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# From Ritual to Moral: Islamic Educational Values in the *Perang Timbung* Tradition and Their Contemporary Relevance

**Erwin Padli[1], Mohamad Khairi Bin Haji Othman [2] Hafizah Hajimia [3] Ahmad Sanusi[4] Ahmad Aprillah[5]**

[1] Universitas Islam Negeri Mataram; erwinpadli@uinmataram.ac.id
[2] Universiti Utara Malaysia; *m_khairi@uum.edu.my*
[3] Universiti Utara Malaysia; *hafizah.hajimia@uum.edu.my*
[4] Institut Agama Islam Qomarul Huda Lombok Tengah; aahmadsanusiii23@gmail.com
[5] Universitas Islam Negeri Mataram; *ahmadaprillah@uinmataram.ac.id*

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***Abstract***

This study explores the Islamic educational values embedded in *Perang Timbung* tradition of in Pejanggik Village, Central Lombok, and their relevance to contemporary character education. Employing a qualitative case study design, the research involved six key informants, including traditional leaders and religious figures, with data collected through in-depth interviews, participatory observation, and document analysis. The findings reveal that *Perang Timbung* integrates four dimensions of character education - cognitive, affective, behavioral, and spiritual - through practices such as worship (*Ibadah*), mutual cooperation (*Gotong Royong*), and deliberative consultation (*musyawarah*) These values are internalized organically, transforming the tradition into a dynamic medium for moral and spiritual development. The study highlights the tradition's role in fostering community solidarity, ethical reasoning, and transcendental awareness, offering a culturally grounded alternative to formal character education models. Implications suggest the need for broader appreciation of local traditions as pedagogical resources and the development of contextual frameworks for character education in diverse cultural settings.

*Kata kunci:*
*Nilai-nilai pendidikan Islam, Tradisi, Perang Timbung, Gotong Royong*

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***Abstrak***

*Penelitian ini mengkaji nilai-nilai pendidikan Islam dalam tradisi* Perang Timbung *di Desa Pejanggik, Lombok Tengah, serta relevansinya bagi pendidikan karakter kontemporer. Dengan pendekatan kualitatif dan desain studi kasus, penelitian melibatkan enam informan kunci, termasuk tokoh adat dan agama, melalui wawancara mendalam, observasi partisipatif, dan studi dokumen. Temuan menunjukkan bahwa* Perang Timbung *memadukan empat dimensi pendidikan karakter - kognitif, afektif, perilaku, dan spiritual - melalui praktik ibadah, gotong royong, dan musyawarah. Nilai-nilai ini terinternalisasi secara organik, mengubah tradisi menjadi media dinamis untuk pembangunan moral dan spiritual. Studi ini menekankan peran tradisi dalam memperkuat solidaritas komunitas, penalaran etis, dan kesadaran transendental, menawarkan model pendidikan karakter berbasis budaya sebagai alternatif bagi pendekatan formal. Implikasinya mencakup perlunya apresiasi terhadap kearifan lokal sebagai sumber pedagogis dan pengembangan kerangka kerja kontekstual untuk pendidikan karakter di berbagai setting budaya..*

Corresponding Author:
Erwin Padli:
Universitas Islam Negeri Mataram; erwinpadli@uinmataram.ac.id

## INTRODUCTION

Character education within the framework of Islamic thought constitutes a transformative process that unfolds through four integrated and comprehensive dimensions (Evi Gusliana & Nurlela, 2022; Mursyidi, 2021; Ngatiman & Ibrahim, 2018; Sitorus et al., 2023; Tabroni et al., 2022). The first dimension, *Ta'dib* (ethical refinement), emphasizes personality development through the understanding and internalization of *adab* (etiquette) in daily life (Mursyidi, 2021; Ngatiman & Ibrahim, 2018). The second dimension, *Tarbiyah* (nurturing/cultivation), focuses on the holistic development of individual potential through a compassionate approach (Tabroni et al., 2022). The third dimension, *Ta'lim* (instruction/knowledge), pertains to the mastery of Islamic values based on the Qur'an and Sunnah (Adela & Ritonga, 2023; Sitompul et al., 2022). The fourth dimension, *Tazkiyah* (spiritual purification), underscores the process of cleansing the soul from negative traits and cultivating spiritual qualities (Sitorus et al., 2023). However, in modern educational practice, an imbalance often occurs, where *Ta'lim* is prioritized while other dimensions receive insufficient attention (Mulyadi, 2022).

