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Local Wisdom Values In The Architecture Of Traditional Residential Buildings In Lombok: A Study Of Sade Village

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Abstract

This study aims to analyze the values of local wisdom and Islamic values embedded in the traditional residential architecture of the Sasak community in Sade Village, Central Lombok, as well as their relevance to cultural preservation and sustainable development. This research employs a qualitative approach using a phenomenological method to understand the meaning of traditional architecture based on the lived experiences of the indigenous community. Data collection techniques were conducted through field observations, interviews with traditional leaders, and documentation of the traditional bale tani house structures. The results of the study indicate that the traditional architecture of Sade Village represents the cultural system of the Sasak community, encompassing ecological, social, spiritual, and religious values. The use of natural materials such as bamboo, wood, alang-alang grass, and clay reflects principles of sustainability and harmony with the environment. The communal spatial arrangement of the settlement demonstrates values of mutual cooperation, social solidarity, and respect for kinship relations. Furthermore, the architectural structure of the bale is closely related to Islamic values, including simplicity, cleanliness, deliberation, and the development of family morality. This study confirms that the traditional architecture of Sade Village functions not merely as a place of residence, but also as a medium for transmitting cultural identity and religious values of the Sasak community amidst the currents of modernization and the development of cultural tourism.

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INTRODUCTION

Traditional architecture is one form of cultural heritage that is closely related to the social system, cultural values, and worldview of communities that have developed from generation to generation. In the context of traditional societies, buildings are not merely understood as physical necessities for shelter, but also as symbols of cultural identity and representations of the relationship between humans and their social as well as natural environments. Traditional architecture is strongly connected to the formation of social identity because buildings function as symbols of cultural values and the collective memory of a community (Herrle & Wegerhoff, 2008). The form of traditional architecture emerges from the process of community adaptation to geographical conditions, culture, climate, and belief systems that develop within social life (Rapoport, 1969). Therefore, traditional architecture possesses broader meanings beyond mere physical structures, as it contains social, philosophical, ecological, and spiritual values inherited across generations. Geertz (1973) explains that culture is a system of meanings transmitted symbolically and manifested through various social practices, including traditional architecture as a representation of cultural identity.

In vernacular architectural studies, traditional buildings are viewed as cultural products of local communities that develop based on collective experience and traditional knowledge. Rudofsky (1964) describes vernacular architecture as “architecture without architects,” which grows naturally according to the needs of society and the environmental conditions in which people live. These characteristics make traditional architecture rich in local wisdom values because it is built through continuous processes of cultural and ecological adaptation. Traditional architecture arises from the relationship between humans and their environment; therefore, every building form contains distinctive spatial, cultural, and spiritual meanings (Norberg-Schulz, 1980). Furthermore, traditional architecture reflects community cultural identity through the use of local materials, spatial patterns, construction systems, and cultural symbols embedded within traditional buildings (Oliver, 2006).

The development of modernization and globalization in the contemporary era has significantly influenced changes in community lifestyles, including traditional settlement systems. Modern lifestyles, advances in construction technology, and increasing tourism flows have caused many communities to abandon traditional architectural patterns and shift toward modern buildings considered more practical and economical. This phenomenon has resulted in shifts in

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the function and form of traditional buildings in various regions, thereby threatening the existence of local cultural values that have long been inherited through indigenous architecture. From a cultural perspective, the loss of traditional architecture does not merely signify the disappearance of physical structures, but also the loss of local knowledge systems, cultural identity, and the social values embedded within them (Dwijendra, 2019).

Indonesia, as a country with diverse cultures and ethnicities, possesses various forms of traditional architecture that have developed according to the social and cultural characteristics of each region. One region that still preserves local architectural traditions is Lombok Island, West Nusa Tenggara, which is known for the cultural richness of the Sasak community. The Sasak people are the majority ethnic group on Lombok Island and maintain strong cultural systems and customary traditions in their social life. Sasak culture is reflected not only in social and religious traditions but also in settlement patterns and the forms of traditional architecture inherited from generation to generation.

