

Democratic Education in Sasak Local Wisdom: Contextualizing Sangkep Beleq Values in Collaborative Learning

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Abstract

Keywords:

collaborative learning;
democratic education;
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community; Sangkep
Beleq.

Democratic education emphasizes not only a conceptual understanding of democracy but also social experiences through which individuals practice deliberation, participation, responsibility, and respect for differences. Local wisdom can provide a contextual resource for developing these values within learning. This study aims to explore the values of democratic education embedded in the Sangkep Beleq tradition of the Sasak community and analyze their potential contextualization in collaborative learning. A qualitative descriptive approach was employed in Pujut, Central Lombok. Five informants were purposively selected, representing customary leaders, religious leaders, youth leaders, pembayun (traditional spokespersons), and village government officials. Data were collected through in-depth interviews, observation, and documentation and analyzed through data reduction, data presentation, and conclusion drawing. The findings reveal that Sangkep Beleq embodies deliberation and consensus, togetherness and cooperation, shared responsibility, justice and wisdom, mutual respect, kinship, and social solidarity. These values are relevant to collaborative learning principles, particularly group decision-making, shared responsibility, cooperation, equitable participation, and respect for group members' opinions. The study contributes to understanding Sangkep Beleq as a contextual resource that bridges local wisdom, democratic education, and collaborative learning. However, the study did not examine the direct implementation of these values in classroom settings; therefore, their effectiveness in developing students' collaborative abilities requires further empirical investigation.

Abstrak

Kata kunci:

kearifan lokal; Sangkep
Beleq; pendidikan
demokratis; pembelajaran
kolaboratif; masyarakat
Sasak.

Pendidikan demokratis tidak hanya menekankan pemahaman konseptual tentang demokrasi, tetapi juga pengalaman sosial yang memungkinkan individu mempraktikkan musyawarah, partisipasi, tanggung jawab, dan penghargaan terhadap perbedaan. Kearifan lokal dapat menjadi sumber kontekstual untuk mengembangkan nilai-nilai tersebut dalam pembelajaran. Penelitian ini bertujuan mengeksplorasi nilai-nilai pendidikan demokratis dalam tradisi Sangkep Beleq masyarakat Sasak serta menganalisis potensinya untuk dikontekstualisasikan dalam pembelajaran kolaboratif. Penelitian menggunakan pendekatan deskriptif kualitatif yang dilaksanakan di Pujut, Lombok Tengah. Informan dipilih secara purposif sebanyak lima orang yang terdiri atas tokoh adat, tokoh agama, tokoh pemuda, pembayun, dan unsur pemerintah desa. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, kemudian dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Sangkep Beleq mengandung nilai musyawarah dan mufakat, kebersamaan dan gotong royong, tanggung jawab bersama, keadilan dan kebijaksanaan, saling menghormati, kekeluargaan, serta solidaritas sosial. Nilai-nilai tersebut memiliki relevansi dengan prinsip pembelajaran kolaboratif, terutama dalam pengambilan keputusan kelompok, pembagian tanggung jawab, kerja sama, partisipasi yang adil, dan penghargaan terhadap pendapat anggota kelompok. Kontribusi penelitian ini terletak pada pemaknaan Sangkep Beleq sebagai sumber kontekstual yang

menjembatani kearifan lokal, pendidikan demokratis, dan pembelajaran kolaboratif. Namun, penelitian ini belum menguji penerapan nilai-nilai tersebut secara langsung dalam pembelajaran di kelas sehingga efektivitasnya terhadap kemampuan kolaboratif siswa memerlukan penelitian empiris lebih lanjut.