It is here that local Islamic-rooted traditions play a crucial role as living and contextual media for tetra-dimensional character education (D.N.W. Astawa, 2022; Masita, 2012). In the context of Indonesian Muslim society, various local traditions have evolved over centuries as vehicles for preserving culture and instilling Islamic values through organic and participatory approaches (Brakel, 2004; Rahman et al., 2023). These traditions naturally integrate the four dimensions of Islamic character education in forms that align with the socio-cultural context of the community. One notable example deserving deeper examination is the *Perang Timbung* tradition in Pejanggik Village, Central Lombok, which presents a unique model for embedding Islamic values within a complex and meaningful ritual structure.

*Perang Timbung* tradition represents a compelling case study in the cultural internalization of Islamic character education values. This ritual transcends mere ceremonial function, embodying instead a structured character education system organized through three distinct phases of implementation. The preparatory phase, characterized by intensive deliberative processes, cultivates core values including democratic deliberation (*shura*), collective responsibility (*ta'awun*), and strategic planning. The execution phase facilitates dynamic interpersonal engagement through the ritual exchange of *timbung* projectiles, serving as pedagogical medium for emotional regulation (*mujahadah an-nafs*), sportsmanship, and social boundary awareness. The concluding phase of collective reflection emphasizes gratitude, self-examination (*muhasabah*), and continuous learning. This model's pedagogical efficacy derives principally from its experiential learning paradigm, wherein participants transition from passive value recipients to active subjects engaged in direct experience and reflective meaning-making. Through this holistic approach, *Perang Timbung* tradition contributes significantly to the development of character formation models that maintain contemporary socio-cultural relevance while remaining firmly grounded in fundamental Islamic principles.

Previous research on *Perang Timbung* has successfully revealed Islamic foundations in this tradition, such as the practices of *dzikir* and *Barzanji* recitation (Anam, 2024; Nuruddin & Nahar, 2022), as well as noting its role in strengthening community solidarity (Dozan & Fitriani, 2020). However, these studies tend to stop at identifying Islamic elements in general without exploring more deeply how these values are internalized to develop character (Konsolehah, 2024). Historical and anthropological research (Nuruddin & Nahar, 2022; Rohimi & Wely, 2020) has also not addressed crucial educational aspects, particularly in the context of character formation among young generations amid modernization challenges (Dozan & Fitriani, 2020). These limitations create space for our study to not only complement but also transform the understanding of *Perang Timbung* from merely a cultural ritual to a living model of Islamic character education.

This study specifically aims to identify Islamic educational values embedded in *Perang Timbung* tradition and analyze their relevance for community character formation. Unlike previous research approaches that tended to be fragmented - separating the analysis of religious and social elements - we holistically explore how the entire ritual process, from preparation to implementation, naturally teaches Islamic values while simultaneously shaping participants' character. Values such as deliberation (*shura*) in the planning process, togetherness (*ukhuwah*) in the act of throwing *timbung* at each other, and gratitude (*shukur*) as the core of the ritual, are not only identified as Islamic elements but also examined in terms of how these values are practiced and internalized by the community in daily life.

This research also analyzes the relevance of this tradition for contemporary character education, particularly in the context of Lombok society undergoing social change. For example, the value of mutual cooperation (*ta'awun*) evident in collaborative preparation of ritual materials demonstrates how local traditions can serve as effective means to strengthen social solidarity amid modern individualism. With this approach, our research not only enriches academic understanding of Islamic values in local culture but also provides practical perspectives on how traditions such as *Perang Timbung* can become contextual and sustainable character education media for the broader society.

## METHOD

This research employs a qualitative approach with a case study design to explore Islamic educational values in  tradition (Creswell, 2015). The case study was selected for its ability to reveal the complexity of cultural phenomena holistically in their natural context (Stake, 1995). The research involved six key informants consisting of traditional leaders, religious figures, and active participants who were selected based on their depth of knowledge and experience with this tradition (Patton, 2001).

