



Gawe Mensajiq: Socio-Religious Values and the Preservation of the Tradition

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ABSTRACT

Socio-religious values in a tradition play an important role in people's lives providing insight into the impact of globalization on cultural values in society. Although the existing literature mostly discusses various socio-cultural values in Indonesia, this article specifically focuses on the socio-religious values embedded in the *gawe mensajiq* tradition which is celebrated in the *bale beleq* (traditional house) *geding kedaton* by the people of Sukadana Village, Terara District, East Lombok Regency, and how this tradition is preserved. Using qualitative approach, this study was conducted in Sukadana Village, Terara District, East Lombok, West Nusa Tenggara. Data collection was carried out through observation, interviews and documentation. There are five informants involved in this study, consisting of two *bale beleq* traditional leaders, another two religious leaders, and a number of members of the local community. The results showed the identification of socio-religious values in the celebration of the *gawe mensajiq* tradition in the *geding kedaton* traditional house accompanied by an analysis of its development in the digital era and efforts to preserve this cultural heritage. Some of the socio-religious values inherent in the *mensajiq* tradition include piety, ethics and morality, purity, cooperation, material values, communal spirit, fostering relationships, tolerance, honor and responsibility. The tradition of *gawe mensajiq* in the Sukadana Village community has become a cultural practice that is rooted and embraced by residents. This tradition is considered a heritage that has been passed down from generation to generation thus fostering pride in the Sukadana community. The people of Sukadana consider *gawe mensajiq* to have positive values thus motivating them to continue to preserve this cultural tradition.

1. Introduction

In general, Indonesia boasts a rich cultural and traditional diversity. Nearly every region in Indonesia possesses its own unique cultural heritage, serving as a distinctive feature and identity for that specific area. Examples include the diverse cultures found in Java, Sumatra, Bali, Sulawesi, and the Nusa Tenggara Barat region. The cultural landscape of Indonesia continually undergoes changes influenced by various societal factors. Rapid transformations are notably accelerated by the integration of digital elements into the country's cultural fabric (Surya et al., 2020). The digital era, characterized by the widespread adoption of digital systems in daily life, has ushered in significant developments. Lifestyle and cultural changes within the populace have shifted many functions of socio-religious values to digital media (Rahayu, 2019).

In Indonesia, socio-religious values are inherently intertwined, forming an inseparable duo with a reciprocal relationship. Socio-religious values reflect the collectively organized efforts of religious adherents to respond to socio-religious realities, with the aim of transforming or preserving existing values and beliefs (Mahbub et al., 2022). This process manifests as the religious expression of a social group, reflecting the organized response of individuals to the religious and social context. The life of social beings significantly influences, or even determines, an individual's thoughts and behaviors within a community (Setyawan & Nugroho, 2021). Social beings in a community act as social entities marked by interactions among individuals in their surroundings (Majid & Sugiarto, 2022). These social entities are inevitably intertwined with socio-religious values within a culture and tradition, contributing to the formation of the community's character and identity. In other words, traditions and cultures serve as markers of a society (Hariadi et al., 2020). Lombok Island, situated in the province of West Nusa Tenggara, encompasses various cultures characterized by diverse socio-religious values (Pramuja et al., 2020). Specifically, in East Lombok, precisely in the village of Sukadana in the Terara subdistrict of East Lombok Regency, there exists a rich tapestry of socio-religious values embedded within the local culture and traditions.

It has been elucidated that local wisdom serves as a guide for the community, acting as a unifying force in the development of cultural values during the ongoing digital era in Indonesian society (Ciccarino et al., 2024; Trismayangsari et al., 2023; Sitika et al., 2023; Fauziationingrum et al., 2023; Anwar, 2023; Agung, 2023; Musriadi et al., 2023; Tohri et al., 2021; Hasanain et al., 2021; Haase, 2021; Alsaleh & Abdul-Rahim, 2021; Saddam et al., 2020; Sultoni, 2019; Solihah, 2019; Sakban et al., 2018). This approach ensures that technological and informational advancements can be adapted by Indonesia's multicultural population through the lens of their local wisdom. The impact of globalization on cultural values within communities has led to considerable changes in the authenticity of local cultural values and practices. Therefore, preserving these local wisdom values is highly effective within communities, as it allows active community engagement in navigating the challenges presented by the globalization era, fostering responsible and continuous behavioral adaptations (Adrian & Resmini, 2019) and Ningsih et al., 2023). The review suggests a comprehensive analysis of how

the socio-religious values within the *gawe mensajiq* tradition serve as a form of local wisdom, helping the community address the challenges posed by globalization. By examining how this tradition is embedded and sustained within the broader societal context, the study offers unique insights into how local wisdom can function effectively within specific communities, particularly in a multicultural environment like Indonesia.

