

A RECONSTRUCTION OF THE PRINCIPLE OF CONSENSUS IN THE GAWE RAPAH TRADITION FROM THE PERSPECTIVE OF QS. [3]: 159 IN THE TAFSIR AL-MUNIR

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Abstract: One local tradition that is still practiced by the community in Mareje Village, Lembar District, Lombok Island, is the Gawe Rapah tradition. This tradition is a community deliberation forum used to resolve various social issues, while also strengthening relationships among residents. However, the development of modern society marked by globalization, technological advances, and changes in social patterns—poses challenges to the sustainability and interpretation of this local tradition. This study aims to examine the Gawe Rapah tradition by integrating the values of deliberation found in QS. [3]:159 based on the interpretation in Tafsir al-Munir, and analyzing it through the perspectives of the theory of cultural Islamization and interpretive anthropology. This study employs a qualitative approach using literature review and field research methods. Data were collected through observation, in-depth interviews with traditional leaders, religious figures, and residents of Mareje, documentation, and a review of literature related to the concept of consultation in the Qur'an. The results indicate that the Gawe Rapah tradition plays a significant role as a mechanism for conflict resolution and strengthening social solidarity within the community. This tradition emerged as a response to the social conflict that occurred in 2022 between the Muslim and Buddhist communities in Mareje Village. In its implementation, Gawe Rapah consists of several main ceremonies, namely the traditional deliberation, the Sopoq Tundun pledge, and the Sembeq Kending Patoh-Patoh Saling Kangen ritual, which concludes with the recitation of the cilokak. The values embodied in this tradition, such as deliberation, kindness, mutual forgiveness, and maintaining unity, align with the principles found in QS. [3]:159 as explained in Tafsir al-Munir by Wahbah al-Zuhaili. From the perspective of cultural Islamization, the Gawe Rapah tradition demonstrates a process of internalizing Islamic values into local cultural practices, particularly the values of consultation and solidarity in resolving community issues. Meanwhile, through an interpretive anthropological approach, this tradition can be understood as a symbolic system that represents the meaning of social solidarity, harmony among people of different faiths, and cultural mechanisms for maintaining social stability in the community

Keywords: *Gawe Rapah*, Consultation, the Qur'an, cultural Islamization, interpretive anthropology

Introduction

Indonesia is a country known for its incredibly rich cultural diversity.¹ This diversity is reflected in the various forms of local traditions that thrive and evolve within communities.² These traditions not only serve as cultural heritage but also function as a means of building social solidarity, maintaining social harmony, and serving as a mechanism for conflict resolution in communal life.³ In the context of local communities, traditions often serve as spaces for social interaction where diverse interests and worldviews converge in a process of collective dialogue.⁴

One local tradition still practiced by the people of Lombok Island is the Gawe Rapah tradition, which originated in the village of Mereje, Lembar District. This tradition is a form of social practice that emphasizes the values of togetherness and deliberation in resolving various issues that arise within the community.⁵ In its implementation, community members gather in a forum to discuss various emerging issues, whether related to social conflicts, shared interests, or other aspects of community life.⁶ Through this dialogue process, the community strives to reach a mutual agreement acceptable to all parties.⁷ The Gawe Rapah tradition serves not only as a conflict-resolution mechanism but also as a means to strengthen social bonds and maintain the balance of community life. This tradition reflects the community's collective awareness of the importance of communication and deliberation in

¹ Yudhi Ratna Nugraheni et al., "Molecular Identification of Anopheline Mosquitoes in Goat Farms of Menoreh Highland, Kulon Progo, Yogyakarta," *Veterinary Parasitology: Regional Studies and Reports* 61 (June 2025): 101268, <https://doi.org/10.1016/j.vprsr.2025.101268>.

² Nova Puspita Sari, Muhammad Firmansyah, and Lutfi Alvian Hidayat, "ADVOKASI GUSDUR TERKAIT AGAMA MINORITAS (PERSPEKTIF MULTIKULTURALISME)," *Jurnal SUARGA: Studi Keberagamaan Dan Keberagaman* 4, no. 1 (June 30, 2025): 51–67, <https://doi.org/10.24090/suurga.v4i1.12744>.

³ Iqbal Nurdin and Nadia Nur Aini, "KONTRIBUSI PEMBELAJARAN ILMU PENGETAHUAN SOSIAL TERHADAP PENGUATAN DEMOKRASI MULTIKULTURAL DI INDONESIA," *SOCIETY* 16, no. 1 (June 30, 2025): 21–30, <https://doi.org/10.20414/society.v16i1.13876>.

