

# Dialectic of Religion and Culture in the Gawe Alip Rite of the Sasak Community

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## Abstract

## Case Studies

The Sasak community has long developed a dialectical relationship between religion and culture since the early stages of its human existence, in which religion and culture mutually influence each other in daily life. Islam is the predominant religion among the Sasak people; however, cultural practices remain deeply rooted and influential in their lives. This is evident in various rituals that are shaped by a collective consciousness involving kinship systems, religious beliefs, and cultural interactions. Islam provides guidance and rules for performing these rituals, including Gawe Alip, which is held every eight years (se-windu), as well as rituals related to marriage, funerals, and other traditional ceremonies.

This research employs a qualitative methodology aimed at providing a comprehensive understanding of the Gawe Alip rite, its relationship with Islam, its meaning, and its influence on the Sasak people, along with the challenges in preserving it. Data collection was carried out using ethnographic sources related to the Sasak, including literature reviews, observations, and interviews. The analysis was conducted using the structuralist approach of Claude Lévi-Strauss, aiming to uncover the underlying meaning of the Gawe Alip ritual. Fundamentally, this ritual reflects how the Sasak people idealize a central position in life—the center—which symbolizes their transformed spiritual identity. This worldview is rooted in Islamic beliefs, particularly the transcendental faith in *si epyang ita* / *neneq kaji* (venerated ancestors), through which the Sasak sacralize reality.

**Keywords:** Dialectic, Religion, Culture, Ritual, Gawe Alip, Sasak Community

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## INTRODUCTION

The Sasak people are a community that, from the very beginning, have built their culture upon a foundation of monotheistic belief (Tawhid), expressed symbolically through terms such as *Si Epyang Ita* and *Neneq Kaji*. This monotheistic belief has shaped the Sasak people's cosmological thinking, in which all things are believed to originate from and ultimately return to their Creator, referred to as *Si Epyang Ita* or *Neneq Kaji*. These archaic terms, *Si Epyang Ita* and *Neneq Kaji*, are traditional references to the Supreme Being who governs both human life and the universe. After the arrival of Islam, these terms were enriched with the addition of "Allah Ta'ala" at the end, becoming *Si Epyang Ita Allah Ta'ala* and *Neneq Kaji Allah Ta'ala*. This evolution reflects how the Sasak people have maintained their cultural expressions while embracing Islamic theology, showcasing the beauty of their faith through symbolic language.

From this foundation of belief, the Sasak community developed a cosmological worldview centered on creation and

the interconnectedness with *Si Epyang Ita* or *Neneq Kaji*. Within the Islamic context, these local terms were harmonized with Islamic expressions, demonstrating the community's adaptation of new religious influences without completely abandoning their cultural roots. The Sasak people have historically established a dialectical relationship between religion and culture, where each influences and shapes the other in daily life. While Islam is the dominant religion among the Sasak, cultural traditions remain deeply ingrained and significantly influential. Their rituals reflect a collective consciousness in which kinship systems, religious principles, and cultural practices interact harmoniously.

Islam provides the guiding principles and rules for performing these rituals, including *Gawe Alip*—a ceremony held once every eight years—as well as rites of marriage, funerals, and other customary ceremonies. At the same time, traditional cultural elements are preserved and integrated into the execution of these rituals. Throughout their history, the Sasak have built a unique synergy between religion and culture. Although the majority of the population adheres to Islam, they

continue to uphold and incorporate traditional cultural elements into their daily lives and religious rituals. However, it is worth noting that some segments of the Sasak community have begun to abandon these traditions, which are rich with meaning and symbolic significance.

In *Gawe Alip*, as well as in marriage, funerals, and other traditional ceremonies, the interaction and mutual influence between religion and culture within the Sasak community are clearly evident. A collective awareness of the importance of kinship systems and monotheistic belief serves as the foundation of Sasak life. Furthermore, the dialectic between religion and culture is also apparent in other traditional rituals such as harvest ceremonies, birth rituals, and death rituals. Islam plays a guiding role in these practices by providing spiritual and moral values in their execution.

