



Negotiating Religion and Culture in the *Perang Timbung* Tradition on Transitional Society in Central Lombok, Indonesia

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ABSTRACT

The *Perang Timbung* Tradition is one of the cultural heritages of the Sasak community in Pejanggik Village, Central Lombok, which continues to be practiced as a local ritual with religious and social significance. Although the term “war” is used, this tradition does not refer to physical conflict but to a symbolic ritual performed as an expression of gratitude, a request for safety, and a means of strengthening communal harmony. This study aims to examine the form of the *Perang Timbung* Tradition, identify the Islamic practices embedded in its implementation, and analyze its social and religious meanings for the local community. This study employed a qualitative descriptive approach. Data were collected through non-participant observation, unstructured interviews, and documentation involving traditional and religious leaders, village officials, youth, and community members. The data were analyzed through data reduction, narrative presentation, and conclusion drawing, while data validity was ensured through source, technique, and time triangulations. The findings show that *Perang Timbung* is carried out through structured stages, including communal prayer, preparation of *timbang*, symbolic group confrontation, and closing activities such as communal meals and small deliberations. Islamic values are integrated through prayer, *dhikr*, *berzanji*, *serakalan*, religious advice, and moral rules that emphasize gratitude, brotherhood, patience, mutual respect, cooperation, and self-control. Tradition also functions as a social mechanism for maintaining solidarity, preventing conflict, and reinforcing Sasak cultural identity. Therefore, *Perang Timbung* is not merely a cultural performance but a medium for preserving Islamic values, strengthening social cohesion, and transmitting local identity across generations.

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Introduction

West Nusa Tenggara is one of the regions in Indonesia that possesses a rich diversity of local culture and tradition. This province is inhabited by three main ethnic groups, namely the Sasak, Samawa, and Mbojo, each of which has distinctive cultural characteristics that serve as the social identity of the community. Lombok Island, part of West Nusa Tenggara, is known for various traditions that are still preserved, believed in, and passed down from generation to generation. These traditions function not only as cultural heritage but also contain religious values, philosophical meanings, and social practices that remain alive within the community. One of the Sasak traditions that is still preserved today is the *Perang Timbung* tradition, a symbolic Sasak ritual involving the throwing of *timbang* sticky-rice cakes, in Pejanggik Village, Praya Tengah District, Central Lombok Regency.

In the initial manuscript, we explained that *Perang Timbung* is not a war in the sense of physical combat, but rather a customary ritual performed to ward off misfortune, express

gratitude to Allah Swt., and seek safety, soil fertility, and abundant harvests for the community (Rohimi and Dozan, 2020). This tradition uses *timbang*, a food made from glutinous rice mixed with coconut milk, cooked in bamboo by burning or boiling, and then used in a ritual procession of throwing it at one another. The implementation of *Perang Timbung* is held annually in the fourth month of the Sasak calendar, generally coinciding with August, and involves the people of Pejanggik Village from different hamlets. Before the main procession, the community carries out several activities, such as collecting holy water, cleansing heirlooms, conducting a customary parade, performing *dhikir*, reciting *berzanji*, carrying out *serakalan*, and offering communal prayers at the Pejanggik Tomb or Serewa Tomb area, which is considered sacred by the local community.

The research problem arises from the fact that the *Perang Timbung* tradition has complex meanings, yet these have not been fully understood by the wider community, especially in relation to Islamic values and their social function. On the one hand, this tradition is still practiced as an ancestral heritage believed to protect the community from danger and conflict. However, social change, modernization, and shifting understandings among younger generations may cause this tradition to be viewed merely as an annual cultural event without a deeper understanding of its religious, symbolic, and social values (Navarro Celis et al., 2025; Risdayah et al., 2026). Therefore, it is important to examine *Perang Timbung* not only as a customary ritual but also as a space where local culture, Islamic religious practices, community solidarity, and efforts to maintain social harmony intersect.

