



## Religious social values in the bale beleq celebration of the Jerowaru community East Lombok

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### ABSTRACT

The purpose of this study is to determine the social and religious values in the celebration of Bale Beleq in the community of Wakan Village, Jerowaru District, East Lombok Regency. This research uses a qualitative research approach with the type of phenomenological research. In this study, researchers collected data using techniques, namely observation, interviews, documentation, data analysis and data validity. Meanwhile, in obtaining data, researchers interviewed related parties, namely stakeholders, and the public. The data analysis used is the miles and humberman model which consists of data reduction activities, data exposure, and drawing conclusions. Based on the results of research on religious social values in the celebration of Bale Beleq society Wwill Village, Jerowaru District, East Lombok Regency, which has many values contained in it. The social values contained in it are 1) the value of mutual cooperation, 2) the value of friendship, 3) the value of togetherness, 4) the value of sharing and, 5) the value of responsibility. Meanwhile, the religious value contained in the celebration of Bale Beleq is 1) the value of godliness, 2) the value of devotion, 3) the value of tolerance.

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## INTRODUCTION

Tradition is a social activity that involves its supporting community members in a joint effort to achieve safety goals. the most basic thing about tradition is the existence of information that is passed on from generation to generation both written and verbal, besides that tradition can also be interpreted as a common habit in human society, which will automatically affect the actions and reactions in the daily life of the members of that society (Normina, 2017)

Traditions contain rules that must be obeyed and implemented by the supporting community members. Rules that have grown and developed from generation to generation have the role of preserving order in society. Pushing their God against these traditional rules, because there are sanctions that are sacred. Thus tradition is an unwritten social institution, but must be

known and obeyed by every citizen to regulate his behavior, so as not to deviate from the social customs prevailing in society. Society is a place for the growth and development of a tradition. Traditions develop cannot be separated from humans as supporters, traditions are part of culture. From the results of this culture can manifest a variety of behaviors, (Rusdiansyah, 2020)

The culture of the Sasak people has lived for generations, starting from individual life to activities carried out by formal, informal and traditional groups. The wealth of Sasak cultural heritage is motivated by religious norms, customs and is supported by natural factors. (Ri-rdtl et al., 2021) Cultural heritage such as art is one of the elements as "Cultural Support" which is an expression of human culture that arises because of socio-cultural processes. Every society must have a culture that is held and maintained by its members. Culture includes action systems, value systems or ideas, and materials. (Daud et al., 2018). Action systems can be seen in people's behavior and actions, such as livelihood traditions, artistic traditions, ceremonial or ritual traditions, daily social practices related to the relationship between humans or the environment, and so on. The system of ideas or values is indicated by ethics/morals, norms, laws, rules and regulations. (Pahmi & Zakariah, 2021) All of these become guidelines or instructions on which ones may be done and which ones may not be done, which ones must be implemented and which ones may be left out, as well as what sanctions will be obtained if they violate them. This value system also shows the knowledge and logic of society that underlies individual and group behavior. In each society there is a logic or rationalization that is local in nature which is seen as the truth by that community. Therefore, in a culture, it must adhere to a unique knowledge system according to the challenges of the locality. (Rahmaniar et al., 2020)

Regional culture is one of the elements that contribute to the style of community life. This means that regional culture provides a characteristic of the life of a nation's people (Almu'tasim, 2016). Through regional culture, various life experiences, attitudes and views of the community can be revealed as manifestations of what the community thinks and feels. That is still being implemented by the people of Wakan Hamlet, Wakan Village, Jerowaru District, East Lombok Regency, who still maintain their regional culture to this day.

Wakan Hamlet, Wakan Village, Jerowaru District, East Lombok Regency, has various hasanah cultural heritages including the traditional rituals of pentun bubus, gamelan arts, jagger, traditional drama arts, drum beleq and Bale Beleq which are still well preserved. The celebration was carried out with the community and congregation in Wakan Hamlet, Wakan Village. There is some physical evidence of ancestral heritage in the form of Gendang Belek and a traditional house called Bale Kemaliq (Ketubuk), in Sasak language terms it is also called "Balén Bubus", similar to a traditional house as a place for Ritual Equipment for Pentun Bubus, Gamelan, Gendang Belek and others managed jointly by the Wakan people and their communities (Muhammad & One, 2017).