Data collection was conducted through in-depth interviews, participatory observation, and document studies. Interviews focused on informants' understanding of Islamic values in the ritual, while observations recorded in detail the

implementation of the tradition in its natural setting (Creswell, 2015). Document studies complemented the data by examining other related research and various literature for theoretical review. The collected data was then analyzed qualitatively through the processes of reduction, presentation, and verification to ensure the validity of findings (Miles & Huberman, 1994).

Data analysis focused on identifying living Islamic educational values within this tradition. Findings are presented in the form of descriptive-analytical narratives that detail the manifestation of these values in ritual practices, as well as their relevance to contemporary character education (Creswell, 2015). The discussion maintains the integrity of the cultural context while connecting it with Islamic educational concepts and character development theories, resulting in a deep understanding of Perang Timbung as a dynamic medium for character development (Stake, 1995).

## RESULT AND DISCUSSION

### Result

### A Glimpse of *Perang Timbung* Tradition

*Perang Timbung* is one of the enduring traditional customs still practiced by the Sasak people residing in Pejanggik Village, Lombok, West Nusa Tenggara. As a cultural heritage that has been preserved through generations, this ritual is not merely an ordinary annual event but a sacred occasion that embodies profound philosophy about human relationships with God, nature, and fellow humans (Anam, 2024). Conducted precisely on Friday in the fourth month of the Sasak calendar, *Perang Timbung* becomes a moment that is both eagerly anticipated and reverently preserved in its sacredness by the entire community of Pejanggik Village specifically and the Sasak people in general.

This tradition carries multidimensional meanings, both spiritual and social (Anam, 2024). Spiritually, *Perang Timbung* is believed to serve as a medium for *tolak bala* - a ritual to ward off disasters, epidemics, and all forms of calamities that might threaten community life. Through this tradition, the people in Pejanggik conveys prayers and requests to Allah for safety, prosperity, and protection from dangers. On the other hand, *Perang Timbung* also functions as a means of strengthening fraternal bonds between residents. In a society that still highly upholds values of togetherness, this tradition becomes a momentum to unite hearts, resolve conflicts, and strengthen brotherhood ties. Additionally, this ritual is interpreted as a form of offering to ancestors and respect to *Sang Pemban* (traditional king) as a symbol of the Pejanggik community's loyalty to traditional values and leadership.

*Perang Timbung* procession is conducted solemnly through a series of meaningful stages. The ritual begins with the collection of holy water from *Lingkok Siwaq* (nine wells), a spring considered sacred and symbolizing the source of life for the Pejanggik community. This holy water is then brought to *Bale Beleq* (Great House), the center of traditional activities, to be circled seven times. The procession of circling the *Bale Beleq* is not done arbitrarily - its movement resembles *tawaf* in the Hajj pilgrimage,

illustrating respect for divine values and sanctity. The following day, the holy water is paraded in a long procession toward Seriwe Tomb, a place considered an important spiritual point for the people live in Pejanggik.

The culmination of the event is the throwing of *timbung*, the most anticipated and meaningful part. *Timbung* itself is a traditional food made from glutinous rice, wrapped in bamboo, coated with coconut milk, then grilled until cooked. When the ritual begins, community members throw *timbung* at each other with joy, while maintaining decorum and familial respect. This activity is not merely a game but symbolizes the spirit of togetherness, willingness to share, and community resilience in facing life's challenges. The atmosphere filled with laughter, cheers, and fraternal warmth permeates the entire event, affirming that *Perang Timbung* is not only about ritual but also about harmonious social life.

**Islamic Educational Values in *Perang Timbung***

As a tradition that combines customary practices and Islamic practices in its implementation, *Perang Timbung* is deeply imbued with Islamic educational values. The following are Islamic educational values found in the *Perang Timbung* based on researchers' findings.

**Worship (*Ibadah*) Values**

*Perang Timbung* is not merely a traditional custom but a manifestation of worship that lives in the collective consciousness of the Pejanggik community. As expressed by Zainuddin (Interview, June 20, 2024), one of the local traditional and religious leaders:

> "For us, *Perang Timbung* is worship. We intend each stage as a form of obedience to Allah. From collecting holy water at *Lingkok Siwaq* which we analogize to taking *zamzam* water, to the procession of circling *Bale Beleq* seven times which reminds us of the *tawaf* around the *Ka'bah*. Everything is done with solemnity because we believe this is our way of connecting with the Creator while preserving ancestral heritage."

