


The Values of Local Wisdom in the *Bretes* (Seven-Month) Tradition among the Community of Jeringo Village, Gunungsari District, West Lombok Regency

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Article Info	ABSTRACT
<p>Keywords: Bretes, Local Wisdom, Seven-Month Tradition, Mutual Cooperation, Sasak Community, Cultural Preservation</p>	<p>This study aims to analyze the values of local wisdom embedded in the Bretes (seven-month) tradition in the community of Jeringo Village, Gunungsari District, West Lombok Regency, as well as the strategies employed to preserve it. A qualitative approach with a case study design was used, involving observations, in-depth interviews, and documentation as data collection techniques. The findings indicate that the Bretes tradition embodies a wide range of local wisdom values, including mutual cooperation, togetherness, social solidarity, religiosity, gratitude, charity, kinship, care, and educational significance. This tradition not only reinforces cultural identity and social cohesion but also serves as a medium for moral and spiritual education for younger generations. Preservation strategies include intergenerational transmission, active community participation, integration of religious and social values, and documentation and dissemination to youth. The findings underscore the relevance of the Bretes tradition as a medium for value transfer, strengthening solidarity, and integrating customary practices with religion, highlighting the importance of preserving local wisdom amid the challenges of modernization. The study contributes theoretically to understanding the role of local wisdom in shaping community character and practically as a reference for the development of cultural preservation programs.</p>
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INTRODUCTION

Higher education in Indonesia plays a central role in social transformation and nation-building. Through education, individuals gain opportunities to enhance their capacities, expand social mobility, and contribute to broader social change (Amrullah et al., 2025). In the context of globalization, local values are increasingly challenged by modernization and industrialization, making the preservation of cultural traditions a serious concern. This condition calls for educational strategies that are not only oriented toward mastering modern knowledge but

also capable of safeguarding and revitalizing local wisdom as a cornerstone of collective identity (Halimatussa'diyah, 2020; Syamsuddin, 2021).

Living traditions within communities contain ethical, moral, and social values that serve as guides for daily behavior. One form of local wisdom that endures in Lombok is the *Mendaiq* Dance, originating from Perampuan Village, West Lombok Regency. This dance functions not merely as entertainment but also as a medium for character education, social interaction, and cultural identity for the Sasak people. However, amid the influx of global culture, the *Mendaiq* Dance faces challenges, particularly in terms of regeneration and the transmission of its values to younger generations (Wulandari, 2021).

This phenomenon aligns with Geertz's (1973) view of culture as a historically transmitted system of meaning, expressed through symbols. Traditional dances such as *Mendaiq* are not only aesthetic expressions but also representations of social and spiritual meaning within the community. Understanding and preserving these traditions therefore entails maintaining the continuity of values that underpin social cohesion.

Previous studies have highlighted the importance of local wisdom in shaping the character of younger generations. Robiyanti (2020) demonstrates that integrating local values into curricula strengthens students' cultural identity. Other studies emphasize that traditional cultural practices serve as social mechanisms for fostering solidarity, discipline, and a sense of responsibility (Wulandari, 2021). However, most studies are limited to cultural documentation or descriptive anthropological analyses without directly connecting them to formal or non-formal educational functions. This gap underscores the need for research on developing educational media based on tradition, such as the *Mendaiq* Dance, to strengthen character formation among youth in a globalized era.

In the context of rural community development, reinforcing local traditions has strategic relevance. Government policies often emphasize village development based on local cultural potential. Yet, implementation is frequently hindered by the lack of innovation in transforming traditions into learning tools suitable for millennial and Generation Z needs (Hidayat, 2022). In the case of Perampuan Village, the *Mendaiq* Dance has significant potential as a creative educational medium and a tool for community empowerment.

Empirical observations during the researcher's Community Service Program (KKN) in Jeringo Village, West Lombok, in August 2024, revealed that youth interest in local traditions remains high when facilitated through contextual and participatory approaches. This supports the argument that traditions are not static but can be recontextualized to remain relevant in contemporary education. Thus, this study is grounded in the belief that the *Mendaiq* Dance can serve as a strategic instrument in character education rooted in local wisdom.