One of the traditional Sasak settlements that still preserves this cultural authenticity is Sade Village, located in Central Lombok Regency. Sade Village is recognized as a traditional Sasak village that continues to preserve traditional houses, settlement patterns, and local socio-cultural systems amidst modernization and the growth of the tourism industry. The traditional houses of the Sasak people in Sade Village are known as *bale tani*, traditional houses constructed using natural materials such as bamboo, wood, alang-alang grass, and clay obtained from the surrounding environment. The use of these local materials demonstrates a harmonious relationship between the community and the natural environment (Manan et al., 2017).

The traditional architectural structure of the Sasak community in Sade Village possesses unique characteristics reflecting ecological principles and environmental sustainability. Research by Ramadhan et al. (2024) explains that the *bale tani* construction system utilizes wooden and bamboo joints without metal nails, providing high flexibility against earthquake activities that frequently occur in West Nusa Tenggara. In addition, the roof structure made from alang-alang grass helps maintain cool indoor temperatures in tropical climates. These findings indicate that Sasak traditional architecture has a high adaptive capacity toward local geographical and environmental conditions.

Besides its ecological values, the spatial arrangement of traditional settlements in Sade Village also reflects the social and cultural values of the Sasak community. The clustered settlement pattern demonstrates strong values of togetherness, mutual cooperation, social solidarity, and respect for kinship relations within indigenous society. Traditional houses are not

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merely understood as places of residence but also as spaces for forming social relationships, conducting customary traditions, and transmitting cultural values to younger generations. In this context, traditional architecture plays an important role as a symbol of the collective identity of the Sasak community amidst social changes caused by modernization and cultural tourism.

On the other hand, the Sasak community, as a predominantly Muslim society, also integrates Islamic values into the architectural structures and spatial arrangements of their traditional houses. Concepts such as simplicity, cleanliness, deliberation, and family harmony are reflected in the structure of the *bale tani* and the social life of the people in Sade Village. Hakim (1986) explains that Islamic architecture is not solely oriented toward aesthetic aspects of buildings but also contains spiritual, social, and moral dimensions in human life. Therefore, the traditional architecture of the Sasak community in Sade Village not only represents local cultural identity but also demonstrates the integration of local wisdom values and Islamic teachings within social life.

Several previous studies have examined the traditional architecture of the Sasak community in Sade Village. Research by Manan et al. (2017) focused primarily on the typology of *bale tani* traditional houses and their construction systems. Ramadhan et al. (2024) discussed the sustainability aspects of Sasak vernacular architecture from an ecological perspective. Other studies mainly examined cultural tourism potential, physical building forms, and traditional settlement patterns of the Sasak community. However, studies specifically investigating the integration of local wisdom values and Islamic values within the traditional architectural structures of the Sasak community remain relatively limited. In fact, such studies are important for understanding how traditional architecture functions as a medium for cultural preservation, strengthening religious identity, and supporting social development within indigenous communities amidst modernization and cultural tourism.

This study offers novelty through its examination of the integration of local wisdom values and Islamic values within the traditional architectural structures of the Sasak community in Sade Village. Unlike previous studies that focused primarily on physical structures, traditional construction systems, and cultural tourism potential, this research emphasizes the social, cultural, ecological, and religious dimensions embedded within the *bale tani* architecture as a representation of Sasak identity amidst modernization and cultural tourism development.

Current studies on Indonesian traditional architecture no longer focus solely on physical building forms, but increasingly position vernacular architecture as a representation of cultural identity, religious values, and environmental sustainability within local communities.

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Nevertheless, research concerning the integration of local cultural values and Islamic values within the traditional architecture of the Sasak community remains limited, particularly regarding the relationship between social space, community value systems, and the preservation of local culture amidst modernization (Rahman & Pratiwi, 2022).

Based on these conditions, this study aims to analyze the local wisdom values and Islamic values embedded in the traditional residential architecture of the Sasak community in Sade Village, Lombok. This research is expected to contribute academically to the development of vernacular architectural studies, local cultural studies, and the preservation of socio-religious values within indigenous communities, particularly in the context of the relationship between local culture, Islamic identity, and sustainable development.

