

Research Article

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Character Education in the Ares Tradition: Constructing the Value of Altruism-Religious and Social Solidarity in Sasak Society, Indonesia

Saimun 

Abstract

Background/purpose. This research will examine various factors that contribute to the continuity of the Ares tradition, including the role of traditional institutions, educational institutions, religion, social interaction patterns, and cultural adaptation strategies in responding to changing times by understanding how this tradition functions as a character education formation mechanism and how its values can survive.

Materials/methods. This study utilised a qualitative method with an ethnographic approach involving in-depth observation techniques conducted in Lembar Village, West Lombok, Indonesia. For the interviews, the researcher used 12 samples or informants taken from Lembar Village and documentation. The results of the study indicate that the Ares tradition not only functions as part of traditional rituals, but also as a mechanism in shaping character education in social communities that instil values of togetherness, mutual cooperation, caring, and spiritual awareness in social life.

Results. The participatory process in organizing this tradition strengthens social relations between individuals and shapes the character of a community that is more caring and oriented towards religious values. In addition, the sustainability of the Ares tradition in the midst of modernization shows the adaptation of the community in maintaining a balance between cultural preservation and the times.

Conclusion. Based on the results of the exploration, this tradition is not just a cultural practice passed down from generation to generation, but also an effective social mechanism that strengthens relationships between individuals and fosters spiritual awareness in social life.

1. Introduction

In various regions, there are many cultures, customs, and traditions that have a significant role in shaping the social character of communities, such as those in Indonesia. As part of a cultural heritage passed down from generation to generation, traditions serve not only as the collective identity of a community but also as a social mechanism that strengthens intergenerational cohesion and solidarity. Through various customary practices, religious rituals and other social activities. Communities consistently reproduce noble norms and values that form the basis of social interaction by shaping prosocial behavior (Tarabeih et al., 2023; Wondimu et al., 2025). Altruism-religion is a concept that describes the act of helping others based on religious values, where the main motivation for this behavior is not just empathy or self-interest but also as a form of practicing spiritual teachings that emphasize sincerity, compassion, and moral responsibility (Matshipi & De Gama, 2024).

In various religious teachings, the practice of altruism is seen as an integral part of social worship that not only strengthens relationships between individuals but also strengthens a harmonious social order (Alemayehu et al., 2023). Meanwhile, social solidarity serves as an important element in building close relationships within a community based on the principles of care, cooperation and collective responsibility in facing various life challenges (Pérez-Sabater, 2021). The link between altruism, religion, and social solidarity creates a strong synergy in strengthening social cohesion, where religious values become the main driver for individuals to act for the common good, while social solidarity ensures that these values are internalized in the dynamics of community life (Pires et al., 2021). An individual's character is formed since he was a child due to genetic influences and the surrounding environment. The process of character formation can be realized or not, but it can affect the way the individual views himself and his environment which will be reflected in his daily behavior. Character education in tradition is a process of forming values, morals and ethics that are passed down through various cultural practices in a society. Therefore, the combination of these two concepts not only plays a role in creating a sustainable social balance but also becomes a modernizing factor in building a society that is inclusive, harmonious and has a high collective awareness of the common welfare (Miller & Pescaroli, 2018).

Amidst rapid modernisation and rising individualism, the values of togetherness that characterise traditional societies are increasingly eroded, resulting in weakened social bonds and reduced concern for others in the community, especially in Lembar village, West Lombok (Mokhtarpoor et al., 2024). Therefore, it is hoped that the research to be conducted will provide significant benefits to the findings generated through the values found in the traditions being studied. However, in the context of Sasak society, many traditions remain as forms of local wisdom that reflect the spirit of mutual cooperation, social solidarity and collective care (Le et al., 2024). The continuation of this tradition shows that the values of togetherness still have relevance in building community character based on common interests (Tan & Quang, 2024). A tradition also has a religious dimension that strengthens its meaning in social life (Gurageland et al., 2023). The religious values contained in these traditions not only strengthen social solidarity but also instill the awareness that helping others is part of the moral and spiritual responsibilities that must be carried out as part of community life (Wales et al., 2023). Therefore, many traditions can continue to survive and contribute to building community characters who care about others, especially in cultural preservation efforts in line with social dynamics in the contemporary era (Star & Hochstenbach, 2022).

Several studies on social traditions in society have explained that tradition serves as a guide for the community that acts as a unifying force in the ongoing development of altruism-religious values in Indonesian society (Octa et al., 2025; Valerio et al., 2024; Koopman, 2023; El et al., 2022; Schulhofer-Wohl, 2022; Kurnio et al., 2021; Neugebauer et al., 2020).