Nasriandi et al. (2023: 113) point out that the utilization of local wisdom among the ethnic groups residing in specific locations, namely *sipakatau*, *sigunakangnge*, *sipakalebbi*, *teposliro*, and the *banjar* tradition, plays a crucial role. The social-religious values encompass various sectors, including religious and traditional leaders, youth, educational institutions, politicians, and the economic domain. This utilization strengthens cultural values, ensuring their functional relevance in accordance with their respective fields. Sanjaya et al., (2023: 246) further assert that the preservation of social-religious values is imperative due to the manifestation of social awareness among the community regarding the historical Islamic legacy brought by their ancestors, particularly within the Tamima ethnic group. The community demonstrates a conscious effort in preserving social-spiritual traditions, as evidenced by practices such as the burning of agarwood with aloeswood during *tahlilan* ceremonies. Similarly, Lailatussakdiah et al., (2023:595) state that the celebration of *bale beleq* in the village of Wakan, Jerowaru subdistrict, East Lombok Regency, is rich in social-religious values. These values include communal collaboration, social connections, togetherness, mutual sharing, responsibility, piety, and tolerance.

Efforts have been made to examine a tradition within the framework of harmony among religious communities, utilizing the findings of globalization as a resource to strengthen social interactions in the village of Pelang, Lamongan. This culture serves as a means to foster religious harmony, particularly through local traditions such as *sedekah bumi* (land charity) and life cycle rituals, which contribute to enhancing harmony among religious communities (Umi et al., 2022:173). These practices aim to cultivate a tolerant attitude and promote the spirit of mutual cooperation in the execution of social and religious activities involving both Islamic and Christian communities. Putri et al. (2023:142) also elaborate on the efforts to preserve cultural traditions in Indonesia, highlighting two approaches: culture experience and culture knowledge. The community's awareness of the significance of local culture as the nation's identity is crucial. Every individual is obliged to uphold and preserve it, and the younger generation plays a pivotal role in inheriting local culture, serving as a catalyst for the preservation of local culture amidst the influences of globalization.

Socio-religious values within a tradition are of paramount importance to the community, providing insights into the impacts of globalization on cultural values. This is particularly evident in the community of Desa Sukadana, Terara subdistrict, East Lombok Regency, West Nusa Tenggara. In East Lombok, various cultural traditions are meticulously preserved, and one such tradition is the *gawe mensajiq* ceremony held at the *geding kedaton* traditional house in Sukadana village. The *gawe mensajiq* tradition is unique to certain communities in East Lombok, and not all villages partake in its observance. Sukadana stands

out as a community that actively upholds this tradition. The socio-religious values embedded in this cultural practice, such as mutual cooperation, social bonds, communal spirit, sharing, responsibility, piety, and tolerance, play a significant role in the community's way of life (Zainuri, 2021). The people of Sukadana firmly believe in the inseparable connection between religion and culture. They recognize that both elements are intertwined, influencing and complementing each other.

Given the background outlined, socio-religious values within a culture are crucial for community life, encompassing values such as mutual cooperation, social bonds, communal spirit, sharing, responsibility, piety, and tolerance. However, there has been a gap in research focusing on the socio-religious values within the *gawe mensajiq gedong kedaton* tradition. Additionally, existing studies are limited to specific regions. Hence, the objective of this study is to identify the socio-religious values ingrained in the *gawe mensajiq* tradition within the *gedong kedaton* traditional house, with a particular focus on examining its evolution in the digital age. The significance of socio-religious values cannot be overstated, as they play a vital role in guiding communities through the evolving times. Understanding the various effects of globalization becomes essential as a reference point for improvement and utilization. This research seeks to contribute to the knowledge base by shedding light on the socio-religious values within the *gawe mensajiq* tradition and examining how these values adapt in the digital era. By doing so, it aims to ensure the preservation and uniqueness of this tradition in line with the cultural values of the specific region.

2. Method

This study employs a qualitative research method with a descriptive approach to illustrate the socio-religious realities within the *gawe mensajiq* tradition at the *bale beleq* (traditional house) *gedong kedaton* in Sukadana Village, Terara District, East Lombok Regency, West Nusa Tenggara, Indonesia. This research was conducted when the customary tradition took place in 2023 at the *bale beleq gedong kedaton* traditional house in commemoration of the Maulid of the prophet Muhammad SAW. Descriptive qualitative research is utilized to address and understand ongoing issues, involving steps such as data collection, classification, analysis, conclusion drawing, and reporting. The descriptive approach in qualitative research aims to provide an in-depth and detailed portrayal of the phenomenon under study, focusing on understanding the meaning and context underlying religious behaviors, values, and practices within the tradition (Resmini et al., 2019).

There are five main informants who participated in this study, consisting of two traditional leaders named Mr. Raden (53 years) and Mr. Antar (45 years) who are responsible for traditional rituals such as preparing all the needs for the celebration of the *gawe mensajiq* traditional ceremony tradition and other activities in the cycle of activities of the *gawe mensajiq* traditional tradition in *bale beleq gedong kedaton*. Then one religious figure named Mr. Karim (78 years) who is responsible for religious ceremonies such as reading the scriptures in the celebration of the *gawe mensajiq* tradition to commemorate the *Maulid* of the Prophet Muhammad SAW and processions related to religious beliefs.