The conceptual framework of this study draws on the theories of values, local wisdom, and tradition. Values are understood as normative standards guiding individual and group behavior (Spranger, 1921; Kluckhohn, 1951). Local wisdom reflects collective adaptations of communities to their social and natural environments, producing distinctive cultural practices (Geertz, 1973; Sibarani, 2018). Tradition, meanwhile, is viewed as a mechanism for the sustainable transmission of values across generations (Hobsbawm & Ranger, 1983). By

integrating these perspectives, the study examines how the *Mendaig* Dance functions not only as an artistic expression but also as a pedagogical medium rich in meaning.

Although several studies on Sasak traditions exist, such as Halimatussa'diyah (2020) on value transmission in traditional weddings and Syamsuddin (2021) on Lombok's traditional music as cultural identity, research specifically focusing on traditional dance as an educational instrument remains limited. This literature gap highlights the need to explore how traditional arts can be positioned as character education media.

This study thus has two main objectives. First, to describe the educational values contained in the *Mendaig* Dance in Perampuan Village. Second, to analyze the relevance and potential of using the *Mendaig* Dance as a character education medium for youth in formal and non-formal educational contexts. Practically, the findings are expected to inform teachers, educators, and policymakers in designing learning strategies grounded in local culture.

From a benefit perspective, the study has both academic and social implications. Academically, it enriches literature on the relationship between cultural tradition and education while offering an interdisciplinary perspective combining anthropology, education, and cultural studies. Socially, it supports local cultural preservation and strengthens community cultural resilience amid globalization. Furthermore, the findings may inform the development of local wisdom-based education policies in Indonesia, emphasizing not only academic achievement but also character and national identity formation.

Thus, research on the *Mendaig* Dance in Perampuan Village is not only relevant for cultural preservation but also strategically significant for strengthening character education rooted in local wisdom. The urgency of this research becomes more evident in light of the pressing need for educational models that bridge local traditions and global demands, enabling Indonesian youth to grow into individuals who are principled, culturally grounded, and adaptable to change.

METHOD

This study employed a qualitative approach with a case study design. A qualitative approach was chosen because it allows researchers to explore in depth the subjective meanings and social experiences of the community, particularly pregnant women participating in the *Bretes* (seven-month) tradition. Qualitative research emphasizes understanding meanings, uniqueness, and the social construction of phenomena, with the researcher as the primary instrument, data collected through triangulation (observation, interviews, and documentation), inductive analysis, and findings that highlight comprehension of the phenomenon (Sugiyono, 2020). The case study design was adopted because this research explores a unique cultural practice in a specific context, namely the implementation of the *Bretes* tradition in Jeringo Village (Sugiyono, 2020).

The research was conducted in Jeringo Village, Gunungsari District, West Lombok Regency. This location was selected due to the fact that the *Bretes* tradition is still preserved through intergenerational transmission, unlike in other villages where the tradition has begun

to fade. In addition to having high local wisdom values, this tradition is minimally documented academically, making further study necessary. The fieldwork was conducted between July and August 2025, with flexible scheduling until data saturation was achieved.

The study's data sources comprised primary and secondary data. Primary data were obtained directly from key informants through interviews, observation, and participation, including traditional leaders, village heads, mothers who had participated in the *Bretes* tradition, and the general community (Haryoko et al., 2020; Sugiyono, 2020). Secondary data were collected from existing literature, including books, scholarly journals, official documents, archives, and publications related to local wisdom and the seven-month tradition (Haryoko et al., 2020; Sugiyono, 2020).

Data collection techniques included:

1. Observation, both overt and covert, to record the practice of the *Bretes* tradition and the local wisdom values embedded within it (Sugiyono, 2023, p. 108).
2. Structured interviews, using the same written questions for all informants, directed at traditional leaders, village heads, and mothers participating in the tradition, to capture perspectives on the values and preservation strategies of *Bretes* (Sugiyono, 2020).
3. Documentation, including village historical data, social structure, geographical conditions, infrastructure, and photographs of research activities.

Data validity was maintained through triangulation of sources, techniques, and time (Sugiyono, 2020). Source triangulation involved comparing information from different informants, technique triangulation involved cross-checking data using different methods on the same sources, and time triangulation involved assessing data consistency across different periods.