Perry et al. (2020) also explained that religious altruism and social solidarity are still limited, so that they require deeper exploration and not only reflect cultural practices that are passed down from generation to generation, but also function as a mechanism for internalizing social care values rooted in religious teachings. Yanti & Lahpan. (2019) also explained that religious altruism refers to acts of help that are carried out not only because of moral encouragement or empathy but also as a form of practicing religious teachings that emphasize the importance of sharing, helping others and strengthening social ties. This also applies to social solidarity built through many traditions, which strengthens relationships between individuals in the community through mutual cooperation and collective responsibility. This foundation is crucial for maintaining social balance and in constructing social and religious values.

Andana et al. (2025) and Zhou et al. (2025) explain that cultural heritage traditions that are carried out for generations also contain religious dimensions that strengthen social values in people's lives. Meanwhile, according to Wahyuning et al. (2024) and Waty & Boissi (2024), it is explained as a social practice that reflects the spirit of mutual cooperation, solidarity, and concern for others, which is a pillar in maintaining social harmony in the community. Meanwhile, Agustiono et al. (2024) explained that from a religious aspect, traditions are also in line with Islamic teachings, which emphasize the importance of helping, sharing sustenance, and carrying out social responsibility as part of worship. The integration of cultural and religious values not only strengthens community identity but also serves as a mechanism for internalizing moral values that shape individual and collective character. Thus, a tradition not only acts as a cultural expression that maintains togetherness but also as an instrument in strengthening spiritual values that support the formation of a harmonious, inclusive and welfare-oriented social life.

As a cultural practice passed down from generation to generation on the island of Lombok, it is believed that tradition has great potential in strengthening social solidarity, instilling altruistic and religious values, and maintaining social cohesion in Sasak society. However, with increasing individualism and changing lifestyles due to technological developments and urbanization, a deeper understanding of how traditions can survive and adapt to evolving social dynamics is needed (Güleç., 2025). A more comprehensive study of tradition not only plays a role in the preservation of local culture but can also provide insight into social strategies that are able to integrate traditional values with the demands of modern society so that togetherness and social care remain part of community life (Karlsson et al., 2025).

This study aims to explore the role of the Ares tradition in shaping the character of altruism-religion and social solidarity in Sasak society, and to examine the factors that support its preservation amid the dynamics of social change. As part of local wisdom, the Ares tradition represents not only the practice of togetherness and mutual cooperation but also the internalization of religious values that encourage caring and helping as a form of practicing spiritual teachings. In the midst of modernization, lifestyle changes and increasing individualism, the sustainability of this tradition is a challenge that needs to be studied further. Therefore, this research will examine various factors that contribute to the continuity of the Ares tradition, including the role of traditional institutions, educational institutions, religion, social interaction patterns, and cultural adaptation strategies in responding to changing times by understanding how this tradition functions as a character education formation mechanism and how its values can survive.

2. Methodology

This research employs a qualitative ethnographic approach to describe the reality of Altruism-religion and social solidarity within the Ares tradition in Lembar Village, Lembar District, Lombok Island, Indonesia. This research was conducted during the Ares tradition, when the Sasak community was hosting a Begawe (big party) event. Qualitative research is used to address and understand

ongoing problems and involves steps such as data collection, classification, analysis, conclusion drawing and reporting. The ethnographic approach used by the researcher during a one-month stay in Lembar Village, West Lombok, provided an in-depth and detailed description of the phenomenon under study, with a focus on understanding the meaning and context underlying the behaviour, values, and religious practices in the Ares tradition. The sample used in the research conducted by Ethnography & Standard, (2015) consisted of 12 informants or data sources, including two chefs (RAN) who were responsible for the cooking process, such as preparing all cooking requirements and other activities in the Ares traditional cycle. Then there are four religious leaders (TA) who are responsible for religious activities, such as reading the scriptures and conducting ceremonies related to religious beliefs. In addition, six youth leaders (TP) are local youths.