The manifestation of this religious and cultural dialectic is evident in the rituals performed by the Sasak people, where Islam and traditional culture continuously influence one another in everyday life. While Islam provides rules and guidance, the cultural practices are preserved and integrated into the rituals, including *Gawe Alip*, which is held every eight years. This reflects the richness and uniqueness of the Sasak community in maintaining harmony between religion and culture.

The distinctiveness of the Sasak people lies in the harmony they sustain between their religion and cultural heritage. In rituals such as harvest celebrations, birth, and death ceremonies, Islamic values guide the proceedings, yet traditional cultural elements remain embedded. Even in the *Gawe Alip* ritual, the fusion of religion and culture is vividly evident. This demonstrates the profound richness and uniqueness of the Sasak people in preserving a balance between their religious beliefs and local wisdom. For instance, during the natural disaster in 2018, some members of the community reacted with panic, while others responded with surrender and faith in the Creator.

The dialectical relationship between religion and culture as seen in these rituals illustrates that the two are not in conflict, but rather complement and coexist with one another. Islam provides the framework and guidance for performing these rituals, while culture lends identity and depth to their expression. This shows the Sasak people's capacity to maintain a harmonious balance between religion and culture in their daily lives.

This harmonization between religion and culture in the Sasak community has undergone a long and complex historical process, eventually crystallizing into what is now known as Sasak culture. This began with the early genealogical Sasak community around 3500 BCE, as evidenced by findings related to the architectural technology of *lumbung alang* granaries (Ahmad Abdus Syakur, 2006:45).

Subsequently, early Chinese migration by Sha Huin Kalany to Lombok around 700 BCE is evidenced by the discovery at Mount Piring in Pujut, Central Lombok. Later, the arrival of the Malay-Champa migrants to North Lombok in the 7th–8th centuries CE introduced Islamic traditions of the Bani Champa. The final significant wave was the migration of Javanese people to Lombok, lasting until the 15th century CE (Lalu Agus Fathurrahman, 2017:17).

The Sasak community successfully merged these diverse cultural heritages resulting from various migration influences with Islam, which has become the main foundation of their way of life. This integration is reflected in traditional ceremonies such as harvest, birth, and death rituals, where religious and cultural elements harmoniously coexist. One such example is the *Gawe Alip* ritual, held every eight years. In this ritual, the Sasak people incorporate local traditions such as dance, music, and traditional clothing, while remaining observant of Islamic teachings. They believe that by maintaining this balance between religion and culture, they can bring blessings and good fortune to their community.

This illustrates the strength of Sasak cultural identity and their pride in ancestral heritage. The Sasak people not only preserve their traditions and local wisdom but also succeed in integrating them with the religious values they uphold. This reflects a deep understanding among the Sasak of the importance of maintaining a balance between religious belief and cultural heritage. As a result of this harmony, the Sasak community possesses unique characteristics that distinguish it from other cultures in Indonesia. In daily life, they practice Islamic teachings with sincerity, while continuing to honor and respect their cultural heritage. The diversity of religious and cultural elements within the Sasak community has become an integral part of their identity, and is one of the aspects that makes them so rich and unique.

The encounter between the Sasak people and the various cultures that influenced them over time has led to a crystallization of Sasak culture, one that is grounded in the values of Islamic faith. The Sasak and their culture have peacefully undergone acculturation with influences from the Javanese, Malay, Acehnese, Banjar, Bugis, and other ethnic groups. Post-13th-century acculturation has further enriched Sasak cultural expressions—including ritual, functional, social, artistic, and linguistic expressions (Lalu Agus Fathurrahman, 2017:17).