⁴ Heribertus Ama Bugis, "Budaya Belis Dalam Perspektif Martin Buber: Relasi Aku-Engkau Dalam Tradisi Suku Lamaholot, Flores Timur, NTT," *Jurnal Adat Dan Budaya Indonesia* 7, no. 1 (March 30, 2025): 119–29, <https://doi.org/10.23887/jabi.v7i1.92386>.

⁵ Fikri Khairul Anam and Satria Wiranata, "Gawe Rafah Tradition as Interreligious Conflict Resolution in West Lombok Regency," *Studi Multidisipliner: Jurnal Kajian Keislaman* 11, no. 1 (June 10, 2024): 43–56, <https://doi.org/10.24952/multidisipliner.v11i1.10687>.

⁶ Vivi Ariyanti and Rahman Latif Alfian, "Budaya Lokal Dan Hukum Adat Dalam Menciptakan Keteraturan Sosial Studi Pada Masyarakat Adat Kalitang, Banyumas," *Jurnal Penelitian Agama* 26, no. 1 (September 12, 2025): 137–52, <https://doi.org/10.24090/jpa.v26i1.2025.pp137-152>.

⁷ Gusti Muhammad Raja Putra Perdana et al., "Badamai Sebagai Model Penyelesaian Sengketa Berbasis Kearifan Lokal: Kajian Efektivitas Budaya Hukum Adat Di Kabupaten Banjar," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 3 (January 6, 2026): 16423–27, <https://doi.org/10.31004/jerkin.v4i3.4815>.

addressing life's various challenges. Thus, the Gawe Rapah tradition can be understood as a form of local wisdom embodying social values that are vital to community life.⁸

Nevertheless, in the context of today's modern society, various local traditions face significant challenges due to rapid social change.⁹ Globalization, technological advancements, and increasingly individualistic lifestyles can threaten the survival of local traditions.¹⁰ These conditions have the potential to reduce opportunities for collective dialogue within the community and weaken the values of togetherness that previously formed the foundation of social life.¹¹

In some cases, these social changes can also influence how people view local traditions. Some may still regard traditions as an important part of social life, while others are beginning to question their relevance in modern life.¹² This situation indicates that local traditions face challenges not only regarding the continuity of their practices but also regarding their interpretation and relevance in contemporary society.¹³ Dalam konteks ini, pendekatan Islamisasi budaya yang dikemukakan oleh Syed Muhammad Naquib al-Attas memberikan perspektif yang penting dalam memahami hubungan antara Islam dan budaya. Menurut al-Attas, Islamisasi budaya merupakan proses pemurnian dan penyesuaian unsur-unsur budaya agar selaras dengan pandangan hidup Islam. In this context, the approach to the Islamization of culture proposed by Syed Muhammad Naquib al-Attas offers an important perspective for understanding the relationship between Islam and culture. According to al-Attas, the Islamization of culture is a process of purifying and adapting cultural elements to align with

⁸ Mohammad Zaenul Kamar, Casmini Casmini, and Nurus Sa'adah, "Gawe Rapah Sebagai Model Resolusi Konflik Berbasis Kearifan Lokal Di Pulau Seribu Masjid, Lombok," *Jurnal Sosiologi Agama Indonesia (JSai)* 5, no. 3 (November 30, 2024): 479–92, <https://doi.org/10.22373/jsai.v5i3.6413>.

⁹ Jaelani Jaelani, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Jurnal Indonesia Sosial Sains* 3, no. 5 (May 25, 2022): 866–76, <https://doi.org/10.36418/jiss.v3i5.596>.

¹⁰ Verina Arti Kurnia Sari, "Pelestarian Tradisi Nyorog Di Era Globalisasi: Pandangan Masyarakat Betawi Antara Nilai Islam Dan Tantangan Modernitas," *Tadabbur: Jurnal Peradaban Islam* 7, no. 1 (April 30, 2025): 16–27, <https://doi.org/10.22373/tadabbur.v7i1.563>.

¹¹ Josephine Jolivina et al., "Peran Gen Z Dalam Menjaga Identitas Budaya Di Era Digital," *Jurnal Pendidikan Tambusai* 9, no. 3 (November 15, 2025): 33307–13, <https://doi.org/10.31004/jptam.v9i3.32888>.