Several previous studies have discussed the *Perang Timbung* tradition from various perspectives. Rohimi and Dozan (2020) explain the genealogy of the *Perang Timbung* ritual in Pejanggik Village as a Sasak tradition with historical roots that continues to be passed down through generations. Dozan et al. (2020) position *Perang Timbung* as a medium for early childhood character education through Islamic values contained within it. Kementerian Pendidikan dan Kebudayaan (2014) documented *Perang Timbung* as part of the Lombok community's cultural heritage. Meanwhile, Nuruddin and Nahar (2022) discuss the acculturation of Islamic religious practices in the *Perang Timbung* tradition, particularly through *dhikr*, *berzanji*, *serakalan*, and prayer. Methodologically, the study of local traditions such as this is relevant to a qualitative approach because it seeks to understand the meanings, symbols, experiences, and social practices of the community (Mulyana, 2008).

Although previous studies have made important contributions, there remains a need for further research. Earlier studies have tended to highlight aspects of ritual genealogy, character education, cultural documentation, and acculturation of Islamic religious practices. However, few studies have specifically positioned *Perang Timbung* as a tradition that functions to maintain social harmony in the Pejanggik Village community through the values of gratitude, kinship ties, mutual cooperation, solidarity, and conflict prevention. Thus, the research gap lies in the need for a more focused analysis of how Islamic values are integrated into the practice of *Perang Timbung* and how this tradition serves as a socio-religious mechanism in the lives of the Sasak community in Pejanggik Village.

Based on the problem and research gap above, this study aims to analyze Islamic values in the *Perang Timbung* tradition of the Pejanggik Village community in the Praya Tengah District of Central Lombok Regency. Specifically, this study aims to explain the form of implementation of the *Perang Timbung* tradition, identify the Islamic religious practices embedded within it, and examine the social and religious meanings of the tradition for the community. Accordingly, this study is expected to show that *Perang Timbung* is not merely a cultural heritage or annual ritual but also a medium for strengthening Sasak community identity, preserving Islamic values, and maintaining social solidarity in the life of the Pejanggik Village community.

Literature Review

Social interaction is an important foundation for the formation and continuity of traditions. From the perspective of symbolic interactionism, human actions are shaped by the meanings that emerge through social interactions. These meanings are not fixed; rather, they are continuously negotiated through language, symbols, gestures and shared practices within society (Blumer, 1969; Soekanto, 2012). Therefore, tradition should not be understood merely as a series of physical actions but as a social practice that contains collective symbols, values, norms, and meanings. Through the performance of tradition, communities strengthen social solidarity, maintain social order, and transmit cultural values from one generation to the next (Koentjaraningrat 2015; Sedyawati 2006).

In local traditions, cultural and religious communication plays an important role in shaping social meanings (Jankowska, 2022; Wagner, 2012). Cultural communication is expressed through local language, customary symbols, etiquette, and ritual practices that are collectively understood by the community members. Religious communication, on the other hand, appears through prayers, moral advice, ritual practices, and religious symbols that provide ethical direction for social life (Boromisza-Habashi, 2017; Navarro Celis et al., 2025; Wagner, 2012). In Indonesia, these two forms of communication often intersect in local traditions, making cultural practices not only a form of customary inheritance but also a medium for strengthening religious values and social cohesion (Sedyawati, 2006; Soekanto, 2012).

Acculturation between religion and culture refers to a social process in which new cultural or religious elements are accepted, adapted, and integrated into the local culture without eliminating the basic identity of the receiving community (Koentjaraningrat, 2015). In Indonesian society, acculturation tends to occur selectively and adaptively. Religious teachings do not always replace local traditions; instead, they often provide new meanings to long-existing cultural practices that have long existed in society. This process can be seen in various local traditions that combine customary elements with Islamic values, such as communal prayers, ritual gatherings, Maulid celebrations, and other collective ceremonies (Abdullah, 1987; Suparlan, 2004).

The acculturation of religion and culture also shows that religion and local traditions are not always in opposition. Both can strengthen each other when cultural practices are adjusted to moral values and religious principles. Religious and customary leaders play an important role as interpreters of meaning, guardians of norms, and mediators between religious teachings and local traditions (Risdayah et al., 2026; Yusuf et al., 2025). Through this process, elements considered inconsistent with religious values can be reduced, while values such as gratitude, brotherhood, mutual cooperation, solidarity, and respect for others can be strengthened (Abdullah, 1987; Koentjaraningrat, 2015).