Ritual expression in Sasak society reflects both cosmological thought and religious teachings. These are manifested in four domains: spirituality, symbols, rites, and leadership. Spiritually, their cosmological view seeks harmony with the cosmic energy through dialogue, while religious teachings emphasize seeking strength from God. Symbolically, cosmological beliefs involve ethnographic objects that represent cosmic elements and offerings, whereas religious teachings are expressed through prayer and sacrifice. In terms of rites, cosmological thinking involves communication among fellow beings of the cosmos or with the universe, while in religious teachings, it is about praying directly to Allah SWT. Lastly, in the domain of leadership, cosmology regards the *lokaq* (spiritual elders) as those capable of communicating with the cosmos, while in religious terms, they are recognized as individuals with spiritual authority.

This demonstrates how ritual processes in Sasak culture unify cosmological thinking and religious guidance. A typical Sasak ritual begins with an opening that involves the presentation of symbols—either brought by ritual leaders or prepared by designated individuals—followed by the core ritual.

The ceremony concludes with a religious leader (*Kiai* or *Pengulu*) leading prayers in accordance with Islamic teachings.

These ritual processes exhibit a unique character, especially in *Gawe Alip*, a ritual held once every eight years in the Alip Year. It serves to evaluate the community's condition and the state of the traditional mosque (*Masjid Adat*), and it takes place in various *Masjid Adat* around the northern slopes of Mount Rinjani, each with different ritual models.

This ritual gained wider recognition thanks to the report by Van Baal on the *Pesta Alip* held at the Bayan Traditional Mosque in 1934, which was later published in Indonesian in 1976. However, due to non-substantive challenges—particularly in Bayan—*Gawe Alip* has not been held for several cycles (*windu*) since the onset of the New Order government era. Nevertheless, it continues to be practiced in other traditional mosques, though with simpler forms of ritual.

Consequently, most Sasak people today know the name *Gawe Alip*, but lack an understanding of its concept and values. Some only recall parts of the ritual process, while others are familiar with it through oral narratives. Many within the community still long for the return of *Gawe Alip*, but do not know the proper procedures or supporting customary elements required to perform it.

Thus, the current state of Sasak society reflects a complex reality involving rituals, religion, and social dynamics, all of which carry socio-cultural symptoms. First, rituals are gradually being abandoned due to religious sentiment and misinterpretations of modernization. Second, there remains negative religious sentiment toward rituals, viewing them as pre-Islamic or acculturated products. Third, the social reality of the Sasak people shows signs of anomaly, often resulting in a dual identity that wavers between traditionalism and religiosity. Furthermore, there is a lack of relevant literacy that could bridge cosmological thought with Islamic teachings.

Today, the Sasak community holds varying understandings of the *Gawe Alip* ritual. Most people are familiar with it only by name, without fully grasping its concepts and values. Some remember only the ritual process, while others know about it through oral storytelling. Many in the community still long for the revival of this ritual but do not know how it is conducted or what traditional elements are required for its performance.

This situation reflects socio-cultural symptoms currently present in Sasak society. First, the *Gawe Alip* ritual is gradually being abandoned due to negative perceptions from religious perspectives, as it is often seen as a pre-Islamic acculturated practice. Second, there remains religious sentiment that casts the ritual in a negative light. Third, the Sasak people experience confusion in navigating their social lives, caught between tradition and religion, and lack sufficient literacy to connect cosmological thought with Islamic teachings.

Therefore, efforts are needed to reintroduce and deepen the understanding of the values and meanings of the *Gawe Alip* ritual in a way that aligns with Islamic teachings. This will help the Sasak community achieve a balanced

harmony between their traditional identity and their religious beliefs.

## RESEARCH METHOD

The research method employed in this study is a qualitative approach, with the aim of providing a comprehensive understanding of the *Gawe Alip* ritual—its relationship with Islam, its meaning, its influence on the Sasak community, and the challenges faced in preserving it. Data collection was conducted through ethnographic research on the Sasak people, using sources such as books, observations, and interviews. The analytical approach and procedures used in this study are based on Lévi-Strauss's structuralism, in order to uncover the underlying meanings of the *Gawe Alip* ritual. Specifically, the study seeks to reveal how the Sasak people idealize a central position in life on earth—namely, the concept of the center—as a symbolic expression of their worldview.

