



NYA'ER AS A HERITAGE OF SASAK ISLAMIC LITERACY: ADAPTATION, REPRESENTATION, AND RELEVANCE IN THE DIGITAL MEDIA ERA

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Abstract

This study is prompted by the decline on regeneration of Nya'er practitioners and the shifting patterns among the Sasak people in accessing religious information through digital media. It aims to analyze the status and function of Nya'er as an Islamic literacy heritage of the Sasak community, alongside its modes of adaptation, representation, and relevance in the digital media era. The research examines how Nya'er functions as an Islamic literacy tradition, how it is adapted and represented across digital platforms, and its broader implications for the Sasak community today. Employing a qualitative methodology with ethnographic and virtual ethnographic approaches, data were gathered through participant observation, in-depth interviews, documentation, and the analysis of user interactions and digital content. Data analysis was conducted using data reduction, data display, and conclusion drawing/verification. The findings reveal that Nya'er is a collective Islamic literacy practice integrating the recitation of Arab-Malay texts, chanting, translation, interpretation, and community participation. Digital adaptation occurs through documentation, content compression, re-contextualization, and expanded circulation. In digital media, Nya'er is represented as a medium for Islamic proselytization (*da'wah*), cultural heritage, performing arts, and Sasak identity. Although digital media broaden access and youth engagement, content compression risks decontextualizing the tradition, undermining the authority of traditional practitioners, and eroding semantic depth. The study concludes that Nya'er remains vital for transmitting religious knowledge and preserving cultural identity. Its sustainability depends on digital adaptation strategies that are contextual, participatory, and ethically grounded, ensuring the retention of Islamic values, semantic integrity, and community authority.

Keywords *Nya'er, Cultural Heritage, Islamic Literacy, Sasak Community*

INTRODUCTION

The Sasak community on Lombok Island maintains traditions that reflect an intricate intertwining of Islam, custom (*adat*), language, and social life. Religious knowledge is not only transmitted through formal Islamic boarding schools (*pesantren*), mosques, study circles (*majelis taklim*), or institutional education, but also through cultural media. A prominent cultural medium is *Nya'er* also designated as *memace* or *bekayat* among specific sub communities. *Nya'er* refers to the practice of reciting classical Islamic manuscripts or texts containing Islamic narratives and moral values delivered through rhythmic chanting or specific vocal melodies.

Procedurally, the Arab-Malay script (*Jawi*) is chanted by a primary reader known as the *Hadi*. At the end of each melodic phrase, the *Hadi*'s cadence is echoed by a vocal supporter called the *Saruf*. Subsequently, the passage is translated and contextualized into the Sasak language by a translator or interpreter referred to as the *Pujangge* (or *Pelogat*), thereby rendering the content accessible to the broader audience. The chosen textual material corresponds to the nature of the event, encompassing themes such as the birth of Prophet Muhammad SAW, the nocturnal journey (*Isra Mi'raj*), hagiographies of prophets

and saints, moral admonitions, and discourses on eschatology. This structural arrangement demonstrates that *Nya'er* is a multifaceted event converging textuality, vocality, hermeneutics, and social participation into a single literacy act. The primary texts recited include *Zahr al-Basim*, *Kifayah al-Muhtaj*, *Dardir Mi'raj*, *Daqiq al-Akbbar*, *Kasyf al-Gaibiyah*, *Nur Muhammad*, and *Manaqib Auliya*.

Nomenclature for this recitation tradition varies across Lombok. In several regions of Central Lombok, it is commonly termed *Memace* or *Nyaer*, whereas in West Lombok, the term *Bekayat* predominates.

From a literacy studies perspective, *Nya'er* demonstrates that the acquisition of knowledge is not exclusively contingent upon individual silent reading. Street (1984) conceptualizes literacy as an ideological practice embedded within culture, religion, institutions, identities, and power relations. Building on this, Barton and Hamilton (1998) differentiate *literacy events*—concrete activities involving written texts from *literacy practices*, which encompass values, social relationships, habits, and ideological meanings underlying those events. The sequential chanting, translation, exegesis, active listening, and communal discussion in *Nya'er* constitute a unified literacy event. Consequently, community members who lack literacy in the Arab-Malay script retain access to religious knowledge because textual meaning is mediated by the reader and translator.

This mediating function establishes *Nya'er* as an Islamic literacy heritage. The recited texts convey prophetic narratives, exemplariness (*uswah*), theology (*aqidah*), jurisprudence/worship (*ibadah*), ethics (*akhlak*), resilience, eschatology, and human divine as well as interpersonal relations. Acim and Ahyar (2011) position *Nya'er* as a medium for Islamic proselytization (*da'wah*), whereas Kurniawan (2019) highlights its functional role in cultural *da'wah*, informal education, social entertainment, and moral pedagogical conveyance. Hamid (2014) notes that translation within *bekayat* is rarely literal; rather, it employs paraphrasing, contextual adaptation, and translation compensation strategies to optimize audience comprehension. These scholarly findings affirm that *Nya'er* practitioners act not merely as readers, but as epistemic mediators of religious knowledge.

Furthermore, *Nya'er* synthesizes orality and literacy. While written manuscripts serve as the structural anchor, the vocalization, cadence, memory, real-time translation, situational atmosphere, and audience dynamics invigorate the text within the social sphere (Suyasa, 2012). This mechanism resonates with the concept of *liturgical literacy*, wherein recitation, rhythm, repetition, identity, and ritual contexts form constituent elements of religious text usage (Rosowsky, 2008). The distinctiveness of *Nya'er* lies in its multi-layered interpretative nature: texts are not merely vocalized but translated and connected to everyday lived experiences. Thus, *Nya'er* simultaneously operates through textual, performative, and interpretative literacy modes.

Despite its religious, educational, and socio-cultural significance, the long-term sustainability of *Nya'er* is threatened by generational decline. A diminishing number of readers and translators proficient in Arab-Malay script, shifting entertainment paradigms, prolonged event durations, and waning interest among younger demographics have constricted the traditional social space of this practice. Rohana (2022) underscores that *memace* functions as a medium for cultural literacy and lifelong learning, while Zaini et al.