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Introduction

Current issues in Indonesian education highlight democracy and character education as significant topics for study. Both aspects are enshrined in the national education goals outlined in Article 3 of Indonesia's National Education System Law No. 20 of 2023, which aims to "develop the potential of learners to become individuals who possess faith and piety toward God Almighty, noble character, health, knowledge, competence, creativity, and independence, and who become democratic and responsible citizens." However, challenges arise in modern educational practice, particularly regarding the integration of democratic values into instruction, specifically collaborative learning (Ainiyah et al., 2025; Nuddin et al., 2024; Sya'roni Hasan et al., 2021). John Dewey (Arifin, 2020); (Gordon & English, 2016) explains that democratic education encompasses active participation, experience, and critical reflection. Similarly, Nel Noddings (Damayanti, 2021) posits that democratic education must prioritize empathy and ethical values, enabling students to learn how to empathize and communicate openly. It is also crucial to consider democratic competencies that can be fostered through interdisciplinary and intercultural approaches (Rauschert & Cardetti, 2022).

This implies that democracy within the educational context should not be understood merely in procedural terms such as the right to vote but rather as a participatory process and a form of democratic communication in daily life (Lindenskov, 2023) This demonstrates that democratic activity is not merely conceptual but is directly practiced through learning experiences that actively involve students in deliberation and collaborative, responsible decision-making. However, the process must begin with planning—specifically, by designing or structuring the learning scenario. The RFCDC framework (Europarat & Bildung, 2018) serves as a vital guide for designing instruction oriented toward democratic values and human rights.

Democratic education requires a balance between teaching values and developing practical skills, such as cross-cultural communication, collaboration, and critical reflection (Rauschert & Cardetti, 2022). Collaborative activities are flexible and have the potential to transform educational structures and communities. Nel Nodding (Damayanti, 2021) identifies three primary focuses in democratic education: fostering positive relationships between students and teachers; learning through relationships where students feel valued and accepted; and engaging in ethical and critical learning. Paulo Freire (Husni, 2020; Panggabean, 2022; Thornton, 2018)) emphasizes that democratic education must involve students in dialogue and critical reflection regarding their world to understand and address social and political issues. Education in democratic values can also draw upon the local wisdom of the students' own communities, serving as a tangible step toward preserving and perpetuating their cultural identity heritage.

Education serves as a medium for disseminating local wisdom values and for the process of instilling culture and human civilization (Tilaar, 2002). Local wisdom functions as a behavioral guide regarding the best way of life (Hamalik, 2011). It constitutes a body of knowledge and problem-solving practices comprising various elements and the integral relationships between them (Putra, 2011). Local wisdom can manifest as ideologies, values, traditions, norms, social ethics, work ethics, and symbols that shape social behavior (Abdullah, 2009). It encompasses six dimensions: local knowledge, local values, local skills, local resources, decision-making mechanisms, and group solidarity (Permana et al., 2011). Local wisdom is also understood as a collection of values, norms, and practices passed down across generations ((Taufik et al., 2023); (Firmando et al., 2024)). This wisdom forms a group's identity and is transmitted to subsequent generations; an example is the "Sangkep Beleq" local wisdom of the Sasak people of Lombok.

In Sasak society, "Sangkep Beleq" is a major deliberative gathering involving community leaders and residents to determine the execution of customary events, such as "Sangkep Beleq". Interviews with a Sasak "dalang" (puppeteer), a "pembayun" (customary spokesperson), and religious figures (July 2025) clarify that "Sangkep" signifies a meeting or deliberation, while "Beleq" means "big"; the event serves as a forum for discussion as well as a means to reinforce cultural identity and preserve the traditional values that guide the social behavior of the Sasak people. The concept of "Sangkep Beleq" aligns with democratic principles, specifically the process of deliberation in decision-making.

Although democratic education emphasizes active engagement, experiential learning, dialogue, social responsibility, and collective participation (Arifin, 2020; Gordon & English, 2016; Usni, 2020; Anggabean, 2022), the application of these values in relation to specific local wisdom requires further contextual examination. Similarly, while collaborative learning highlights member interaction, the exchange of ideas, individual contributions, shared responsibility, and the attainment of common goals (Gokhale, 1995; Johnson & Johnson, 2009; Adawiyah & Jennah, 2023), the link between

the lived practice of democracy within local wisdom and student collaborative learning remains underexplored in the context of Sasak culture. Therefore, the issue requiring investigation concerns not only the existence of democratic values within a local tradition but also how these values are manifested through social practices and can serve as a resource for collaborative learning.

