

REVITALIZATION OF THE SASAK LOCAL WISDOM VALUES FOR THE SOCIAL HARMONY IN BERINDING CENTRAL LOMBOK

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Abstract

Globalization has brought diverse cultures and values that have gradually eroded the local wisdom of the Sasak tribe. This decline—exacerbated by globalization, the COVID-19 pandemic, weak educational transmission, and cultural change—has prompted community leaders and government actors to intensify preservation efforts. Previous studies have largely examined Sasak local wisdom from anthropological or cultural perspectives, focusing on documentation or historical description. However, few have analyzed the concrete and collaborative strategies undertaken by multiple community stakeholders to sustain and revitalize these values amid modern globalization. This study fills that gap by investigating how village governments, religious leaders, traditional figures, and youth organizations collectively work to preserve and renew Sasak local wisdom as a living cultural system. Using a qualitative ethnographic approach, this research employs observation, interviews, and documentation as data collection methods. The findings reveal several strategic initiatives: (1) village heads organize cultural festivals, commemorate village anniversaries with local themes, restore historical sites, and collaborate on curriculum development; (2) religious leaders strengthen moral and spiritual awareness through weekly studies and Islamic holiday celebrations; (3) traditional leaders conduct training on sorong serah aji krame, traditional etiquette, and cultural identity; and (4) youth leaders establish the “Remaje Sasak” community as a hub for information exchange, learning, and the practice of local wisdom. These collective efforts provide a platform for the Sasak people—especially the younger generation—to preserve, internalize, and embody the values rooted in their cultural heritage. The study’s implications highlight that integrated collaboration among local stakeholders offers a replicable model for other communities seeking to protect and sustain their cultural identity amid the transformative

pressures of globalization.

Globalisasi telah membawa beragam budaya dan nilai-nilai baru yang secara perlahan mengikis kearifan lokal masyarakat Suku Sasak. Kemerosotan ini—yang diperparah oleh arus globalisasi, pandemi COVID-19, lemahnya transmisi pendidikan, dan perubahan budaya—telah mendorong para pemimpin masyarakat serta pemerintah desa untuk meningkatkan upaya pelestarian kearifan lokal. Penelitian sebelumnya umumnya mengkaji kearifan lokal Sasak dari perspektif antropologis atau kebudayaan dengan penekanan pada dokumentasi dan deskripsi historis. Namun, hanya sedikit yang menelaah strategi konkret dan kolaboratif yang dilakukan oleh berbagai pemangku kepentingan masyarakat dalam mempertahankan serta merevitalisasi nilai-nilai tersebut di tengah arus globalisasi modern. Penelitian ini mengisi kesenjangan tersebut dengan menganalisis bagaimana pemerintah desa, tokoh agama, tokoh adat, dan organisasi kepemudaan bekerja sama untuk melestarikan dan memperbarui kearifan lokal Sasak sebagai sistem budaya yang hidup. Penelitian ini menggunakan pendekatan kualitatif dengan metode etnografi serta teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan beberapa inisiatif strategis, yaitu: (1) kepala desa menyelenggarakan festival budaya, memperingati hari jadi desa dengan tema kearifan lokal, memulihkan situs bersejarah, dan bekerja sama dalam pengembangan kurikulum; (2) tokoh agama memperkuat kesadaran moral dan spiritual melalui pengajian rutin dan perayaan hari besar Islam; (3) tokoh adat memberikan pelatihan tentang sorong serah aji krame, etika tradisional, dan identitas budaya; serta (4) tokoh pemuda membentuk komunitas “Remaja Sasak” sebagai pusat informasi, pembelajaran, dan praktik kearifan lokal. Upaya kolektif ini menjadi wadah bagi masyarakat Sasak—khususnya generasi muda—untuk melestarikan, menginternalisasi, dan mengamalkan nilai-nilai luhur yang tertanam dalam warisan budaya mereka. Implikasi penelitian ini menegaskan bahwa kolaborasi terpadu antar pemangku kepentingan lokal dapat menjadi model bagi komunitas lain dalam menjaga dan memperkuat identitas budaya di tengah tekanan globalisasi.