¹² Hamdan, "Transformasi Pendidikan Agama Islam Menghadapi Tantangan Globalisasi Dalam Perspektif Sosiologi Dakwah," *Mudabbir: Jurnal Manajemen Dakwah* 6, no. 1 (June 30, 2025): 21–32, <https://doi.org/10.20414/mudabbir.v6i1.13503>.

¹³ Rosa Linda and Ivan Sunata, "Dakwah Kultural Dan Keluarga Modern: Antara Pelestarian Nilai Tradisional Dan Tantangan Globalisasi," *Idarotuna* 7, no. 2 (October 31, 2025): 130, <https://doi.org/10.24014/idarotuna.v7i2.36524>.

the Islamic worldview. This process does not mean rejecting all local traditions, but rather filtering out values that conflict with Islamic principles while preserving those that align with these teachings.¹⁴

In addition to an Islamic approach, understanding the Gawe Rapah tradition also requires an anthropological approach capable of viewing culture as a living system of meaning within society. In this regard, the interpretive anthropological approach developed by Clifford Geertz is particularly relevant. Geertz views culture as a “web of meaning” created by humans and passed down through social symbols. Therefore, to understand a tradition in depth, one must interpret the symbolic meanings embedded within its cultural practices.¹⁵ From an interpretive anthropological perspective, the Gawe Rapah tradition is understood not only as a pragmatic social activity but also as a symbol that embodies social, cultural, and religious values in community life. The deliberative process that takes place within this tradition reflects a value system that governs social relations within the community, while also serving as a mechanism for maintaining social balance.¹⁶

In light of the issues mentioned above, the researcher formulated several research questions to explore this study in depth, namely: First, how is the Gawe Rapah tradition practiced? Second, how is QS. [3]: 159 interpreted in the al-Munir exegesis? And third, how is the Gawe Rapah tradition viewed from the perspectives of the Theory of Cultural Islamization and Interpretive Anthropology? Therefore, the objective of this study is to identify and explore the practice of the Gawe Rapah tradition, the interpretation of QS. [3]: 159 in the al-Munir exegesis, and the Gawe Rapah tradition from the perspectives of the Theory of Cultural Islamization and Interpretive Anthropology.

Research on the Gawe Rapah tradition remains relatively limited, particularly studies that integrate the perspective of Qur'anic values with an interpretive anthropological approach. Some previous studies have primarily discussed local traditions from a socio-cultural perspective alone, without deeply linking them to the Islamic values that may be embedded within them, such as: a study conducted by Fikri Khairul Anam in 2024 that examined conflict resolution practices in Sasak society through traditional deliberative forums. The results of the study indicate that the traditional deliberative

¹⁴ Irma Rachmianti and Budi Haryanto, “Pemikiran Syed Muhammad Naquib Al-Attas Tentang Konsep Ta’dib Dalam Membentuk Manusia Beradab,” *Tasfiyah: Jurnal Pemikiran Islam* 9, no. 1 (February 3, 2025): 27–49, <https://doi.org/10.21111/tasfiyah.v9i1.13709>.

¹⁵ Ema Priyandini, Ali Imron Al-Ma’ruf, and Nafron Hasyim, “KEBUDAYAAN MASYARAKAT TORAJA DALAM NOVEL PUYA KE PUYA KARYA FAISAL ODDANG (INTERPRETASI SIMBOLIK CLIFFORD GEERTZ),” *Fon: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 21, no. 1 (April 9, 2025): 298–311, <https://doi.org/10.25134/fon.v21i1.11156>.

¹⁶ Anam and Wiranata, “Gawe Rafah Tradition as Interreligious Conflict Resolution in West Lombok Regency.”

forums conducted by the community play a crucial role in maintaining social stability, as the decisions reached are based on mutual agreement and take into account the traditional and religious values embraced by the community. Similarly, Muhammad Zaenul Kamar conducted a study in 2024.

Based on this description, this study aims to examine the Gawe Rapah tradition by integrating the values of deliberation found in QS. [3]: 159, the theory of cultural Islamization, and an interpretive anthropological approach. Through this approach, it is hoped that a more comprehensive understanding of the meaning, function, and relevance of the Gawe Rapah tradition in community life can be obtained, while also demonstrating.