In these celebrations the people of Wakan village participate directly, both traditional leaders, community leaders, religious leaders, and the government who carry out the celebrations, especially the Bale Beleq celebration which is held on the 7th of the 7th month of the Sasak calendar and is carried out on the days such as Monday and Friday. There are lots of outsiders' perceptions about the celebration, for some people think that the celebration is a ritual that can associate with the creator, but in the process of the celebration people never know what value is contained in the celebration. (Pitoyo & Triwahyudi, 2018). One of the events at the celebration was by reading a lontar which tells about prophethood and there tells about how to have good morals.

The Bale Beleq celebration ritual is a process of praying together which is carried out by praying together led by religious leaders who are in Wakan Village, often also during the Bale Beleq celebration presenting a teacher or kiyai as the leader of the prayer ritual (Fitriyani et al., 2020). This celebration is the same as performing the Istisqo prayer, but the Wakan people pray together. After praying together, the Wakan people eat together and are not allowed to take home leftover food in Dulang. If there is food left, the rule is to throw it there and not take it home. (Fitri & Susanto, 2022)

The social values contained in the celebration give rise to an increasingly close sense of cooperation in preserving ancestral culture or ancestral heritage. So these social values are values embedded by the people of Wakan Village, where social values are in the form of mutual cooperation in preparing for the celebration, as well as eating with the people who are celebrating. The Bale Beleq celebration ritual is a process of praying together which is carried out by praying together led by religious leaders who are in Wakan Village, often also at the Bale Beleq celebration presenting a guru or kiyai as the leader of the prayer ritual. This celebration is the same as performing the Istisqo prayer, but the Wakan people pray together.

The purpose of this research is how to explore the values contained in the celebration, be it social values, religious values and cultural values. Because there are so many people who do not know the meaning of the celebration. Thus the researcher focuses on the study of social values and religious values.

## RESEARCH METHODOLOGY

The research approach used in this study is a qualitative approach with a phenomenological research type. According to Sugiyono, a qualitative research method is a research used to examine natural objects where the researcher is a key instrument, data collection techniques are carried out in a combined manner, data analysis is inductive, and qualitative research results emphasize meaning rather than generalization.(Saleh et al., 2019)Meanwhile, according to Cresswel, qualitative research is methods to explore and understand the meaning that some individuals or groups of people consider social or humanitarian problems. Cresswell further said that the qualitative research process involves important efforts such as asking questions and procedures, collecting specific data from participants, analyzing data inductively from specific themes to general themes, and assessing the meaning of data. .(Ahyar et al., 2020)

Meanwhile, phenomenology is a philosophical approach to research on experience. The basic principle of phenomenological research is that experience must be examined by paying attention to how the experience occurs in one's life and is discussed in terms that are inseparable from that experience.(Grace, 2009)The theory that supports the qualitative approach is basically located on the fundamental basis contained in phenomenology. It is in this phenomenology that subjective experience is formed. It is also studying a study of consciousness from the principal perspective of a person as Husserl says.(Fauzi et al., 2022)

This research is used to describe everything related to the Bale Beleq celebration in Wakan Village to find out the social values, religious values and cultural values contained in the Bale Beleq celebration. The data collection process was carried out using the observation method, to record, analyze and draw conclusions about the Bale Beleq celebration.(Norlaila Norlaila et al., 2022)This research also uses the interview method to find out more about the celebration and the values contained in the celebration, by interviewing the Stakeholders and the general public in Wakan Village.

In qualitative research, the researcher acts as an instrument as well as a data collector, therefore the researcher must prepare before conducting the interview, such as preparing questions according to the problems in the researcher's title. In carrying out this research, researchers used research locations in Wakan Village, Jerowaru District, East Lombok Regency. Research was carried out there because of the culture that is still preserved today.