RESEARCH METHOD

This study employed a qualitative approach using a phenomenological research design. The phenomenological approach was applied to understand the lived experiences of the Sasak community regarding the cultural and religious values embedded in the traditional architecture of *bale tani* houses in Sade Village, Central Lombok. This approach enabled the researcher to explore an in-depth understanding of the relationship between traditional architectural structures and the social, cultural, and religious value systems of the indigenous community. According to John W. Creswell (2018), phenomenological research aims to understand individuals' subjective experiences toward social and cultural phenomena encountered in everyday life.

The research was conducted in Sade Village, Pujut District, Central Lombok Regency, West Nusa Tenggara. The selection of the research site was based on the consideration that Sade Village is one of the traditional Sasak settlements that continues to preserve indigenous architectural forms, socio-cultural systems, and local traditions inherited across generations amidst the development of modernization and cultural tourism. In addition, the traditional *bale tani* houses in Sade Village are still actively used as part of the community's social life, making the site highly relevant to the focus of this study concerning local wisdom and Islamic values in Sasak traditional architecture.

The research subjects consisted of traditional leaders, local community members, and several residents who possessed knowledge regarding the history and construction process of traditional houses in Sade Village. Informants were selected using a purposive sampling technique, namely the intentional selection of participants based on specific considerations relevant to the research objectives. This technique was applied to obtain more in-depth and relevant data related

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to cultural and religious values embedded within the traditional architectural structures of the Sasak community.

Data collection techniques included observation, in-depth interviews, and documentation. Observation was conducted by directly examining the building forms, architectural structures, settlement spatial arrangements, and community social activities within the Sade Village environment. In-depth interviews were carried out with traditional leaders and local residents to obtain information concerning the philosophy of the buildings, the construction process of traditional houses, and the cultural and Islamic values contained within the *bale tani* architecture. Meanwhile, documentation was used to collect data in the form of photographs of traditional buildings, field notes, and other supporting documents related to the research.

Data analysis was conducted using the interactive analysis model developed by Matthew B. Miles and A. Michael Huberman, which includes data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting and simplifying data relevant to the research focus. Subsequently, the data were presented in descriptive-narrative form to facilitate interpretation and understanding of the studied phenomena. The final stage involved drawing conclusions based on the interpretation of findings concerning local wisdom values and Islamic values embedded in the traditional architectural structures of the Sasak community in Sade Village.

To ensure data validity, this study employed source triangulation and method triangulation techniques. Source triangulation was conducted by comparing information obtained from different informants, while method triangulation was performed by comparing the results of observations, interviews, and documentation. These techniques were applied to enhance the validity and credibility of the research data (Moleong, 2017).

RESULTS AND DISCUSSION

The Traditional Architectural Structure of *Bale Tani* in Sade Village

The traditional architecture of the Sasak community in Sade Village represents a form of local cultural heritage that has been preserved and passed down through generations by the indigenous people. The traditional house, known as *bale tani*, is constructed using natural materials such as bamboo, wood, thatch grass (*alang-alang*), and clay obtained from the surrounding environment. The use of these local materials reflects a harmonious relationship between the community and nature as part of the Sasak people's life philosophy, which emphasizes environmental balance. From the perspective of vernacular architecture, the use of

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natural materials demonstrates the ability of local communities to utilize natural resources wisely and sustainably (Rudofsky, 1964). The use of natural materials in traditional architecture also creates emotional closeness between humans and the environment through more natural and contextual spatial experiences (Pallasmaa, 2005). These findings indicate that the traditional architecture of the Sasak community developed based on local experiences in adapting buildings to environmental conditions. According to Rudofsky (1964), vernacular architecture is a form of architecture that grows naturally through the collective experiences of society without the involvement of professional architects.

The use of local materials and traditional construction techniques demonstrates that the Sasak community has indirectly implemented principles of environmental sustainability through the utilization of natural resources available around their settlements. This condition indicates that traditional local architecture possesses adaptive capabilities toward the environment without eliminating cultural values inherited from generation to generation (Putra & Dewi, 2023).