Faul et al. (2025) utilised instruments such as observation, interviews, and documentation collection in their study. The researchers conducted in-depth observations of the Ares tradition at the Begawe event location in Lembar village, West Lombok. In-depth interviews focused on examining the Ares tradition in the Begawe event area, including its origins, objectives and management of religious altruism values related to social solidarity in the tradition, as well as how the community preserves the tradition. A total of 12 informants were used. Documentation refers to the detailed recording, archiving, and classification of all stages and elements involved in the Ares tradition at the Begawe event location. This includes the systematic collection of data on the history, objectives, rules, and religious altruism values contained therein, as well as strategies for preserving the tradition in the modern era. Documentation can be in the form of writings, photographs, videos or sound recordings presented in the research results section as a form of evidence that research has been conducted and then analyzed to ensure the authenticity of the information. The aim of this process is to accurately represent the tradition, validate its details and provide a reliable reference for future generations or further academic study. The Interactive Analysis Technique based on the (1992) Miles and Huberman model is illustrated in Figure 1.

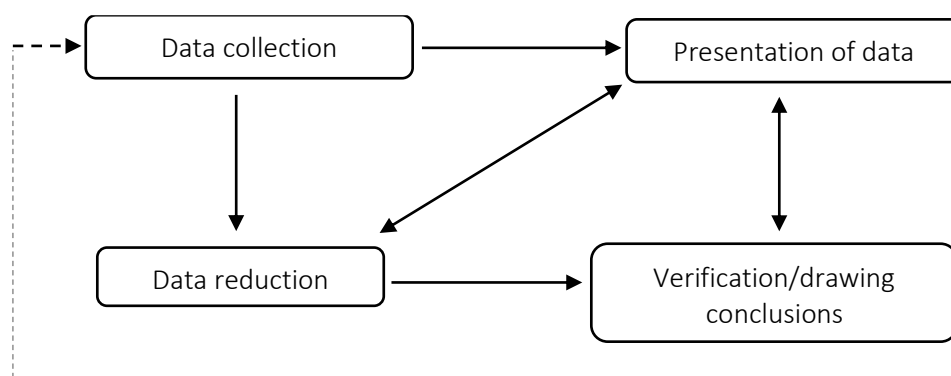


Figure 1. Data analysis technique according to Miles and Huberman (1992).

The analysis technique used in this research is an interactive analysis technique using the Miles and Huberman (1992) model. This interactive analysis involves data reduction, data presentation and conclusion drawing. This analysis method refers to cultural knowledge and concepts related to the Ares tradition in Lembar Village (Lombok). The next step is to reduce the data on Altruism-religious values embedded in the Ares tradition. The data to be reduced focuses on the Altruism-religious values contained in the Ares tradition, its social solidarity in the digital era, and how to preserve this tradition. These values are summarized with an emphasis on aspects of the Ares tradition in Sasak society that reflect the values of altruism-religion including mutual cooperation as a form of social care, sincerity in giving and sharing, social responsibility and togetherness, solidarity and empathy for others, maintaining harmony and community unity, practicing religious teachings in everyday life, and being patient and tawakal in facing difficulties which overall play a role in shaping individual character and strengthening social solidarity based on spiritual values. After the data has

been reduced, the next step is data display where the data will be organized and presented in a structured manner so that it is easier to understand and relate to. The next step is data presentation. The data is then presented in a more structured form, ensuring it is well-organized, easy to understand, and clearly shows the relationship between elements supported by valid evidence, before drawing conclusions.

The theoretical framework in this study focuses on the relationship between the Ares tradition in Sasak society with character education, altruism, religious values, and social solidarity. Character education, as proposed by Chen et al. (2024), includes the dimensions of moral knowledge, moral feelings, and moral actions. In the context of the Sasak society, character education can be strengthened through the integration of local cultural values, such as in the Ares tradition, as a cultural practice that has an important role in shaping the social and moral identity of the community. Based on the theory of cultural functionalism, Sakti et al. (2024) and the theory of local wisdom, Prayitno et al. (2022) explain that this tradition is not only a cultural heritage but also functions as a means of internalizing social values that are relevant to community life.

The Ares tradition has dimensions of altruism, religion, and social solidarity that contribute to the formation of individual character and social cohesion of Sasak society. Theory of altruism Pérez-Sabater (2021) explains that altruistic actions can be driven by empathy, social norms and religious values that can be strengthened through the practice of Ares. The religious ethics theory of Alemayehu et al. (2023) also shows that religious values play a role in shaping social actions oriented towards caring for others. On the other hand, social solidarity in the Ares tradition can be explained through the social solidarity theory of Pires et al. (2021), in which traditional communities tend to have strong solidarity due to the existence of common cultural norms and values. Thus, this research seeks to understand how the Ares tradition not only maintains the cultural identity of the Sasak people but also becomes a medium for character education that instills values of togetherness, mutual cooperation and social care in everyday life.