## RESULTS AND DISCUSSION

### The Dialectic of Religion and Culture in the *Gawe Alip* Ritual

#### Cosmology of the Sasak People

The turmoil surrounding the Lombok earthquakes of July 29 and August 5, 2018, lingered for months and created an atmosphere of dread. In the immediate aftermath, the situation resembled a state of war—ambulance sirens and military vehicles constantly moved along the main roads. Everyone appeared busy, and the routes leading to disaster sites became increasingly congested. Aid and emergency response teams arrived in large numbers. The local people seemed to have lost hope, merely waiting for food assistance. Collapsed homes were left untouched, almost as if people were unwilling to face them. This was the view along the main roads.

A different scene, however, unfolded in the remote villages. Just a week after the earthquake, residents had returned to their fields, resumed eating their usual food, slowly cleared debris, and began constructing makeshift shelters on their own. How did they interpret the disaster to recover so quickly? In their language, they said: "*Mula iya kelampayan gumi langit, ketentaun si Epeyang Ita*" (Indeed, such is the course of the earth and sky; it is the decree of the One Who Owns Us—God Almighty).

This stark contrast in response can be traced to differing worldviews: between the "constructed" society—shaped by the currents of materialism and consumerism—and the "authentic" society, which has grown and evolved in a distinct cultural and ecological climate. Communities shaped by materialistic values tend to exhibit weaker survival capacities, while those who depend more on nature show stronger resilience. People whose livelihoods rely on natural resources tend to understand how to live in harmony with nature and often interpret natural disasters as consequences of human wrong doing.

As such, in the aftermath of a disaster, they seek to restore their relationship with nature through various means. This was evident in how people in the remote areas responded in the days following the earthquake—they organized themselves and held communal deliberations to plan their next steps.

In essence, communities are capable of addressing post-disaster challenges using the capacities they already possess. Traditional societies, in particular, hold indigenous wisdom in managing nature, fostering what seems like an unwritten pact between humans and the environment to protect one another. Among the *Daya* people, there is an inherent awareness that the land of Daya sustains its people, and in return, the people of Daya sustain the land.

## Cosmological Perspective of the Sasak People

Epistemologically, any attitude of a society toward a particular phenomenon—and any expression of that attitude through culture—is fundamentally rooted in a motivating source that gives rise to values and norms within communal life. This source of motivation is the ideological foundation of a society, which subsequently gives birth to cosmological awareness. Borrowing Anton Bakker's terminology (1995:53–58), this can be described as a form of "kinship among fellow cosmoi"—a familial bond among beings within the cosmos that is autonomous, confrontational, and yet correlated. Such cosmological awareness fosters ecological consciousness, prompting traditional societies to continuously align their behavior with the rhythms of the natural environment.

In Sasak society, this cosmological consciousness is encapsulated in a simple expression: "*idup sopoq*", meaning "life is one." This phrase implies the belief that human life, the life of other beings, and even the existence of the universe all originate from a single source (*prima causa*), namely, the existence of the One Supreme God. This simple expression holds a central position in Sasak culture, serving as both a motivational source and a value foundation from which behavioral norms are derived. Diagrammatically, the position of cosmological consciousness, infused with religious devotion, can be described as follows (Fathurrahman, 1995:128–140):

- a. **Religiosity** – Islamic faith (*Iman Islam*) functions as the community's ideology, serving as the source of cosmological thought, motivation, and values within the Sasak cultural system.
- b. **Value System** – An expression of religious awareness embodied in local cultural symbols, consisting of core values, supporting values, and instrumental values, which collectively generate norms that guide daily life, including efforts to maintain harmony within the human ecosystem.
- c. **Social System** – Reflects the role of human beings in preserving cosmic balance, resulting in a social structure and leadership model characterized by collective functionality.
- d. **Technical System** – Gives rise to various rituals, symbolic systems, technologies, work systems, tools,

and other necessary aspects of life aimed at ensuring community well-being.