Furthermore, two community leaders namely local residents named Mrs. Nining and Mr. Mud (both around 45 years) who participated in the celebration of the traditional tradition of *gawe mensajiq* in *bale beleq gedong kedaton*. In addition, I also interviewed a number of community members.

This research utilizes a triangulation technique, namely observation, interviews, and documentation. Observation was conducted to observe the *gawe mesajiq* activities and the ritual site at the *gedong kedaton* traditional house. In-depth interview was focused on exploring the *gawe mesajiq* tradition at *bale beleq gedong kedaton* covering its origins, purposes and regulations; various social and religious values associated with tradition, and how the community preserve the tradition. Documentation refers to the recording, archiving, and detailed cataloging of all stages and elements involved in the *gawe mesajiq* tradition at Geding Kedaton. This includes the systematic collection of data on its history, objectives, regulations and the religious and social values it encompasses, as well as strategies for preserving the tradition in the modern era. According to Januardi et al. (2022), documentation can be in the form of writings, photographs, videos or sound recordings that are presented in the research results section as a form of evidence that the research has been carried out, then analyzed to ensure the authenticity of the information. The goal of this process is to accurately represent the tradition, validate its details, and provide a reliable reference for future generations or further academic study.

The analytical technique employed in this study is the interactive analysis technique, utilizing the model of Miles and Huberman (1992). This interactive analysis involves data reduction, data display, and conclusion drawing. This analytical method draws upon cultural knowledge and concepts related to the *gawe mensajiq* tradition in Sukadana Village (Lombok). The next step involves reducing data on the socio-religious values embedded in the *gawe mensajiq* tradition. The data to be reduced focuses on the socio-religious values within the *gawe mensajiq* tradition and its existence in the digital era, as well as how to preserve this tradition. These values are summarized with an emphasis on aspects of the tradition *gawe mensajiq* such as the symbolism of the rituals, the meaning of the ceremonies, and their socio-religious relevance to the community. Once the data has been reduced the next step is data display where the data will be organized and presented in a structured manner, making it easier to comprehend and relate. The following step is data presentation. The data is then presented in a more structured form, to ensure that the data is well-organized, easily understood and shows the relationships between elements supported by valid evidence, before drawing conclusions.

In terms of research ethics, researchers confirmed meetings and interviews or observations to obtain informants' consent and maintain the privacy and integrity of the data. All interview processes with informants were recorded with the permission of all informants. In this study, the researcher guarantees the confidentiality of informants by utilizing pseudonyms.

3. Result and Discussion

• The Rituals of *Gawe Mensajiq*

The values of local cultural traditions deeply rooted among the community, such as the traditional cultural practice of *mensajiq gedang kedaton* in commemorating the birthday of Prophet Muhammad SAW, represent ancestral cultural heritage passed down from generation to generation with specific intentions and objectives. Constructed values manifest as cultural principles born from valuable ideas or concepts, subsequently coloring the fabric of community life and giving rise to specific characteristics within a society (Haikal et al., 2023). This is evident in the observance of the *mensajiq gedang kedaton* tradition during the celebration of the Prophet Muhammad's birthday in Sukadana Village, Terara Subdistrict, East Lombok Regency. The ritual or customary ceremony of *mensajiq* serves the purpose of expressing gratitude to the Almighty for providing safety, well-being, and tranquility to the community. Additionally, it serves as a prayer for continued peace and abundant blessings for the residents of Sukadana Village in the future. The *mensajiq gedang kedaton* customary tradition is a cultural event that has endured for centuries, held at *Bale Beleq* Sukadana, specifically known as *gedang kedaton*. The central component of this event involves the purification of various heirloom objects, including *keris* (dagger), spear, sword, Gong, and aged wooden kentongan, some of which are centuries old. The execution of the ritual purification of heirloom objects within *Bale Beleq* is depicted in Figure 1.

Figure 1. Ritual purification of heirloom objects



Source: Personal documentation, 2023

Following the ritual purification of the heirloom objects, the ceremony proceeds with the activity of *seraupan*, involving the use of water that has been deemed sacred from the purification process. *Seraupan*, which translates to washing one's face, is a customary practice consistently observed after the purification ritual of ancestral artifacts. The community in Sukadana Village holds the belief that the water used in purifying the heirloom objects possesses healing properties for various ailments. Consequently, villagers enthusiastically gather to obtain this sacred water, based on their faith in its potential medicinal benefits, as explained a religious leader (Mr. Karim) below:

The water from the purification of heirloom objects is not discarded; instead, it is utilized as a remedy for healing, believed to possess sanctity

after being prayed over and recited with various lontar manuscripts. Consequently, the residents of Sukadana Village actively seek to obtain this water, reflecting the deeply rooted beliefs within the community.