This statement emphasizes that the entire *Perang Timbung* sequence is designed as a medium of worship that does not contradict the principles of *tawhid* and sharia. These worship values are evident in several aspects:

**Islamic-nuanced Opening Ritual**: The procession always begins with prayers led by traditional leaders, combining elements of Sufism and sharia. As Zainuddin stated: "*We open the event with salawat and communal prayer. The holy water we collect is recited with Quranic verses, because we believe everything should begin with mentioning Allah"s name*."

**The recitation of *Dhikr* and *Barzanji***: At the core stage, communal *dhikr* recitation and *Maulid al-Barzanji* are performed at Seriwe Tomb, led by religious figures. Zainuddin explains: "*The recitation of Barzanji and communal dhikr is our expression of love for Prophet Muhammad (pbuh). We seek his intercession so that this tradition remains in Allah's blessing. The Serakalan (chant for Muhammad) we chant also contain praises to Allah and prayers for protection*."

***Tawhid*-oriented Protection Prayers**: The supplications for protection in this tradition are designed according to Islamic teachings: "*When we pray for protection, it is not to creatures or other powers, but only to Allah SWT. Our prayers always begin with* basmalah *and* hamdalah," Zainuddin affirmed.

**The Values of Mutual Cooperation (*Gotong Royong*)**

Based on field observations and in-depth interviews, *Perang Timbung* tradition in Pejanggik displays practices of mutual cooperation that are vibrant and deeply rooted in community life. The preparation process through to the implementation of this ritual becomes a tangible reflection of the values of togetherness and cooperation inherited across generations. During three days of participatory observation, it was clearly evident how all elements of the community actively participated in various stages of preparation. Men enthusiastically worked together to collect bamboo from traditional forests and prepare firewood, while women cooperatively cooked glutinous rice and prepared coconut milk for making *Timbung*.

The core procession of this tradition reveals organically structured mechanisms of mutual cooperation. Pejanggik community has developed a natural role distribution system based on expertise and age, where each individual contributes according to their abilities. As expressed by Zainuddin (traditional leader, personal interview, June 20, 2024): "*In our tradition, all elements of society have their respective roles. Men prepare materials from the forest, women process food, young people help according to elders' instructions. This system has been running for hundreds of years*." Distribution of logistics and food materials is conducted equitably, reflecting principles of justice inherent in their cooperative culture. Interestingly, this practice involves cross-generational participation, where young people learn directly from traditional elders about the meaning and techniques of implementing traditions.

Research findings reveal three distinctive patterns of mutual cooperation in this tradition. First, productive cooperation visible in the making of *Perang Timbung* and preparation of various logistical needs. Second, ritual cooperation that characterizes the implementation of traditional processions with all their rules and procedures. Third, social cooperation that emerges in activities hosting guests and cleaning locations after events. These three patterns are interconnected and form a value system that regulates social interactions in the Pejanggik community. A female participant, Siti Aminah (personal interview, June 21, 2024) explains: "*We never record who has helped how many times. Everything just flows. If someone cannot help this year, they will make up for it next year*."

Values of togetherness, equality, and community self-reliance appear prominent in every aspect of tradition implementation. There is no social stratification that distinguishes this community service - all layers of society are actively involved according to their respective capacities. As expressed by M. Yusuf (village elder, personal interview, June 20, 2024): "*Mutual cooperation in the Timbung War teaches us that all people are equal when working for tradition. Rich or poor, officials or ordinary people, everyone must contribute*." More importantly, the Pejanggik community demonstrates

the ability to organize themselves without depending on outside parties, a tangible proof of community self-reliance built through this tradition.

**Deliberative Consultation (*Musyawarah*) Values**

The *Perang Timbung* tradition in Pejanggik Village reveals deliberative consultation practices deeply imbued with Islamic values, where decision-making processes are conducted collectively through a *shura* mechanism involving all elements of society. Field observations indicate that this consultation is not merely a formality but forms the heart of the entire traditional procession. Before ritual implementation, all community components including religious figures, traditional elders, village officials, and youth representatives gather at Bale Beleq to discuss all aspects of preparation.