3. Results

3.1. *Values of Ares Tradition*

The values of local cultural traditions that have taken root in the community, namely the Ares tradition in commemorating the Begawe Beleq event (Big Feast), are one of the ancestral cultural heritages passed down from generation to generation with certain intentions and objectives. The Ares tradition is carried out in areas where the community is carrying out the Begawe Beleq event. Ares is a specialty of the Sasak Tribe and is classified as a mandatory menu at the Begawe Beleq (Big Party) event. Begawe Beleq is held at events such as weddings, circumcisions, thanksgiving events, celebrations, the nine days of death, or other events that invite many people. This dish not only functions as a culinary dish but also has a symbolic meaning that reflects the value of togetherness and respect for invited guests. The presentation of Ares in various celebrations also reflects the value of mutual cooperation where the surrounding community is often involved in the cooking process, thus strengthening social relations and maintaining the cultural heritage that has been passed down from generation to generation. Ares is made from Kedebog Puntik (Banana Stems), the banana stems used also cannot vary, but can only use kedebog puntik saba (Kepok Banana Stems), which are taken soft inside after being sorted until the white stem appears on the inside.

Mr. Kinah, as an element of Ran (cook/koki), explains: "to make Ares, you cannot use just any banana tree. The one used is the Puntiq Saba tree (Banana Kepok). The best banana trunk structure is the Kepok Banana Tree because it does not taste tart when processed."

Ran's statement, who is known as a cook, shows that in the process of making Ares, not all types of banana trees can be used as staple ingredients. The recommended banana tree is Puntiq Saba or

better known as banana kepok. The selection of this type of banana is based on the characteristics of its stem structure which is more suitable for processing into Ares. Kepok banana stems have a better texture and do not produce a tart taste after cooking, thus improving the flavor quality of the dish. Thus, this statement confirms that the selection of the right ingredients plays an important role in producing quality Ares that match the expected taste. The results of sorting kedebog puntiq (banana stems) can be seen in Figure 2.



Figure 2. *Kedebog puntiq* (banana stems) that have been sorted.

(Source: Personal documentation, 2025)

After the sorting process, the young banana stems (kedebog) are then cut into small pieces by slicing evenly to ensure uniform maturity when cooked. Afterwards, the sliced banana stems are washed with clean water to remove dirt and any remaining sap. To reduce the taste of the sap, which tends to be bitter and sticky, the sliced banana stems are given enough salt to serve as a natural ingredient in the sap neutralization process. This process is important so that the banana stems have a softer texture and are ready to be processed into dishes that have a distinctive flavor. The processes of cutting and salting the banana kedebogs, as well as the subsequent washing, can be seen in FiguresFigures 3 and 4.



Figure 3. The process of cutting (slicing) *Kedebog puntiq* (banana stems)

(Source: Personal documentation, 2025)



Figure 4. The process of salting and washing the banana *kedebugs*

(Source: Personal documentation, 2025)

In the Ares processing process, various types of spices are used to create a distinctive and authentic taste. In the tradition of the Sasak people, the use of complete spices in a dish is known as *Regi* or *Ragi Belek* which literally means big spices or complete spices. It emphasizes the importance of balancing taste through a combination of various spices, and not only serves to enhance taste but also reflects the rich culinary culture of the Sasak people, who prioritize the completeness of ingredients in every traditional dish. The spices used are processed meat spices, including dried large chilies, fresh red chilies, garlic, shallots, and coconut milk. The work is carried out by cooks (*Ran*) who are often in charge of mixing spices during traditional feasts, family, religious or other activities in the social community of the Sasak tribe in Lombok. The processing of spices by *Ran* can be seen in Figure 5.



Figure 5. Processing of spices

(Source: Personal documentation, 2025)

After all the preparation, Ares is then cooked by *Ran* using a large wok and stove to ensure even cooking and enrich the flavor of the dish. The cooking process is carried out with attention to the right temperature and time so that the spices are fully absorbed into the banana stems, resulting in a soft texture and distinctive flavor. Once cooked, Ares is served warm followed by rice and other side dishes to the invited guests attending the event. The presentation of this dish not only aims to provide entertainment but is also part of the tradition of strengthening social relations and upholding the value of togetherness in the culture of the local community. The process of cooking Ares using firewood and a large pot, as well as the process of serving food to guests invited to *begawe*, can be seen in Figures 6 and 7.



Figure 6. Ares cooking process with firewood and a large pot.