Keywords: *cultural preservation, local wisdom, Sasak tribe social harmony*

Introduction

Indonesia, as a pluralistic country, is home to a variety of ethnicities, religions, tribes, languages, and cultures that stretch from Sabang to Merauke. This diversity places a great responsibility on all Indonesian people to maintain and preserve these cultural assets. Indonesia’s cultural richness is one of its most distinguishing features in the eyes of the world. The word *culture* comes from the Sanskrit word *buddhayah*, the plural form of *buddhi*, which is defined as everything related to human reason and thought (Lestari et al., 2021). Law Number 5 of 2017 concerning the Promotion of Culture identifies ten categories of cultural promotion objects, including oral traditions, manuscripts,

customs, rites, traditional knowledge, traditional technology, arts, language, folk games, and traditional sports (Dienaputra et al., 2023).

One of the cultural objects possessed by the Sasak tribe is rituals. Rites refer to a series of activities performed at specific times—not routinely—but as part of community traditions, often observed by particular religious or cultural groups (Khoiruman, 2019). Rites are a form of local wisdom that is inseparable from the daily lives of Indonesians. This is reinforced by the fact that traditional rituals are one of the essential dimensions of culture and local wisdom (Nurasiah et al., 2023). Culturally, local wisdom is typically passed down from generation to generation, beginning with individuals and spreading throughout the community (Iswatiningsih, 2019).

The Sasak community is one of the largest ethnic groups in West Nusa Tenggara (NTB) Province, alongside the Sumbawa and Mbojo tribes, collectively known as *Sawawambojo*. The Sasak people use the Sasak language in daily interactions, though its dialects and accents vary across regions. Sasak culture encompasses a value system comprising three layers: the innermost layer consists of philosophical values that encourage *pacu* (obedience), *patut* (righteousness), and *soleh* (piety); the second layer includes moral principles such as *maliq* (taboos/prohibitions); and the third layer includes collective practices promoting the common good, such as *sangkep* (deliberation) and *saling tulung* (mutual help) (Wahyudin, 2018).

In addition to these three layers, ten key local wisdom values are widely recognized within the Sasak tribe: *saling ajinang* (mutual respect), *tertib-terpi* (orderliness), *teguq* (responsibility), *solah perateq* (kindness), *soloh* (tolerance and peace), *tetes* (participation), *saling saduq* (mutual trust), *besemeton* (brotherhood), *ra'i* (empathy), and *bedadayan* (cooperation) (Habibuddin, 2020). These values can be grouped into three main aspects—social, agricultural, and economic (Muzakir & Suastra, 2024).

The social aspect includes traditions such as *saling jot* (giving food to close friends), *saling langar* (expressing condolences), *saling ngayoin* (keeping in touch), *saling ajinin* (mutual respect), *saling jangoq* (visiting), *saling bait* (marriage procession), *saling wales* (reciprocating kindness), *saling tembung* (hospitality), *saling saduq* (trust), and *saling peringet* (mutual advice). The agricultural aspect includes *saling sero* (cooperating in planting rice) and *saling saur alap* (weeding rice fields). The economic aspect involves *saling liliq* (helping with debts) and *saling sangkol* (financial assistance for those in need).

Several Sasak rituals embody noble values, such as birth rites (*peraq api*,

ngurisan, nyunatan), marriage rites (*nembait, sejati, selabar, bait wali, ngawinan, bepucuk, sorong serah aji krame, nyongkolan, bales onos nae*), and death rites (*nguburan, nelung, mituq, nyiwaq, metangdase, nyatus, ngohol*). While these stages are still practiced, they have undergone simplification (Suhupawati & Mayasari, 2017), particularly in rites such as *peraq api* and *sorong serah aji krame*, leading to changes in their procedures and symbolic meanings (Ahyar & Abdullah, 2019). Consequently, some local wisdom values, like *besemeton, bedadayan, saling peringet*, and *saling ajinang*, are slowly fading, along with the communal spirit that once characterized Sasak society (Sa'adah & Sudrajat, 2023).

The influence of foreign cultures on these rites—evident in behavior, attire, and language—has led to a decline in values like cooperation, brotherhood, and mutual respect (Mayasari et al., 2022). This cultural shift is one of the adverse effects of globalization (Adrian & Resmini, 2018). Accordingly, while enabling technological progress, it has also introduced challenges that disrupt socio-cultural behavior and values. In addition, the loss of local wisdom is also part of negative consequences of globalization on society, diminishing noble values, declining nationalism and patriotism, weakened social ties, and lifestyle changes inconsistent with customary norms (Adrian & Resmini, 2018).