Zainuddin (traditional leader, personal interview, June 20, 2024) explains that "*Consultation in Perang Timbung always begins with recitation of Quranic verses and communal prayer, because we believe every decision must receive blessing from Allah.*" This process takes place with great solemnity, where each participant is given equal opportunity to express opinions. Interestingly, despite involving various elements of society with different backgrounds, consultation always produces decisions accepted by all parties without coercion.

The consultation mechanism in this tradition reflects the basic principles of shura in Islam. M. Yusuf (village figure, personal interview, June 20, 2024) affirms that " *In* Perang Timbung *consultation, we apply Islamic principles such as justice, freedom of opinion while maintaining ethics, and prioritizing collective benefit.*" Every decision made must consider three main aspects: conformity with Islamic law, preservation of customs, and community welfare.

This consultation process also becomes a medium for transmitting Islamic values to the younger generation. Youth included in the consultation learn directly about the importance of hearing various opinions before making decisions. Zainuddin (personal interview, June 20, 2024) adds that "*We deliberately involve youth in consultation so they understand that in Islam, leadership is collective rather than individual*." This aligns with observational findings showing inter-generational learning processes during consultation.

More importantly, the results of consultation in *Perang Timbung* tradition are always implemented consistently by the entire community. There have never been cases where consultation decisions were ignored or violated by portions of the community. M. Yusuf (personal interview, June 20, 2024) explains that "*Compliance with consultation results emerges from collective awareness that decisions agreed upon together are a form of trust that must be upheld*." This phenomenon demonstrates deep internalization of Islamic consultation values within the people who live in Pejanggik.

These findings reveal that consultation in *Perang Timbung* is not just a decision-making tool but also becomes a space for education of living and dynamic Islamic values. The consultation process that takes place regularly every year has formed an

Islamic consultative culture in Pejanggik, where values such as justice, togetherness, and collective responsibility become the foundation in every decision-making process.

Table 1. Islamic Educational Values in the Perang Timbung Tradition

| Islamic Educational Values | Value in the Ritual |
|---|---|
| Worship (*Ibadah*) | Islamic-nuanced Opening Ritual; |
| | The recitation of Dhikr and Barzanji; |
| | Tawhid-oriented Protection Prayers. |
| Mutual Cooperation (*Gotong Royong*) | Productive Cooperation; |
| | Ritual Cooperation; |
| | Social Cooperation. |
| Deliberative Consultation (*Musyawarah*) | Justice; |
| | Freedom of Opinion While Maintaining Ethics; |
| | Prioritizing Collective Benefit. |

**Discussion**

**The Value of Worship in *Perang Timbung*: Character Construction through Cultural Spirituality**

*Perang Timbung* tradition in Pejanggik Village displays a unique phenomenon where local cultural practices not only contain ritualistic elements but have transformed into a medium for education and character development based on transcendental awareness. The procession of collecting holy water at *Lingkok Siwaq*, which begins with reciting the *basmalah*, is not merely a customary formality but a manifestation of *tawhid* value internalization in the community's collective consciousness (Anam, 2024; Nuruddin & Nahar, 2022). This pattern reveals how the concept of worship in Islam has evolved into a comprehensive framework of meaning (worldview), where seemingly profane cultural activities are imbued with spiritual dimensions through distinctive religious interpretation mechanisms..

The recitation of *Barzanji* and collective *dhikr* in this tradition functions as a subtle yet effective pedagogical mechanism for instilling the exemplary values of Prophet Muhammad (Anam, 2024). Field observations show that participants involved in this ritual demonstrate significant behavioral changes - from mere tradition practitioners to subjects actively constructing spiritual meaning from each of their actions. A community figure explains, "*When we prepare* Timbung*, every grain of glutinous rice is processed with the awareness that this is part of our worship to Allah*." This statement indicates an internalization process that transcends the cognitive level toward forming a spiritual habitus.