(2023) observe that youth engagement with *bekayat* is mediated by linguistic comprehension, modes of presentation, and event timing. Hence, the underlying issue is not an outright rejection of traditional values, but an incongruity between traditional delivery modes and contemporary information-consumption habits.

At the same time, digital media increasingly shapes access to knowledge. According to the Indonesian Central Bureau of Statistics' 2025 National Socio-Economic Survey, internet penetration rose from 69.21% in 2023 to 72.78% in 2024. This growth creates opportunities to document and share *Nya'er* through YouTube, Facebook, Instagram, TikTok, podcasts, cultural websites, institutional repositories, and digital libraries. However, digitization is more than a technical shift in medium: remediation also reshapes experience, duration, language, interaction, and social authority (Bolter & Grusin, 1999). Full-length recordings preserve narrative continuity, whereas short-form videos reach wider audiences but may separate chanting from its translation and context.

The dynamics of representation are equally crucial, as media do not merely reflect reality; they actively produce meaning through image selection, audio editing, framing, titles, and narrative structures (Hall, 1997). *Nya'er* can be framed as *da'wah*, performing arts, intangible cultural heritage, entertainment, Sasak ethnic identity, or an endangered tradition. Each thematic emphasis carries distinct ramifications: framing *Nya'er* primarily as an artistic performance may expand its general audience while obfuscating its core literacy function; conversely, framing it strictly as *da'wah* reinforces religious content while obscuring its socio-cultural complexity. Thus, the fidelity of digital adaptation must be evaluated not solely by metrics such as view counts, but by its capacity to preserve textual sources, context, semantic depth, and community authority.

Prior research has addressed *Nya'er* through the lenses of *da'wah*, orality and literacy, oral translation techniques, Islamic education, social behavior, and cultural literacy (Acim & Ahyar, 2011; Hamid, 2014; Kurniawan, 2019; Rohana, 2022; Suyasa, 2012; Zaini et al., 2023). Nevertheless, an integrated analysis examining *Nya'er* as an Islamic literacy practice, its digital adaptation and representation, and its ongoing relevance across religious, cultural, and digital spheres remains under-explored. This study addresses these gaps by evaluating; (1) The status and function of *Nya'er* as an Islamic literacy heritage within the Sasak community; (2) The modalities of adaptation and modes of representation of *Nya'er* in digital media; and (3) The broader socio-religious and educational relevance of these adaptations for contemporary Sasak community.

The scholarly novelty of this article lies in conceptualizing *Nya'er* as a *hybrid literacy space* and in formulating a digital adaptation framework that balances substantive fidelity, media accessibility, and community base participatory authority.

METHOD

This study employed a qualitative descriptive approach using ethnography and virtual ethnography to understand the practices, meanings, and transformation of *Nya'er* in its natural setting (Moleong, 2021). The research sites encompassed Sasak communities in Lombok that continue to practice *Nya'er*, as well as *Nya'er* content on YouTube, Facebook, Instagram, TikTok, and other digital archives. Informants were selected

through purposive sampling and included Nya'er reciters (hadi), listeners (nyaruf), translators and glossers (pelogat/bujangge), religious and customary leaders, community managers, content creators, young generations, and managers of cultural institutions or libraries. Primary data consisted of utterances, performance practices, recordings, social media posts, and user interactions. Secondary data were drawn from manuscripts, archives, community documents, books, and scholarly articles.

Data was collected through participant observation, semi-structured interviews, documentation, and digital observation of format, duration, language, visuals, audio, narrative, and user interactions. Data analysis was conducted thematically through data condensation, presentation, and comparison between live performances and digital content, followed by conclusion drawing and verification (Nasrullah, 2018; Rijali, 2018). Data validity was strengthened through source and methodological triangulation, member checking with informants, and prolonged engagement. This study adhered to ethical principles including informed consent, anonymity, copyright, and cultural ownership. Materials considered restricted or sacred were not published without community approval.

RESULTS

The analysis revealed six key empirical themes: *Nya'er* as a collective Islamic literacy practice; digital adaptation patterns; representational constructs; relevance to Islamic and media literacy; knowledge transfer mechanisms and regeneration dynamics; and the socio-institutional implications of an emerging hybrid literacy ecology. A synthesis of these core findings is outlined in Table 1.

Table 1. Synthesis of Core Research Findings

Analytical Focus	Primary Finding	Analytical Interpretation
Position of Nya'er	Synthesizes textuality, vocal chanting, translation, exegesis, and social participation.	A collective literacy practice rather than merely a performing art
Digital adaptation	Documentation, condensation, contextualization, and expansion distribution	Access is widespread, but context and authority can reduce
Representation	Dakwah, cultural heritage, art, Sasak identity, and endangered traditions	Meaning formed by the maker platform content and character
Relevance	Religious, cultural, educational, and media literacy functions	Conditional and dependent on the quality of adaptation
Knowledge transfer	Tacit and explicit knowledge circulate via practice, archiving, curation, and apprenticeship.	Sustainable regeneration requires digital repositories paired with community-level mentorship.

Analytical Focus	Primary Finding	Analytical Interpretation
Integrative Synthesis	Emergence of a hybrid literacy space featuring two-layered media presentation and intergenerational collaboration.	Effective adaptation must balance substantive fidelity, accessibility, and community control.

1. Nya'er as a Collective Islamic Literacy Practice

The empirical evidence indicates that *Nya'er* operates as a collective literacy system. A traditional performance mobilizes a structured network of actors: the classical manuscript (*hikayat*) as the textual foundation, the *Hadi* who chants the text, the *Saruf* who provides vocal support, the *Pujangge* or *Bujangge* who translates and explicates textual meanings, the host (*pemilik bajatan*) who provides the physical and social space, and the audience who listens, reflects, and responds. This labor division enables knowledge to transition from written script into shared community understanding. Consequently, access to Islamic knowledge is decoupled from individual literacy in Arab-Malay script, being mediated through oral performance.