Method

This study employs a qualitative research design using a combination of library research and field research. A qualitative research design was chosen because this study aims to deeply understand the meaning, values, and practices of the Gawe Rapah tradition in community life. The literature review approach was used to analyze the concept of consultation in QS. [3]: 159 based on the interpretation in the book **Tafsir al-Munir** by Wahbah al-Zuhaili. Meanwhile, field research was used to obtain empirical data on the practice of the Gawe Rapah tradition carried out by the community of Mareje Village, Lembar Subdistrict. This study also employed two main theoretical approaches: the theory of cultural Islamization by Syed Muhammad Naquib al-Attas and the interpretive anthropology approach by Clifford Geertz to analyze cultural meanings and the process of internalizing Islamic values within the Gawe Rapah tradition.

Data collection in this study was conducted through the following methods: Observation involved directly observing the practice of the Gawe Rapah tradition in the daily lives of the Mareje Village community. This observation aimed to understand the process of carrying out the tradition as well as the social interactions that occur during community deliberation forums. In-depth interviews were conducted with traditional leaders, religious figures, and community members involved in the practice of the Gawe Rapah tradition. These interviews aimed to gather information regarding the meanings, functions, and values embedded in the tradition. Documentation involved collecting various materials related to the Gawe Rapah tradition, such as photographs of activities, traditional records, and other documents relevant to the study. Finally, a literature review was conducted by examining various sources related to the concept of deliberation in the Qur'an, particularly QS. [103]: 159 in *Tafsir al-Munir*, as well as theories of cultural Islamization and interpretive anthropology.

Result and Discussion

1. The Gawe Rapah Tradition

Gawe Rapah is a tradition that was established in response to a conflict between Muslims and Buddhists in 2022. The conflict stemmed from differences of opinion and heightened sensitivities between certain Muslim youths and the Buddhist community during the Takbiran night celebrations. The conflict resulted in the burning of six homes belonging to Buddhist residents, one motorcycle, and one grocery store in Ganjar Hamlet, Mareje Village, Lembar Subdistrict. The impact of this conflict was not only material but also strained interfaith harmony, causing the sense of unity among the communities to fade.¹⁷ Oleh karena itu, hadirnya tradisi *gawe rapah* pada konflik tersebut sebagai sarana penyelesain konflik antar agama. Dalam pelaksanaan tradisi *gawe rapah*, terdapat beberapa prosesi, yaitu: Therefore, the “gawe rapah” tradition serves as a means of resolving interfaith conflicts. The “gawe rapah” tradition involves several stages, namely:

a. Traditional Deliberation

In this first process, community leaders (Wali Paer), religious leaders, and community representatives gather to discuss the issues facing both sides through two-way communication; this step aims to resolve the problem through deliberation.

b. *Ikrar Sopoq Tundun*

During the Sopoq Tundun Oath ceremony, the Wali Paer urges the community to maintain unity and harmony. In this ceremony, the Wali Paer leads the oath with a gentle approach—reflected in the choice of words and language used—and calls upon Allah SWT to grant the blessing of unity despite the many existing differences. These values can be seen in the Sopoq Tundun Oath, which states:

”Nenek kaji sak kuase, kaji niki sopoq tundun papuk baloq, pesopok kaji marak tutundun buak nao, saling hormati, saling tulung, saling jage timaq bedé keyakinan agame.”

¹⁷ Anam and Wiranata.

The values embodied in the Sopoq Tundun pledge serve as a symbol to the Muslim community in Mareje Village that encouraging others to do good must be grounded in kindness and compassion, mutual respect, and helping one another—even among those of different faiths. This is emphasized by Allah SWT in the Quran [3]:102–103 and [49]:13.

a. *Sembek Kending Patoh-Patoh Saling Kangen* and the reading *cilokak*

In this procession, religious leaders will represent their respective communities to perform the ritual as a symbol of interfaith harmony, which can be achieved by mutually adhering to the rules that govern community life. Such adherence will foster feelings of love, mutual forgiveness, and lasting peace. In the gawe rapah tradition, the sembek serves as a symbol of peace. After the procession, the sembek kending patoh-patoh is exchanged as a sign of mutual longing, followed by the recitation of the cilokak by the chairperson of the Interfaith Harmony Forum of West Nusa Tenggara Province. The cilokak contains advice on fostering peace among people of different faiths.¹⁸

2. Interpretation of QS. [3]: 159 in the Book of Tafsir al-Munir

Allah SWT says:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“Thus, by the grace of Allah, you (Prophet Muhammad) are gentle toward them. If you had been harsh and hard-hearted, they would surely have turned away from you. Therefore, forgive them, ask for forgiveness for them, and consult with them on all (important) matters. Then, once you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in Him.”