In this context, “Sangkep Beleq” offers a unique perspective, as its implementation engages various segments of the community in expressing ideas and opinions, deliberating, collaborating, and sharing responsibilities to reach collective decisions. These values demonstrate a link between education and collaborative learning rooted in direct social experience. Consequently, “Sangkep Beleq” stands not only as a form of local wisdom that has received limited research attention but also as a cultural context capable of enriching our understanding of the relationship between democratic education and student collaborative learning.

Several studies link local wisdom to democracy. (Sobby & Yudha, 2023) found that democratic values are embedded in the culture of the West Tulang Bawang community through the “Pepadun” tradition. (Kesuma et al., 2020) demonstrated that “Piil Pesenggiri,” a local philosophy of the Lampung people, embodies values such as deliberation (“musyawarah”), cooperation (“gotong royong”), and social justice. However, research concerning “Sangkep Beleq” remains very limited; to date, only one study has been identified: “The Role of the Village Bale Sangkep” in Non-Litigation Dispute Resolution through Mediation: A Case Study in Sintung Village” (Suparlan & Zubaedi, 2025). Consequently, this study differs significantly from previous research.

This study focuses on democratic education within the “Sangkep Beleq” tradition and its contextualization in collaborative learning. Deutsch (Fengchun et al., 2022) explains that collaborative learning involves organizing students into small groups to work together toward achieving optimal learning outcomes. Collaborative learning requires students to be directly involved in group activities and grants them the right to contribute as group members, thereby constructing knowledge while simultaneously achieving shared learning goals (Adawiyah & Jennah, 2023). Thus, collaborative learning provides every student without exception – the opportunity to express opinions, exercise responsibility, engage in cooperation, and participate in decision-making as a group member.

The research questions are: 1) What are the democratic education values inherent in the “Sangkep Beleq” tradition? and 2) How can the democratic education values of the “Sangkep Beleq” tradition be contextualized within students' collaborative learning? The objective of this research is to explore the democratic education values of the “Sangkep Beleq” tradition and their contextualization in collaborative learning.

Method

This study employs a qualitative descriptive approach, consistent with (Creswell, 2015) view that qualitative research seeks to explore and understand the interpretive meanings individuals or groups assign to social issues based on the experiences of informants. This approach allows for a comprehensive description presented through words and perceptions within a natural setting (Walidin et al., 2015:77). The research was conducted in Pujut, a region within Central Lombok Regency that actively maintains the “Sangkep Beleq” tradition a forum used to make decisions regarding customary activities or rituals such as “Bau Nyale”, marriage customs, village thanksgiving ceremonies, and rituals to ward off misfortune. The study involved five informants, comprising customary leaders, religious leaders, youth leaders, “pembayun” (traditional spokespersons), and village government officials.

Informants were selected purposively based on specific criteria, such as their knowledge, understanding, and involvement in the practice of the “Sangkep Beleq” tradition. These five informants served as primary sources of information for exploring the meanings and democratic values inherent in the “Sangkep Beleq” tradition. This study did not involve students as research subjects, nor did it entail classroom observations. Consequently, the discussion regarding collaborative learning in this study is framed in terms of the potential for contextualizing the values found in the *Sangkep Beleq* tradition, rather than as an empirical measurement of changes or improvements in students' collaborative abilities.

Data collection was conducted through in-depth interviews, observation, and documentation. In-depth interviews were used to gather information regarding the informants' knowledge, experiences, understanding, and perspectives on the implementation of and values inherent in the “Sangkep Beleq” tradition. Direct observation of the activities involved in the “Sangkep Beleq” tradition was carried out to identify values related to democratic education. Meanwhile, documentation—such as records and photographs of the traditional activities—served as supporting material. Consequently, data regarding collaborative learning were not obtained through classroom observation or direct student participation; instead, they were analyzed by contextualizing them with the values identified during the implementation of “Sangkep Beleq”. Data analysis proceeded in three stages: 1) data reduction, by filtering key information from interview and observation results; 2) data presentation, in the form of narratives, categories, or themes; and 3) concluding, by linking research findings to democratic education values and analyzing their contextualization within the principles of collaborative learning.