The relevance of this tradition for community character development lies in its ability to create a coherent and sustainable value system (Darmawan & Radiansyah, 2023). The awareness of *muraqabah* (feeling constantly watched by Allah) formed through this annual ritual develops into everyday life ethics that influence various aspects of social interaction. The people living in Pejanggik develops behavioral patterns that consistently demonstrate integrity, responsibility, and honesty - not merely due to social pressure, but as a consequence of profound transcendental value internalization.

Interestingly, the character education process through this tradition occurs organically through active participation in collective practices, not through formal indoctrination (Suranti & Karsiwan, 2024). Young generations learn Islamic values not as abstract concepts but as concrete and meaningful life experiences. A young ritual participant reveals, "*Since childhood, I was taken by my father to help prepare for* Perang Timbung. *Without realizing it, I learned about patience, cooperation, and sincerity through direct experience*." This character education pattern demonstrates higher effectiveness compared to conventional approaches that separate religious knowledge from life practices (Siregar & dkk, 2023).

*Perang Timbung* tradition also successfully creates a unique balance between adherence to religious norms and cultural flexibility. Worship values are not understood as rigid rules that stifle cultural creativity but as a spirit that enlivens and gives deeper meaning to traditional practices (D.N.W. Astawa, 2022). This dialectic produces an authentic form of religiosity – firm in principles yet adaptive in expression - that becomes the foundation for a stable yet open-to-change community character.

From a sociological perspective, this tradition functions as an effective social control mechanism because it is based on self-awareness rather than external pressure (Ngatiman & Ibrahim, 2018; Suranti & Karsiwan, 2024). The Pejanggik community develops an internal monitoring system derived from transcendental value internalization, not from fear of social sanctions. This pattern produces more stable and sustainable normative compliance compared to formal legal systems alone (Abidin et al., 2021; Suranti & Karsiwan, 2024).

This tradition also offers creative solutions to modern challenges in character education, particularly the gap between taught values and daily behavior. By making worship values an inseparable part of cultural practices, *Perang Timbung* creates continuity between religious teachings and real life that often becomes problematic in conventional educational approaches. The result is deeper value internalization and higher behavioral consistency among community members.

The success of this tradition in shaping community character teaches the importance of cultural approaches in values education. Rather than treating religious values as material to be taught, *Perang Timbung* demonstrates the effectiveness of a model where these values come alive in everyday cultural practices (Evi Gusliana & Nurlela, 2022; Mursyidi, 2021). This approach is relevant not only for the Pejanggik

community but also provides inspiration for developing character education models in various other cultural contexts.

**Communal Character Construction through Worship-Based Mutual Cooperation in the *Perang Timbung***

Mutual cooperation in *Perang Timbung* tradition represents a unique theoretical synthesis between the concept of *ta'awun* in Islam, contemporary character education theory, and the local wisdom of Sasak (Suryadi et al., 2024). Philosophically, this practice actualizes Bourdieu's concept of "habitus" within an Islamic framework, where collective work is not only an internalized behavioral pattern but also a medium of worship that is transcendentally conscious (Massi et al., 2021). In the perspective of character education, this phenomenon reflects what Lickona calls a "moral community," but with a stronger spiritual dimension institutionalized through cultural mechanisms (Efendy, 2016).

Contemporary character education theory (Berkowitz & Bier, 2004) recognizes the importance of a holistic approach that integrates cognitive, affective, and behavioral aspects. Mutual cooperation in *Perang Timbung* develops this model further by adding a spiritual-transcendental dimension, creating what can be called "tetra-dimensional character education" (Abdiyantoro et al., 2024; Suryadi et al., 2024). Each collective activity - from bamboo collection to *Timbung* making - functions as a learning space where values of solidarity, empathy, and responsibility are not only intellectually understood (cognitive), emotionally felt (affective), and practiced (behavioral), but also experienced as a form of devotion to the Transcendent (spiritual) (Evi Gusliana & Nurlela, 2022; Ngatiman & Ibrahim, 2018).

Within the Islamic intellectual framework, this practice reflects the concept of "*amal jama'i*" (collective work) explained by Qardhawi as a concrete manifestation of Islamic brotherhood (*ukhuwah islamiyah*) (Fitrah & Hamka, 2022). However, what is unique in the context of *Perang Timbung* is how these universal Islamic values are inculturated through local cultural mechanisms, creating a distinctive form of "cultural *ta'awun*."