The COVID-19 pandemic further exacerbated the situation by suspending ritual activities, particularly those related to birth, marriage, and death, thereby interrupting the transmission of local wisdom (Susiani et al., 2021). A striking example is the suspension of the *nyongkolan* ritual, even in areas where customary laws are strong. For the Sasak people, such rituals are critical for maintaining social harmony.

Another reason for the erosion of local wisdom values is the underutilization of the education system as a medium for cultural transmission (Sudarwo et al., 2023). The lack of cultural education in schools has contributed to a decline in manners and respect among youth, who now show less interest in their cultural heritage (Safrudidin, 2016). Social solidarity—such as helping, cooperating, and communicating—has also started to diminish (Wanti, 2023).

This trend is particularly visible in Berinding Village, Kopang District, Central Lombok, where solidarity and brotherhood are visibly decreasing, largely due to the simplification of birth and marriage rites. The *nyongkolan* ritual, in particular, is sometimes viewed as containing conflict elements, partly because of the influence of non-traditional elements like *cilokaq* (a modern musical form) replacing traditional *gendang beleq* music (Asyari & Kadri, 2022). If such trends continue, traditional forms and their associated

values may eventually disappear.

The fading of Sasak local wisdom must be addressed by both political and non-political actors—government officials, religious leaders, traditional leaders, and youth figures—through revitalization efforts in communities like Berinding. According to Syafi'i (2020), revitalization involves efforts to either revive nearly extinct cultural practices or create new traditions that align with contemporary values while preserving harmony. These efforts aim to introduce local wisdom to younger generations and maintain the noble values within them. Cooperation between community stakeholders is crucial to sustaining a peaceful and harmonious society.

There are two main approaches to preserving local culture: (1) cultural experience, which involves direct engagement with cultural practices, and (2) cultural knowledge, which entails creating information centers to disseminate cultural understanding (Dayningrum & Ritonga, 2023). These methods are vital for maintaining local wisdom in the face of globalization and for fostering social harmony, which is a manifestation of the Indonesian unity principle in *Pancasila* (Dahesihsari et al., 2019). A harmonious society thrives when its people embody and practice these noble values, including *bedadayan*, *saling ajinang*, *teguq*, and *saling peringat*.

The erosion of Sasak local wisdom—caused by globalization, pandemics, weak educational transmission, and cultural shifts—has prompted community leaders and government actors to intensify efforts to preserve it. In particular, the community of Berinding Village has taken proactive steps toward revitalization, aiming to safeguard cultural heritage and reinforce social cohesion. Therefore, this study concerns the examination of revitalization strategies and community-based initiatives undertaken in this village to preserve the fading values of Sasak local wisdom.

Current studies on local wisdom in Lombok focus on multicultural awareness in North Lombok (Maretha, 2020), and on the role of religious leaders in preserving local traditions (Wirata, 2018). Additionally, other research explores the pedagogical implications of Sasak local wisdom (Tohri et al., 2022). However, these studies have not specifically addressed practical, community-based efforts to revitalize fading Sasak local wisdom in the context of maintaining social harmony at the grassroots level, particularly in rural settings such as Berinding Village. Therefore, this study seeks to explore revitalization strategies and community engagement in preserving Sasak local wisdom values to promote social harmony in Berinding, Central Lombok—offering a more

localized and action-oriented perspective that contributes to both cultural sustainability and social cohesion.

Method

This research adopts a qualitative approach with an ethnographic method. Ethnography is a form of cultural description that aims to understand the worldview and practices of a community (Spradley, 1979). It focuses on describing the patterns of thought and behavior of a specific community group (Abdussamad, 2021). The primary aim of this study is to analyze, understand, and describe the culture of the Sasak tribal community and their efforts to preserve that culture. The research was conducted in Berinding Village, Kopang Subdistrict, Central Lombok Regency, West Nusa Tenggara Province, from March to August 2024.