The findings of this study reveal that the *bale tani* structure is constructed using traditional building systems without the use of metal nails. The building joints utilize bamboo pegs and natural fiber bindings, creating a flexible structure capable of withstanding lateral pressure. This construction system provides adaptability to earthquake activities that frequently occur in Lombok as part of the Pacific Ring of Fire region. This finding is consistent with the study of Ramadhan et al. (2024), which explains that traditional Sasak construction possesses natural resistance to seismic activity because it employs flexible bamboo and wooden joint systems.

Furthermore, the roof shape of the traditional house, which resembles a mountain, carries philosophical meaning as a symbol of the relationship between humans and the universe. The roof is covered with *alang-alang* grass, which helps maintain cool indoor temperatures despite the tropical climate conditions. The walls, made from woven bamboo, also allow natural air circulation, thereby creating thermal comfort for the occupants. Traditional architecture develops through the community's adaptation process to local geographical and environmental conditions, resulting in building forms that possess ecological functions suited to local needs. In addition to aesthetic considerations, the structure of traditional buildings also reflects the ability of local communities to adapt to geographical conditions and tropical climates. Traditional architecture evolves as a form of societal response to local environmental, social, and cultural needs (Oliver, 2006).

The structural form of the *bale tani* traditional house architecture of the Sasak community in Sade Village can be seen in Figure 1 below.

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Source: Researcher Documentation, 2026.

Figure 1. Traditional Architectural Structure of *Bale Tani* Houses in Sade Village, Central Lombok

The spatial arrangement within the bale tani traditional house also demonstrates a clear division of spatial functions based on the cultural system of the Sasak community. The interior space of the house is not only used as a residence but also serves social and symbolic functions within family life. The settlement pattern of the Sade Village community, where houses are built close to one another, reflects strong social relationships, solidarity, and communal values among residents. Thus, the traditional architectural structure of the Sasak community not only represents the physical form of buildings but also reflects the social and cultural systems of the indigenous community inherited from generation to generation.

The characteristics of the building structure and traditional settlement pattern indicate that bale tani architecture does not merely function physically as a residence but also contains various cultural values transmitted continuously within the life of the Sasak community.

Local Wisdom Values in Traditional Architecture

The findings of this study indicate that the traditional architecture of the Sasak community in Sade Village contains local wisdom values related to the relationship between humans, the environment, culture, and social life. These local wisdom values are reflected through the use of natural materials, traditional construction systems, communal settlement patterns, and the house-building process that still follows the customary rules of the Sasak community. The use of bamboo, wood, alang-alang grass, and clay as the primary building materials demonstrates the existence of ecological principles within indigenous community life. These principles reflect patterns of wise and sustainable utilization of natural resources.

In the process of constructing traditional houses, the people of Sade Village continue to preserve the traditions of mutual cooperation (gotong royong) and family deliberation. House

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construction is not merely perceived as a physical activity but also as part of the socio-cultural practices of the indigenous community. Traditional leaders and extended family members are involved in every stage of the construction process as a form of respect for ancestral traditions. These findings indicate that traditional architecture possesses a social function in strengthening community solidarity and maintaining kinship relations among residents. The life of traditional Indonesian society is built upon the values of togetherness, mutual cooperation, and collective social relationships in everyday life (Koentjaraningrat, 2004).

Local wisdom values are also reflected in the communal spatial arrangement of the Sade Village settlement. Houses are constructed close to one another, facilitating social interaction among community members. This condition demonstrates that traditional architecture functions not only as a residence but also as a medium for shaping social relationships and the collective identity of the Sasak community. From a cultural perspective, traditional settlement patterns constitute part of the social system of society, developed based on the values of togetherness and social solidarity (Rapoport, 1969).

Furthermore, the people of Sade Village continue to preserve the original form of traditional houses despite the increasing development of modernization and the tourism industry. These preservation efforts indicate the community's awareness of the importance of maintaining local cultural identity amidst modern social changes. Traditional houses are understood not only as cultural heritage but also as symbols of the Sasak community's existence in preserving ancestral traditions. These findings demonstrate that traditional architecture plays an important role in maintaining the continuity of local culture while simultaneously supporting the development of community-based cultural tourism (Suryani & Wibowo, 2021).