From the perspective of educational neuroscience, the effectiveness of mutual cooperation as a medium for character education can be explained through the concept of "embodied cognition" - where learning that involves direct physical and emotional experience creates deeper and more sustainable memory traces. The process of making *timbung* together, for example, not only teaches the value of cooperation abstractly but experiences it concretely through sensorimotor activities involving all senses and emotions.

The resilience of this tradition against the currents of modernization can be understood through the lens of cultural resilience (Rahman et al., 2023). The mutual cooperation in *Perang Timbung* demonstrates key characteristics of cultural resilience: the ability to maintain core values while creatively adapting to change. The transformation of meaning from social work to collective worship represents a

sophisticated cultural adaptation strategy, where tradition not only persists but acquires new legitimacy in the modern context (Tambak & Sukenti, 2017).

The pedagogical implications of these findings are highly relevant to critiques of conventional character education that often gets trapped in formalism and dichotomy between values education and life practices (Rony & Jariyah, 2021). The mutual cooperation in *Perang Timbung* offers an alternative model where character education occurs organically through participation in meaningful cultural practices - an approach that aligns with habitus theory but is enriched with deep spiritual dimension (Massi et al., 2021) .

In the context of increasingly fragmented modern society, this transcendental value-based mutual cooperation model offers important insights into how social cohesion can be maintained without sacrificing religious identity. This tradition not only becomes an interesting case study on cultural resilience but also makes a theoretical contribution to character education discourse by demonstrating the potential of community-based and cultural approaches as alternatives to overly institutionalized and formalized models.

**Deliberative Consultation in *Perang Timbung*: The Synthesis of Islamic Values and Local Wisdom in Communal Character Education**

Deliberative consultation in *Perang Timbung* tradition represents a unique synthesis between the principle of *shura* in Islam and the local wisdom of Sasak society, creating an organic and contextual character education model (Mu'min, 2023; Rachman et al., 2023). This consultation process not only serves as a decision-making mechanism but evolves into a pedagogical space where Islamic deliberative democratic values are internalized through socio-cultural practices. Theoretically, this phenomenon can be understood through the lens of Bourdieu's habitus concept that has been Islamized, where social structures and religious values mutually shape to create character-forming behavioral patterns (Massi et al., 2021; Smith, 2020).

The consultation approach in *Perang Timbung* actualizes the concept of "*ta'dib*" which emphasizes education as a process of perfecting *adab* (proper conduct), not only at the individual level but also in communal relationship structures (Mursyidi, 2021; Ngatiman & Ibrahim, 2018; Sitompul et al., 2022). The deliberation process involving all elements of society - from religious figures, traditional elders, to the younger generation - creates a holistic value education ecosystem. Within the framework of contemporary character education theory (Berkowitz & Bier, 2004), this model reflects a whole community approach where all community members simultaneously act as character education agents.

What distinguishes *Perang Timbung* consultation from modern deliberation models is its ability to integrate three main dimensions: epistemic, ethical, and spiritual (Lewar & Ndegong Madung, 2022; Nurhasan & Rohmah, 2021). On the epistemic dimension, the consultation process values various knowledge sources - from religious texts to local wisdom. On the ethical dimension, it develops ethical reasoning that

prioritizes the principle of *maslahah* (common good) (Kudaedah, 2020). While on the spiritual dimension, each decision is oriented toward achieving *mardhatillah* (Allah's pleasure). The integration of these three dimensions creates a comprehensive character education model, overcoming the limitations of secular approaches that often neglect the transcendental dimension.

In the perspective of educational sociology, the Timbung War consultation implements what Dewey calls democracy as a way of life in a specific cultural context (Hasbullah, 2020). However, it transcends Dewey's concept by including a strong dimension of spirituality. This process also reflects the concept of social efficiency in Lickona's character education theory, where society functions as a living moral laboratory for its members (Efendy, 2016).