The positive impact of religious and cultural acculturation can be seen in the formation of social harmony, strengthening of collective identity, and preservation of local culture. Traditions that are given religious meaning tend to be more easily accepted and maintained by communities because they are considered compatible with the moral values they uphold (Sedyawati, 2006). However, acculturation also faces challenges, especially when different interpretations arise between religious teachings and local cultural elements. In addition, modernization and globalization may weaken the interest of younger generations in traditions that are perceived as less relevant to contemporary life (Ahimsa-Putra, 2004; Pitana, 1999).

Methodology

This study employed a qualitative approach using a descriptive method. This approach aimed to understand and describe in depth the phenomenon of religious and cultural acculturation in the *Perang Timbung* tradition, a symbolic Sasak ritual involving the throwing of *timbang* sticky-rice cakes, in Pejanggik Village, Praya Tengah District, Central Lombok Regency. A qualitative approach was chosen because this study sought to understand the

meanings, experiences, values, and socio-religious practices of the community in their natural context. In qualitative research, the researcher serves as the main instrument who is directly present in the field to observe, understand and interpret the social phenomenon under study (Creswell & Poth, 2018; Mulyana, 2008).

The data for this study were collected through participant observation, unstructured interviews, and documentation. Participant observation was conducted to observe the implementation of the *Perang Timbung* tradition through the researcher's direct involvement in the community's ritual activities. Unstructured interviews were used to allow informants to openly explain their experiences, views, and understanding of Islamic values, customary meanings, and cultural practices embedded in the tradition. Documentation was used to obtain supporting data in the form of village archives, photographs, videos, historical records, and other relevant documents. These data collection techniques are consistent with the characteristics of qualitative research, which emphasizes an in-depth understanding of social meanings through multiple data sources (Creswell & Poth, 2018).

The data sources for this study consisted of primary and secondary data. Primary data were obtained directly from key informants, namely the village head, customary leaders, religious leaders, community members, youth, and village elders who understood and were involved in implementing the *Perang Timbung* tradition. The informants were selected based on their involvement, knowledge, and experience related to the tradition. Secondary data were obtained from written documents, village archives, photographs, videos, and historical records related to the *Perang Timbung* tradition. The use of both primary and secondary data aimed to enrich the researcher's understanding of the form of implementation, values, and meanings of religious and cultural acculturation in the Pejanggik Village community.

Data analysis was carried out through the stages of data reduction, display, and conclusion drawing. Data reduction was conducted by selecting, simplifying, and focusing on data relevant to the research focus. The data were then presented narratively to systematically understand the relationships among cultural practices, Islamic values, and social meanings in the *Perang Timbung* tradition. Subsequently, the researcher drew conclusions based on the patterns, themes, and findings that emerged from the field data. These stages of analysis refer to the qualitative data analysis model of Miles, Huberman, and Saldaña (2014), which emphasizes the processes of data condensation, display, and conclusion drawing and verification.

To ensure the trustworthiness of the data, this study employed prolonged observation, increased persistence, and triangulation of the data. Prolonged observation was conducted to enable the researcher to obtain a more comprehensive understanding of the Pejanggik Village community's social and religious context. Increased persistence was achieved through careful and repeated observation of the data obtained. Triangulation was conducted through source, technique, and time triangulation. Source triangulation was performed by comparing information from the village head, customary leaders, religious leaders, community members, youth, and village elders. Technique triangulation was conducted by comparing the results of the interviews, observations, and documentation. Time triangulation was conducted by checking data at different times to obtain consistent information. These techniques were used to enhance the credibility of the data in qualitative research (Moleong, 2017).

Through these procedures, this study is expected to produce credible and in-depth data that reflect the social conditions of the Pejanggik Village community. Through a descriptive qualitative approach, this study not only describes the form of implementation of the *Perang Timbung* tradition but also interprets the Islamic values, cultural meanings, and dynamics of religious and cultural acculturation that continue to exist within the community. Therefore, this method is considered appropriate for answering the research questions, which focus on an in-depth understanding of the practices, values, and meanings of the *Perang Timbung* tradition.

