan bin si fulan mohon berik keselamatan, dijauhkan dari balak bencana. Mohon kesehatan, kesembuhan dengan Yasin beserte doe ni. Abistu membace al-fatihah. Barok lah Ilahadrotin*

We recite this (surah) Yasin to supplicate to you Ya Allah. So that your people named *Fulan bin Fulan* may be given safety and kept away from disaster. Please ask for health and healing through Yasin and this prayer. Then, recite Al-fatihah, followed by the recitation of *Ilahadrotin*

(NY, Interview April 30, 2023)

While implementing the non-royal *belamin* tradition, the elders leading the ceremony recite prayers in Malay and Arabic. The first prayer is the *munajat*, which signifies an attitude of surrender to Allah SWT. In the non-royal *belamin* tradition, the *munajat* prayer is conducted in Malay and commences the tradition's procession. The use of Malay in this prayer has become a hereditary practice. While there might be variations in word order in the prefatory prayer during different traditional implementations, the intent and purpose remain the same.

*Kami mohon bermunajat kepademu ya Allah. Kami membace Yasin ini agar anak kami, selamatkan anak kami agar dijauhkan dari balak bencana, agar kesehatan, kesembuhan, keselamatan.*

We pray to You, Ya Allah. We recite this Yasin, seeking the protection and well-being of our child—may they be safeguarded from disasters and blessed with health, recovery, and utmost safety.

(NY, Interview April 30, 2023)

The **second** component is *tawasul*. *At-tawassul*, synonymous with *at-tawashul*, is similar to *al-wasilah*, signifying a cause that can lead to accomplishing a goal (Badriyah, 2009). In the context of the *tumbang apam* tradition, *tawasul* is employed as a supplication, entreating Allah SWT to accept the intended prayer. The following *tawasul* is used in the *tumbang apam* tradition:



*Ila hadrotinnabiyil mustafa rosulallah salalloh 'alaihi wasallam wa 'alihi wa ashabihi wa alwalihi wa dzurriyatihi syaul lillahi lahumul fatihah*

According to information from sources, tawasul serves as an intermediary or practice among Muslims, aiming to hasten the response to prayers offered to God. It is common for various traditions or customs worldwide to incorporate tawasul at the initiation of their practices. The notion is that the intercession of the Prophets and righteous individuals, whether during their lifetime or after death, aids in accepting their prayers.

The **third** component involves the repetition of Surah Yasin from the Qur'an three times. Notably, verses 1 and 58 are specifically recited thrice in this tradition. The intention is to instill belief in Allah SWT's beautiful and wise creation of the Qur'an, emphasizing its profound reality. Repeating Surah Yasin verse 58 three times is aimed at expediting the fulfillment of wishes and prayers by Allah SWT. In the context of the non-royal *belamin* tradition, the primary goal is to seek the safety and well-being of the child undergoing the tradition. After following the recitation of Surah Yasin, the **fourth** component complements the preceding series by involving the reading of prayers. The purpose of these prayers in the non-royal *belamin* tradition is to seek forgiveness and safety for the girls and relatives participating in the prayer.

Then, the **fifth** component involves reading congratulatory prayers, which holds significant importance in the non-royal *belamin* tradition. The purpose of reciting congratulatory prayers for the girls and present relatives aligns with the original intention—to seek Allah SWT's pleasure, as encapsulated in the meaning of congratulatory prayers. The **sixth** component entails reading a long-life prayer, which is also a central aspect of this tradition. This prayer is specifically dedicated to the girls, aiming for a life blessed by Allah SWT with longevity and abundant joy. The blessing of life encompasses goodness and the ability to perform righteous deeds. To conclude the entire series of non-royal *belamin* traditions, the **seventh** step involves reciting the prayer of *tolak bala*. In this tradition, the *tolak bala* prayer is intended for the girls and relatives to protect them from all dangers, natural disasters, and adversities. Following the prayer series, the girls, who have been standing during the implementation of the non-royal *belamin* tradition, are invited to sit down and assist in removing the *apam* from the coconut *manggar-manggar* (coconut sticks). Typically, around 50-60 *apam* cakes are used in this tradition (see Picture 2). Subsequently, the *apam* cakes are distributed to the tradition participants and shared with the surrounding neighbors.



**Figure 2. Apam in the non-royal *belamin* tradition**

The tools and materials utilized in the non-royal *belamin* tradition hold distinct symbolic meanings. These include *apam* cake, coconut *manggar*, coconut sticks, a pot of



drinking water, and candles. The *apam* cake is affixed to a coconut leaf stick, the leaves of which are carefully shaved to expose the stick. A white candle is placed and lit at the top of the frond with the *apam* cake. The pot of drinking water serves as a container for reading prayers during the tradition.