Empirically, this cosmological understanding is evident in the traditional society's deep appreciation for the natural world. Their cultural character manifests in efforts to align with and manage nature in ways that maintain a mutual preservation between humans and the environment. Topography and natural contours are seen as part of nature's journey to care for humanity; in return, humans respect and manage nature in accordance with their understanding of its inherent meaning and specific character. In cosmological terms, this is referred to as *the historicity and anthroposity of nature* (Fathurrahman, 1995:307).

Traditional communities aim not to alter the structure of nature when utilizing it for survival and livelihood. The awareness of the relationship between beings of the cosmos and the *prima causa* guides traditional societies toward esoteric orientations that strive to achieve harmony and balance within the ecosystem. Esoterically, self-awareness—which comprises the four natural elements: water, earth, fire, and wind—also contributes to an appreciative attitude toward nature, expressed through life-cycle rituals and nature-related ceremonies. However, traditional knowledge and its ritual expressions must be transformed and universalized in order to preserve and develop their values meaningfully.

Religious awareness as the esoteric aspect of culture gives rise to a value system that ensures the establishment and preservation of harmony with fellow beings of the cosmos. In Sasak society, this value system is built upon the core value of *tindih*—akin to *istiqamah*, which denotes commitment and consistency in truth, goodness, propriety, and beauty. This core value is supported by safeguarding values that act as internal barriers preventing individuals or communities from engaging in actions that could disrupt harmony. These are known as *maliq* and *merang*, which describe the feeling of disturbance when someone or a group violates the established harmony or deviates from values of truth, goodness, propriety, and beauty. At a qualitative level, values and norms—whether in attitude, behavior, or cultural expressions—are oriented toward prioritizing truth, goodness, propriety, and aesthetic beauty. These principles permeate the traditional ritual system, customary norms, and cultural expressions, including artistic creations.

## Cosmological Perspective: Concept of Space and Time in Sasak Traditional Society

Included within the way traditional communities express their ideological foundations and core values—particularly in relation to environmental sustainability—is their understanding of the concepts of time and space. These understandings give rise to indigenous wisdom and the body of traditional knowledge. Awareness of time and space, and how these are reflected in cultural systems, is a crucial aspect of the cosmological comprehension held by traditional societies, including the Sasak people.

Time and space awareness is understood through the



perceived relationship between celestial bodies and the earth's surface, which informs seasonal cycles used to guide agrarian activities such as farming, gardening, and plantation work. The Sasak people employ a seasonal calendar based on the movement of the **Pleiades constellation** (part of Taurus), locally referred to as **Bintang Rowot**. Seasonal transitions from month 1 to month 12 are correlated with the positions of the moon and sun.

From this cyclical understanding of time and the changing seasons, the Sasak people interpret signs in nature as indicators of the environment's capacity to support human life—including for disaster mitigation purposes. This understanding is then manifested in daily life through practices such as **Ngandang Rowot** (a ritual for the changing of seasons), **Bubur Taun** (a ritual marking the new year), and the **Gawe Alip** ceremony held every eight years (once every windu). These rituals are essentially reflective acts, intended to remind the community to remain conscious of spatial awareness, as expressed through various localized forms.

## Concept of Space

In traditional societies, the concept of space is not merely limited to spatial or physical functions. Rather, it carries **spiritual significance** and serves as a reference point in how space is managed and utilized. Space, for traditional communities, is an integrated entity within the cosmos—comprising both physical and non-physical correlations. This cosmic unity operates at three levels: **macro**, **meso**, and **micro**.

- **Macro space** refers to a whole region such as an island or a territory built upon shared ideological, cultural, or historical foundations.
- **Meso space** includes regional settlements or **paer**, which are inhabited areas governed by customary laws and traditions.
- **Micro space** refers to individual homes and their functional divisions.