Therefore, the water resulting from the purification of heirloom objects is employed for the ritual of *seraupan*, and the residents of Sukadana firmly believe in its potential to cure ailments. The effectiveness of the water is believed to be influenced by individual intentions, varying according to each person's belief, such as the intention to seek healing or the desire for smoothness in various affairs. The process of *seraupan* (face washing) can be observed in Figure 2.

Figure 2. The process of *seraupan* (face washing)



Source: Personal documentation, 2023

The traditional cultural practice of *gawe mensajiq gedang kedaton* is conducted as part of the commemoration of the Birth of Prophet Muhammad SAW. The event takes place on two specific days, namely Monday and Thursday. If the birthday falls on a Friday, Saturday, or Sunday, *mensajiq* is performed on Monday. Conversely, if the birthday falls on Tuesday or Wednesday, the ceremony is held on Thursday, aligning with the actual birth day of Prophet Muhammad SAW. The implementation of this traditional cultural and religious event, intertwined with Islamic values, commences with the recitation of lontar manuscripts and praises to Allah SWT and Prophet Muhammad SAW. Subsequently, the participants engage in a procession around the *Gedang Kedaton* area.

Mr. Raden (a traditional figure) explain that “Before commencing with activities, the community prepares by producing coconut oil or *jeleng* oil through self-extraction. This is followed by the sacrifice of 251 chickens and one goat, contributed by the villagers, to be presented as offerings and later consumed after a collective prayer.” In addition, Mr. Karim (a religious leaders) explain that “the implementation of the *mensajiq* event adheres to a set of rules, emphasizing a state of purity. Every stage of the activity prioritizes performing ablution beforehand.” So, each step of the activities must be carried out sequentially and in accordance with the procedures of the *mensajiq* event. This includes determining the day of execution up to the completion of the entire traditional ceremony process. The process of the *mensajiq gedang kedaton* activity can be observed in Figure 3.

Figure 3. The process of *mensajiq gedang kedaton* activity



Source: Personal documentation, 2023

Every cultural and traditional activity inherently carries values in its implementation. Whether consciously or unconsciously, values are always present as long as the culture is preserved. Values are beliefs, preferences, or assumptions about what is desired or deemed good by humans. Society, as a community consisting of individuals with various social activities, forms social values in its life (Prawiro, 2022). Social and Religious Values in a Tradition represent activities aimed at achieving a social community based on religious principles. Social and religious values cannot be comprehended and perceived without considering the embedded values such as piety, communal harmony, mutual cooperation, and kinship ties (Aliyudin et al., 2020). These two values will be discussed in the following sections.

- **Social Values**

Fundamentally, humans are social beings who cannot live in isolation; they depend on each other for a balanced life. Social values are considered valuable by society, pertaining to what is expected, beautiful, true, and beneficial when practiced. Social values are shaped by the consensus of individuals in a community, resulting in distinct social values within different groups. This diversity highlights the presence of care, harmony, cooperation, togetherness, and unity within a society. The ritual tradition of *gawe mensajiq gedang kedaton* is regarded positively by the community of Sukadana Village because its implementation allows individuals to interact and support each other for safety and collective progress.

Social values encompass several elements material value, value of togetherness, value of mutual cooperation, and value of friendship within the implementation of the traditional *gawe mensajiq gedang kedaton*, as discussed below :

Material Value

The material value in the tradition of *gawe mensajiq* can be observed in the offerings or dishes prepared for the ancestors during the *mensajiq* procession to carry out the ritual purification of heirloom objects. In addition to being presented to the ancestors, these offerings are also enjoyed by all community members participating in the ritual. Mr. Antar (a traditional figure) explained that “each dish presented, after being offered to the ancestors as a form of respect, is then distributed and shared among all attendees as a symbol of communal

unity and a blessing from the ancestors.” In addition, Mr. Karim (a religious leader) explained that “All types of food presented during this activity, after being prayed over, are offered to the ancestors and also consumed by all present community members.”

Therefore, the food serves as an offering to the ancestors, and before being served to the community, it is first prayed over. This indicates that all types of food presented in the *Mensajiq* tradition hold symbolic significance as offerings to the ancestors. Before being distributed and consumed by the community members present, a ritual prayer is performed. This practice demonstrates that the food served is not merely a meal but also carries spiritual value as a form of respect for the ancestors. The blessing process through prayer underscores the importance of this food within the context of the community's traditions and beliefs, rendering it sacred and meaningful before it is finally shared and consumed together.

Value of Togetherness

The value of togetherness is essential for fostering familial bonds with a spirit of diversity from various elements and backgrounds, living side by side. The life balance within a tradition that carries socio-religious values can emphasize the equilibrium between spiritual and material aspects of life. Values such as humility, simplicity, and social justice may be highly regarded in the community. In the *Mensajiq* traditional ceremony, the spirit of togetherness in every activity has never waned throughout the years. The strong participation of the community ensures the smooth continuation of this tradition each year.