The relevance of this model for modern society's character development lies in its ability to address the challenge of value fragmentation in the era of globalization. *Perang Timbung* consultation offers a concrete example of how participatory democratic values can harmoniously blend with spiritual values, creating a form of spiritual democracy that is rooted in locality but universally relevant (Lewar & Ndegong Madung, 2022). This finding enriches character education discourse by demonstrating that community-based and local culture approaches can be effective alternatives to institutionalized formal models (Brakel, 2004; Siregar & dkk, 2023).

*Perang Timbung* tradition in Pejanggik represents a harmonious synthesis between Islamic values and Sasak local wisdom in forming holistic and sustainable character education (Anam, 2024; Nuruddin & Nahar, 2022). Through three main dimensions - worship, mutual cooperation, and deliberative consultation - this tradition has created a tetra-dimensional character education model that integrates cognitive, affective, behavioral, and spiritual-transcendental aspects. The uniqueness of this model lies in its ability to transform cultural practices into an effective pedagogical medium, where character values such as solidarity, responsibility, and integrity are not only intellectually understood but also experienced as manifestations of transcendental awareness through concrete experiences in meaningful socio-cultural practices (Tambak & Sukenti, 2017).

The theoretical and practical implications of *Perang Timbung* phenomenon open new perspectives in contemporary character education discourse. The indigenous character education model emerging from this tradition demonstrates that a cultural-spiritual approach can overcome the limitations of conventional character education that often gets trapped in formalism and dichotomy between values and practices (Marhayani, 2016). Furthermore, this tradition offers creative solutions to the challenge of value fragmentation in the modern era by creating a unique balance between normative compliance and cultural adaptability - a form of spiritual democracy that is rooted in locality yet universally relevant. These findings affirm the importance of appreciating local traditions not merely as objects of conservation but as sources of inspiration for developing contextual, authentic, and sustainable character education paradigms.

## CONCLUSION

This study reveals a significant finding that *Perang Timbung* tradition in the Pejanggik Village, Central Lombok represents a previously unidentified tetra-dimensional character education model in Islamic character education studies. This model integrates four dimensions of value learning simultaneously: cognitive, affective, behavioral, and spiritual-transcendental. The uniqueness of this model lies in its ability to foster a holistic process of value internalization through meaningful cultural practices rather than formal indoctrination. *Perang Timbung* has created an organic character education mechanism in which the values of worship (*ibadah*), mutual cooperation (*gotong royong*), and deliberation (*musyawarah*) are not merely understood conceptually but are internalized as concrete and transcendental life experiences. The transformation of meaning -from a mere customary ritual into a medium of collective worship - is a surprising finding that demonstrates a sophisticated and ongoing process of cultural Islamization. Here, Islamic values do not replace local traditions but instead provide deeper dimensions of meaning.

This study also uncovers how *Perang Timbung* tradition has given rise to a unique form of cultural *ta'awun* (mutual assistance) and spiritual democracy - a harmonious blend of universal Islamic values and the local wisdom of the Sasak people. The deliberative process in this tradition reflects a model of deliberation that surpasses modern deliberative democracy by integrating epistemic, ethical, and spiritual dimensions in a balanced manner. This phenomenon suggests that traditional societies have developed character education mechanisms that are more comprehensive than modern formal education models, which tend to separate cognitive and spiritual dimensions.

However, this study has limitations in terms of geographic and demographic scope, being focused on a single indigenous community, so generalizations of the findings must be made cautiously. The complexity of the interaction between Islamic values and local traditions in *Perang Timbung* has not yet been fully explained through existing theoretical frameworks, indicating the need for developing new theoretical perspectives more sensitive to the dynamics of cultural Islamization in the *Nusantara* (Indonesian archipelago). Additionally, the gender dimension in mutual cooperation and deliberation practices has not been explored in depth, raising questions about women's roles and participation in this communal character education process.

The findings of this study imply the need for a paradigm shift in character education that better appreciates local wisdom as a theoretical and practical resource - not merely as an object for applying external theories. Future research should develop more sensitive methodologies to examine the spiritual dimensions of communal character education and expand studies to similar traditions across Nusantara to formulate a more contextual and locally grounded character education theory. Longitudinal studies are also necessary to understand how the values embedded in *Perang Timbung* transform in response to modernization and globalization challenges,

as well as how transferability mechanisms can be developed to adapt this culture-based character education model into formal educational settings.

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