The main data sources in qualitative research are words and actions, the rest is additional data such as documents and others. Thus the data sources in this study are words and actions as the main source, while written data sources, photos and audio are other additional sources.(Brier & Lia Dwi Jayanti, 2020). Primary data is data collected through the first party, usually through interviews, traces and others. So the primary data in this study comes from the results of interviews by stakeholders and the general public as well as documentation from the Bale Beleq celebration. Secondary data is a source of data obtained by reading, studying and understanding

through other media sourced from literature, books and documents. So the secondary data from this study comes from documentation, the history of Bale Beleq, as well as notes about the Wakan people, and data from previous theses and journals which are the main references in this research.

Qualitative research is usually designed loosely, not strictly, so that in conducting research there is a chance of experiencing changes from what was planned. This can happen if the planning is not in accordance with what is found in the field. However, research work must design steps for data collection activities in research. There are at least three main stages in collecting qualitative research data, namely the observation stage. At this stage, the researcher uses the observation method by going directly to the field to get the data the researcher wants. This observation was carried out by observing and recording the results of the research. The second was the interview stage, in this stage the researcher interviewed Stakeholders and the general public in Wakan Village to (1) Amaq Supik, (2) Amaq Rohan, (3) Amaq Minin, (4) H. Jamhuri Ikhsan, QH, (5) Ama Pari, (6) Amaq Jan, (7) Amaq Merin, (8) Faesal Basri, (9) Abdullah and (10) Jamiluddin. In the third stage, namely the selection stage, at this stage, documentation in this study is needed to sharpen research analysis related to the Bale Beleq celebration such as drawing or writing documents to find further information. Furthermore, for data analysis techniques, the first is the reduction stage, data reduction includes, summarizing data, coding, tracing themes, and making clusters. The trick: strict selection of data, summaries or brief descriptions, and classifying them into a broader pattern. Second, data presentation. The form of presentation of qualitative data can be in the form of narrative text in the form of field notes, matrices, graphs, networks, and charts. The third, Efforts to draw conclusions are carried out by researchers continuously while in the field. From the beginning of data collection, the qualitative researcher begins to search for the meaning of things, noting regular patterns (in theory notes), explanations, possible configurations, causal flows, and propositions. Furthermore, the validity of the data is triangulation, this researcher uses a triangulation technique by utilizing sources and investigators. Triangulation techniques with sources, means comparing data and checking back the degree of trust in an information obtained through different times and tools in qualitative methods. noting regular patterns (in theory notes), explanations, possible configurations, causal flows, and propositions. Furthermore, the validity of the data is triangulation, this researcher uses a triangulation technique by utilizing sources and investigators. Triangulation techniques with sources, means comparing data and checking back the degree of trust in an information obtained through different times and tools in qualitative methods. noting regular patterns (in theory notes), explanations, possible configurations, causal flows, and propositions. Furthermore, the validity of the data is triangulation, this researcher uses a triangulation technique by utilizing sources and investigators. Triangulation techniques with sources, means comparing data and checking back the degree of trust in an information obtained through different times and tools in qualitative methods.

## RESULTS AND DISCUSSIONS

Social values are social values contained in the Bale Beleq celebration itself. The social value in this celebration is in the form of an idea to strengthen friendship ties between the people of Wakan Village. As for the meaning of value, that value is a consideration of the good and bad of human morality. From the Bale Beleq celebration itself, social values are values that are instilled by culture or custom in these customary celebrations which are used as a benchmark for people's behavior or behavior in interactions. The meaning of social values in the celebration of Bale Beleq is important to be used as a lesson for future generations. (War et al., 2019)

The social values contained in the Bale Beleq celebration include mutual cooperation, togetherness, hospitality, and sharing. In the celebration of Bale Beleq, the value of gotong royong contained in it is like cooking together, cleaning around the Bale Beleq building, as well as preparing something that is needed when the celebration of the Bale Beleq building is carried out or before the celebration is carried out. From cooking with the local community, they will prepare

the tools and materials needed for cooking, such as preparing a large pot for cooking the goat, making a brick stove and using wood as a cooking tool. Cleaning around the Bale Beleq building is also carried out by the surrounding community as well as stakeholders where the cleaning is carried out with the aim that the Bale Beleq building is kept clean and the people will bring tools from their respective homes to clean the Baleq Beleq building and repair the building if part of the Bale Beleq building is damaged. So from these activities it is evident that activities that are group in nature or carried out jointly actually have a meaning that brings togetherness and harmony between all Wakan people.