The value of togetherness plays a crucial role in strengthening familial bonds, particularly in a diverse context that involves various elements and different backgrounds. Coexisting while upholding socio-religious values in tradition emphasizes the importance of balancing spiritual and material aspects of daily life. Values such as humility, simplicity, and social justice serve as fundamental principles highly esteemed by the community. the *gawe mensajiq* ceremony embodies a strong sense of togetherness that is vividly reflected in every activity carried out. This tradition has persisted for many years without losing its essence of unity. The active participation of the community is a key factor in ensuring the smooth execution of this tradition each year, thereby preserving and passing down the *Mensajiq* tradition from generation to generation.

Value of Mutual Cooperation

Mutual cooperation (*gotong royong*) refers to collaborative work, mutual assistance, and helping one another. It is an activity undertaken collectively and voluntarily to ensure the smooth progress of the task at hand. In the *mensajiq* tradition, the participation of the Sukadana community is highly enthusiastic. This involvement spans across various age groups, including youth, adults, and the elderly, demonstrating a strong sense of communal spirit in the execution of the traditional *mensajiq* ceremony. Mutual cooperation refers to a cooperative concept that involves mutual assistance and support among community members. This activity is conducted collectively and voluntarily, with the aim of ensuring the smooth completion of tasks or work undertaken together. Mutual

cooperation is a crucial aspect of social life, reflecting the values of unity and solidarity within the community.

In the context of the *gawe mensajiq* tradition, the spirit of mutual cooperation is clearly evident through the enthusiastic participation of the Sukadana community. Community members actively engage in various stages of the activities, demonstrating their commitment to supporting and preserving this tradition. Mutual cooperation in *gawe mensajiq* is not merely physical cooperation but also a shared concern for the preservation of cultural and religious values. Participation in the *gawe mensajiq* tradition spans across different age groups, from youth to adults and the elderly. This broad involvement highlights a strong sense of togetherness among community members in carrying out the ceremonial rituals. The intergenerational spirit of mutual cooperation ensures that the *gawe mensajiq* tradition will continue to thrive and be passed down to future generations, safeguarding the enduring values that have become an integral part of Sukadana's communal life.

Value of Friendship

Silaturahmi carries the meaning of all benevolent actions undertaken by an individual towards others, encompassing both material and moral dimensions. It transcends temporal and formal boundaries, adapting to the evolving situations and conditions. Through interpersonal encounters, individuals can offer assistance and support to each other, fostering a sense of shared blessings. In many traditions, values like loyalty to others and social solidarity are imparted, where unity and mutual aid become integral aspects of socio-religious values. In the *gawe mensajiq gedeng kedaton* traditional ceremony, these activities are consistently carried out collectively, emphasizing the importance of *silaturahmi* in the community. Pak Raden (a traditional figure) explained that.

This tradition is a collective effort of the entire village in Sukadana, rather than an individual endeavor. It occurs annually during the commemoration of the birth of Prophet Muhammad SAW, serving as an expression of gratitude and a means to strengthen the bonds of *silaturrahmi* among community members.

Therefore, the traditional custom of *mensajiq* is a communal effort owned by the village, carried out collectively. Participation in this tradition is voluntary, and anyone who wishes to join is not obligated to do so.

• **Religious Values**

Indonesian society is inherently religious, and as such, various aspects of societal behavior are intricately tied to religious values, forming a fundamental characteristic of a community closely linked to its belief system (Azhari et al., 2022). During the ceremonial procession of the traditional *gawe mensajiq* practiced by the community of Sukadana Village, a series of dhikr, During the event, recitations of blessings upon Prophet Muhammad SAW and the reading of prayers from lontar manuscripts occur. These activities are carried out as expressions of gratitude for the blessings bestowed by Allah SWT. In the *gawe mensajiq*, the presentation of the prepared dishes is accompanied by a symbolic

arrangement involving six individuals on each tray of the meal, representing the pillars of faith in Islam. This practice aligns with Islamic principles and sharia, aiming to honor guests and share food with those in need.

Religious values encompass several elements devotion value, ethics & morality, value of sanctity, honor & responsibility, and diversity & tolerance within the implementation of the traditional *gawe mensajiq gedong kedaton*, as elucidated below:

Devotion Value

Piety fundamentally refers to an attitude characterized by love and fear, specifically, the awareness of everything about oneself, with the deepest feelings always known to Allah SWT. piety can be understood as a conviction, a firmness of heart, and a resolute commitment (in one's faith). It can be comprehended that the value of piety constitutes a moral action closely tied to human beliefs. In the tradition of *mensajiq*, the community demonstrates complete faith and conviction in Allah SWT. As a result, this traditional practice is observed annually during the celebration of Prophet Muhammad SAW birthday, serving as an expression of deep devotion and reverence. According to Pak Karim (a religious leader): "The customary ritual of *mensajiq* is a way to honor Prophet Muhammad SAW birth. Therefore, the community of Sukadana Village upholds this customary tradition once a year to commemorate Prophet Muhammad's birthday."