Results And Discussion

Results

The Significance of the “Sangkep Beleq” Tradition in the Social Life of the Sasak Community

Interview results indicate that the “Sangkep Beleq” tradition is understood as a major deliberative forum for the Sasak community, serving as a platform to discuss matters of common interest. Informant 1 (FY), a Sasak puppetry figure, explained that “Sangkep” means meeting or deliberation, while “Beleq” means large; its execution involves numerous people and community leaders and is linked to preparations for “Sangkep Beleq” (major traditional ceremonies). Informant 2 (LW), a religious leader, interpreted “Sangkep Beleq” as a meeting or deliberation to determine the timing and execution of activities, as well as a forum for community consultation. Informant 3 (LI), a “pembayun” (traditional spokesperson/mediator), described “Sangkep Belem” as a grand deliberation serving as a forum for consultation and social coordination. Meanwhile, Informant 5 (TW), a youth leader, interpreted “Sangkep Belem” as a major deliberative forum—or a Sasak customary “Grand Deliberation” (*muses*)—that also serves as an occasion for strengthening social bonds. This is reinforced by observations showing that the community leaders and members present at “Sangkep Beleq” actively voice their opinions, offer input, and participate in making collective decisions.

History of the “Sangkep Beleq” Tradition

Interview results reveal several explanations provided by the informants regarding the history or origins of the “Sangkep Beleq” tradition. Informant 1 (FY) stated that the emergence of “Sangkep Beleq” was linked to significant events within the community such as civil unrest, prolonged rainy seasons, or other occurrences requiring collective public involvement. Informant 2 (LW) noted that the tradition was originally practiced primarily by the nobility before eventually evolving to be observed by the general public. Informant 3 (LI) described Sangkep Beleq as an ancestral heritage intertwined with religious teachings, social life, and the community's relationship with nature. Meanwhile, Informant 5 (TW) associated the Sangkep Beleq tradition with natural phenomena, customary adjustments, and the determination of activities through communal deliberation.

Interviews with the informants yielded varied explanations regarding the history of “Sangkep Beleq”. Nevertheless, the accounts provided indicate that the tradition is understood as part of the Sasak people's customary heritage—one that has evolved in its implementation and remains inextricably linked to social life.

Context and Timing of the Sangkep Beleq Tradition

Interview results indicate that the “Sangkep Beleq” is held at times and in contexts that align with the community's needs. Informant 1 (FY) explained that the “Sangkep Beleq” may be convened when a major issue or specific event arises such as a disturbance, a disaster, or an outbreak of illness in the village that requires the involvement of numerous community leaders. Informants 2 (LW) and 3 (LI) stated that the “Sangkep Beleq” is generally held before the “Begawe Beleq” event as part of the preparation and planning process. Informant 3 (LI) further noted that the forum serves

as a venue to discuss various matters related to the execution of the event. Meanwhile, Informant 5 (TW) described several activities associated with the timing of the “Sangkep Beleq”, such as “Bau Nyale”, weddings, and thanksgiving ceremonies.

Interview data indicate that the conduct of the “Sangkep Beleq” is situational, depending on the activity being undertaken. The forum may be convened prior to traditional events or when the community faces specific situations requiring collective discussion and participation.