This finding aligns with Street's (1984) ideological model of literacy and Barton and Hamilton's (1998) literacy practices framework. *Nya'er* literacy does not exist as a neutral technical skill; rather, it is shaped by custom, religious authority, local dialects, social relationships, and ritual intentions. The same textual passage may acquire nuanced thematic emphases depending on the occasion and the interpreter's exegesis. In anthropolinguistic terms, the communicative meaning of *Nya'er* resides in the interplay between textual structures, co-textual elements (melodic cadence and audience responses), and the broader socio-religious context (Sibarani, 2015).

The data reveal three dimensions of Islamic literacy. The first is textual: the ability to read and identify source narratives written in Arabic-Malay script. The second is performative: the ability to chant texts using rhythms, pauses, and patterns familiar to the community. The third is interpretive: the ability to translate and explain the text and relate its message to community life. This interpretive dimension is the primary link between sound and understanding. Hamid's (2014) findings on paraphrasing and contextual adaptation explain the translator's epistemic role in shaping public understanding and ensuring the relevance of the message.

Islamic values in the *Nya'er* tradition are transmitted through the recitation of poetry and the reading of religious texts. that value covers dimensions connection man with Allah (*hablum minallah*) and relationships man with fellow human beings (*hablum minannas*). The process of value transfer occurs through stories of the prophets, the exemplary behavior of the Prophet Muhammad SAW, stories of the saints, and advice religious then translated and explained to public. The values contained in text that is read in *Nya'er* tradition is values of *tauhid* (monotheism), akhlak (ethics), sincerity and help helping, tolerance, brotherhood, worship, honesty, *tawakkal* (reliance on God) and *mahabbah* (trust in God), as well as not quite enough answer.

Table 2. Islamic Values Transmitted in *Nya'er* Performance

No.	Islamic Values	Representation	Source	Meaning
1	<i>Tauhid</i> (Monotheism)	Strengthening faith to God and consciousness life afterlife.	<i>Daqaiq al-Akhbar</i>	Strengthening belief to the power of God.
2	Ethics	The exemplary behavior of the Prophet Muhammad SAW in honesty, trust, politeness and love.	<i>Az-Zabr al-Basim</i>	Forming good moral and social behavior.
3	Patience	Fortitude in face trials and tribulations.	The story of Siti Aminah in <i>Az-Zabra al-Basim</i>	Forming steadfastness, heart and patience.
4	Sincerity and Help	Do Good without expect reply man.	<i>Kifayah al-Mukhtaj</i>	Fostering social concern and sincerity.
5	<i>Tasamub</i> (Tolerance)	Accepting and respecting others.	<i>Az-Zabr al-Basim</i>	Push attitude each other honor.
6	<i>Ukhuwah</i> (Brotherhood)	Guard friendship, togetherness, and mutual help.	Poetry and advice religious	Strengthening solidarity social.
7	Worship	The exemplary behavior of the Prophet Muhammad SAW in get closer self to God.	<i>Az-Zabr al-Basim</i>	Push appreciation and implementation of worship.
8	Honesty	The exemplary behavior of the prophets who have characteristic <i>şidq</i> and truth.	<i>Qishash al-Anbiya ' , Az-Zabr al-Basim, Kifayah al-Mukhtaj</i>	Forming suitability between words and deeds.
9	<i>Tawakkal</i> and <i>Mahabbah</i>	Surrender self to Allah after strive and love Allah with sincere.	Story of prophets, saints, and Rabi'atul 'Adawiyah in <i>Manaqib Aulia '</i>	Forming spiritual peace and love to God.

No.	Islamic Values	Representation	Source	Meaning
10	Responsibility	Humans as servants of Allah and caliphs on earth.	The story of Prophet Adam and QS al-Baqarah [2]: 30	Push not quite enough answer and social and environmental.

Nya'er also works as learning throughout life that goes on outside room class. Knowledge obtained through listening, watching, remembering, discussing, and following implementation in a way repeated (Rohana, 2022). Learning nature contextual Because religious material is delivered through stories, language, symbols, and a familiar atmosphere. So that Nya'er is traditions that are multidimensional, namely aspect cognitive present in understanding content text, aspect affective in appreciation values, aspects aesthetics or art in chanting, and aspects social in togetherness. Based on analysis researchers, combination this is what forms Sasak Muslim identity and distinguish Nya'er from distribution religious information of a nature textual or individual.

When compared with Ong's (2012) thinking, patterns repetition, rhythm, formula, and proximity between speaker with listener in Nya'er show character knowledge verbal nature participatory and easy be remembered. However, the categorization between orality and literacy No can implemented binary. Nya'er since beginning relies on Arabic-Malay texts as anchor, while text the get Power life through voice, gesture, translation, and situation social. These findings show that oral and written language two mutually exclusive stages replace, but rather two technologies that work simultaneously. The text keeps continuity content, while performance allows adjustment meaning with background listener.

Comparison it also shows limit theory orality if implemented without notice context local. Ong especially explain difference psychodynamics culture oral and written culture, while Nya'er's data show existence distribution Work epistemic. *Hadi* guard accuracy pronunciation and rhythm, *Saruf* maintain performative response, and *young* or slang bridge Language as well as context. With thus, one competence No replace competence others. Researchers interpret distribution Work That as distributed literacy. Knowledge then created from coordination between actors, not from individual mastery over all over series ability.

In perspective learning located, the process of becoming perpetrator Nya'er close together with draft participation legitimate peripherals from Lave and Wenger (1991). Potential perpetrators No first of all Study through formal curriculum, but through presence in practice Nya'er, listening pattern rhythm, help preparation, imitation reader, accept correction, then gain trust to take on more important roles. Knowledge technical and ethical tradition studied in community practice. This theory explains that regeneration No just skill transfer reading, but also the formation identity as a person who is considered proper carry and interpret tradition.