(Source: Personal documentation, 2025)



Figure 7. The process of serving food to *begawe* invited guests

(Source: Personal documentation, 2025)

Based on the results of this research, the Ares tradition not only acts as part of the cultural heritage of the Sasak people but also has a broader function as a means of shaping the character of altruism-religion and social solidarity. Altruism-religion, in this case, refers to an attitude of helping based on religious values, where there is community involvement in the preparation and presentation process. Ares is also a form of concern and gratitude for the sustenance that has been received. In addition, this tradition also reflects the value of social solidarity where collective participation in each stage can strengthen relationships between individuals and build a strong sense of togetherness in the community. The sustainability of the Ares tradition is not only important for maintaining the cultural identity of the Sasak people but also has relevance in shaping a society that is more caring for others, religious in its social actions, and oriented towards togetherness and mutual cooperation as part of community life. The values contained in each process of the Ares tradition can be seen in Figure 8.

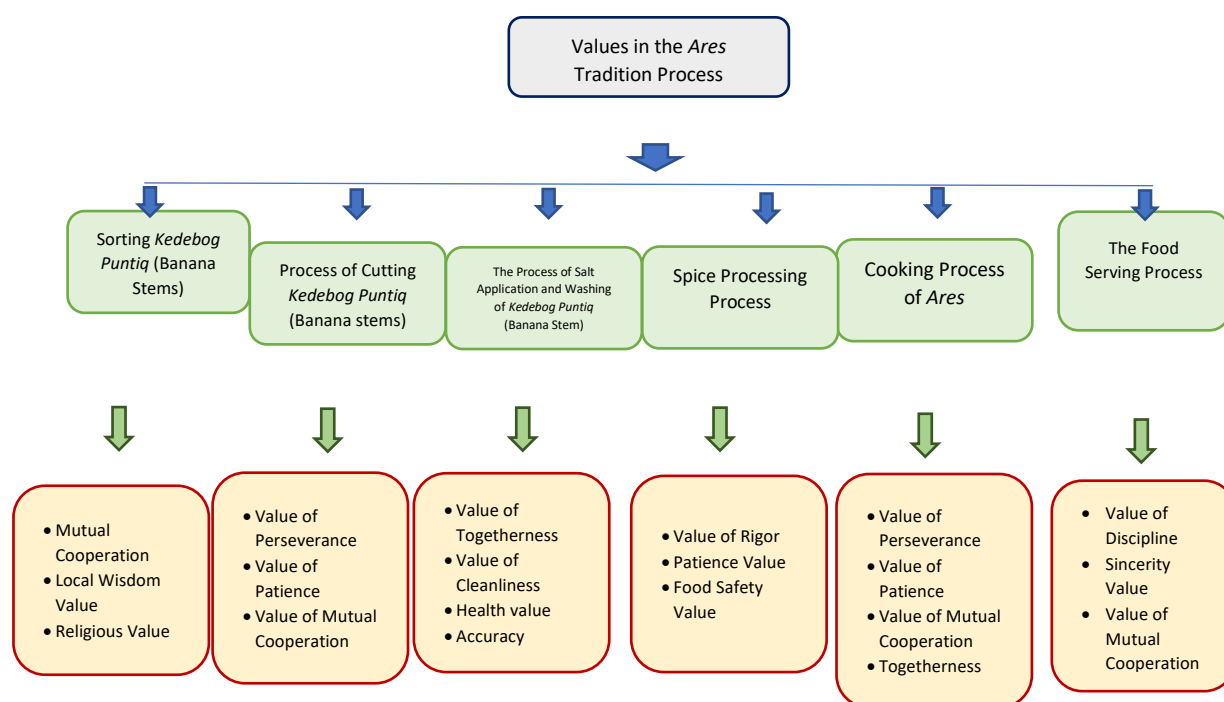


Figure 8. The values contained in the Ares tradition process

3.2. Ares Tradition As A Medium For Internalizing Altruism-Religious Values

The Ares tradition is not only a social practice passed down through generations but also serves as an effective means of instilling altruistic and religious values in the lives of the Sasak people. These values, such as sincerity in helping, religious motivation in sharing, as well as patience and sincerity in social interaction, are reflected in every stage of the Ares implementation. This tradition not only involves culinary aspects, but also contains deep meanings related to social care and religious values. Through the process of gotong royong in preparing and serving Ares, the community is taught to help each other without expecting anything in return, which reflects the attitude of altruism in everyday life. In addition, involvement in this tradition is also based on religious principles such as gratitude for the sustenance obtained and the obligation to share among others. Thus, the Ares tradition not only plays a role in strengthening cultural identity but also in shaping the character education of a more caring, religious and togetherness-oriented community.