Data in this study were obtained through observation, interviews, and documentation. The sources of data included the village head, religious leaders (Jeru Keliang and Tuan Guru), and youth leaders who are directly involved in the revitalization of Sasak local wisdom. Interviewees were selected using purposive sampling. Participant observation was conducted by actively engaging in various stages of birth, marriage, and death rites, while non-participant observation involved observing these rites and the revitalization efforts carried out by the village government, religious leaders, traditional leaders, and youth figures. Documentation included collecting photos, videos, and official village documents relating to cultural rites and revitalization activities.

The main research instrument in this qualitative study was the researcher (Sugiyono, 2015), who was directly involved in the processes of observation, interviews, and documentation. Data validity was ensured through source triangulation (interviews with multiple informants including the Village Head, Jeru Keliang, Tuan Guru, and youth leaders) and methodological triangulation (interviews, observation, and documentation). Data analysis followed Miles and Huberman's (1994) interactive model, which includes four stages: data collection, data reduction, data display, and conclusion drawing. Data were first collected through in-depth interviews, participant and non-participant observations, and documentation in the form of photographs and videos. The data were then reduced by selecting the most relevant information, particularly related to the rites of birth, marriage, and death. Finally, the data were presented and analyzed to draw conclusions about the revitalization of Sasak local wisdom in fostering social harmony.

Finding and Discussion

This section explores the crucial role played by political and cultural leaders in preserving indigenous values, with a particular focus on the Sasak community. In the face of rapid globalization and cultural homogenization, the involvement of both formal authorities—such as village heads—and informal figures—like religious, traditional, and youth leaders—is vital in safeguarding and transmitting local wisdom. By examining their leadership strategies and community engagement, this study highlights how these actors function as cultural gatekeepers, ensuring the continuity of moral teachings, rituals, and social norms that define Sasak identity across generations.

The Role of Political and Cultural Leaders in Preserving Indigenous Values

Political elite figures—such as local government officials, especially village heads—and non-political elites—such as religious leaders, traditional leaders, and youth leaders—play a crucial role and bear significant responsibility in preserving and transmitting local wisdom and its noble values. These efforts are essential to ensure that such values remain relevant amid the pressures of globalization (Sawaludin et al., 2022). In the context of the Sasak tribe, these leaders serve as key agents in sustaining cultural identity and ensuring that traditional practices and moral teachings continue to thrive across generations.

In the Sasak community, specific honorifics are used to refer to respected leaders. Religious leaders are called *Tuan Guru*, a title given to individuals with deep religious knowledge who are entrusted with guiding the community through sermons and teachings. Traditional leaders are referred to as *Jeru Keliang*, meaning those who are considered capable of leading cultural ceremonies and safeguarding traditional practices.

These leadership roles carry the duty of maintaining and revitalizing local wisdom. According to the Great Indonesian Dictionary, revitalization refers to the act of reviving or reactivating something that is nearly lost or has already disappeared, with the aim of improving it (Badan Pengembangan dan Pembinaan Bahasa, n.d.). The revitalization efforts in Sasak culture involve various initiatives carried out by political elites (such as village heads) and non-political elites (such as *Tuan Guru*, *Jeru Keliang*, and youth leaders), each contributing in distinct but complementary ways.

Efforts of the Village Head

The role of the village head as a leader in a region is very important in striving to maintain the values of local wisdom held by the community and the area. This responsibility encourages the village head to make efforts to revitalize local wisdom and the values contained within it, especially in the Central Lombok community—recognized as the second-highest district in tourist visits on Lombok Island, according to data from the Central Statistics Agency of West Nusa Tenggara Province. An interview was conducted with the head of Berinding Village regarding the efforts to revitalize the values of local wisdom.

In accordance with the results of the analysis by the Central Bureau of Statistics of West Nusa Tenggara Province in 2024, Central Lombok Regency is one of the most visited areas by both local and foreign tourists. This presents a new challenge for the village head as a regional leader to continually revitalize the values of local wisdom so that they are not easily eroded. An interview was conducted with the head of Berinding Village regarding the efforts to revitalize these values.

“The efforts we make to revitalize local wisdom and the values in it are by holding a routine village anniversary event every year with many performances with cultural themes, a cultural festival, and revitalizing buildings with historical value, such as traditional houses, places of worship, village monuments, facilitating community needs, and cooperating with all elements of society. The current government has made regulations in formal education to teach local wisdom. For example, in the Central Lombok district, elementary school children are required to wear traditional clothes as school uniforms, and local content subjects are taught as part of the curriculum.” (*Berinding Village Head, LB, interview on 06-06-2024*).