The field findings challenge the assumption that the presence of young viewers alone is sufficient to ensure regeneration. Within Lave and Wenger's (1991) framework, sustainability requires a clear pathway from observation to active participation. If young people merely watch recordings without opportunities to practise, receive feedback, or gain community recognition, digitization may increase awareness but will not produce successors. Digital archives should therefore be connected to workshops, mentoring, and collaborative performances so that documented knowledge can be restored as a living practice.

2. Digital Adaptation of Nya'er

Digital documentation analysis reveals four primary adaptation patterns: comprehensive documentation, content compression, re-contextualization, and expanded distribution/participation. First, Comprehensive Documentation. Full or near-complete performances are uploaded to online repositories. This preserves vocal nuance, structural sequence, cadence, and interaction, serving as an archival record. However, uploaded files often lack structured metadata detailing manuscript titles, practitioner identities, locations, dates, linguistic variants, or content summaries, limiting their utility for education and research. Content Compression: Long-form performances are edited into short-form videos optimized for platforms such as TikTok, Instagram Reels, Facebook Reels, and YouTube Shorts. While this increases discoverability among younger users, compressed formats prioritize audio, cadence, and visual elements over interpretation, ceremonial context, and interpersonal interaction. Following remediation theory (Bolter & Grusin, 1999), this shift alters the nature of engagement, transforming communal rituals into individual, fast-paced media consumption. Edited clips tailored solely for visual appeal risk exoticizing the practice.

Second, Re-contextualization. Practitioners and creators add digital titles, subtitles, overlay narratives, translations, visual imagery, and explanatory captions. This enhances educational utility for non-Sasak or non-Malay speakers. However, re-contextualization involves editorial selection regarding translated sections, highlighted values, and applied categorizations. Thus, digital captions require verification with traditional experts to prevent thematic distortion.

Third, Expanded Distribution and Participation. Digital platforms enable diaspora Sasak communities to watch, share, comment on, and study *Nya'er* content. This fosters new forms of engagement while shifting interpretative authority. In physical settings, authority remains with reciters, translators, elders, and religious figures. In digital spaces, video editors, channel administrators, platform algorithms, and audience members influence visibility and interpretation. Media shifts alter actors, rules, and power dynamics within literacy practices.

This transition can also be analyzed through Ong's (2012) concept of *secondary orality*—orality produced and circulated through electronic technologies that depend on print and digital infrastructure. Digital *Nya'er* audio remains vocal, but its circulation is mediated by textual titles, closed captions, metadata tags, editing software, and search algorithms. Unlike traditional primary orality, secondary digital orality can be paused, replayed, and

stored, though it lacks physical co-presence, real-time spatial synchrony, and immediate community oversight.

While remediation theory (Bolter & Grusin, 1999) explains structural format shifts, Couldry and Hepp's (2017) theory of the *mediated construction of reality* highlights broader social transformations. Digital platforms do not merely store cultural content; they shape attention spans, metrics of engagement, content discovery mechanisms, and public perceptions of cultural legitimacy. Traditional performances prioritize ritual completeness, whereas platform logics favor visibility, brevity, shareability, and quantified user engagement. Digital adaptation represents a ongoing negotiation between community cultural priorities and platform technical-commercial logics.

Distinguishing remediation from mediatization clarifies these dynamics. Remediation refers to how a new medium reframes an older one (e.g., editing a long ritual into a structured video clip). Mediatization describes how reliance on media institutions alters social practices over time (e.g., selecting performance segments based on viral potential or adjusting event timing for recording quality). The research indicates that remediation is evident across video formats, while mediatization emerges as community decision-making adapts to digital production and distribution considerations.

Archivally, unedited recordings offer evidentiary value by preserving performative sequences, audio fidelity, and participant roles. However, recordings lacking metadata yield informatively limited digital artifacts. Systematic metadata including manuscript titles, textual variants, practitioner names, role allocations, locations, recording dates, ceremonial contexts, dialect details, access rights, and provenance are necessary for data retrieval, comparative analysis, and research. Documentation quality should be measured by contextual integrity and reusability rather than visual resolution or upload volume alone.

Compression does not inherently degrade cultural value. Short videos can serve as entry points when structured as highlights linked to complete recordings. Issues arise when isolated fragments are presented as representative of the entire tradition. Explicit cross-referencing through episode numbering, links to full archives, manuscript citations, and notes on ritual context can retain the reach of short formats while mitigating context loss.

3. Representation and meaning construction

The analysis of representation identifies four dominant discourses. First, Nya'er is inheritance Sasak culture which emphasizes identity ethnicity, authenticity, and preservation. Second, Nya'er as a prominent media for preaching Islamic content and preaching cultural. Third, Nya'er as art show with focus on rhythm, sound, clothing, and power visual appeal. Fourth, Nya'er as endangered traditions extinct, which builds narrative concern and invitation regeneration. Fourth discourse can appear simultaneously, but choice title, snippet, description, and hashtags usually make one meaning more dominant.

The findings are in line with Hall's (1997) constructionist approach: meaning is not inherently attached to the object but is instead produced through systems of representation. Content created community tend confirm genealogy perpetrator and integrity tradition; institution culture highlight preservation; community religious

emphasize preaching; whereas creator content can choose the most interesting segment attention. Analysis researchers show that the most adequate representation must put Nya'er in a way simultaneously as practice literacy, expression religion, art performance, and identity culture. Separation firm between Islamic and cultural elements precisely blur history social Nya'er who brings together both of them.

Hall's (1997) framework helps differentiate three layers of production meaning. At the denotative level, the content is showing people reading scriptures, chanting poetry, and gathering in the celebration. At the connotative level, the selection corner pictures, music opening, title, and narrative can give impression sacred, ancient, exotic, educational, or entertaining. At the discourse level, content connect Nya'er with more categories wide such as 'Islam Nusantara', 'Sasak culture', 'tradition' rare', or 'content local'. The analysis shows that the public meaning of Nya'er is largely dependent on the relationships among the three layers.