Result and Discussion

This section presents the research findings and discussion based on the research focus, namely the form of implementation of the *Perang Timbung* tradition, a symbolic Sasak ritual involving the throwing of *timbang* sticky-rice cakes, the Islamic religious practices integrated within it, and the socio-religious meanings of the tradition for the people of Pejanggik Village. The presentation of the findings is directed toward showing that *Perang Timbung* functions not only as an annual cultural ritual but also as a socio-religious mechanism that maintains gratitude, kinship ties, mutual cooperation, solidarity, and conflict prevention in the life of the Sasak community in Lombok.

The Form of Implementation of the Perang Timbung Tradition

The findings show that the *Perang Timbung* tradition is carried out in structured stages and involves various elements of the community. The procession begins with a communal prayer, led by a religious leader. Afterward, the community prepares the ritual equipment, especially *timbang*, which serves as the main symbol of the procession. The participants are then divided into two opposing groups and engage in a symbolic battle according to the agreed-upon rules. After the procession ends, the activity is closed with a communal meal and a small deliberation as symbols of peace and the re-strengthening of social relations among community members. This pattern of implementation shows that *Perang Timbung* is not merely a physical game but a social ritual that contains rules, values, and collective functions.

Field observations indicate that the division of groups is carried out fairly and is not based on hostility or social differences. The throwing of *timbang* is done carefully, while participants and community members remind one another not to act excessively. Informant 1 described the atmosphere as follows:

“Walaupun namanya perang, sebenarnya suasananya penuh kegembiraan dan kebersamaan. Kami saling melempar timbung dengan semangat, tetapi tetap saling menjaga agar tidak melukai satu sama lain.” (Informan 1, 29 Agustus 2025).

“Although it is called a war, the atmosphere is actually full of joy and togetherness. We throw timbung at one another with enthusiasm, but we still take care not to hurt each other.” (Informant 1, personal communication, August 29, 2025).

This statement shows that the term “war” in this tradition has acquired a social meaning different from that of war as violence. In the Pejanggik community, war is understood as a symbolic expression of building collective joy, strengthening social relations, and bringing back the cultural memory of the ancestors. This finding is in line with Blumer’s (1969) view that the meaning of an action is formed through social interaction and continues to be interpreted by the community that practices it.

In addition to showing an orderly structure of implementation, the *Perang Timbung* tradition, a symbolic Sasak ritual involving the throwing of *timbang* sticky-rice cakes, also demonstrates the involvement of complementary social roles. Religious leaders play a role in leading prayers and providing guidance to ensure that the activity takes place in a religious, orderly atmosphere and remains aligned with Islamic values. Customary leaders are responsible for ensuring that customary rules are obeyed by the participants, while the youth serve as the main actors in the symbolic battle procession (Risdayah et al., 2026; Yusuf et al., 2025). The wider community also attends as supporters, spectators, and members who help maintain an atmosphere of togetherness. This division of roles shows that the implementation of *Perang Timbung* is not carried out spontaneously but takes place through social coordination involving customary, religious, youth, and village community elements.

In its implementation, customary rules become an important part of controlling the procession so that it remains safe and meaningful to the community. Participants are not

allowed to bring dangerous objects, use abusive language, harbor resentment, or turn the arena into a place for expressing personal conflicts. The customary leader emphasized that participants must follow customary rules and carry out the tradition with sincerity. Thus, the rules of *Perang Timbung* function not only as a safety mechanism but also as a means of moral education for the community.

“Tradisi ini mengajarkan bahwa keberanian dan kegembiraan harus tetap dibatasi oleh adab, tanggung jawab, dan kesadaran untuk tidak merugikan orang lain” (informant 2, August 29, 2025).

“This tradition teaches that courage and joy must remain limited by propriety, responsibility, and the awareness not to harm others” (Informant August 29, 2025).

The closing stage, through communal eating and a small deliberation, also holds an important meaning in the overall sequence of the tradition. After the symbolic battle procession ends, the community gathers again in a peaceful atmosphere to strengthen the relationships built throughout the activity. Informant 3 explained,

“Setelah selesai, kami menutupnya dengan musyawarah kecil dan makan bersama. Suasananya penuh tawa dan kehangatan” (Informant 3, 29 Agustus 2025).

“After it is completed, we close it with a small deliberation and communal meal. The atmosphere is full of laughter and warmth” (Informant 3, August 29, 2025).