a. Sincerity in helping

Sincerity in helping is one of the main values reflected in a tradition in the Sasak community. This tradition not only involves collective cooking but also reflects the spirit of gotong royong which is done with sincerity without expecting anything in return. The community, including youth and elders, voluntarily participates in various stages, starting from the selection of ingredients, cutting the banana kedebog, washing, and the cooking process. This participation is based on the realization that helping others, especially in traditional events, is part of the moral and social obligations that have been passed down from generation to generation. In a religious context, sincerity in helping also reflects the values of religious teachings that emphasize the importance of sharing and providing benefits to others (Li et al., 2021). Therefore, the Ares tradition is not only a part of cultural identity, but also a means of shaping the character of a community that is highly caring and oriented towards togetherness.

b. Patience and Sincerity

Patience is a person's ability to refrain from feeling hasty, emotional, or uncomfortable in the face of challenges and processes that take time, while sincerity is an attitude of doing something with pure and sincere intentions without expecting rewards or praise. Patience is reflected in perseverance, mental resilience, and the ability to accept circumstances gracefully, while sincerity is seen in honesty of heart, selfless actions and an attitude of what is (Winchester & Guhin, 2019).

The Ares tradition not only reflects the cultural richness of the people of Lombok island but also a place for the values of patience and sincerity that have been passed down from generation to generation. The process of making Ares requires precision and patience, especially in the stages of selecting ingredients, cutting banana kedebogs, washing them to remove sap and cooking them with the right spices to produce a distinctive flavor. Each of these stages is done with great care, which shows that the community does not just cook but also upholds the value of perseverance and cooperation. In addition, community involvement in the cooking process is done with sincerity, where each individual participates without expecting anything in return, but rather as a form of social care and respect for tradition.

c. Motivation to Share

The Ares tradition is not only a practice of cooking and serving food in traditional events of the Sasak community, but also reflects the spirit of sharing that is part of the social and cultural values upheld. The main motivation for sharing through this tradition is rooted in the collective awareness that togetherness and mutual cooperation are an important part of community life. Every individual, both young and old, participates in the process of making Ares without expecting anything in return, but rather as a form of care and gratitude for their sustenance.

In addition, the religious aspect is also a strong impetus in the practice of sharing in this tradition. People believe that by sharing food, especially in traditional events such as weddings, circumcisions and other celebrations, they are instilling the value of goodness and blessings in life. This tradition teaches that happiness is not only derived from personal possessions but also from providing benefits to others. Thus, Ares is not only a symbol of culinary specialties, but also a means of instilling social values that strengthen relationships between individuals and strengthen solidarity within the community.

d. Tolerance

Tolerance is an attitude of mutual respect and acceptance of differences in society, both in terms of culture, religion, and outlook on life, that aims to create social harmony. In a pluralistic society, tolerance is crucial for maintaining harmony between individuals and groups, as well as for preventing conflicts that arise from differences. Tolerance allows individuals to coexist peacefully despite having different backgrounds and prioritizes the principle of mutual respect and respect for the rights and freedoms of others (Mesquita & Moreira, 2024). In the Ares tradition, the value of tolerance is seen in the involvement of various layers of society, regardless of differences in religion, ethnicity, or social status, in the process of serving and distributing food. Everyone involved in preparing the Ares and receiving the meal is treated with respect and equality. This creates an inclusive atmosphere where all members of the community feel accepted and valued regardless of their differences. Thus, the Ares tradition serves not only as a cultural activity but also as a means to strengthen the values of tolerance that underlie social harmony and strengthen relationships between groups in society.

Participation in these activities is not only a social engagement but also considered a form of worship that has high spiritual value. This concept is reinforced by religious teachings that emphasize the importance of helping and caring for others as part of community life. In the Ares tradition, community involvement in the process of cooking and sharing food is not just a form of mutual

cooperation but also a manifestation of gratitude and sincere intention to benefit others. These religious values encourage individuals to contribute sincerely without expecting anything in return because they believe that every kindness given will bring blessings and rewards. Thus, the Ares tradition not only strengthens social relations but also plays a role in shaping the character of a community that is caring, sincere and oriented towards the good values taught in religion.