The implementation of Islamic values within the bale tani architectural structure is also visible in the spatial arrangement that emphasizes privacy, respect for family members, and orderly social relations within Sasak households. The division of space in traditional houses reflects attention to social ethics and social boundaries aligned with Islamic principles in maintaining family harmony and social life. This condition indicates that bale tani traditional architecture has developed not only as local cultural heritage but also as a representation of religious values continuously preserved within the Sasak community across generations (Bianca, 2000).

In addition to reflecting local cultural values and the social relationships of indigenous communities, the traditional architecture of the Sasak community also demonstrates the integration of religious values that have developed within Lombok society, whose population is predominantly Muslim.

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Therefore, the traditional architecture of the Sasak community not only reflects local cultural values but also demonstrates the close relationship between community social life and the religious values that continue to develop within indigenous society.

Islamic Values in the Architectural Structure of Bale Tani

The findings of this study indicate that the architectural structure of the Sasak community's bale tani in Sade Village has a close relationship with Islamic values that develop within the social life of the community. Traditional house architecture functions not only as a residence but also as a space for the formation of moral values, family harmony, and religious activities within society. The concept of simplicity reflected in the building form, the use of natural materials, and the house layout represents Islamic teachings concerning modest and non-excessive living. Islamic architecture develops by considering spiritual, social, and communal dimensions so that buildings function not only physically but also possess religious meaning (K. A. C. Creswell, 1978).

This value of simplicity aligns with the command of Allah SWT in QS. Al-A'raf [7]: 31 regarding the importance of maintaining balance and avoiding excessive behavior in life. This principle is reflected in the simple yet functional and comfortable form of the bale tani building as a residence. The use of natural materials such as alang-alang grass, bamboo, and wood demonstrates that the Sasak community constructs houses based on balanced living needs in harmony with the surrounding environment.

In addition, the spatial arrangement of traditional houses also reflects values of cleanliness and comfort associated with the concept of thaharah (purification) in Islamic teachings. Good air circulation, natural lighting, and the use of environmentally friendly materials indicate the community's awareness of the importance of cleanliness and health in family life. According to Hakim (1986), Islamic architecture is not solely oriented toward building aesthetics but also pays attention to spiritual, social, and moral dimensions in human life.

Other Islamic values are reflected in the process of constructing traditional houses, which is always initiated with prayers and family deliberation. This tradition indicates that house construction is understood as part of the effort to obtain blessings in family life. The central space of the traditional house is also used as a place for family gatherings, strengthening kinship relationships (silaturahmi), and fostering the moral education of children within the family environment. Thus, the bale tani architecture of the Sasak community functions not only as a symbol of local culture but also as a medium for transmitting religious values within social life.

The integration between local cultural values and Islamic values strengthens the function

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of traditional architecture as part of the social and cultural identity of the Sasak community, which continues to be preserved amidst the development of modernization. Islamic values in the traditional architecture of the Sasak community are also reflected in social relationship patterns that emphasize deliberation, togetherness, and respect for family as important aspects of indigenous social life (Fauzan, 2021).

Table 1. Local Wisdom Values and Islamic Values in *Bale Tani* Architecture

Architectural Aspect	Local Wisdom Values	Islamic Values
Use of natural materials	Environmental harmony	Simplicity
Mutual cooperation system (*gotong royong*)	Social solidarity	*Ukhuwah* (brotherhood)
Communal spatial arrangement	Togetherness	*Silaturahmi* (social bonding)
Deliberation in house construction	Kinship	*Musyawarah* (consultation)
Simple house structure	Cultural preservation	Avoiding excessiveness
Cleanliness and air circulation	Environmental awareness	*Thaharah* (purification/cleanliness)

Source: Researcher's Analysis Results, 2026.