The excerpt shows that the closing stage of the tradition is not merely the end of the ceremonial sequence but also a space for social recovery after the symbolic battle procession has taken place. Communal eating symbolizes the absence of hostility, while small deliberations strengthen communication and closeness among community members. Through this pattern, the implementation of the *Perang Timbung* tradition demonstrates continuity among rituals, social rules, and the restoration of collective relationships. This tradition not only provides cultural entertainment but also functions as a medium for maintaining social harmony in the Pejanggik Village.

Islamic Religious Practices in the Perang Timbung Tradition

The integration of Islamic values can be seen from the opening stage of this tradition. Before the main procession begins, the community participates in a communal prayer, recites short Qur’anic verses, and receives religious advice emphasizing safety, good intentions, and mutual respect. The prayers offered contain requests that the activity run smoothly, that the participants are protected from harm, and that the community receives blessings. Thus, religious practices are not positioned as an additional element but as a moral framework that guides the entire implementation of the tradition.

Informant 3, a religious leader, emphasized that *Perang Timbung*, a symbolic Sasak ritual involving the throwing of *timbang* sticky-rice cakes, can be accepted as long as it does not contradict the basic principles of Islam. Informant 3 stated:

“Selama tradisi tidak mengandung unsur syirik, mudarat, atau kekerasan berlebihan, Islam memandangnya sebagai budaya yang boleh dilestarikan. Jika dipahami sebagai bentuk syukur dan hiburan, tradisi ini sejalan dengan ajaran Islam.” (Informan 3, 29 Agustus 2025).

“As long as the tradition does not contain elements of shirk, harm, or excessive violence, Islam views it as a culture that may be preserved. If it is understood as a form of gratitude and entertainment, this tradition is in line with Islamic teachings.” (Informant August 29, 2025).

This statement reflects a moderate religious understanding of local traditions. Religious leaders do not reject the tradition absolutely but assess it based on its intention, procedures, and impact on the community (Risdayah et al., 2026; Smetanin, 2022). In practice, elements considered inconsistent with Islamic teachings have gradually been modified, including strengthening communal prayers, eliminating mystical elements, limiting physical contact, and

emphasizing safety rules. This pattern reflects the principle of *wasathiyyah*, or a moderate religious attitude that maintains a balance between obedience to Islamic teachings and appreciation of local culture (Shihab, 2019).

Customary leaders also emphasized that the implementation of tradition must not contradict Islamic law. Muhammad Zainuddin explained that Islamic teachings are positioned as a guide, while customary elements are maintained only if they do not conflict with religious values. Thus, *Perang Timbung* is not positioned as a practice outside Islam but as a local tradition reinterpreted through Islamic values. This form of acculturation shows that religion and culture are not always in opposition; rather, they can strengthen each other when managed through dialogue, deliberation, and the renewal of meaning (Roszi & Mutia, 2018).

Islamic Values in the Perang Timbung Tradition

The most prominent Islamic value in the *Perang Timbung* tradition, a symbolic Sasak ritual involving the throwing of *timbang* sticky-rice cakes, is *ukhuwah* (brotherhood). This tradition brings together community members of different ages and social backgrounds in the same cultural space. Informant 4 stated:

“Perang Timbung menjadi wadah bagi semua warga, muda, tua, kaya, dan miskin untuk berkumpul tanpa sekat. Mereka saling bermain, tertawa, dan berinteraksi. Dari situ muncul rasa kebersamaan yang kuat.”

“Perang Timbung becomes a space for all community members, young and old, rich and poor, to gather without barriers, he said. They play, laugh, and interact with each other. From there, a strong sense of togetherness emerges.” (Informant August 4 29, 2025).

The excerpt shows that *Perang Timbung* functions as a social space that dissolves social boundaries within the community and promotes social cohesion. In the traditional atmosphere, social status is not the main marker. Instead, togetherness, participation, and community involvement are emphasized (Rohimi and Dozan, 2020). Field observations also show that residents help one another prepare *timbang*, clean the location, arrange the equipment, and provide food and drinks. Therefore, the value of *ukhuwah* is not merely present in discourse but is realized through concrete practices of mutual cooperation.