The meaning of the tools and materials of the first non-royal *belamin* tradition is, the symbolic meanings of these tools and materials in the non-royal *belamin* tradition are *apam* cake symbolizes the tradition of seeking safety, warding off bad luck, or eliminating all dangers (diseases) for girls experiencing their first menstruation. The second is coconut *manggar*, which represents usefulness and prosperity, reflecting the benefits of coconut trees. Then there are coconut sticks, symbolizing harmony and life, signifying that life will always progress harmoniously with others to achieve peace. The pot of drinking water prepared serves as a symbol of a drink that accommodates the prayers made during the tradition. The last is candles, which symbolize purity, cleansing oneself or one's mind in the non-royal *belamin* tradition.

*Bise men tu terus-terusan. Pernah ade anak (Tukneng Asim) pendarahan, seolah-olah macam maok hamil mauk gugur gian bah.*

Continuous menstruation, there was an incident with the child of Grandfather Asim that his child was bleeding like a miscarriage during pregnancy.

(NY, Interview April 30, 2023)

The consequences for a girl not following this tradition are related to issues with blood, such as experiencing continuous menstruation. Normally, the menstrual cycle lasts a maximum of 6-7 days, and the extended duration, up to 15 days, is considered unusual. If it exceeds the mentioned timeframe, it is termed *istihadah* or a blood-related ailment. These considerations underscore the *Kampung* Banjar community's strong belief in conducting the non-royal *belamin* tradition for their daughters. The purpose is to prevent unforeseen issues, ensuring this tradition becomes an enduring cultural practice. Culture, being shaped by the community and ingrained in its members, is reinforced by such traditions (Widianto & Lutfiana, 2021). Thus, incorporating religious values into traditions, guided by a comprehensive understanding of religious principles, results in the complete embodiment of these traditions. This indirect assimilation of cultural traditions into existing processes and journeys fosters a heightened awareness of the significance of Islam for both individuals and society (Irfan, 2021).

### **Non-royal *Belamin* Tradition Based on Adult Education Principles**

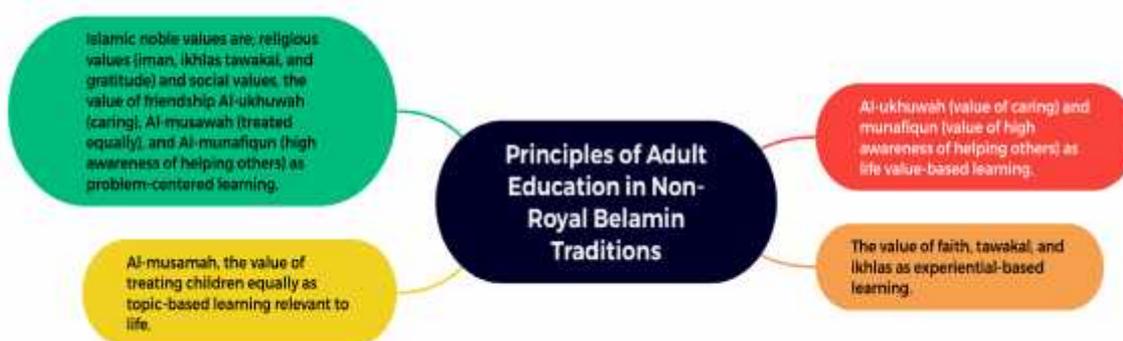
Adult education imparts knowledge, shapes affective aspects, and cultivates skills within the framework of lifelong learning. It encompasses the transmission of new information, the formation of attitudes and values, and the development or enhancement of skills, aligned with the concept of lifelong learning, adult education underscores the expectation that individuals will engage in continuous learning and personal development throughout their lives, with an emphasis on independence and individual choice (Nurfaidatulhasanah, 2016). Therefore, adult education enables individuals to navigate change and seize opportunities in a dynamic and evolving society.

Determining the age of adulthood exhibits variations, as highlighted by (Ruzaipah et al., 2021). In Indonesia, the definition of adulthood is subject to legal contexts, with the Supreme Court, in Circular Letter No. 7/2012, establishing the age of majority at 18 years or upon marriage following the Civil Chamber Meeting in March 2012. Discrepancies emerge between Islamic and positive legal perspectives regarding sources, age parameters, and the utilization of material and formal sources. While positive law provides clear age parameters,

Islamic law relies on the Qur'an and Hadith without explicit age determination, emphasizing physical characteristics. Despite the lack of uniformity in positive law, Islamic law allows for interpretation by scholars based on the principle of *taqlid* (following guidance).