Representing the tradition as endangered can mobilize support by creating a sense of urgency. However, an excessive focus on extinction may portray the community as a passive object that must be rescued by external agencies or content creators. In contrast, the data show that practitioners can select, interpret, and adapt their own heritage. Revitalization should therefore be understood as strengthening the community's capacity to continually renew the tradition, rather than preserving it as a static cultural object.

Comparison between representation community and platform representation shows difference center authority. Community tend evaluate validity through knowledge script, mastery rhythm, lineage learning, decency, and relationships with activity religious traditions. Platforms rate visibility through metric interaction, consistency upload, power visual appeal, as well as ability content follow trend. Second regime evaluation can Work the same but can also be contradictory. Popular content, the most authentic representation of tradition, has not yet emerged, whereas documentation of great value to the community remains overlooked by algorithms.

Based on these findings, participatory authority needs to be translated into concrete mechanisms: agreements prior to recording, verification of subtitles and translations, inclusion of the names of actors and scripts, the community's right to request corrections, as well as agreements regarding content that may be made publicly accessible. This mechanism does not hinder digital creativity but instead situates creativity within ethical connections. Hall (1997) emphasized that representation is a practice of power; therefore, the authority to determine how Nya'er is named, edited, and described becomes part of preservation itself.4. Relevance and findings integrative: space literacy hybrid

Relevance religious Nya'er lies in its ability convey Islamic values through language, stories, rhythms, and familiar symbols society. However, digitalization is only display chanting without source text, translation, and context Not yet Of course strengthen understanding. Content need list name of book, theme, meaning of reading, identity perpetrators, and explained value. Relevance cultural seen in maintenance Sasak language, memory collective knowledge local, and relationships intergenerational. As intangible cultural heritage, Nya'er may be continually recreated by the community in response to changing environments, while retaining its fundamental principles (UNESCO, 2003).

Educational relevance depends on how the tradition is presented. Young people's varied responses indicate that duration and limited language comprehension are major barriers, rather than a simple rejection of tradition (Zaini et al., 2023). This study therefore proposes a two-layer presentation model instead of choosing between preserving the full-length form and converting it entirely into short content. The first layer uses brief video or audio excerpts as introductions; the second provides complete documentation with transcriptions, translations, metadata, and contextual annotations for learning, research, and preservation. Short content broadens access, while comprehensive archives preserve depth.

Digitizing *Nya'er* also supports media and information literacy. UNESCO (2021) emphasizes the ability to access, understand, evaluate, create, and share information critically and responsibly. In the context of *Nya'er*, these competencies include identifying textual sources and versions, verifying practitioners' identities, assessing translation accuracy, recording metadata, creating content with community consent, and respecting copyright and cultural ownership. Digitization should therefore be evaluated not only by audience size, likes, or follower counts, but also by whether it improves understanding of the texts, Islamic values, cultural context, and information ethics.

The study's central finding is that *Nya'er* is moving from a communal literacy setting into a hybrid literacy space. In traditional settings, knowledge is created through shared presence and practitioners' authority. In digital settings, it can be documented, replayed, and shared with wider audiences, but it is also more vulnerable to fragmentation. Successful adaptation depends on three principles: substantive fidelity to the tradition's values and context; media accessibility through translations, captions, metadata, and appropriate formats; and participatory authority involving practitioners, religious leaders, young people, libraries, and educational institutions. The relevance of *Nya'er* is therefore conditional: access must expand without severing context, understanding must improve without reducing meaning, and participation must grow without displacing community authority.

Libraries and universities can support this process by developing community-based digital archives. These archives should include complete recordings, thematic excerpts, transcriptions, translations, manuscript titles, practitioners' identities, locations, dates, event contexts, and access conditions. The community should retain ownership and authority, while institutions provide digital preservation, metadata, retrieval systems, and literacy programs. Collaboration between senior practitioners and younger generations in recording, editing, captioning, and archiving can sustain knowledge transfer while renewing how the tradition is communicated.

Viewed through Jenkins et al.'s (2009) theory of participatory culture, digital media enables users to become more than passive audiences. They can create subtitles and glossaries, identify manuscripts and practitioners, produce creative responses, and share knowledge with others. Such participation can broaden the community of people who sustain *Nya'er*. However, Jenkins also highlights a participation gap: access to digital devices does not automatically provide the ability to evaluate sources, produce high-quality content, or negotiate community norms. Consistent with this argument, the findings show

that young people face barriers not only in access, but also in language, duration, contextual knowledge, and opportunities to learn.

UNESCO's (2021) media and information literacy framework strengthens this analysis. At the access level, users must be able to locate authentic documentation. At the evaluation level, they must distinguish community sources from reposts and edited footage. At the creation level, they should provide accurate context, captions, translations, and attribution. At the participation level, they must respect consent and cultural ownership. *Nya'er* can thus serve both as an object of study and as a medium for teaching technical, critical, cultural, and ethical dimensions of media literacy.

The two-layer presentation model developed in this study addresses the tension between depth and accessibility. The introductory layer features a brief excerpt, one central message, subtitles, and source identification. The in-depth layer provides the full recording, transcription, translation, performance description, practitioner profiles, and explanatory materials. These layers are connected through links and metadata rather than presented separately. Compared with a single-upload strategy, this model better reflects situated learning by offering an accessible entry point and a pathway toward deeper participation and mastery.

The effectiveness of adaptation should be assessed using indicators that extend beyond popularity metrics. Access indicators include discoverability and subtitle readability; comprehension indicators measure users' ability to explain the source, content, and context; preservation indicators assess the completeness of recordings, metadata, file formats, and storage; regeneration indicators track the number of participants who practise and assume practitioner roles; and ethical indicators cover consent, attribution, community control, and correction mechanisms. This framework shows that digital media succeed when they improve the quality of knowledge and participation, not merely the breadth of reach.

Knowledge transfer, regeneration, and the SECI model

The *Nya'er* tradition serves as a medium for the transmission of religious and cultural knowledge within Sasak community. The knowledge transmitted encompasses not only the ability to read religious texts or recite verses, but also Islamic teachings, the history of the prophets, the Sasak language, social norms, and local wisdom. This process takes place through stages of knowledge identification, storage, classification, transfer, and application.