The value of gratitude also serves as an important foundation for implementing *Perang Timbung*. This tradition is understood as an expression of gratitude to Allah for safety, sustenance, and the results of the community’s collective effort. Communal prayers before and after the activity indicate that cultural joy is directed toward religious awareness. Informant 3 stated:

“Biasanya kami memulai dengan pembacaan doa bersama. Tujuannya meminta keselamatan dan kelancaran acara. Setelah selesai, kami kembali berdoa sebagai ungkapan syukur.”

“Usually, we begin with a communal prayer: The purpose was to ensure safety and smooth running of the event. After it is completed, we pray again as an expression of gratitude.” (Informant August 3 29, 2025).

In addition to *ukhuwah* and gratitude, *Perang Timbung* also contains the values of patience, sportsmanship, mutual respect, and self-control. Participants are not allowed to bring dangerous objects, use abusive language, harbor resentment, or bring personal conflicts into the arena. These rules show that the tradition has a strong moral dimension. Informant 1 emphasized:

“Kadang kena lemparan itu sedikit sakit, tetapi kita belajar sabar dan tidak marah. Itu bagian dari latihan mental juga.”

“Sometimes being hit by the throw hurts a little, but we learn to be patient and not get angry. It is also part of mental training.” (Informant August 1 29, 2025).

This experience shows that physical contact in *Perang Timbung* is not interpreted as an act of causing harm but as a practice of self-control. From the perspective of symbolic interactionism, the slight pain that occurs during the procession gains a new meaning because it is collectively interpreted as part of the tradition rather than as a personal attack (Blumer, 1969). Thus, the values of patience and sportsmanship are formed through collective experiences controlled by customary rules and religious ethics.

The Socio-Religious Meaning of Perang Timbung for Community Harmony

The findings show that *Perang Timbung*, a symbolic Sasak ritual involving the throwing of *timbang* sticky-rice cakes, functions as a socio-religious mechanism for maintaining harmony in the Pejanggik Village community. This tradition brings community members together in an atmosphere of togetherness, revives mutual cooperation, strengthens kinship ties, and opens space for intergenerational interaction. The communal meal at the end of the procession holds important meaning because it affirms that every symbolic tension in the “war” must return to brotherhood. After the procession ends, all participants and community members sit together in a peaceful atmosphere.

Haji Inggah stated that this tradition is important to preserve because it serves as the village’s identity and a means of strengthening relations among community members. This statement is supported by field observations showing a high level of community participation, whether as participants, committee members, spectators, or supporters of the event. The involvement of residents, from children to the elderly, makes *Perang Timbung* a social calendar that strengthens the Pejanggik community’s collective identity. From the perspective of social solidarity, collective rituals such as this one can strengthen collective consciousness and maintain the community’s attachment to shared values (Rahmat & Suhaeb, 2023).

Perang Timbung also functions as a conflict-prevention mechanism. This can be seen from the rules that prohibit participants from bringing resentment or personal problems into the arena. Customary leaders emphasize that all participants must carry out the tradition with sincere hearts. These rules show that tradition does not merely regulate behavior during the procession but also shapes the community’s social ethics. Thus, *Perang Timbung* can be understood as a space of symbolic reconciliation because an activity that appears competitive is actually directed toward strengthening peace, mutual trust, and social order in the community.

This socio-religious meaning shows that Islamic values are not only present in the form of prayers or religious symbols but also in broader social practices (Hadrawi & Rasyid, 2025). The values of gratitude, kinship ties, mutual cooperation, solidarity, *tasamuh*, and *ta’awun* function as moral instruments that bind residents into a community. This finding extends previous studies on *Perang Timbung*, which have mostly highlighted genealogy, character education, cultural documentation, and the acculturation of Islamic practices. This study affirms that *Perang Timbung* also needs to be understood as a socio-religious mechanism that maintains communal harmony.

Although it is still practiced and supported by the community, the preservation of *Perang Timbung* faces challenges due to modernization. Several informants stated that the interest of younger generations is not as strong as that of previous generations because they are more exposed to technology, digital entertainment, and modern life. Baiq Siti Aminah expressed concern that some young people view *Perang Timbung* merely as entertainment, rather than as a tradition with religious and cultural meaning. This shift indicates a change in how younger generations interpret traditions.