In indigenous cultures, community perspectives shape the definition of adulthood through traditions, rituals, and social responsibilities. Emphasizing traditional values in adult education becomes paramount to mitigate negative impacts. Recognizing the diverse definitions of adulthood is crucial for understanding the parental role in guiding children toward adulthood with integrity, aligning faith with action. Consequently, an adult is defined as an individual who has matured in biological, social, and psychological functions, demonstrating judgment, responsibility, and life roles.

The principles of adult education must be upheld by incorporating a series of roles that embody values crucial for ensuring the success and positive impact of the educational process within the non-royal *belamin* tradition. This endeavor aligns with Malcom's four principles of adult education perspective (as adapted by Budiwan, 2018) to address specific challenges. The four adjusted principles of adult education are as follows:



**Figure 3. Chart of adult education principles**

### Life Value-Based Learning

The responsibility of preserving the non-royal *belamin* tradition falls on the people of *Kampong* Banjar, particularly the parents of girls entering adolescence. Parents play a pivotal role as guides, steering their children toward a seamless adulthood transition. The initiation of this preparatory phase involves fostering an understanding of the profound meaning and values inherent in life.

*Kebetulan anak saye ni tige orang perempuan. Dari mereke kecil, saye dah biasekan untuk belajar agama islam. Saye sebagai orang tue tentu berkewajiban mengajarkan anak saye untuk tau hal baik dan hal buruk. Mane yang harus dilakukan dan nda dilakukan. Saye pun ngasi tau mereke tentang hukuman yang akan mereke dapat jike melakukan hal yang nda semestinye dilakukan. Hukumannye bise kena hukum adat, islam, dak pun dari pemerintah.*

I have three daughters, and from a young age, I have instilled in them the importance of learning about Islam. As parents, we are responsible for imparting knowledge about both right and wrong. Additionally, I discuss the consequences they may face when engaging in prohibited actions. These consequences encompass customary, Islamic, and governmental repercussions.

(IM, Interview November 6, 2023)

The above presentation highlights the values of *al-ukhuwah* (caring) and *al-munfiqun* (high awareness of helping others) in upholding the first principle of the non-royal *belamin* tradition. According to (Syihab et al., 2014), the Qur'an defines *ukhuwah* as



the spirit of brotherhood, extending to fellow Muslims and non-Muslims. It implies that individuals practicing *ukhuwah* will care deeply about others. *Al-munfiqun* represents the behavior of believers with a heightened awareness to assist their fellow humans, as stated by (Majid & Andayani, 2013). Both values embody noble social Islamic values when connected with the non-royal *belamin* tradition. For the success of this first principle, the child needs to comprehend the purpose of the knowledge to be acquired and its relevance to their life. This understanding fosters the child's responsibility towards recognizing oneself and adhering to applicable rules, encompassing religious, governmental, and moral guidelines. Furthermore, in self-discovery, the child can develop individual capacity and independence in managing and solving problems.

### **Experience-Based Learning**

Adolescent age poses numerous challenges due to the associated changes (Musthafa, 2023). The lack of education about adult responsibilities often leads to problems for young individuals, causing harm not only to themselves but also to their parents and families. Children may not yet be fully responsible for their actions at this stage. The non-royal *belamin* tradition implicitly imparts lessons from ancient times to the present, aiming to prevent repeating actions that may harm children.

*Orang tue hanya bise berusaha untuk anaknya. Kami bekalkan mereke dengan iman kepada Allah. Ketike mereke takut Allah, maok dimanapun die berade, Allah bakal tetap meliatnye. Tinggal diajarek dengan masalah-masalah yang udah-udah mah. Harapannye biar mereke bise lebeh menjage diri sorang.*

Parents can only do their best for their children. We instill in them faith in Allah. When they fear Allah, Allah will always watch over them no matter where they are. We educate them about various challenges, hoping they can navigate life on their own.

(IM, Interview November 19, 2023)

This second principle aligns with the values of faith, *tawakal*, and *ikhlas* in the non-royal *belamin* tradition. Faith involves engaging one's conscience and thoughts and aligning them with actions (Fitriya & Farah, 2019). *Tawakal* signifies the belief and complete dependence on Allah in all endeavors (Faizah, 2023). Additionally, sincerity is a crucial element in worship, emphasizing that all acts of worship should be undertaken with a sincere intention solely for Allah (Hidayah et al., 2023). These three values are integral to the noble values of Islam, serving as valuable learning resources. The primary factor emphasized in this second principle is experience. Therefore, experiences can be leveraged through the values they contain, offering learning opportunities related to problem-solving. Even if a child does not personally encounter a specific issue, they learn about the origins of problems and how to address them indirectly.