LB’s explanation reveals that the village government’s efforts to revitalize local wisdom values—amid the influx of foreign cultures and new values brought by local and international tourists—are increasingly crucial. This cultural influx is largely due to the conversion of Lombok National Airport into an international airport and the construction of the Mandalika Circuit as an international racing venue. In response, the village government organizes annual village anniversary celebrations accompanied by cultural performances and festivals with traditional themes. These efforts align with broader regional strategies to revitalize local wisdom by holding cultural

events aimed at preserving, transmitting, and strengthening local traditions (Rojabiyah et al., 2023; Yusuf et al., 2019).

Another effort involves restoring and preserving buildings of historical value—such as traditional houses, places of worship, regional monuments, and other culturally significant sites—based on the community’s collective memory and beliefs. This is in line with Law Number 11 of 2010 concerning Cultural Heritage, which defines cultural heritage as tangible and intangible assets, including heritage buildings, structures, sites, and areas, that must be preserved due to their significance for historical, educational, religious, and cultural purposes (Republik Indonesia, 2010). Preservation is deemed essential to maintain continuity between the past, present, and future.

The government also promotes cultural revitalization through education, particularly by integrating local wisdom into the school curriculum. This approach is aligned with national efforts to embed cultural revitalization into formal education (Raharja et al., 2022). One prominent initiative is the “Cultural Saturday” program in West Nusa Tenggara, mandated by Regional Regulation No. 7 of 2018 (Pemerintah Provinsi, 2018). This regulation requires the development of a local content curriculum to help students understand and appreciate their region’s cultural strengths. Introducing local culture at an early age aims to instill pride and love for regional heritage among the younger generation.

Cultural Saturday is implemented through various school activities, such as traditional music performances (e.g., *gendang beleq*) by students, traditional dance performances, and communal meals (*begibung*) every Saturday at the high school level, particularly in Central Lombok. Elementary school students wear traditional clothing as uniforms every Saturday. The curriculum also includes Sasak local wisdom in fifth-grade learning materials, Sasak language instruction in elementary schools, integration of local wisdom into Indonesian cultural studies in junior high schools, and the use of Sasak traditional attire at school events across all levels.

Furthermore, the village government facilitates community needs—especially security—during cultural events such as the *nyongkolan* wedding rite procession, which is sometimes prone to conflict. The Village Security Agency (Badan Keamanan Desa/BKD) is tasked with ensuring the peaceful and orderly execution of *nyongkolan*, as customs vary across Central Lombok. For instance, displays of invulnerability (such as piercing the tongue or stomach with a kris) and the use of music like *cilokaq* or *kecimol*—often associated with dancing

and alcohol—can be potential sources of conflict. Thus, the role of BKD is crucial. During death rites, such as the *nguburang* (burial ceremony), BKD also manages traffic flow, especially given the religious diversity in Berinding, where residents follow different religious organizations such as Nahdlatul Wathan, Muhammadiyah, Nahdlatul Ulama, and As-Sunnah.

All these revitalization efforts depend on effective collaboration between the village government, community leaders, and the general public. According to Syafe'i's theory of social harmony, a harmonious society is achieved through good interactions among community members (Fitri et al., 2024). These positive interactions foster cooperation, which is defined as a joint effort by individuals or groups to achieve shared goals (Marlina, 2021). Based on this framework, researchers conclude that collaborative interactions between traditional leaders, youth leaders, and community members are vital to implementing government initiatives and sustaining the values of Sasak local wisdom—thereby fostering lasting social harmony.