Data analysis followed the Miles and Huberman model as cited in Sugiyono (2020), including: (1) data collection through observation, interviews, and documentation; (2) data reduction by summarizing, selecting, and focusing on important aspects; (3) data presentation in the form of narratives, charts, or matrices; and (4) drawing conclusions and ongoing verification until credible findings were obtained. This approach enabled a comprehensive exploration of local wisdom values within the *Bretes* tradition while highlighting its relevance in shaping the character of the Jeringo Village community.

RESULTS AND DISCUSSION

Forms of Local Wisdom Values in the *Bretes* (Seven-Month) Tradition in Jeringo Village

Field findings indicate that the *Bretes* tradition in Jeringo Village is not merely understood as a cultural ritual to celebrate a mother's pregnancy but also as a medium for transmitting local wisdom values deeply embedded in the community. These values are evident throughout the tradition, from preparation to the prayer and recitation ceremonies.

One of the most prominent values is mutual cooperation (*gotong royong*). Almost all informants emphasized the importance of collective work in preparing the seven-month ceremony. For example, Mrs. Baiq Harniatun stated, "The value of *gotong royong* is visible because we do everything together, and the community also participates in the seven-month

ceremony” (Interview, July 30, 2025). Similarly, Mrs. Fitriatun Hasanah highlighted the “cooperation or *gotong royong*, family and neighbor togetherness, and social care, as neighbors help with food ingredients or labor if someone is less capable” (Interview, July 30, 2025).

Community leaders reinforced this view. Mr. Ahmad Zahiruddin, Head of Jeringo Limbungan Hamlet, stated that the tradition is rich in “the value of *gotong royong*, where the community helps each other, from carrying banana stems to preparing ingredients for the seven-month ceremony” (Interview, August 1, 2025). Mr. Kamardan, Head of Jeringo Daye Hamlet, succinctly noted: “Cooperation (*gotong royong*) is always there, it’s natural for people to work together” (Interview, July 29, 2025). These findings indicate that mutual cooperation is not only a technical aspect of the tradition but also reflects the social identity of the Jeringo community, which highly values solidarity.

Religious values are also highly prominent. The *Bretes* ceremony always begins with prayers and Quranic recitations. Mrs. Sakiah mentioned that “the religious value lies in giving thanks for what has been given to the mother and the unborn child, so that the delivery goes safely” (Interview, July 29, 2025). Ustadz Lalu Mujiburrahman, a traditional leader and Head of Jeringo Barat Hamlet, reinforced this by emphasizing gratitude to Allah SWT and the encouragement to “develop a social spirit, because humans are social beings and must be able to interact socially” (Interview, July 29, 2025).

Religious values are further reflected in the *Ajikayat* recitation, an essential part of the ceremony. According to Ustadz Mujiburrahman, the *Ajikayat* tells the story of Sayyidah Aminah’s pregnancy and the birth of Prophet Muhammad SAW, providing an educational-religious dimension to participants (Interview, July 29, 2025). Mr. Munawwir Haris, Head of Jeringo Timur Hamlet, confirmed: “There is a recitation of Berzanji/*Ajikayat* that recounts the journey of Prophet Muhammad SAW from pregnancy to birth” (Interview, August 1, 2025). Hence, *Ajikayat* serves not only as a ritual but also as a means of religious education for the community.

Kinship and social care values are also strong in this tradition. Ustadz Mujiburrahman explained that the *Bretes* tradition always involves both extended families, from both maternal and paternal sides, strengthening social and familial bonds: “There is a value of kinship where both extended families unite to conduct the *Bretes* ceremony” (Interview, July 29, 2025). Additionally, providing meals in the form of charity symbolizes social care and gratitude.

From various interviews, the primary values embedded in the *Bretes* tradition can be summarized as:

1. Mutual cooperation and solidarity: demonstrated through collective work from preparation to implementation.
2. Religious and gratitude values: through prayers, Quranic recitation, and the belief that the tradition ensures the safety of the mother and unborn child.
3. Kinship and social care values: involving extended families, neighbors, and the broader community, including support for those in need.

4. Educational value: through the Ajikayat recitation, rich in historical narratives and examples from the life of Prophet Muhammad SAW.

Thus, the *Bretes* tradition functions as a space for transmitting cultural and religious values that remain relevant in the daily life of Jeringo Village.