### **Topic-based Learning Relevant to Life**

Learners are more enthusiastic about learning when topics directly relate to life events. This is particularly relevant to the genital phase (12 years to adulthood), during which children enter puberty and experience attraction to the opposite sex (Arifannisa et al., 2023).

*Mase biak sekarang ni agik cinte monyet. Saye selalu memberikan nasehat-nasehat dengan contoh dari orang-orang terdekat supaya anak tidak melakukan hal yang same. Mase depannya masih panjang, jadi yang bise jage dirinye hanya die sendiri.*

The child is currently experiencing puppy love. I consistently provide a wealth of advice, accompanied by examples from people closest to us, to guide the child from making similar mistakes. The child's future is expansive, and they are the ones who can ultimately protect themselves.

(IM, Interview November 6, 2023)



The exposure draws examples from close relationships, enabling children to indirectly learn about prohibitions and crucial aspects that shape their future. The child's future hinges on how they conduct themselves in life. Addressing the role of the non-royal *belamin* tradition, particularly in applying the value of *al-musawah* (treating children equally), Aini (2021) highlights its alignment with the discourse of social science, where *al-Musawah* is akin to human rights. In legal contexts, all humans are recognized to have the same rights. In the non-royal *belamin* tradition, treating children fairly translates to providing all girls experiencing puberty with learning and guidance concerning boundaries that should not be crossed. These boundaries are adapted to address common issues. The role of parents, guided by this third principle, is akin to that of friends. Beyond being attentive listeners, parents instill trust in their children and serve as positive examples.

### **Problem-Centered Learning**

All the noble Islamic values encompassed in the non-royal *belamin* tradition align with the fourth principle. These values encompass religious virtues, including faith, sincerity, *tawakal* (reliance on God), and gratitude, as well as social values such as friendship, *al-ukhuwah* (caring), *al-musawah* (equality), and *al-munfiqun* (high awareness of helping others). These Islamic virtues serve as an approach where children actively engage in problem-solving or challenging situations. This principle facilitates the development of critical thinking, problem-solving skills, and a deep understanding of concepts through hands-on experiences. Critical thinking involves the ability to think inductively, identify interrelationships, analyze complex situations, and discern the cause and effect of a problem (Rachmantika & Wardono, 2019). In this context, encouragement and motivation play a crucial role as children encounter challenges or problems that require extra effort. With the right encouragement and motivation, children can surmount difficulties, expand their understanding, and cultivate skills beneficial in everyday life and future endeavors.

Emphasizes that the four principles of adult education contain noble Islamic values in the non-royal *belamin* tradition. Implicitly, the *belamin* non-royal tradition teaches adult education to the local community through noble Islamic values. The role of tradition in the community benefits the preparation and maturity of girls growing up. The traditions of the Malay tribe are not just an old heritage, but also reflect a variety of customs and beliefs that are still very relevant in culture. The discussion of myths in Malay cosmological studies is always related to ritual practices, magical elements, and elements of animism (Shah & Wahid, 2010).

The conceptual implication of this research is that the concept and process of adult education can respond to and utilize cultural traditions that have been underestimated. The value of local wisdom embodied in the tradition can answer life's problems. Furthermore, the practical implication of this research is that the implementation of tradition-responsive education is intertwined with efforts to maintain and conserve culture. The non-royal *belamin* tradition is a cultural instrument that can be simultaneously utilized as a forum for learning values and ethical education.

### **Conclusion**

In conclusion, this study reveals that the non-royal *belamin* tradition embodies four principles of adult education: (1) Life value-based learning, (2) Experience-based learning, (3) Topic-based learning relevant to life, and (4) Problem-centered learning. Notably, the tradition reflects noble Islamic values encompassing religious and social aspects. The values of *al-ukhuwah* (caring) and *al-munfiqun* (high awareness of helping others) are particularly



impactful in adult education within this tradition. Through steadfast adherence to these strong traditional values, harmony is consistently realized and maintained.

### Recommendation

Based on the study's findings, the following recommendations are proposed: For traditional leaders, it is recommended that they are encouraged to take a more active role in transmitting cultural values. Through deliberations within traditional institutions, they can offer guidance on the nobility, utility, and relevance of traditions in the contemporary context. Educators are advised to leverage noble traditions to enhance the learning process, create an enjoyable and contextual atmosphere, and serve as a means of cultural transmission and preservation. It is recommended that the young generation take the initiative and actively participate in various traditional events because they are the ones who will transmit cultural values and ensure that ongoing social changes, technological advancements, or globalization do not erode traditional values. Finally, future researchers are encouraged to explore the link between the non-royal *belamin* tradition and the topic of Sustainable Development Goals (SDGs). This integration can contribute to global human welfare and highlight the tradition's impact on sustainable development.

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