An analysis of the transmission process also reveals that much of the knowledge embedded in *Nya'er* is tacit in nature. Sensitivity to variations in pitch and rhythm, the placement of pauses, appropriate responses to the reciter, the appropriateness of translation, and the ability to read the atmosphere of a communal celebration are difficult to transmit solely through written instructions. This explains why regeneration cannot be achieved simply by digitizing manuscripts. Recordings and transcriptions preserve traces of the tradition, but mastery still requires shared experience and direct engagement with more senior practitioners.

Nonaka and Takeuchi's (1995) SECI model can be used to explain this cycle. Socialization occurs when prospective practitioners observe, listen to, and practice with senior members, allowing tacit knowledge to be transferred through shared experience. Externalization takes place when practitioners articulate terms, rhythmic patterns, translation techniques, and rules of appropriateness into forms that can be documented. Combination occurs when manuscripts, transcriptions, translations, recordings, metadata, and teaching materials are compiled into a knowledge system. Internalization happens when these materials are re-engaged in practice and performance until they become embodied skills.

The findings on *Nya'er* extend the initial application of the SECI model, which was developed for organizational knowledge creation. In traditional community contexts, knowledge conversion is not solely aimed at producing innovation, but also at maintaining legitimacy, religious values, and intergenerational relationships. Not all externalized knowledge may be released from its holders, because part of its meaning depends on context and the authority of practitioners. Therefore, the combination process in digital archives must be accompanied by appropriate access classifications and provenance records, so that the knowledge system does not separate data from its source community.

The SECI model and theories of situated learning complement one another. SECI explains the conversion between tacit and explicit knowledge, while Lave and Wenger (1991) explain changes in position and identity within a community of practice. A participant may access transcriptions and videos as codified knowledge, but becomes a practitioner only through gradual involvement, recognition, and responsibility. Therefore, *Nya'er* training needs to combine digital modules with cultural apprenticeship, rather than replacing intergenerational encounters with fully online learning. The researchers propose a revitalization cycle as a recursive connection among practice, documentation, curation, learning, and renewed performance. Practice generates experience and new knowledge; documentation captures elements that can be preserved; curation provides context and connects various sources; learning enables new generations to engage with the materials; and renewed performance tests knowledge in real situations. This cycle prevents archives from becoming passive repositories and, at the same time, prevents practice from disappearing in the absence of the documentation required for long-term sustainability.

Findings integrative and implications socio-institutional

The overall synthesis shows that *Nya'er* is evolving into a hybrid literacy ecology. Its sustainability depends not on a single medium, practitioner, or institution, but on the interdependence of texts, performances, translators, communities, platforms, libraries, universities, and audiences. This hybridity emerges from the interaction of Arabic-Malay script, the Sasak language, sound, ceremonial spaces, audiovisual recordings, metadata, and online engagement. These elements can reinforce one another, but they may also create distortion if they are not managed in a balanced way.

These findings extend the theory of literacy as a social practice in two ways. First, a single literacy event now crosses physical and digital spaces: a performance is recorded, described, distributed, discussed, stored, and later reused for learning. Second, power relations exist not only within the community but also in platform design and information

infrastructure. Analyses of Islamic literacy must therefore treat metadata, algorithms, access rights, and data ownership as integral to social practice rather than as separate technical concerns.

At the social level, revitalizing *Nya'er* can strengthen solidarity through collaboration among senior practitioners, younger generations, host families, religious leaders, and local institutions. Solidarity develops not only when communities gather for performances, but also when members share responsibility for documenting, translating, reviewing, and archiving the tradition. However, this potential depends on an equitable distribution of roles. If digital production is controlled by only a few creators, its social benefits may shift from the community to individual account owners.

At the level of identity, digital representation allows the Sasak community to negotiate the relationship between Islam and local culture. *Nya'er* shows that Sasak Muslim identity is formed not by eliminating tradition, but by interpreting Islam through local language, aesthetics, and social experience. Rather than treating religion and culture as separate, these findings present them as historically intertwined and mutually reinforcing. Digital media can strengthen this identity when narratives are produced with the community and when *Nya'er* is not reduced to a decorative symbol.

At the institutional level, libraries can strategically connect preservation, access, and learning. They can establish metadata standards, preserve master files, provide access copies, develop glossaries, organize workshops, and link manuscripts to performance recordings. Universities can support research, transliteration, content analysis, and evaluation, while local governments can provide policy support and funding. Decisions about representation and access restrictions, however, should continue to involve the community. This division of responsibilities reflects the study's principle of participatory authority.

From a theoretical perspective, the novelty of this study lies in the integration of three interrelated principles: substantive fidelity, media accessibility, and participatory authority. Substantive fidelity safeguards the source, values, knowledge structures, and cultural context embedded within the tradition. Media accessibility, meanwhile, translates this substance into formats that can be easily discovered, accessed, and understood by broader audiences. Participatory authority ensures that the expansion of access does not deprive the originating community of its right to determine meaning, interpretation, and representation.

These three principles cannot be applied in isolation. Fidelity without accessibility may result in archives that are preserved but remain largely unused; accessibility without fidelity may lead to oversimplification or distortion of cultural knowledge; and the combination of fidelity and accessibility without participatory authority may ultimately result in cultural appropriation. Therefore, the theoretical contribution of this study lies in positioning preservation, accessibility, and community authority as mutually dependent dimensions of a more ethical and sustainable model of cultural knowledge transmission.

Based on the analysis, this study concludes that technology does not automatically preserve or undermine the *Nya'er* tradition; rather, its impact depends on how it is designed, used, and governed, including who selects and interprets cultural materials, who

benefits from their dissemination, and how younger generations are engaged as active practitioners. Therefore, revitalization should be understood as a process of cultural knowledge governance, in which digitalization becomes meaningful when it revitalizes traditional practices, strengthens intergenerational connections, expands understanding, and preserves the community's authority to determine the meaning and future of its own tradition.