Bale Beleq celebrations have social values that are together, such as eating together, where people who participate directly in the Bale Beleq celebration eat together. The community will bring food in the form of rice, various kinds of side dishes and drinking water from their respective homes. After the community brings food using a dulang and closes it with a red lid, they will eat together after the ritual is carried out and if one of the people does not bring a dulang when participating in the celebration then the community who brings the dulang will invite him to eat together or begibung .

Furthermore, the Wakan people carry out social gestures that are friendly in nature which aim to strengthen the family and ask for funds as a complement to holding a celebration. So this money is one of the means to buy something that is needed when making an event.(Sumarto, 2019)Likewise with the holding of the Bale Beleq celebration, what the Stakeholders do is ask for donations or collect funds from house to house with the aim of buying something needed during the celebration such as buying goats, buying reeds if the roof of the Bale Beleq building is damaged, fences , spices and others. The money is not only used to buy goods or things that are needed before and during an event but is also used to give to orphans who are present at the celebration.

The social value in the Bale Beleq celebration has a form that shows everyone to be used as a guide in society, the social value is sharing, as is done by the Wakan community, is to provide sustenance for orphans. The value contained in sharing sustenance with orphans is helping others who need each other because basically giving a little sustenance is a form or way for us to strengthen ties of friendship and help each other(Pitoyo & Triwahyudi, 2018). The Bale Beleq celebration itself carries out the activity of sharing sustenance to orphans as a form of community unity in Wakan Village where people who have more wealth help one another. There are also many values that can be taken in terms of Bale Beleq celebration activities which later generations can learn so that the celebration is routinely carried out from time to time.

The next social value is the attitude of responsibility, which is an attitude that must be carried out by someone, because something that has been assigned will be held accountable for what has been assigned. As seen before an event, the Stakeholders will gather to discuss the celebration and they will carry out their duties according to their responsibilities. For example, the Pemangku whose job is the marbot will carry out a cleaning of the Bale Beleq building, some are in charge of holding gamelan instruments, some are reciting lontar or sage, some are remembrance leaders as well as prayers, the Taklim Assembly and informing the public that this will be carried out a celebration, namely the celebration of the Bale Beleq building.

The religious value contained in the Bale Beleq celebration is a religious value contained in this activity. In the celebration of Bale Beleq, religious values are a way to get closer to the creator and ask God to give what is intended. These values are a way for the people of Wakan Village to draw closer to God. The first value, namely the value of monotheism, is a value instilled by the ancestors to draw closer to God, which then humans praise and ask to be given health, safety and sustenance. Therefore, remembrance and prayer also means the way of Muslims in praising God so that humans get what they want. In celebrating Bale Beleq, remembrance and prayer is an activity that has become the most important thing. Basically the remembrance and prayer in the Bale Beleq celebration has a very big meaning for the Bale Beleq celebration itself. The meaning contained in

the remembrance and prayer in the Bale Beleq celebration is to ask and beg for the purpose of the Bale Beleq celebration to be achieved, namely to rain and reject reinforcements.

The second value is the value of piety, the religious value contained in the Bale Beleq celebration has the form of the value of piety in the form of the Taklim Assembly. The Taklim Assembly is a series of events included in the Bale Beleq celebration, where in the Taklim Assembly one of the religious leaders will give a lecture related to religion which will then be attended by all the people of Wakan Village. The meaning in carrying out the Taklim Assembly is to remind all people to obey God who has created the whole world, besides that the Taklim Assembly also provides enlightenment regarding religion. The value of piety in the form of the Taklim Assembly has many meanings in it, of course the people of Wakan Village will take part in this activity. Basically the Taklim Assembly is a series of religious activities prior to the Bale Beleq celebration. Apart from remembrance and prayer, the Taklim Assembly has the same meaning which means drawing closer to God because basically God is what humans must believe in and worship as the basis for the creation of humans and the universe.