These three spatial layers are interrelated both **spiritually and spatially**. Macro space includes mountains,

forests, plantations, rice fields, fields, and residential areas. Meso space has spatial functions tied to livelihood, while micro space serves as living quarters.

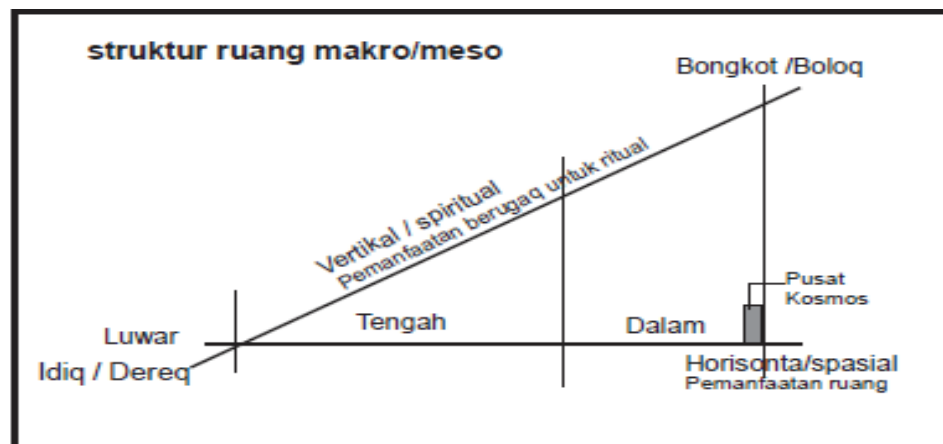
Spiritually, macro, meso, and micro spaces are linked by the concept of a “**place**,” a central point believed to be the **cosmic energy center**. In Sasak cosmology, the central cosmic point of macro space is **Mount Rinjani**, regarded as the **daya**—meaning “heart” or “source of power.” The **paer** (settlement area) in meso space connects with this **daya** through a sacred area known as **kemaliq**—a location or structure designated by spiritual leaders as the center of cosmic energy for the meso space. In the micro space (homes), this cosmic center is located in the **inen bale** or **bale dalem**, which aligns with **wastucitra**, a term used by Y.B. Mangunwijaya to denote the spiritual symbolism in architecture.

The spatial and spiritual division of space simultaneously indicates **function** and **attitude** in how nature is perceived and managed—as both a place to live and a source of livelihood (**anthroposity of nature**). The **concept of daya** attached to Mount Rinjani and its surrounding forests denotes these areas as spiritually and spatially elevated. They are referred to as **bongkot** or **bolog** and are treated as sacred zones (often called **gawah larangan**). Areas beyond them are known as **idiq** or **dèrèq**, managed as productive lands and treated as semi-sacred spaces. Areas not used for productive activity, such as open fields, are known as **duwah** (outer areas) and serve for profane or secular activities.

This spatial classification applies across macro, meso, and micro spaces. Its implications in daily life mean that:

- Some spaces are **restricted** and cannot be accessed by everyone;
- Some are **conditionally accessible** with specific customary regulations;
- Others are **open and public**, functioning as communal or semi-communal areas.

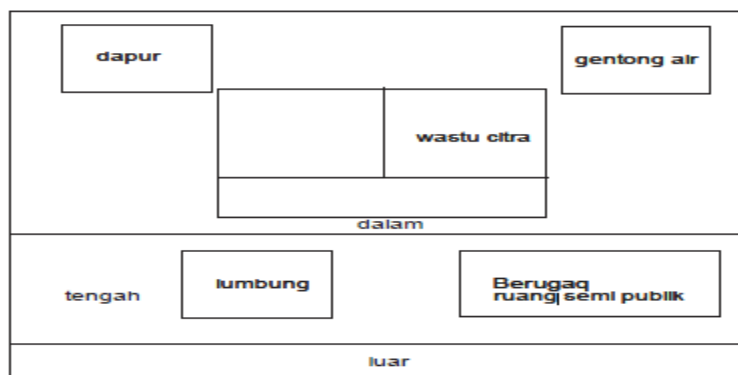
The spatial structure of macro and meso spaces can be represented diagrammatically as follows (not included here but may be added in the final document).