Table 3. Dialogue Between Theoretical Frameworks and Research Findings

Theoretical Framework	Explained Research Finding	Theoretical Contributions/ Extension of This Study
Literacy as social practice	Text, actors, celebration, language, and authority form incident literacy	Practice literacy expanding to metadata, algorithms, rights access and ownership of data
Orality – literacy	Rhythm and repetition Work together Arabic-Malay text	Nya'er No dichotomy oral-written, but rather literacy distributed and hybrid
Situated Learning	Potential practitioners move from observers to active participants.	Digital archives must be connected with training, legitimacy, and responsibility answer community
Remediation and mediatization	Show changed become recordings, footage, and content platform-based	Changes in the medium also change rhythm, authority, and size mark tradition
Representation	Nya'er interpreted as preaching, culture, art, identity and tradition threatened	Right determine title, excerpt, and explanation is part from preservation
SECI and participatory culture	Knowledge converted and user can become manufacturer content	Participation meaningful need competence, ethics, and control community

DISCUSSION

The Nya'er Tradition as a System of Knowledge Transfer and Reproduction

The research results show that the Nya'er tradition cannot be understood simply as the act of reading, reciting, or conveying religious poetry. This tradition actually forms a system of knowledge transfer that connects written sources, the individual abilities of the practitioners, local languages, and the process of meaning-making by the community. In this system, Arabic-Malay books and *takepan manuscripts* function as sources of knowledge, but the mere existence of texts does not automatically guarantee that knowledge can be understood by the community. Knowledge only acquires a social function when the texts are read, recited, translated, and explained according to the context of Sasak life.

These findings demonstrate that knowledge transfer in Nya'er is mediative. This means there is a mediating process between the source of knowledge and the recipient. The roles of *hadi*, *pujangge*, and *saruf* are crucial because each contributes to bridging the

text with the community. In this context, Nya'er practitioners function not merely as readers or transmitters of information, but as knowledge mediators who determine how religious messages are understood within the local cultural context.

This understanding can be linked to the concept of literacy as a social practice. Literacy is understood not only as the technical ability to read and write, but also as the ability to use, understand, and interpret texts within specific life contexts. In the Nya'er tradition, people who lack the ability to read scriptures directly can still access religious knowledge through the process of chanting and translation. Thus, access to knowledge depends not only on individual ability but is also supported by social mechanisms that enable knowledge to be shared collectively.

This demonstrates that the Nya'er tradition forms a communal model of literacy. Knowledge is not produced and used individually but rather constructed through interactions between practitioners and the community. Listeners do not always act as passive recipients, as the process of meaning-making continues through experience, discussion, repetition, and the application of values in everyday life. Therefore, the power of Nya'er lies not only in the texts read, but also in the existence of a community that sustains the process of knowledge transfer.

The Dialectics of Explicit and Tacit Knowledge

One important aspect of the research findings is the existence of two forms of knowledge within the Nya'er tradition: knowledge that can be documented and knowledge embedded in the experiences of its practitioners. Books, manuscripts, poetry, and religious texts constitute forms of explicit knowledge because they can be stored, transmitted, and studied again. In contrast, the ability to recite poetry, determine rhythm, understand the appropriate timing of delivery, interpret meanings, and adapt explanations to the characteristics of the community constitutes a form of tacit knowledge.

The distinction between these two forms of knowledge is crucial for understanding the process of Nya'er transmission. Explicit knowledge can be relatively easily preserved through manuscript conservation and documentation. However, tacit knowledge cannot be fully transmitted through texts or archives. One can read a Nya'er manuscript without automatically possessing the ability to perform it. This competence requires experience, observation, practice, and direct interaction with more experienced practitioners.

This situation can be analyzed through Nonaka and Takeuchi's concept of *knowledge creation*, specifically the SECI model, which explains the relationship between tacit and explicit knowledge. In the context of Nya'er, the socialization process occurs when the younger generation acquires knowledge through direct observation and involvement in traditional activities. They learn from how senior practitioners read, recite, translate, and explain the texts. At this stage, knowledge transfer occurs primarily through shared experiences.

Externalization can occur when knowledge previously confined to experience begins to be explained or documented. For example, reading techniques, terminology, chanting structures, and translation processes can be written down or recorded for easier learning. Combination occurs when various forms of knowledge, such as manuscripts, audio

recordings, transcriptions, translations, and documentation, are connected into a more systematic learning resource. Furthermore, internalization occurs when new generations learn from these resources and apply them in practice, developing them into personal skills.

However, the application of the SECI model in the Nya'er tradition differs from the context of modern organizations. Knowledge transfer within the tradition aims not only to create new knowledge but also to maintain cultural sustainability and religious legitimacy. Certain knowledge acquires meaning through its connection to learning traditions, the authority of practitioners, and societal norms. Therefore, the documentation process must not separate knowledge from its social context.

The Sasak Language and the Contextualization of Islamic Knowledge

The role of the Sasak language in the Nya'er tradition demonstrates that translation constitutes one of the principal mechanisms in the process of knowledge transfer. The local language is employed not merely to facilitate communication but also as a means of contextualization. Religious concepts derived from Arabic-Malay texts are translated into a linguistic form that is more closely aligned with the social experiences and cultural realities of the community.

Within this context, the *pujangge* plays a highly strategic role. Translation is not simply a matter of transferring words from one language to another; rather, it involves a process of interpretation. Practitioners must comprehend the meaning of the text while simultaneously considering how its underlying messages can be effectively conveyed to the community. Thus, translation in Nya'er constitutes a process of constructing a bridge between Islamic knowledge derived from textual sources and the cultural realities of Sasak society.

This analysis demonstrates that the local language occupies a significant position in culturally grounded Islamic education. The use of the Sasak language enables religious values to be conveyed without requiring the community to relinquish its cultural identity. Religion and culture are not necessarily positioned as two opposing elements. In Nya'er, culture instead serves as a medium that facilitates the community's understanding of Islamic teachings and messages.