The third value, namely the value of tolerance, in the celebration of Bale Beleq is a value that teaches generations and the community to respect differences in opinions, beliefs and so on. (Aisha, 2015). Tolerance must exist in humans because basically tolerance teaches humans to live a harmonious life, moreover Indonesia has different cultures, customs and beliefs so that people are required to respect one another. the value of tolerance contained in the Bale Beleq celebration is mutual respect for fellow citizens who come from other regions or from the people themselves, and the customary head asks to continue to respect each other's beliefs so that the implementation of the Bale Beleq celebration can run according to common goals (Hidayah, 2019). Therefore, the value of tolerance that exists in the celebration of Bale Beleq can be taught to future generations, who can then carry out the tradition of celebrating Bale Beleq.

## CONCLUSION

Bale Beleq celebration has various forms of values such as social values and religious values. The conclusions that can be drawn from this study are as follows. The Bale Beleq celebration has social value, while the social value contained in the first Bale Beleq is the social value of gotong royong, while the value contained in gotong royong is uniting the entire community or the value of togetherness that enables people to achieve common goals. Second, the value of Gathering, which contains social values, namely paying attention to and maintaining traditional culture. Third, the Value of Togetherness, in the celebration has a value of togetherness in the form of eating together (Begibung) which has the meaning of sharing between other people. Fourth, Sharing Value, The values that can be taken in uniting orphans are sharing between poor people, and being grateful for the sustenance given by Allah SWT. Fifth, the Value of Responsibility, a strong sense of responsibility shown by the Stakeholders to carry out a celebration according to predetermined rules and be responsible for the tasks given, and the community following the instructions of the Stakeholders. The Bale Beleq celebration has religious value. The religious values contained in the Bale Beleq celebration include, first, the value of monotheism, in the celebration of Bale Beleq it has a religious value, namely in the form of remembrance and prayer. . Second, the Value of Faith, religious value in the form of the Taklim Assembly has the meaning of providing an understanding of religion and belief in God who has created all of nature. Third, the Value of Tolerance, of course the value of tolerance has a meaning, namely to provide lessons to the community so that they understand and respect each other between the local community and other communities.

Limitations of research on religious social values in the bale beleq celebration of the Wakan community in Jerowaru District, East Lombok, namely Data Limitations: one of the research limitations is data limitations, especially for historical data. Several rituals in the bale beleq celebration of the Wakan people in Jerowaru District, East Lombok have been carried out for years,

even centuries. Limited documentation or records regarding the history and origins of this ritual can be an obstacle for researchers to understand the social and religious values contained in this celebration. Second Cultural Context: Research on social and religious values in the bale beleq celebration of the Wakan community in Jerowaru District, East Lombok requires a deep understanding of the local cultural context. The Wakan people have a distinctive culture, which may be difficult for researchers from outside the area to understand. Therefore, researchers must pay attention to aspects of local culture, such as beliefs, values, and traditions related to the bale beleq celebration. Third, Research Methodology: Research on social and religious values in the bale beleq celebration of the Wakan people in East Lombok requires an appropriate research methodology. Researchers must use appropriate research methods, such as observation, interviews, and documentation studies to understand the social and religious values contained in this celebration. Opportunities for future research regarding social and religious values in bale beleq celebrations for the Wakan people in East Lombok District are very broad. Some research topics that could be explored in this context include: Analysis of the social values contained in the bale beleq celebration in the Wakan community, such as solidarity, mutual cooperation, cooperation and tolerance. This research can be carried out by collecting data through interviews, observations, and literature studies to understand how the bale beleq celebration influences and strengthens social relations between individuals and groups in the Wakan community. Second, the study of the role of the bale beleq celebration in maintaining and developing religious values in the Wakan community. This research can focus on the Wakan people's understanding of the meaning and philosophy of the bale beleq celebration in the context of their religion and culture. In conducting research on this topic, it is necessary to pay attention to the complex social, cultural, and religious contexts of the Wakan people.

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