Efforts of the Tuan Guru (Religious Leaders)

As someone who is believed to have excess knowledge in religious matters, religious leaders have charisma in the view of the community to be respected as leaders in several religious events. Max Weber, a German sociologist and political economist, defines charisma as a social symptom because of special needs for a leader (Firdaus et al., 2020). The charisma possessed by religious leaders makes people trust and follow the advice and is influential in maintaining the local wisdom values of the Sasak tribe community, one of which is by trying to revitalize the noble values that are starting to disappear in this modern era. Interviews were conducted with religious leaders related to the efforts made to revitalize the local wisdom values of the Sasak tribe in the midst of the current development of globalization as follows:

“As religious leaders, we try to continue to carry out regular studies or lectures every week as an effort to strengthen the spirituality of the community, then we also routinely hold celebrations of Islamic holidays by inviting famous Tuan Guru from other regions, as well as involving the role of young people and the community in general in the celebration” (*Tuan Guru H. Rahmat* on 08-06-2024).

HR's explanation above can be understood that the efforts of religious leaders in revitalizing the local wisdom values of the Sasak tribe amid the current development of globalization are to hold routine studies every week,

routinely hold celebrations of Islamic holidays by inviting Tuan Guru or religious figures from other regions as speakers so that the community is also not bored and gets a new perspective as a strengthener of spiritual aspects in themselves. This is in line with the efforts that can be made by religious leaders with their abilities in strengthening spiritual aspects to maintain the local wisdom values of the Sasak people, namely by providing advice/studies (Arrazak et al., 2022). The influence of the interaction of religious leaders in delivering messages will have an impact on the socio-cultural life of the community (Abubakar et al., 2018). Interactions carried out by religious leaders to the community in the delivery of studies/advice contain good values that can foster good attitudes or behavior in people's lives because religious leaders are considered role models in behavior and attitude by the community.

As Indonesian citizens who are required to believe in God, the spiritual aspect is very important to be strengthened in society, because when the obligation to God is carried out properly, the community will be able to create a harmonious living environment. Religion or Aqidah (belief) is believed to be an important source in overcoming the events of human life that are full of stress (Muzaenah & Makiyah, 2018). The existence of a strong spiritual aspect in a person will create a sense of calmness in him. Abraham Maslow developed the theory of the hierarchy of human needs into several parts, and self-actualization is the pinnacle of needs (Alfaruqy, 2021). Maslow's view of actualization is that when a person has reached harmony/balance between physical needs, love, security, appreciation, and self-actualization has been fulfilled, it will result in self-harmony in a person because basic needs and psychological needs are met. The fulfillment of the spiritual aspect in a person is included in the achievement of the concept of self-harmony in that person.

The most important value to be conveyed by religious leaders to a pluralistic society is the value of tolerance or mutual respect, mutual respect for all the differences they have. The value of mutual respect or mutual appreciation and respect is not only defined as acceptance of differences, but is more broadly defined as an attitude of mutual recognition, mutual openness, mutual understanding of differences, and not disputing these differences (Syahri et al., 2024). This value, if practiced in everyday life, will create a society that is free from conflict and full of peace. Peace is an atmosphere that every human being dreams of as a social being in the midst of existing differences.

Efforts of the Jeru Keliang (Traditional leaders in Lombok)

Jeru Keliang, as the Sasak people call traditional leaders, have very important roles and responsibilities as individuals believed to possess more knowledge about culture. The responsibility is not only toward the surrounding environment, but Jeru Keliang also has the duty to maintain the values of local wisdom and to be able to adapt to the times. According to Hasan, responsibility is the attitude or behavior of a person in carrying out their duties and obligations to God Almighty, oneself, society, and the environment, which consists of nature and socio-cultural aspects (Rahayu, 2016). This opinion is reinforced by Zubaedi, who states that responsibility is an attitude in carrying out the tasks that have been given or entrusted to someone (Syifa et al., 2022). Trust is a person's assumption and belief in something considered reliable and possessing high integrity (Tarigan et al., 2021).

The trust given by the community gives traditional leaders the task of dividing labor in preserving community customs. Emile Durkheim, a sociologist, explained the division of labor in community life as being based on the abilities possessed by individuals, with the aim of facilitating the organization of community needs (Arif, 2020). In line with their abilities, several efforts can be made by traditional leaders in revitalizing local wisdom and its inherent values, including holding training sessions themed around local wisdom with the goal of introducing it to the younger generation. This has been conveyed by the traditional leaders of Berinding Village as follows:

“We always try to introduce local wisdom as early as possible to the next generation, with the aim that they can integrate the noble values contained in it into their daily lives—such as by holding training for the *Sorong Serah Aji Krame* event, traditional dress training, and foreign language training—in order to prepare young people who have strong foundations so that they are not easily influenced by new cultures.”