The *mensajiq* ritual is a form of homage to the birth of the Prophet Muhammad SAW by the people of Sukadana who blend religious values with ancestral customs passed down through generations. The performance of this ritual reflects a profound respect for the Prophet Muhammad SAW and underscores the significance of his birth in the spiritual life of the community. For the people of Sukadana the *mensajiq* tradition serves as a crucial occasion to celebrate the Prophet's birth. This tradition is not merely a customary ceremony but also an expression of gratitude and reverence, manifesting through various activities rich in religious and cultural values. Through the *gawe mensajiq* tradition the community expresses their deep love for the Prophet Muhammad SAW while also strengthening their spiritual bonds with one another.

The ceremony is held annually, coinciding with the celebration of the Prophet Muhammad's birthday. This occasion is eagerly anticipated by all the residents of Sukadana Village, who come together to preserve and uphold their ancestral traditions. By continuing to conduct the Mensajiq ceremony each year, the people of Sukadana demonstrate their commitment to maintaining a tradition that holds profound religious and cultural significance, while also strengthening the social and spiritual bonds within their community.

Ethics and Morality

Ethics can be defined as recognized rules of behavior associated with the actions of individuals, groups, or specific cultures within society. Meanwhile, morality is generally understood as a principle or habit related to right or wrong behavior. In the traditional custom of *gawe mensajiq*, there is a reflection of ethical values and morality prevailing in the community. Moral principles derived from religious teachings are manifested in social norms and rules. Within this

customary tradition, socio-religious values also encompass moral and religious education provided through stories, teachings, or sacred scriptures. These values play a role in shaping the character and social attitudes of the community in Sukadana Village.

The *gawe mensajiq* tradition strongly reflects the ethical and moral values upheld by the community. Moral principles derived from religious teachings are embodied in the social norms and rules that govern daily life. This tradition serves not only as a ritual but also as a means to instill moral values that guide the community's behavior. Moreover, the social-religious values embedded in the *gawe mensajiq* tradition encompass aspects of moral and religious education. Through stories, teachings, or sacred texts, the community is taught the importance of upholding morality and living in accordance with religious teachings. Thus, this tradition functions as a medium for transmitting knowledge and noble values to the younger generation, while simultaneously reinforcing the community's religious and cultural identity.

The Value of Sanctity

Sanctity refers to purity, encompassing moral and physical cleanliness in thoughts, words, and actions. In the traditional custom of *gawe mensajiq*, individuals, both male and female, are required to be in a state of purity when participating in the customary activities. The traditional *gawe mensajiq* involves various purification processes for heirloom objects passed down from ancestors. Mr. Karim (Religious leaders) explained that:

In the process of implementing this traditional custom, it is imperative to maintain a state of purity. Therefore, participants are required to perform ablution (*wudhu*) beforehand. Hence, throughout all the activities, from the beginning to the end, it is mandatory for participating individuals, both males and females, to be in a state of purity.

In the practice of this traditional ceremony maintaining purity is of paramount importance. Purity is considered a fundamental requirement that must be fulfilled by all participants to ensure that the ritual proceeds with reverence and aligns with the religious values upheld by the community. To ensure this state of purity, participants are required to perform ablution (*wudhu*) before engaging in the series of rituals. Ablution, as a form of self-purification in religious teachings, is regarded as a crucial step in cleansing both physically and spiritually, thereby preparing participants to engage in the traditional ceremony with the necessary inner and outer readiness.

Honor and Responsibility

The values of respect and responsibility are synonymous with trust. In the traditional custom of *gawe mensajiq*, it imparts the values of honor and responsibility towards others. The concept of responsibility towards family, community, and the surrounding environment is reflected in the tradition, shaping socio-religious values. The values of respect and responsibility are closely intertwined with the beliefs held by the community. Within the context of the *gawe mensajiq* tradition, the inculcation of these values is highly

emphasized, particularly in interpersonal relationships within the community. This tradition teaches the importance of respecting others as an integral part of maintaining a harmonious social life.

Moreover, responsibility is not limited to oneself but extends to family, society, and the surrounding environment. The *gawe mensajiq* tradition reflects the significance of each individual taking an active role in maintaining balance and harmony in social relationships, both within the family unit and the broader community. This underscores the notion that responsibility is a value that must be upheld by every member of society. Thus, the *gawe mensajiq* is not merely a customary ritual, but also a means of reinforcing socio-religious values based on respect and responsibility. This tradition plays a crucial role in shaping individuals who are responsible, ultimately contributing to the creation of a just and sustainable social order within the community.