- a. The **outermost space** is used for **profane functions**, such as markets, open fields, or other public areas.
- b. The **middle space** is the **residential area**, governed by mutually agreed customary laws. Social and cultural issues are typically discussed and resolved in the **beruqaq** (traditional meeting pavilion) located within this space.
- c. The **innermost space** is considered **sacred**, typically occupied by **spiritual leaders**, such as the *lokaq* (customary

elder) and *pengulu* (religious leader). Ritual ceremonies related to spiritual matters are conducted in the **beruqaq** located in this sacred space. Within this zone, the **kemaliq**, which is believed to be the **center of the cosmos**, is usually found.

The **micro spatial structure** can be illustrated as follows:



- a. For traditional communities, a house is a mass of buildings consisting of residential buildings and supporting (non-residential) structures.
- b. The boundaries of this building mass are usually marked by arrangements of stones called *perigi*, which function as terracing.
- c. The middle space consists of semi-public areas (non-residential), such as the granary (*lumbung*) and *beruqaq*, a kind of gazebo used for receiving guests.
- d. The inner space consists of the house, kitchen, and water facilities as separate buildings since they can still be accessed by others, while the residential building is usually accessible only to close family members.

- (c) Control by authorities,
- (d) Hyper-expansionism, and
- (e) Healthy, humanistic, and ecological — as proposed by James Robertson. Traditional societies view these as an epistemological unity.

## Traditional Wisdom in Maintaining Ecological Harmony

Based on cosmological thinking and traditional spatial design, the Sasak community culturally possesses wisdom that is significantly related to the carrying capacity in maintaining natural harmony, which is a prerequisite for sustainable and responsible natural resource management. James Robertson (1990:132), a 20th-century futurologist, along with other futurists such as Joseph T. Coates and Jennifer Jarratt, who reviewed the famous Club of Rome report *The Limits to Growth*, offered future scenarios known as Healthy, Humanistic, and Ecological futures. In fact, traditional communities have been practicing this for centuries.

The five scenarios described by the futurists are:

- (a) Business as usual,
- (b) Catastrophe,

Natural law causes things to proceed as they are, and by maintaining natural harmony, the risk of disaster is avoided. This harmony also reduces intervention by authorities and excessive expansion efforts. The Sasak community's concept of harmony in resource management is based on the ideology of *idup sopoq* (tawhid/unity of God), thus they must mutually appreciate existence, expressed through attitudes of *pemole* (honoring) and *semai* (taking only what is sufficient). *Pemole* is manifested in rituals that initiate and accompany every life management activity related to nature, while *semai* is the principle guiding the taking of benefits and resources from nature.

Furthermore, this ideological awareness and its expression are supported by intensive communication with nature, which provides knowledge and empirical experience grounded in scientific understanding. Their knowledge of the seasonal system is based on the rotation of the Pleiades star cluster (*Rowot*) and awareness of natural signs. This forms the foundation for traditional communities in managing natural resources and their environment. This gives rise to various forms of traditional wisdom oriented toward environmental balance and harmony, which can even be used as mitigation to reduce disaster risks.

Some forms of traditional wisdom that represent concrete efforts to harmonize human activities with nature's carrying capacity include:

a. Initiating and accompanying all natural resource management activities with rituals that aim to raise community awareness about the attitude of honoring (*pemole*) nature and taking only enough (*semai*). These rituals are not forms of paganism or worship but a dialogue with nature and serve as media for value transformation. They are conducted based on cosmological unity awareness and ideological or religious consciousness (in the Sasak context, the awareness of *tawhid*), which serve as cultural values and motivational sources.

b. Based on cosmological understanding and awareness, traditional societies have spatial use limits for living and livelihood. For example:

- Settlement orientation points toward *lauq-daya* (with the mountain as *daya* and the sea as south), geographically aligning with earth's vein flow from upstream to downstream.
- Spatial management follows clear boundaries between forest (forbidden areas), gardens, fields, rice paddies, and rivers. Forests are not managed individually, gardens protect springs or rivers, and rice paddies and fields are the primary sources of livelihood.
- Special treatment is given to "places" designated as *kemaliq* or *bangar* (cosmic energy centers), an expression of tradition that honors (*pemole*) nature.
- Settlements are built as one cosmological unit based on *subawe* (a feeling of safety and comfort) according to environmental conditions, relating to environmental carrying capacity stability and disaster mitigation.

c. Considering time and season cycles in managing natural resources based on traditional calendars affects resource management patterns. Planting times depend on season changes, with certain periods to avoid planting or specific calculations. This *mangsa* calendar system predicts seasonal character. Many traditional expressions reflect awareness of a healthy, humanistic, and ecological future that can be transformed into contemporary resource management, such as:

- "Tunjung tilah aiq meneng empaq bau" (the lotus remains intact, water stays clear, and fish are caught). This phrase often applies to strategic and political matters, meaning achieving goals without disrupting social harmony. Environmentally, it implies managing resources without damage, harvesting without harming the container, respecting nature's rights, avoiding conflicts of interest, and protecting sustainability while benefiting from it. (Raden Sumadi:2023:127)
- "Adeqt ndeq maraq pemangan landak" (don't eat like a porcupine), meaning do not take more from nature than necessary. Today, many take from nature out of mere curiosity or carelessness.

Awareness of space and time functions also expresses traditional societies' views on the future. Awareness of seasons and human limitations as production factors give rise to wisdom in resource management. The division of storage (*lumbung*)

into short-term, medium-term, and long-term can be adapted to modern family management. Terms for wealth also reflect future considerations managed through savings and investments:

- *Impan kaken* (food; short-term logistics),
- *Sangu aiq* (water supplies; medium-term savings for production costs), and
- *Sangu idup* (living savings; long-term investments in land, livestock, gold, or emergency funds for health and education).

Traditional communities, empowered by wisdom, ideological strength, and sincerity, should not be weakened by interventions that diminish them. They are intelligent and capable of facing life's challenges, and should not be rendered powerless by confusing interventions that make them lose footing in their own environment. Rich in simplicity and gratitude, their spirit should not be impoverished by materialistic illusions causing mental poverty. This wisdom belongs to them, and we should learn from them, especially in understanding their lives and helping them navigate civilization's dynamics. Strengthening their resilience against highly penetrative civilization is crucial. Have we ever evaluated the social-cultural capital losses caused by our materialistic and instant approaches.

## CONCLUSION

This study reveals the dialectical relationship between Islam and the Sasak culture in the performance of the *Gawe Alip* ritual. The research successfully identifies the challenges and obstacles faced in maintaining the integrity of the *Gawe Alip* ritual as part of the cultural traditions of the Sasak community amid modernization and the development of Islam. The implications of this study highlight the importance of understanding and respecting cultural diversity in Indonesia, including the culture of the Sasak people. The research shows that cultural traditions such as the *Gawe Alip* ritual carry significant values and meanings for the local community. Therefore, efforts to preserve and develop local culture are essential, in line with the progression of time and the religious values embraced by the community.

Another implication is the need to maintain a balance between religion and culture in social life. This study indicates a dialectical interaction between Islam and Sasak culture in the execution of the *Gawe Alip* ritual. This underscores the importance of respecting and understanding the beliefs and cultural practices of others, while upholding the values and teachings of one's own religion. The study also carries political, social, economic, ecological, educational, and policy-related implications.

Moreover, the study highlights that modernization and religious development can pose challenges and obstacles to the preservation of cultural traditions. Therefore, collaborative efforts between government, society, and cultural institutions are necessary to preserve and develop cultural traditions so they remain relevant and have a place within an increasingly modern and religious society.

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