Islamic values within the traditional architecture of bale tani are also reflected in the concept of harmony between spatial functions, social ethics, and the spiritual life of the community. The spatial arrangement within traditional houses not only considers functional aspects but also emphasizes politeness, respect for family members, and the balance of human relationships with the surrounding environment. This concept demonstrates that the traditional architecture of the Sasak community developed as part of an Islamic cultural system integrated into the daily social life of the community (Omer, 2010).

Traditional Architecture as the Social and Cultural Identity of the Sasak Community

The traditional architecture of the Sasak community in Sade Village plays an important role as a symbol of the social and cultural identity of the indigenous people. The bale tani traditional house is not only understood as a residence but also as a representation of cultural values, social systems, and the worldview of the Sasak community inherited from generation to generation. The existence of traditional houses forms part of the collective identity that distinguishes Sasak culture from other communities. The traditional houses of the Sasak people constitute an important part

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of the cultural heritage of West Nusa Tenggara, reflecting the social structure and worldview of the local community (Department of Education and Culture, 1992). The bale tani traditional house is not merely understood as a symbol of local culture but also serves as a medium for shaping social identity through the transmission of values, traditions, and patterns of life passed down across generations within indigenous society (Suryani & Wibowo, 2021).

Amidst the development of modernization and the cultural tourism industry, the people of Sade Village continue to preserve the original forms of their traditional houses and settlement patterns. These efforts indicate the community's awareness in maintaining the continuity of local culture amidst modern social changes. According to Nurhadi (2018), the preservation of Sasak traditional houses plays an important role in maintaining the cultural identity of the Lombok community amidst the development of modernization and the cultural tourism industry. In addition to functioning as cultural preservation, the existence of traditional houses also serves as a cultural tourism attraction that supports the economic development of local communities. This condition demonstrates that the Sasak community is capable of adapting to contemporary developments without losing the cultural identity inherited from their ancestors. The ability of the Sasak people to preserve the original form of traditional houses amidst modernization reflects a collective awareness in maintaining the continuity of local cultural identity as part of indigenous cultural heritage possessing historical and social value (Hidayat & Rahman, 2022). The preservation of traditional architecture is not only related to maintaining the physical form of buildings but also to preserving local knowledge systems and cultural identity. According to Asquith and Vellinga (2006), vernacular architecture constitutes an important part of community cultural identity that must be preserved amidst globalization and modernization.

The process of transmitting knowledge regarding traditional architecture is carried out through direct practices within family and indigenous community environments. Younger generations are involved in the process of constructing traditional houses so that they may understand traditional construction techniques, cultural values, and the philosophy of Sasak life. The involvement of younger generations in the construction process demonstrates that traditional architecture is not only inherited in the physical form of buildings but also through cultural transmission processes occurring socially and continuously across generations within indigenous society (Suryani & Wibowo, 2021).

These findings indicate that traditional architecture possesses an educational function as a medium for transmitting cultural knowledge to future generations. Therefore, the preservation of traditional architecture is not only concerned with maintaining the physical form of buildings

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but also with sustaining knowledge systems, social values, and the cultural identity of the Sasak community in a continuous manner. Koentjaraningrat (2010) explains that local culture is inherited through processes of social education and everyday social interaction passed down from generation to generation within society.

CONCLUSION

Based on the findings of this study, it can be concluded that the traditional architecture of the Sasak community in Sade Village, Central Lombok, functions not merely as a place of residence but also as a representation of local wisdom values and Islamic values embedded within the social life of the indigenous community. The structure of the traditional bale tani house, which is constructed using natural materials such as bamboo, wood, alang-alang grass, and clay, reflects ecological principles and environmental sustainability that have been inherited across generations by the Sasak people. In addition, the traditional construction system utilizing bamboo and wooden joints without metal nails demonstrates the community's adaptive capacity toward the geographical conditions and frequent earthquake activities in the Lombok region.

The local wisdom values of the Sasak community are reflected through traditions of mutual cooperation (gotong royong), communal settlement patterns, social solidarity, and the community's efforts to preserve the original form of traditional houses amidst the development of modernization and the cultural tourism industry. Traditional architecture serves as a medium for preserving cultural identity as well as transmitting social values to the younger generations of the Sasak community.