The explanation of AA above shows that the efforts that can be made by *Jeru Keliang* or traditional leaders to revitalize the values of local wisdom of the Sasak tribe are by holding trainings or seminars related to culture, such as: (1) *sorong serah aji krame* training with the aim of introducing the next generation to one of the stages in the Sasak tribe's marriage rite, which has begun to fade due to the lack of interest from the younger generation to learn this local wisdom; (2) training in the fashion of Sasak traditional clothes with the aim that the younger generation and the community can learn how to wear proper and correct traditional clothes in accordance with what was taught by *papuaq baloq* (ancestors); (3) foreign language training for the younger generation with

the aim of preparing the community to face the development of globalization, so that local wisdom and the noble values contained in it are not replaced by new values and foreign cultures—especially in the Central Lombok region, which has been recorded by the Central Bureau of Statistics of West Nusa Tenggara Province as the district with the most local and foreign tourist visits compared to other districts. The efforts made are in line with the actions that can be taken by traditional leaders in revitalizing local wisdom values amid the development of globalization, such as holding seminars, trainings, and socializations (Darmuji & Arisman, 2020).

This opinion is corroborated by Hildigradis' view that efforts to maintain culture include cultural experience and cultural knowledge (Dayningrum & Ritonga, 2023). These two efforts align with those made by traditional leaders, namely the *sorong serah aji krame* training, which in its implementation can serve as a forum for learning—especially for the next generation—as well as a place to be directly involved in cultural experiences during the implementation of Sasak community weddings. These efforts will certainly create strong solidarity between the government, religious leaders, traditional leaders, youth leaders, and community leaders in general, which will help realize social harmony in the community environment. As revealed by Dahesihsari et al. (2019), social harmony will be realized if a sense of solidarity, tolerance, and harmony can be carried out properly. Researchers see that the solidarity between traditional leaders and youth in carrying out these efforts will create a forum for the younger generation to learn and practice the local wisdom of their region.

Efforts of the Youth Leaders

The next generation has a great responsibility to continue the local wisdom of their region. As those who possess greater physical strength, the younger generation is the only hope for the community to maintain the values of the local wisdom of the Sasak tribe so that it is not lost to the times. In addition to supporting and participating in several programs from the government, religious leaders, and traditional leaders, the younger generation also takes initiative in revitalizing local wisdom and the values contained in it. Youth leaders are trying to form a community called “Remaje Sasak” as an information center about local wisdom, which can be joined by young men and women of the Sasak tribe as a forum for sharing information, learning, and direct practice related to local wisdom.

In line with this, Karl Mannheim, a sociologist, defines generation as

a social construction of age equality within a span of 20 years in the same dimension and historical context (Samakul & Lizardo, 2024). The age span in the “Remaje Sasak” community, from 15 to 30 years, reflects this theory. This is also in accordance with what was conveyed by the youth leader of Berinding village as follows:

“We have a community called *Remaje Sasak* which functions as an information center related to the culture or local wisdom of the Sasak tribe, then usually we will participate in community activities such as weddings and others” (Interview with Berinding village youth leader, Zaki Fahrul Hadi on 08-06-2024).

ZFH’s explanation above shows that youth leaders are trying to form a community called “Remaje Sasak,” which functions as an information center related to local wisdom and a gathering place for Sasak youth to learn and practice directly in cultural events. They also participate in local wisdom activities organized by the region with the aim of introducing these values to the younger generation, who will inherit them from their *papuq baloq* (ancestors). The existence of this community facilitates Sasak youth participation in activities held by the village government, religious leaders, and traditional leaders as part of the effort to preserve and pass on local wisdom and noble values.

In addition to providing information for youth, the “Remaje Sasak” community promotes the value of brotherhood, fostering unity among Sasak youth in preserving and practicing the values of local wisdom to create a harmonious community environment in line with the motto of the Central Lombok community: *Tatas, Tuhu, Trasna*. The “Remaje Sasak” community plays an important role, particularly in their participation in the stages of birth, marriage, and death rites. Participation is defined as the involvement of a person or group in various activities related to the community to achieve shared goals (Supriani & Arifudin, 2023). Youth participation is often essential as a *wasilah* or intermediary in inviting religious leaders, traditional leaders, and the community in general.