Maintaining Local Wisdom Values in the *Bretes* Tradition

In addition to identifying the forms of local wisdom values, this study explored the strategies employed by the community of Jeringo Village to preserve the *Bretes* tradition amid the pressures of modernization. Interview results revealed a collective awareness that preserving the tradition is a way to honor ancestors and safeguard cultural identity.

For instance, Mrs. Sakiah emphasized that these traditional values will always be upheld because they are deeply embedded in customary practice: “It will definitely be carried out by every pregnant mother in her seventh month because it has become customary in this village” (Interview, July 29, 2025). This statement illustrates that the *Bretes* tradition has become a normative practice, even without formal sanctions for non-compliance.

Mr. Munawwir Haris, Head of Jeringo Timur Hamlet, highlighted the importance of socialization: “We continue to socialize and cultivate this tradition within the community, so that it is not abandoned” (Interview, August 1, 2025). This indicates that preservation requires an intergenerational process through education and habituation.

Ustadz Mujiburrahman noted that the community is willing to make economic sacrifices to uphold the tradition: “In Jeringo Village, the *Bretes* custom is strongly preserved, so if resources are insufficient, people may even borrow, but it will be repaid in the future” (Interview, July 29, 2025). This shows that traditional values are regarded as more important than potential material difficulties.

Another strategy is involving the younger generation. Mrs. Baiq Harniatun suggested inviting children to witness the ceremony so they become familiar with the tradition from an early age: “We invite children to watch so they recognize and understand. If possible, we document it so that the youth can learn and comprehend” (Interview, July 30, 2025). Similarly, Mrs. Fitriatun Hasanah emphasized explaining the meaning of *Bretes* to the youth so that participation is not merely ritualistic but also meaningful (Interview, July 30, 2025).

Mr. Ahmad Zahiruddin stressed the collective aspect of preservation: “By reminding each other, including family members, we ensure that the seven-month tradition is not forgotten” (Interview, August 1, 2025). This demonstrates that informal social control remains effective in sustaining the tradition.

Based on these findings, the main strategies for preserving the *Bretes* tradition include:

1. Continuous practice: performing the tradition whenever a mother reaches seven months of pregnancy.
2. Socialization and youth education: involving children in the ceremony, providing explanations, and documenting the tradition.
3. Collective commitment: demonstrating a willingness to sacrifice, including economically, to preserve customs.

4. Strengthening social control: encouraging residents to remind one another to maintain the tradition.

These strategies ensure that the *Bretes* tradition in Jeringo Village demonstrates strong resilience. It is not merely a formal ritual but is internalized as part of the community's identity, honor, and ancestral heritage.

Forms of Local Wisdom Values in the *Bretes* (Seven-Month) Tradition in Jeringo Village

The *Bretes* or seven-month tradition in Jeringo Village, Gunungsari District, West Lombok Regency, illustrates the persistence of local wisdom despite the intensifying forces of modernization. This tradition is not merely a ritual but also represents a system of social, religious, moral, and aesthetic values that underpin community cohesion. The study revealed that these values can be categorized into several key forms: mutual cooperation, religiosity, gratitude, respect for ancestors, social care, and aesthetic appreciation.

Mutual cooperation is reflected in community participation in preparing the ceremony, from collecting coconuts, jackfruit, papaya, and banana stems to helping with food preparation. This aligns with Notonegoro's concept of vital values, which emphasizes the importance of values that support social continuity (Fahmi, 2022). In the *Bretes* tradition, mutual cooperation not only facilitates practical work but also strengthens social bonds and solidarity among residents. As Pamungkas et al. (2020) note, *gotong royong* is a fundamental element of local wisdom, serving as a social adhesive that ensures harmonious relationships within the community.

Within the Sasak community, mutual cooperation is not merely physical labor but also symbolizes a commitment to togetherness. Thus, the *Bretes* tradition functions dually: as a means to fulfill ceremonial needs and as a vehicle to reinforce social integration, increasingly important amid modern individualism.

Religious values are evident through prayers, Qur'anic recitations, stories of the prophets, and the Bakayat tradition. This demonstrates that the tradition is not merely a cultural practice but also possesses profound spiritual significance. According to Notonegoro, this dimension is part of religious-spiritual values, affirming the human relationship with God. Muntaha (2023) highlights that religiosity in local traditions embodies sacredness that strengthens the community's spiritual orientation.