3.3. Social Solidarity in Ares Practice

Social solidarity in the practice of Ares is reflected through a strong spirit of togetherness and gotong royong among community members in every stage of its implementation. This tradition involves cooperation in the selection, cutting, washing and processing of banana kedebogs, which is done collectively as a form of mutual assistance and strengthening social relations. Collective participation in this tradition reflects the value of close kinship where each individual has a role in ensuring the continuity of the cultural heritage that has been passed down from generation to generation. In addition, social solidarity in the practice of Ares also shows how the community maintains the value of togetherness by sharing knowledge, skills and the final results of the tradition so as to create social harmony and strengthen the community's cultural identity.

a. Mutual cooperation

Mutual cooperation is a core value in social solidarity, reflecting the willingness of individuals to cooperate and help each other without expecting anything in return, in order to achieve common interests. In society, gotong royong plays a multifaceted role, encompassing not only physical activities like the construction of public facilities but also various aspects of life, including social, religious, and cultural activities. This attitude strengthens the sense of community and strengthens relationships between individuals in the community (Pfendtner-heise et al., 2024). In the context of the Ares tradition, Mutual cooperation is evident at every stage of preparation,, from collecting ingredient and, cutting bananakebabs to, cookingandto serving food to invited guests. Every member of the community, both young and old, participates with full awareness that their involvement is not only a social obligation but also a form of care and togetherness. The value of gotong royong serves as an adhesive in community life, creating a harmonious environment that maintains traditions and cultural heritage, preserving them for generations to come.

b. Empathy

Empathy is a person's ability to feel and understand the conditions and needs of others, which in turn encourages caring and helping each other. In social life, empathy is an important factor in creating harmonious relationships because it allows individuals to see a situation from another person's perspective and respond to it with understanding. Empathic attitudes are not only limited to feelings of sympathy but are also manifested in concrete actions that support common welfare (Serrada-tejeda et al., 2025). In the Ares tradition, empathy is reflected in the spirit of togetherness that encourages people to help each other in the process of preparing and serving food. Individual involvement in this tradition is not only a form of social participation but also a form of concern for others. They understand that togetherness in cooking and sharing food is not just about meeting physical needs but also has a deeper meaning as a form of respect, togetherness and social support. With empathy, this tradition continues to be maintained as a symbol of solidarity and harmony in the community.

c. Sense of attachment and possession

A sense of attachment and belonging in a community reflects the awareness that each individual is part of a social group that has a shared responsibility in maintaining the welfare and sustainability of social life. This value encourages individuals to not only act as passive members but also to be active in various activities that strengthen solidarity, such as mutual cooperation, deliberation, and

various forms of social cooperation. With a sense of attachment and ownership, individuals will be more concerned about the condition of the environment and fellow community members and feel an obligation to contribute in every activity that supports the common good (Zhai & Wibowo, 2022). In the Ares tradition, a sense of attachment and ownership is evident in the community's involvement at every stage of the implementation, process, from ingredient preparation to cooking and food presentation. This participation is not only a social obligation but also a form of ownership of the cultural heritage that has been passed down from generation to generation. The awareness of the importance of maintaining this tradition also reflects a collective responsibility to ensure that the values of togetherness and Mutual cooperation are maintained. With a strong sense of attachment, the community will be more solid in facing various challenges and better able to build a harmonious and mutually supportive environment.

d. Social responsibility

Social responsibility is the awareness of individuals or groups to contribute to the welfare of society through concrete actions that provide benefits to many people. This value is rooted in the principle that every member of society has a role in creating a harmonious, prosperous and sustainable environment. The attitude of social responsibility is not only reflected in concern for the needs of others but also in active participation in various activities that support community progress in social, cultural, economic and environmental aspects (Moreto et al., 2021). In the Ares tradition, social responsibility is seen in the collective involvement of the community in the process of preparing and serving food as part of a traditional event. The community, regardless of social status, participates in every stage from the selection of ingredients, cooking, to the distribution of food to invited guests. This activity serves not only to fulfill consumption needs but also as a form of social care and responsibility, strengthening relationships between individuals and maintaining cultural values passed down through generations. By instilling an awareness of the importance of sharing and working together, this tradition also plays a role in building a more caring, inclusive, and togetherness-oriented society.