The next role of youth in the Sasak community typically includes serving as greeters and hosts during *gawe nyunatan*, *gawe ngawinan*, and *gawe nyongkolan*. Five days prior to the *nyongkolan* event, from morning to noon, youth assist the host and surrounding community in preparations. This includes setting up *taring/terop* (tents), collecting *nyiur* (coconut), *ares*, jackfruit, *gedang* (banana), and *serebuk* ingredients—staple foods served at the *gawe* event. Furthermore, youth play an essential role during the *nyongkolan* (bridal procession), serving

as *dayang-dayang* who accompany the bride and groom.

The positive values contained in these traditional stages serve as guidance for the younger generation in preserving local wisdom, especially in the Berinding village community, Kopang District, Central Lombok Regency. Value is something regarded as true and used as a behavioral reference in society (Yuliyana et al., 2021). Youth participation in such events fosters important values such as mutual cooperation, collaboration, and a stronger sense of brotherhood, all of which contribute to creating social harmony within the community environment.

Table 1. Efforts to revitalize the local wisdom values of the Sasak tribe

Village Head	Tuan Guru	Jeru Keliang	Youth Leader
Organizing festivals with cultural themes, holding village anniversary events with cultural themes	Organizing regular study/conducting weekly advisories	Organizing the training of <i>sorong serra</i> <i>aji krame</i>	Participating in village events
Renovating historical buildings such as regional monuments, traditional houses and large mosques	Traditional costume workshop	Cultural dress training for the younger generation	Establishing a local wisdom information and practice community called “Remaje Sasak”
School curriculum development from elementary, junior and high school levels.	Celebrating every Islamic holiday by cooperating with the youth	Organize foreign language training	

This study, which employs a qualitative ethnographic approach to explore the revitalization of local wisdom within the Sasak community in Berinding Village, is limited by several factors inherent to its methodology. First, the scope is geographically and culturally narrow, focusing solely on one village, which may not fully represent the diversity of Sasak practices across the region. Second, the use of purposive sampling and reliance on key informants such as the village head, religious leaders, and youth leaders may introduce bias, as their perspectives may not capture the broader community’s views. Third, the researcher’s role as the primary research instrument, while allowing for deep

engagement, may affect objectivity, especially during participant observation. Additionally, the data collection period from March to August 2024 may not account for cultural events or revitalization efforts occurring outside this timeframe. These limitations suggest that while the findings provide valuable insights into the cultural practices and preservation efforts of the Sasak community in Berinding Village, they may not be generalizable to other contexts without further comparative studies.

Conclusion

The results of this study conclude that political elite figures, such as village heads, and non-political elite figures, including religious leaders, traditional leaders, and youth leaders, play an important role in maintaining and preserving local wisdom values. Several efforts have been made to revitalize local wisdom and its noble values: (1) the village head organizes events such as the village anniversary celebration with a cultural theme, cultural music festivals, and revitalization of cultural heritage sites including places of worship, traditional houses, regional monuments, and historically significant buildings. The village head also supports curriculum development through initiatives like Cultural Wednesdays, mandates traditional clothing as a school uniform every Saturday for elementary schools, and integrates local wisdom into junior high school subjects; (2) religious leaders conduct weekly religious studies and organize Islamic holiday celebrations involving the younger generation; (3) traditional leaders provide training on *sorong serah aji krame* (a traditional ceremony), traditional clothing, and foreign languages; (4) youth leaders establish the “Remaje Sasak” community as a center for information, learning, and hands-on practice of the Sasak people’s local wisdom values.

To ensure the preservation and revitalization of Sasak local wisdom, it is essential for all related parties to collaborate. Local governments should institutionalize cultural activities, integrate local values into school curricula, and preserve cultural heritage. Religious leaders are encouraged to engage youth through regular religious studies and celebrations that align with cultural values. Traditional leaders should provide cultural training in rituals, traditional attire, and language to help youth adapt while maintaining identity. Youth leaders, through communities like *Remaje Sasak*, should facilitate peer-led cultural education and participation in traditional events. Educational institutions must also collaborate with cultural leaders to incorporate local wisdom into learning materials and student activities.

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