On the other hand, the architectural structure of the bale tani also embodies Islamic values manifested in the concepts of simplicity, cleanliness, deliberation (musyawarah), and family harmony within community life. These values indicate the integration between the local culture of the Sasak people and Islamic teachings that have developed within the social life of the Lombok community. Therefore, the traditional architecture of the Sasak community in Sade Village possesses not only physical and aesthetic functions but also significant social, cultural, ecological, and religious dimensions in maintaining the continuity of indigenous identity amidst modern social changes.

The findings of this study have implications for the development of community-based local cultural preservation policies, particularly in maintaining the sustainability of Sasak traditional architecture as part of regional cultural heritage. Furthermore, this study may serve as a reference for the development of cultural education and religious values based on local wisdom through the

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preservation of traditional architecture as a medium for shaping social and cultural identity within society.

This study is limited to the examination of the traditional architecture of the Sasak community in Sade Village, Central Lombok; therefore, the findings cannot yet be generalized to all indigenous communities on Lombok Island. Consequently, future research is expected to investigate comparative studies of Sasak traditional architecture in other regions using broader cultural and religious approaches.

This study is expected to contribute academically to the development of vernacular architecture studies, local culture, and the preservation of socio-religious values of indigenous communities in Indonesia. In addition, the findings are expected to serve as a consideration for efforts to preserve Sasak traditional architecture as part of local cultural heritage possessing historical, social, and spiritual significance for the people of Lombok.

FUTURE DIRECTIONS

Future research concerning the existence of local wisdom values in traditions related to childbirth and newborn babies should move beyond descriptive cultural exploration toward a more comprehensive examination of the socio-cultural transformation of childbirth traditions within contemporary society. Subsequent studies are encouraged to investigate more deeply the dynamic relationship between local traditions, modernization, globalization, and the changing patterns of community life. Such investigations are important in order to understand how childbirth traditions continue to survive, adapt, and transform amidst the rapid development of technology, urbanization, and shifts in social values among younger generations. Future scholars may also examine how local communities reinterpret traditional rituals within modern contexts without eliminating the essential philosophical and cultural values embedded within them. Through this approach, future research would contribute to the construction of a broader analytical framework concerning the sustainability of local wisdom in the era of social transformation.

Furthermore, future studies should explore the multidimensional values contained within childbirth traditions through interdisciplinary perspectives involving cultural anthropology, sociology, psychology, religious studies, and cultural communication. Variables such as spiritual awareness, collective identity, social cohesion, family structure, intergenerational value transmission, and religious acculturation deserve more comprehensive scholarly attention. The present study indicates that childbirth traditions are not merely ceremonial practices but complex

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socio-cultural systems reflecting interactions between religion, custom, morality, and social relationships. Therefore, future research employing interdisciplinary approaches would significantly enrich academic discourse concerning the role of local wisdom in maintaining social harmony and cultural resilience within modern society. In addition, the application of phenomenological, ethnographic, or longitudinal research designs would enable researchers to capture the evolving meanings and long-term transformations of childbirth traditions in more nuanced and comprehensive ways.

Another important direction for future inquiry lies in examining the practical implementation and preservation strategies of childbirth traditions within different socio-cultural environments. Comparative studies between rural and urban communities, indigenous and modern societies, or among different ethnic groups in Indonesia may reveal distinctive patterns regarding the preservation, adaptation, and transformation of local wisdom values related to childbirth traditions. Such comparative investigations would provide a deeper understanding of how social environments influence the continuity of traditional cultural practices. Moreover, future studies should critically investigate the influence of digital media and globalization on public perceptions of childbirth traditions and local wisdom values. Digital platforms increasingly shape the cultural orientations, moral perspectives, and patterns of social interaction among younger generations; therefore, understanding how communities negotiate between traditional values and modern cultural influences becomes highly significant. These scholarly efforts would contribute not only to the advancement of cultural anthropology and sociological studies but also to the formulation of evidence-based cultural preservation strategies aimed at strengthening local identity, social solidarity, and cultural sustainability within contemporary society.

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