However, this change does not always have negative implications for the environment. Village youth have also begun to use photographic documentation, videos, and social media to introduce the tradition to a wider audience. Haji Inggah stated that modernization can be addressed through innovation and digital documentation. Thus, the preservation of tradition should not be understood as an effort to rigidly maintain older forms but as an adaptive process

that continues to safeguard its core meanings. This view is in line with Al-Amri's (2017) study, which states that the acculturation of Islam within the local culture can serve as a strategy for preserving community identity as long as the core values of the tradition are maintained.

Emerging preservation strategies from the community include socialization in schools, training for younger generations, guidance from customary and religious leaders, and the establishment of *Perang Timbung* as an annual village agenda. These strategies are important so that the tradition is not merely inherited as a spectacle but is also understood as a medium for value education. Saladin (2013) shows that Sasak traditions can continue to survive when the community is able to adjust their forms of implementation to religious norms and changing social needs. In the context of *Perang Timbung*, adaptation is carried out through the reinforcement of Islamic values, strengthening of safety rules, and involvement of younger generations as both cultural practitioners and documenters.

Overall, the findings show that the *Perang Timbung* tradition is a cultural practice integrated with Islamic values. This integration can be observed in three main aspects. First, the implementation of the tradition is arranged through stages that combine customary rituals, communal prayers, safety rules, and communal eating (Jankowska, 2022; Wagner, 2012). Second, Islamic religious practices are present through prayers, religious advice, reinforcement of good intentions, elimination of elements considered contrary to Islamic law, and affirmation of gratitude and *ukhuwah*. Third, the socio-religious meaning of the tradition is reflected in its function as a medium of kinship, mutual cooperation, solidarity, local identity, and conflict prevention in the community.

These findings affirm that *Perang Timbung* is not merely an annual ritual or a cultural attraction. This tradition is a social space in which the Pejanggik community maintains relationships among residents, strengthens the Sasak identity, and actualizes Islamic values in everyday life. Thus, the main contribution of this study lies in the understanding that *Perang Timbung* can be read as a socio-religious mechanism that maintains the harmony of the Pejanggik Village community through a dialogical, adaptive, and participatory acculturation process.

Conclusion

Perang Timbung, a symbolic Sasak ritual involving the throwing of *timbang* sticky-rice cakes, is not a war in the sense of violence, but rather a symbolic practice carried out through customary rules, self-control, and the collective awareness of the community. The findings show that Islamic values are integrated into the *Perang Timbung* tradition through the practices of prayer, *dhikr*, recitation of *berzanji*, *serakalan*, religious advice, and an emphasis on good intentions and the safety of participants. The values of gratitude, *ukhuwah*, kinship ties, mutual cooperation, sincerity, patience, mutual respect, and helping one another are reflected in various stages of the celebration. Socially, the procession of throwing *timbang* at one another is understood as an expression of joy, solidarity, and strengthening of relationships among community members, rather than as a form of hostility. The customary rules that prohibit participants from bringing personal conflicts, using abusive language, harboring resentment, or acting excessively show that this tradition also plays a role in preventing potential conflicts and maintaining social harmony in the Pejanggik Village community.

Nevertheless, this study has limitations because it focuses on a single location, Pejanggik Village; therefore, the findings are not intended to be broadly generalized to all traditions of the Sasak community. In addition, the research data mainly rely on interviews, observations, and documentation within the context of the tradition's implementation. Therefore, they do not fully capture long-term changes in the interpretation of the tradition, especially among younger generations. Future research may expand the study by comparing *Perang Timbung* with similar traditions in other regions, examining the perceptions of younger generations in greater depth, or exploring the role of digital documentation and social media in preserving Islamic values, cultural identity, and social solidarity within local communities.

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Competing Interests

The author(s) declare (s) no conflict of interest.

Data Availability

The data supporting the findings of this study are available from the corresponding author upon reasonable request.

Declaration of AI-Assisted Technologies

The authors declare that AI-assisted tools were used only to support language editing, proofreading, and improving manuscript clarity. The authors take full responsibility for the content, accuracy, originality, interpretation, and integrity of the final manuscript.

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