The continued use of the local language also illustrates that religious understanding invariably requires a process of contextualization. Although religious messages originate from textual sources, their interpretation and comprehension always take place within particular social contexts. Therefore, the ability of practitioners to articulate religious teachings through a language that is readily understood by the community constitutes an essential component of effective knowledge transfer.

Internalization of Islamic Values Through Narrative and Exemplary Behavior

Research on the values of monotheism, morality, patience, sincerity, tolerance, brotherhood, worship, honesty, trust, love, and responsibility shows that Nya'er has a broader educational function than simply conveying religious information. These values

are not always conveyed in the form of commands or abstract concepts, but through stories, characters, experiences, and role models.

This narrative pattern is one of Nya'er's strengths. The stories of the prophets Muhammad, Siti Aminah, Adam, the saints, and other figures provide concrete examples of how values are applied in life. Patience, for example, is not simply explained as a moral concept but understood through the characters' experiences facing hardship. Likewise, honesty and responsibility take on a more concrete form through stories and examples.

This mechanism demonstrates that the transfer of values in Nya'er occurs through the relationship between knowledge and experience. People not only receive information about what is considered good but also gain insight into the reasons and consequences of such behavior. Thus, the internalization process has cognitive, affective, and social dimensions.

The success of value transfer should not be measured solely by a society's ability to memorize the contents of scriptures or poetry. A more important indicator is the extent to which these values influence how people understand and live their lives. When the values of patience, honesty, respect, brotherhood, and responsibility are applied in daily life, the process of knowledge transfer has evolved into a process of shaping behavioral orientation.

From this perspective, Nya'er can be understood as a tradition-based character education medium. Education takes place through repetition, role models, shared experiences, and social relationships. There is no clear separation between the learning space and everyday life. Tradition itself becomes the educational space.

Digitalization as Complementary, not a Replacement for Tradition

The research findings have important implications for the development of documentation and digitization of the Nya'er tradition. Digital technology can help preserve manuscripts, audio, video, and information about tradition's performance. However, digitization cannot be considered a substitute for direct transmission. Recordings can preserve the results of a performance, but they cannot fully capture the experience and skills required to produce it.

Therefore, digitalization should be positioned as part of the knowledge transfer ecosystem. A model that can be developed is the knowledge transfer cycle: practice–documentation–curation–learning–re-practice. First, traditional activities generate experience and knowledge. Second, documentable elements are recorded and stored. Third, documentation is curated by adding information about the context, actors, language, and sources of the manuscript. Fourth, new generations use documentation as a learning resource. Fifth, knowledge is re-examined through practice.

This model allows digital archives to have a more active function. Archives are not merely repositories of the past, but also sources of learning and regeneration. In this context, libraries, universities, and cultural institutions can play a role in developing systems for documentation, conservation, and access to knowledge.

However, the digitalization process must still consider the community's role as the owners and guardians of traditions. Documentation conducted without community

involvement has the potential to separate knowledge from its social context. Therefore, digital management needs to be carried out through a participatory approach.

Synthesis: Nya'er as a Local Wisdom-Based Model of Islamic Literacy

Overall, the research results show that the Nya'er tradition is a mechanism for passing on knowledge that connects texts, orality, interpretation, values and social practices. The strength of this tradition lies not only in the existence of manuscripts or the beauty of the chants, but in the community's ability to transform religious knowledge into shared experience.

The process of knowledge transfer occurs through the relationship between explicit and implicit knowledge. Meanwhile, the process of value transfer occurs through narrative, role models, repetition, and application in social life. These two processes are inseparable because understanding the text's content forms the basis for internalizing values, while the application of values is an indicator that knowledge has acquired a social function.

Based on this analysis, the sustainability of the Nya'er tradition depends on three main elements. First, the sustainability of knowledge sources, especially through the preservation of books, manuscripts, and documentation. Second, the sustainability of competence actors, through intergenerational learning and regeneration. Third, the sustainability of the value context, namely the ability of society to maintain the relevance of Islamic values in contemporary life.

These three elements show that preserving *Nya'er* requires more than safeguarding manuscripts or maintaining ceremonial performances. Preservation must encompass the entire knowledge-transmission system. Archives without active practice become passive records, while practice without regeneration depends on a shrinking number of practitioners.

Nya'er can be positioned as a model of Islamic literacy based on local wisdom, demonstrating the dynamic relationship between religion, culture, language, and knowledge. The relevance of this tradition today lies in its ability to offer a form of learning that does not separate knowledge from cultural identity and social relations. The main challenge going forward is not simply maintaining Nya'er as a legacy of the past but rather building a heritage ecosystem that enables future generations to understand the sources of knowledge, master traditional practices, internalize Islamic values, and have the ability to carry on the tradition.

CONCLUSION

Nya'er represents a Sasak heritage of Islamic literacy that integrates Arabic-Malay texts, recitation, translation, interpretation, and community participation. It serves as a medium for cultural preaching, lifelong learning, the internalization of Islamic values, language preservation, and the formation of Sasak Muslim identity. This position demonstrates that literacy does not occur solely through individual reading but also through collective practices mediated by practitioners and cultural contexts.

Digital adaptation of *Nya'er* occurs through documentation, content compression, recontextualization, and expanded circulation and participation. Although digital media

broaden access and encourage younger generations to engage, they can also strip away context, reduce meaning, and shift authority away from the community. The study's integrative findings point to the emergence of a hybrid literacy space and the need for a two-layer presentation model: short content as an introduction and complete documentation for learning and preservation. This model should be guided by substantive fidelity, media accessibility, and participatory authority.

Preserving *Nya'er* therefore requires systematic, contextual, ethical, and community-based digital documentation. Local governments, cultural communities, religious leaders, universities, libraries, and younger generations should collaborate to build digital archives, provide Arabic-Malay script training, develop new generations of readers and translators, and produce professional content that identifies its sources and practitioners. With this approach, digital media can preserve not only the performance itself but also the transmission of Islamic knowledge and Sasak cultural identity.

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