The integration of religiosity in the *Bretes* tradition with Sasak identity shows the complementarity of religion and custom. *Bretes* serves as a medium to actualize Islamic teachings within local cultural practices. Hence, religious values not only enhance personal faith but also provide collective moral guidance that maintains social harmony.

Gratitude is central to the *Bretes* tradition, expressed as thankfulness to Allah for the gift of pregnancy and the safety of mother and child. Within local wisdom, gratitude represents a moral value that strengthens both spirituality and social cohesion. This communal gratitude is manifested through collective prayers, shared meals, and cooperative participation.

Respect for ancestors underscores the community's awareness of *Bretes* as a heritage. The tradition is perceived not only as a routine practice but also as a symbol of identity. Rofiq

(2019) notes that traditions are intergenerational practices considered correct and worthy of preservation. In cultural anthropology, honoring ancestors legitimizes historical continuity, providing a strong foundation for sustaining cultural practices.

Social care is demonstrated through assistance to families in need, whether in food provision or labor. This reflects a deeply embedded social ethic. According to Notonegoro, such values are moral principles governing interpersonal relations, while Sinaga et al. (2024) emphasize that social care is central to local wisdom, maintaining social balance. This internalized social care strengthens networks of solidarity, mitigating potential inequalities within the community.

Aesthetic values are expressed through the use of ornamental flowers and traditional attire. Notonegoro classifies these as spiritual-aesthetic values, derived from the sense of beauty. The aesthetic elements not only enhance the ceremonial atmosphere but also symbolize purity, joy, and aspirations for harmonious life. In conclusion, the *Bretes* tradition serves as both a functional ritual and an artistic expression, preserving local cultural heritage while fostering collective pride and identity among the Sasak people.

Efforts to Preserve Local Wisdom Values in the *Bretes* Tradition

Beyond identifying the various cultural values embedded in the *Bretes* tradition, this study also explored how the community of Jeringo Village sustains the tradition amid modernizing pressures. Preservation strategies include intergenerational transmission, integration of religious and social values, strengthening community participation, and leveraging digital media.

The *Bretes* tradition is transmitted orally from parents and customary leaders to younger generations. This transmission occurs not only through verbal explanation but also through active involvement in ritual processes. This approach aligns with Muntaha's (2023) concept of local wisdom, which defines it as a cultural product inherited from the past, serving as a framework of values and behaviors guiding social and environmental interactions.

By involving youth in the ritual, *Bretes* is understood not as static "ancient knowledge" but as a dynamic, living practice. This approach ensures that local wisdom values are regenerated and remain relevant in contemporary contexts.

The integration of religious and social values is crucial to the tradition's continued existence. Prayers, Qur'anic recitations, and exemplary narratives shared during the ritual give *Bretes* spiritual relevance. As Notonegoro (in Fahmi, 2022) asserts, religious teachings form a foundational basis for shaping communal character; thus, combining tradition with religious values strengthens its spiritual legitimacy.

Social values embedded in *Bretes* are equally significant. Collective involvement in the ritual transforms *Bretes* from merely a religious ceremony into a mechanism for reinforcing social solidarity. Mutual cooperation (*gotong royong*) is a critical component at every stage, from preparation to implementation, fostering a sense of togetherness and social care. Pamungkas et al. (2020) highlight that *gotong royong* functions as a social adhesive, sustaining local wisdom and reinforcing communal bonds.

Consequently, community participation in *Bretes* represents not just technical contribution but also a collective commitment to preserving cultural identity. In modern contexts, the tradition is further sustained through digital media and documentation. Sharing *Bretes* processes on social media expands access, particularly for younger generations familiar with technology. This strategy aligns with Sinaga et al. (2024), who emphasize that local wisdom can be preserved by adapting to contemporary developments without losing its core values. Through digital platforms, *Bretes* is promoted not only locally but also nationally and globally as a cultural identity of the Sasak people.

Theoretical Relevance and Social Implications

The findings demonstrate a strong connection between *Bretes* and Notonegoro's value theory, which classifies values into material, vital, and spiritual categories. In *Bretes*, these categories are intertwined, forming a complex value system. Material values are reflected in ceremonial provisions made from natural resources such as coconuts, bananas, flowers, and spices, highlighting local resource-based sustainability. Vital values emerge through active community participation, with mutual cooperation, togetherness, and social care acting as the social energy that enables the ritual to function effectively. Spiritual values are manifested in prayers, Qur'anic recitations, and religious symbols, serving as the core that binds and gives meaning to all ritual activities. Thus, *Bretes* represents a holistic integration of material, vital, and spiritual values.