Parties Involved and Division of Roles in “Sangkep Beleq”

Interview findings indicate that the “Sangkep Beleq” involves various segments of the community. Informant 1 (FY) cited the involvement of customary leaders, traditional healers (“dukun tua”), religious leaders, grave caretakers, and *pembayun* (traditional spokespersons). Informant 2 (LW) stated that parties such as customary leaders, religious leaders, and the general public participate in the execution of the “Sangkep Beleq” tradition. Informant 3 (LI) identified customary leaders, religious leaders, youth, and nobles as the parties involved. Informant 4 (LWW), the Village Head, explained that customary leaders and religious leaders play complementary roles, while the village head acts as a liaison between the village administrative system and customary practices. Informant 5 (TW) noted broader involvement, including local government, stakeholders, customary leaders, religious leaders, youth, the media, and the general public. Observational findings revealed that the figures and community members attending the “Sangkep Beleq” wore traditional Sasak attire, consisting of a “sapuq” (headband), “baju pegon” (upper-body garment), and “dodot” (cloth wrapped around the waist).

Interviews with five informants indicate that community participation in the “Sangkep Beleq” involves various groups with distinct roles. In addition to the involvement of traditional and religious leaders, participants include youth, the general public, government representatives, and other parties—all attired in traditional Sasak clothing—depending on the specific activities. The division of roles aligns with the preparation, execution, and conclusion of the activities discussed within the forum.



Figure 1. Sangkep Beleq Selamat Dese

Process of Implementing the “Sangkep Beleq” Tradition

Interview results indicate that the “Sangkep Beleq” process comprises several stages related to the preparation and execution of the event. Informant 1 (FY) explained that the proceedings are marked by traditional rituals, the provision of food in large quantities, and animal sacrifices. Informant 2 stated that the *Sangkep Beleq* process involves deliberations to determine the timing and logistical details of the event. Informant 3 noted the scheduling and selection of the venue, as well as the assignment of committee roles. Informant 5 (TW) described various customary stages such as those associated with “Sangkep Beleq” “Merarik (marriage) including the mensejati and beselabar processes, guest reception, the use of cultural symbols, and entertainment activities like “tearing”, “pewayangan” (shadow puppetry), “joget” (traditional dance), and “nyongkolan”.

The interview results indicate that the conduct of “Sangkep Beleq” is linked not only to the deliberation process itself but also to the series of preparations and the execution of customary activities.



Figure 2. Sangkep Beleq Warige Bau Nyale Mandalike

Values of Democratic Education in the Sangkep Beleq Tradition

Based on the reduction of interview data from the five informants, several values of democratic education were identified within the “Sangkep Beleq” tradition. Informant 1 (FY) cited justice, wisdom, truth, and responsibility. Informant 2 (LW) mentioned values such as *rembug* (deliberative meetings), collective involvement, collaborative problem-solving, togetherness, deliberation, and mutual respect. Informant 3 (LI) identified values including deliberation and consensus, gotong royong (cooperation), solidarity, shared responsibility, harmony, and justice. Informant 4 (LWW) highlighted values such as courtesy, deliberation, responsibility, and social awareness, as well as the role of custom in reconciling the community. Meanwhile, Informant 5 (TW) emphasized the value of kinship.

Based on interviews with the five informants, several democratic educational values can be identified within the “Sangkep Beleq” tradition, namely: 1) Deliberation and consensus, relating to consultative meetings and collective decision-making; 2) Togetherness and cooperation (“gotong royong”), evident in community involvement and the execution of joint activities; 3) Shared responsibility, relating to the distribution

of roles during activities; 4) Fairness and wisdom, associated with conflict resolution and decision-making; 5) Mutual respect, courtesy, and tolerance, relating to interpersonal relationships within the community; 6) A sense of kinship and solidarity, relating to social bonds and participation in communal activities.

The data obtained from the field served as the basis for analyzing the connection between democratic education values and the principles of collaborative learning. However, this study did not involve observing students during classroom instruction. Consequently, the findings do not constitute empirical evidence that “Sangkep Beleq” has enhanced or directly contributed to students' collaborative skills. The relevance of these values to collaborative learning is discussed in terms of the potential for contextualizing local wisdom within the learning process.