Diversity and Tolerance

Religious tolerance involves the act of mutual respect among people of different faiths. Regardless of the religious beliefs held, individuals in a community should show mutual respect to one another. Tolerance among people of different faiths is crucial in contemporary times. In the traditional custom of *mensajiq*, there are socio-religious values that encourage appreciation for diversity and the promotion of tolerance. This is reflected in an open-minded attitude towards differences among individuals, groups, or communities.

Interfaith tolerance has become increasingly important in the modern era, where diversity is increasingly evident in everyday life. Within the *mensajiq* traditional practice, the embedded socio-religious values explicitly promote respect for differences in beliefs and religious practices. This tradition educates the community on the importance of mutual respect and understanding of differences, as a means of maintaining harmony and peace amidst the existing diversity. Furthermore, the *mensajiq* tradition also emphasizes tolerance as a core value in communal life. Through the ceremonies and customs associated with this tradition, community members are encouraged not only to coexist peacefully with those of different religions but also to appreciate and honor the beliefs and traditions of others. In this way, the *mensajiq* tradition serves as an effective social educational tool for instilling values of tolerance and respect for diversity within the community.

• **Preservation of the *Gawe Mensajiq* Tradition**

The community of Sukadana Village continues to highly esteem its cultural values, notably exemplified in the persistent preservation of the *gawe mensajiq* tradition. The *gawe mensajiq*, a customary practice, serves as a supplication and expression of gratitude, seeking safety and well-being, acknowledging the blessings bestowed by Allah SWT. During the *gawe mensajiq* tradition, the presentation of meals is an integral part of the ceremonial proceedings, bringing together the community to partake in shared meals while sitting collectively. The *gawe mensajiq* tradition is viewed as peculiar and inconsistent with societal values and norms if not observed, although participation is not mandatory, especially in the urban areas of the East Lombok Regency. Consequently, the existence of

the *gawe mensajiq* tradition in Sukadana has evolved into a deeply ingrained cultural practice observed by every community member. It is regarded as an ancestral legacy transmitted across generations and a matter of pride for the inhabitants of Sukadana. The residents believe that the *gawe mensajiq* tradition holds significant cultural and spiritual value, motivating them to diligently preserve and continue this practice.

In the digital era the existence of the Gawe Mensajiq traditional tradition in Sukadana Village has experienced several interesting dynamics especially in terms of how this tradition adapts or changes. Although essentially, this tradition is still maintained with the same spirit, namely as a form of gratitude and request for safety to Allah SWT, the digital era brings several transformations such as: One potential change that may occur in the digital era is changes in food presentation. Although the concept of eating together traditionally is still held firmly, there could be adaptations to the variety of types of food served and adjust to the availability of more modern ingredients or more in line with the tastes of the younger generation. This could reflect the influence of modern lifestyles that cannot be avoided in the digital era, including the accessibility of food ingredients from outside the region that are more easily obtained through online platforms. Then the addition of new events in this tradition has also been modified by the addition of modern elements that did not exist before. For example, additional events such as digital documentation (through photos and videos) or even livestreaming the procession of events to relatives who are far from the village. This gives a new dimension to the tradition where digital technology allows people outside the village to still be “present” in the celebration albeit virtually. Furthermore, the influence of social media in this digital era provides a platform for the community to promote and share this tradition more widely. Traditions that were once only known in local circles can now be spread through social media and make them better known to people outside Sukadana Village. Social media can be used as a means of education and cultural promotion that supports the sustainability of this tradition amid the challenges of modernity. Furthermore, the younger generation who grew up in the digital era may be exposed to various values and cultures from outside the village. This may affect their perception of local traditions. However, on the other hand, technology can also be used as a tool to preserve and document this tradition. For example, by creating digital content in the form of articles, videos or short films that tell about the importance of Gawe Mensajiq. Digitalization can be a means to make this tradition more relevant to the younger generation.

The tradition is not only seen as a means of expressing gratitude but also as a communal event that fosters social connections. While the *gawe mensajiq* tradition may be considered unusual and not aligned with societal norms if neglected, it is not mandatory, especially in urban areas within the East Lombok Regency. Therefore, the existence of the *gawe mensajiq* tradition in the Sukadana community has become a cultural legacy practiced by every member, viewed as an ancestral tradition and a source of pride for the residents of Sukadana. The community of Sukadana Village believes that the *gawe mensajiq* tradition holds positive values, prompting them to maintain a strong commitment to preserving

this customary practice. They take pride in having a tradition that is diligently upheld and conserved to this day. Apart from serving as a means of preserving cultural heritage, the *gawe mensajiq* tradition also functions as a social platform, facilitating gatherings with relatives and acquaintances during its implementation in Sukadana Village. It complements other traditional rituals of thanksgiving. Government efforts to preserve this traditional practice receive strong support from the community, ensuring its continued implementation every year. The government's initiatives include training and empowering individuals capable of assuming responsibility for the upkeep of *bale gedang kedaton*, the venue for the tradition. This ensures that there are no impediments during the execution of the *gawe mensajiq* tradition. Mr. Mud, a community leader, explained that:

Every year, the government continues the selection process for individuals from Sukadana Village to take on the responsibility for this activity. This is an effort by the government to ensure that the traditional custom is preserved and maintained, allowing the younger generation to remain acquainted with the traditions in our village.