The study also reinforces the strategic role of local wisdom in maintaining social cohesion, cultural identity, and morality. In Jeringo Village, *Bretes* functions as a medium for intergenerational value transfer. Children and adolescents participating in the ritual do not merely observe; they learn about symbols, prayers, and the meaning behind each stage, constituting a form of nonformal education that facilitates early value internalization. The tradition strengthens social solidarity by engaging all societal layers, irrespective of social or economic status, consistent with Pamungkas et al. (2020), who note that local wisdom acts as a social adhesive preventing societal fragmentation.

Furthermore, *Bretes* exemplifies the harmonious integration of custom and religion. Prayers, prophetic narratives, and Qur'anic recitations show that the tradition is inseparable from Islamic values observed by the majority of Sasak people. This integration demonstrates local wisdom's adaptive capacity to religion while avoiding conflict between custom and belief, aligning with Muntaha's (2023) assertion that local wisdom guides wise social and environmental interaction.

Practically, these findings highlight the importance of preserving local wisdom in the face of globalization and modernization, which often introduce values that may erode traditional practices. *Bretes* demonstrates that traditions can remain relevant when aligned with contemporary social, spiritual, and cultural needs. Preservation is not limited to ritual repetition but also includes documentation, cultural education, and technological adaptation, such as social media engagement to reach and educate younger generations.

Socially, *Bretes* significantly contributes to: (1) reinforcing Sasak cultural identity, fostering a sense of belonging in a multicultural society; (2) serving as a model for cultural-

based tourism that balances entertainment, educational, and spiritual values, potentially supporting local economic development; and (3) strengthening social resilience through solidarity, care, and religiosity, which are essential amidst contemporary challenges such as individualism and weakening community bonds.

In summary, the theoretical and social implications of *Bretes* show that it is not merely a historical relic but a living tradition that addresses spiritual, social, and cultural needs. It is a prime example of how local wisdom can be actively maintained and developed in the modern era.

CONCLUSION

This study confirms that the *Bretes* tradition (seven-month pregnancy ceremony) in Jeringo Village, Gunungsari District, West Lombok Regency, is rich in profound local wisdom values. The findings indicate that the tradition embodies interconnected social, moral, religious, and educational values that collectively reinforce the cultural identity of the Sasak community. Mutual cooperation (*gotong royong*) and togetherness serve as the main pillars of *Bretes*, evident in the active participation of all community members in preparing and organizing the ritual, from gathering materials to presenting the ceremonial dishes. This active involvement not only strengthens social solidarity but also fosters a sense of social responsibility and care for others, including families with limited means.

Religious values and gratitude constitute the core of the tradition, reflected in prayers, recitations, and narratives of prophets that accompany each ritual. This demonstrates that *Bretes* is not merely a physical ritual but also serves as a medium for spiritual and moral development for the pregnant mother, her family, and the community at large. Additionally, the tradition emphasizes respect for ancestors and intergenerational cultural transmission, introducing younger generations to the meaning and procedures of the ritual. Instruction through direct participation in the process, as well as oral explanations, highlights the tradition's significant educational function.

Community efforts to preserve the values of *Bretes* include the routine performance of the ritual, socialization to younger generations, strengthening social participation through mutual cooperation, and documenting activities to enhance understanding and awareness. These strategies illustrate that local wisdom is transmitted not only orally but also adapted to contemporary contexts, ensuring its relevance in the modern era.

Theoretically, the findings confirm that *Bretes* integrates material, vital, and spiritual values simultaneously. Its practice demonstrates that local wisdom functions as a mechanism for reinforcing cultural identity, social cohesion, and community morality. Socially, *Bretes* acts as a medium for intergenerational value transfer, fostering solidarity and strengthening the relationship between customary practices and religion.

In conclusion, this study underscores the importance of preserving the *Bretes* tradition as both a cultural heritage and a source of social and religious values that shape community character. Preservation of the tradition represents a crucial strategy for confronting

globalization and modernization, ensuring that the values of local wisdom remain alive, relevant, and transferrable to future generations.

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