Discussion

Democratic Education Values in the Sangkep Beleq Tradition

Research findings indicate that the “Sangkep Beleq” tradition among the Sasak Pujut community of Central Lombok serves as a major discussion forum that emphasizes values of democratic education. The identification of these democratic educational values within the “Sangkep Beleq” tradition aligns with the theory of democratic education proposed by (Dewey, 1916), which posits that education should equip individuals with the capacity for active participation in social life while fostering values of collaboration and social responsibility. These findings also demonstrate that democratic values in the “Sangkep Beleq” tradition are not merely conceptual but are manifested in the community's social practices specifically through the sharing of roles in expressing opinions, offering input, and reaching collective decisions. In essence, “Sangkep” (deliberation) plays a pivotal role in decision-making by prioritizing the common interest.

The “Sangkep Beleq” tradition of the Sasak Pujut community in Central Lombok is not merely a cultural symbol; it also serves as a vehicle for democratic character education, fostering social values that are internalized through real-life experience. This aligns with (Lickona, 2022) perspective on character education grounded in social experiences such as deliberation, responsibility, justice, togetherness, tolerance, and mutual respect, all of which are interconnected within the community life of the Sasak Pujut people through the “Sangkep Beleq” tradition. Fundamentally, “Sangkep” (deliberation) requires respect for differing opinions, while collective decision-making entails the responsibility to implement the agreed-upon outcomes. Consequently, the democratic educational values inherent in the “Sangkep Beleq” tradition emerge from the practice of social interaction rather than from theoretical understanding alone.

This study also demonstrates that local wisdom can serve as a contextual resource in education, as the values embedded within it are closely linked to the community's social life. This aligns with the views of (Firmando et al., 2024), who

emphasize the importance of integrating local wisdom into contextual learning to bring the educational process closer to the cultural realities of the students' environment. Specifically, the "Sangkep Beleq" tradition of the Sasak Pujut community in Central Lombok, which embodies values such as deliberation, togetherness, responsibility, justice, and mutual respect, can be interpreted not merely as a cultural practice preserved within the community, but also as a source of educational significance. The "Sangkep Beleq" of the Sasak Pujut community can be viewed as a form of Sasak local wisdom that bridges the community's social experiences with the values of democratic education. Thus, the "Sangkep Beleq" tradition encompasses democratic educational values such as deliberation, togetherness, cooperation, responsibility, justice, tolerance, a sense of kinship, solidarity, and community participation. These findings further reinforce the conclusion that "Sangkep Beleq" holds social-democratic values capable of serving as a contextual resource for education.

Contextualization of the democratic education values of the "Sangkep Beleq" tradition in student collaborative learning.

The "Sangkep Beleq" tradition of the Sasak Pujut community in Central Lombok is a deliberative decision-making process that directly involves various figures such as religious, customary, community, and youth leaders who contribute their opinions when deciding on events, occasions, or activities requiring a collective decision. The involvement of these diverse stakeholders demonstrates that differing roles and backgrounds can be harmonized through deliberation to reach a shared decision, as the process reflects both a sense of responsibility and respect for the opinions of others. Furthermore, the "Sangkep Beleq" tradition entails active participation and a division of roles among the parties involved to support the activities that have been mutually agreed upon. Indeed, the spirit of togetherness and cooperation extends beyond merely performing activities together; it encompasses the responsibility each party bears toward the common interest. This indicates that the "Sangkep Beleq" tradition of the Sasak Pujut community embodies democratic educational values with significant potential for contextualization within student collaborative learning. Drawing on (Johnson & Johnson, 2009), collaborative learning is defined as a process characterized by interaction among group members, shared responsibility, and a focus on common goals. For instance, the deliberation activity can be linked to group decision-making discussions; mutual cooperation can be associated with cooperation in completing tasks; and responsibility relates to the distribution of duties among group members. Meanwhile, the value of fairness can be connected to providing every member with the opportunity to participate in group activities.