Annually, the village administration selects a young individual or a descendant from a family that has previously taken on this responsibility, ensuring the continuity and preservation of this traditional custom in Sukadana Village. Cadre Supported by the Government where the village government together with traditional leaders continue to preserve this *gawe mensajiq* including through cadre for the next generation. In the digital era this process can also be facilitated by technology-based trainings or online documentation that facilitates cadre and equips the next generation with technological skills to help disseminate and maintain the values of this tradition.

The social and religious values embedded in the *mensajiq* tradition reflect a social form derived from religious values. This aligns with Januardi et al., (2022) assertion that every cultural and traditional activity carries implicit values. The preservation of traditions within a culture has significant positive impacts, encouraging reflection and appreciation for their heritage. It fosters a connection between generations, establishing a balanced foundation between the past and the future. Although there may be changes in traditions over time, efforts to understand, preserve, and transmit these values remain a key element in shaping the cultural identity of a society. As a diverse group of individuals engaged in various social activities, communities shape social and religious values that become integral to their way of life. In the diversity of their social activities, communities create and nurture social values as guidelines for interpersonal interactions. These values include ethics, norms, and social responsibilities that form the moral foundation for daily life. Through this process, communities create an environment that fosters collaboration, tolerance, and mutual understanding among their members. In addition to social values, communities also develop religious values that reflect collective beliefs and spirituality. These values serve as a guide for understanding the meaning of life, providing moral direction, and fostering a sense of togetherness in worship. Religion becomes one

of the elements that enrich the spiritual dimension of a community and strengthen the bonds among individuals through shared beliefs.

In the tradition of *gawe mensajiq*, there are several socio-religious values, including piety, ethics, and morality, purity, mutual cooperation, material values, togetherness, camaraderie, tolerance, honor, and responsibility. Through these socio-religious values, the *gawe mensajiq* tradition is not only a series of cultural activities but also serves as a means for character formation and social development of the community based on noble values. This is consistent with the *wiridan* tradition in Lubuk Bayas village, North Sumatra, which also encompasses socio-religious values such as fostering camaraderie, providing opportunities for charitable acts, promoting mutual assistance, emphasizing respect for educators, facilitating dialogue among residents, and fostering solidarity, particularly among neighbors (Alzamzami et al., 2021). The *wiridan* tradition in the village of Lubuk Bayas, North Sumatra, reflects socio-religious values that enrich the lives of the local community. This tradition is not just a series of religious activities but also has positive impacts in shaping social interactions and strengthening relationships among residents. The *wiridan* tradition serves not only as a religious practice but also plays a role in cultivating humanitarian values and a sense of togetherness. By understanding and appreciating the socio-religious aspects embedded in this tradition, the people of Lubuk Bayas village can continue to build a foundation for communal life that holds profound and harmonious meanings.

4. Conclusion

Gawe mensajiq tradition in Sukadana Village not only functions as a traditional celebration and a form of gratitude, but also as an important means in the formation of cultural identity and social character of the community. The existence of this tradition reflects social and religious values. While social values include material value, value of togetherness, value of mutual cooperation, and value of friendship; religious values consist of devotion value, ethics & morality, value of sanctity, honor & responsibility, and diversity & tolerance within the implementation of the traditional *gawe mensajiq gedang kedaton*. These social and religious values will strengthen ties among residents and build community solidarity.

In the digital era this tradition has undergone several adaptations especially in the form of digital documentation and accessibility that allows the participation of outside communities through social media and technology. This shows that despite being influenced by modernization the community still has a commitment to preserve this ancestral heritage as a shared identity that is passed down across generations. Thus, the tradition of *gawe mensajiq* in Sukadana Village can enrich the social and spiritual lives of its citizens which makes it an important pillar in supporting the continuity of noble values amid the challenges of the digital era.

The preservation of the *gawe mensajiq* tradition in Sukadana Village is carried out through various efforts involving the active role of the community and

government support. The Sukadana community continues to maintain and carry out *gawe mensajiq* activities as part of daily life and makes it a cultural heritage that is preserved across generations. The village government contributes by selecting individuals who are responsible for carrying out and managing the traditional procession each year including regeneration of this tradition.

Future research could explore the socio-economic impact of participation in the *gawe mensajiq* tradition by examining whether participation affects the economic conditions of the community and whether any local economic opportunities arise from this tradition. By involving these aspects in future research, a more comprehensive and contextualize insight into the *gawe mensajiq* tradition in Sukadana Village and its contribution to community life can be achieved.

Conflicts of Interest

The authors declare that there is no conflict of interest.

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