e. Deliberation and cooperation

Deliberation and togetherness are two fundamental values in social life that emphasize the importance of dialogue and cooperation in solving problems or making decisions for the common good. Deliberation allows each individual to express opinions, listen to the perspectives of others and reach an agreement that accommodates the needs of all parties. Meanwhile, togetherness creates a sense of belonging and responsibility in maintaining social harmony so that every decision taken reflects not only individual interests but also collective welfare (Abravan et al., 2023). In the Ares tradition, the value of deliberation and togetherness is reflected in the process of planning and implementing activities that involve various elements of the community. Before this tradition is carried out, discussions are usually held to determine the division of tasks, ranging from collecting ingredients, cooking processes, to serving food. Each community member is given the opportunity to contribute according to their respective abilities and roles. With the deliberation of this tradition, it can run in an organized and harmonious manner that can further strengthen solidarity between individuals. This shows that in a community, active involvement and mutual support are the main keys in maintaining traditions and building an inclusive and togetherness-oriented society.

f. Trust and security

Trust and security are two important elements in building harmonious and supportive social relationships. Trust allows individuals to establish strong relationships with others, creating an environment where each member of the community feels valued, heard and cared for. Meanwhile, a sense of security is born from this trust where individuals feel comfortable in interacting and participating in various social activities without fear or suspicion. When people have a high level of

trust, they are more likely to cooperate, share responsibilities, and maintain values of togetherness and solidarity (Mattos et al., 2025). In the Ares tradition, trust and a sense of security are reflected in the involvement of the community in every stage of its implementation. Each individual has their own roles and responsibilities in processing food ingredients, cooking, and serving dishes to invited guests. Trust in the abilities and good intentions of each community member ensures that this activity can run smoothly and without obstacles. In addition, the sense of security built within the community allows people to support and share with each other without worrying about inequality or injustice. With a strong sense of trust and security, this tradition continues to be passed down from generation to generation as part of the cultural identity that strengthens social relations and solidarity within the community.

Social solidarity in the Ares tradition is realized through these values where the community is actively involved in every process, from planning to implementation. In addition, this research reveals that this tradition strengthens mutual trust and respect, where every individual, regardless of social or economic status, has a role in the continuity of activities. This practice also reflects the social responsibility of the community in maintaining social balance and harmony.

Although modernization has a significant impact on social change, this study shows that the Ares tradition has survived as an integral part of the cultural identity of the Sasak people. This is in line with the results of research by Star & Hochstenbach (2022) which explains that the process of adaptation to changing times is carried out by integrating technology such as the use of social media and communication applications in disseminating information and coordinating activities that facilitate the implementation of traditions in the midst of busy modern life. Nevertheless, the basic values contained in the Ares tradition, such as togetherness, mutual cooperation, and social care, are still maintained and respected. Sasak people consciously try to ensure that these principles are passed on to the next generation so that the sustainability of this social tradition can be maintained while strengthening solidarity within the community. This reflects the Sasak community's efforts to maintain a balance between cultural preservation and adaptation to the times that allows the Ares tradition to remain relevant amidst changing social dynamics.

The Ares tradition has a significant positive impact on building the character of the Sasak people who care and are oriented towards religious values. Through a participatory process involving all levels of society this tradition not only strengthens social relations between individuals but also reinforces spiritual awareness in every social interaction. In every step of its implementation, the Sasak people are taught to prioritize togetherness, help each other, and show empathy for others, all of which are rooted in their religious teachings. Thus, the Ares tradition acts as a social mechanism that not only maintains the sustainability of cultural values but also maintains community harmony in facing the increasingly complex challenges of changing times. This tradition is able to survive and thrive because it has a strong foundation in moral and religious principles that make it relevant and important for the island community in both social and spiritual contexts.

4. Conclusion

Based on the results of the exploration, the Ares tradition has a significant role in building the character of the people of Lombok Island, which is oriented towards altruism, religious values, and social solidarity. This tradition is not just a cultural practice passed down through generations, but also an effective social mechanism that strengthens relationships between individuals and fosters spiritual awareness in social life. Although forged by the rapid flow of modernization and social change, there are many challenges in maintaining the sustainability of the values contained in this tradition. Adaptations, such as the use of technology in information dissemination and coordination, demonstrate the community's effort to preserve the essence of the tradition while adapting it to modern times. However, there is also a gap in research on how the younger generation responds to

and internalizes the values of the Ares tradition in the midst of an increasingly dominant digital culture. In addition, not many studies have highlighted the effectiveness of the Ares tradition in addressing contemporary social challenges such as individualism and declining participation in community-based social activities. Therefore, the world of education has a strategic role in bridging the younger generation with the noble values of the Ares tradition through the integration of local wisdom into the curriculum, the strengthening of character education, and the ethical use of technology to revive collective awareness, social concern, and cultural identity amid the tide of modernisation.

Declarations

Conflicts of Interest. The authors declare no conflict of interest.

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