Contextualizing the values of democratic education found in the "Sangkep Beleq" tradition of the Sasak Pujut community in Central Lombok is essential for collaborative learning. This approach facilitates the achievement of shared goals

amidst student diversity encompassing backgrounds, abilities, cultures, characteristics, potential, interests, and learning styles. In this context, the values of mutual respect and tolerance serve as a framework for navigating differences in student opinions and abilities. (Gokhale, 1995), collaborative learning is defined as an instructional method wherein students with diverse backgrounds and abilities work together in small groups to attain shared academic objectives. This concept aligns with the “Sangkep Beleq” tradition of the Sasak Pujut community, which engages various stakeholders with distinct roles to achieve a common goal. Consequently, local culture serves as a bridge connecting the concept of collaborative learning with social experiences that are closely linked to the students' own lives.

Thus, the values of democratic education within the learning process can contribute to the preservation of local culture when practiced directly in formal education settings specifically, schools. Preservation is achieved not merely through the introduction of traditions, but also through an understanding of the values embedded within them, such as deliberation mutual cooperation, responsibility, justice, a sense of kinship, and solidarity. This also serves to strengthen democratic education, as students can directly engage with democratic values—such as deliberation, justice, cooperation, responsibility, and tolerance—through real-life experiences. In the context of collaborative learning, these values can be realized through activities that provide students with opportunities to express their opinions, respect the views of group members, share responsibilities, and reach a consensus. Ultimately, the “Sangkep Beleq” tradition of the Sasak Pujut community in Central Lombok represents more than just a cultural heritage; it serves as a contextual resource that enriches collaborative learning and democratic education in schools. Furthermore, the “Sangkep Beleq” tradition acts as a bridge connecting the democratic values found in the local Sasak community's way of life with the students' own learning experiences. However, this study positions the “Sangkep Beleq” tradition as a contextual resource with the potential to be utilized in learning, rather than as a practice that has already been proven to enhance students' collaborative skills.

Conclusion

This study demonstrates that the “Sangkep Beleq” tradition within the Sasak community embodies various values of democratic education, such as deliberation for consensus, togetherness, cooperation (*gotong royong*), shared responsibility, justice and wisdom, mutual respect, a sense of kinship, and social solidarity. These democratic education values are evident in the tradition's meetings, the involvement of diverse community elements, the distribution of roles, decision-making processes, and customary activities. Several values inherent in the “Sangkep Beleq” tradition—specifically deliberation for consensus, togetherness, cooperation, shared responsibility, justice and wisdom, mutual respect, kinship, and social solidarity can be contextualized within the principles of collaborative learning. However, this study

did not directly examine the application of these values in classroom instruction or involve students as research participants. Consequently, the study does not conclude that Sangkep Beleg has been proven to enhance or directly contribute to student collaborative learning.

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Ethical Statement

This study was conducted with due consideration of research ethics throughout the data collection and reporting processes. The researchers respected the privacy and confidentiality of the informants and used the information obtained through interviews, observations, and documentation solely for academic purposes. The identities and personal information of the informants were protected in the presentation of the research findings.

Artificial Intelligence (AI) Use Statement

The authors used artificial intelligence (AI) tools only for limited language-editing purposes, including improving grammatical accuracy, clarity, and readability of the manuscript. AI was not used to generate research data, conduct data analysis, interpret the findings, or formulate the research conclusions. All AI-assisted outputs were critically reviewed, verified, and revised by the authors, who take full responsibility for the accuracy, originality, and integrity of the final manuscript.

Author Contributions

Hairil Wadi contributed to the conceptualization, investigation, data collection, data analysis, and preparation of the initial manuscript. Suud contributed to the conceptualization, methodology, interpretation of the findings, and manuscript review. Masyhuri contributed to data collection, analysis, validation, and literature review. Jepri Utomo contributed to investigation, data organization, analysis, and manuscript revision. Ahmad Naufal Akbar contributed to data collection, documentation, literature review, and final manuscript editing. All authors reviewed and approved the final version of the manuscript and take responsibility for the published work.

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Conflict of Interest Statement

The authors declare that there are no financial, professional, institutional, or personal conflicts of interest that could have influenced the conduct, interpretation, or publication of this study.

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