Verse [3]:159 of the Quran explains an important principle regarding leadership, social relations, and decision-making in Islam. Wahbah al-Zuhaili provides a comprehensive

¹⁸ Kamar, Casmini, and Sa'adah, “Gawe Rapah Sebagai Model Resolusi Konflik Berbasis Kearifan Lokal Di Pulau Seribu Masjid, Lombok.”

interpretation of this verse in his exegesis, **al-Munir**. This verse was revealed in connection with the Battle of Uhud, when some of the Companions made a strategic error that led to the defeat of the Muslims. Nevertheless, Allah SWT commanded the Prophet Muhammad SAW to remain gentle toward his companions.¹⁹

The phrase “*fabimā raḥmatin minallāhi linta lahum*” indicates that the Prophet Muhammad SAW’s gentleness toward his companions was a manifestation of Allah SWT’s mercy. According to al-Zuhaili, gentleness and compassion are essential qualities that a leader must possess. If the Prophet had been harsh and rude, his companions would have distanced themselves and refused to follow him. Therefore, gentleness is a crucial factor in maintaining unity and harmony within society.²⁰

Regarding the verse “*walau kunta faẓẓan ghalīẓal qalbi lanfaḍḍū min ḥaulik*,” al-Zuhaili explains that a harsh attitude and a hard heart can cause division within society. A leader who acts harshly will lose the trust of those he leads. Therefore, Islam emphasizes the importance of being wise, patient, and compassionate in fostering social relationships. Furthermore, in the phrase “*fa‘fu ‘anhum wastaghfir lahum*,” Allah SWT commands the Prophet Muhammad SAW to forgive the mistakes of his companions and to seek forgiveness from Allah SWT on their behalf. According to al-Zuhaili, this command indicates that the mistakes committed by someone should not be a reason to sever social ties. On the contrary, forgiveness and prayer are ways to mend relationships and rebuild trust.²¹

A key part of this verse is the command “*wa syāwirhum fil amr*,” which means “consult with them regarding that matter.” According to al-Zuhaili, this verse indicates that consultation is a fundamental principle in the Islamic social and governmental system. Consultation is conducted to: respect the opinions of community members, incorporate diverse perspectives into decision-making, arrive at more appropriate and wise decisions, and strengthen a sense of unity and shared responsibility. Although the Prophet Muhammad, peace be upon him, was a messenger who received revelation, he was still commanded to consult with his companions. This was intended to educate the community to become accustomed to resolving issues collectively..

¹⁹ (Al-Zuhaili, 2013)

²⁰ (Al-Zuhaili, 2013)

²¹ Shohib.

Regarding the final part of the verse, “fa idzā ‘azamta fatawakkal ‘alallāh,” al-Zuhaili explains that after consultation has taken place and a decision has been made, a leader must possess strong resolve to carry out that decision. After that, he must place his trust in Allah SWT, entrusting the final outcome to Him. Tawakal does not mean abandoning effort, but rather an attitude of surrender to Allah after having made the utmost effort.²²

3. Tradisi *Gawe Rapah* dalam Sudut Pandang Teori Islamisasi Budaya dan Antropologi Interpretatif

The concept of cultural Islamization proposed by Syed Muhammad Naquib al-Attas emphasizes that the process of encounter between Islam and local cultures is not necessarily one of conflict or rejection. Rather, Islam can interact with culture through a process of filtering, adaptation, and transformation of values, so that local cultures can be preserved as long as they do not contradict the fundamental principles of Islamic teachings. According to al-Attas, Islamization is the process of liberating people from cultural elements containing values inconsistent with the Islamic worldview, and then replacing them with values aligned with the concepts of tawhid, justice, and Islamic morality. In this context, Islamization does not mean erasing local culture entirely, but rather leads to the internalization of Islamic values within the cultural structure of society.

Viewed from this perspective, the Gawe Rapah tradition can be understood as a form of local culture that has undergone a process of internalizing Islamic values. This is evident in the practice of musyawarah, which lies at the heart of this tradition. Musyawarah is a key principle in Islamic teachings that emphasizes the importance of collective decision-making while taking the common good into account. In the Gawe Rapah tradition, community members gather to discuss various issues facing their community. This discussion process is conducted openly and involves various segments of society, such as traditional leaders, religious figures, and local residents. The resulting decisions are typically the product of a mutual agreement deemed the fairest and most acceptable to all parties.

The values embodied in this practice such as solidarity, collective responsibility, and respect for others' opinions align with the principles taught in Islam. Therefore, the Gawe Rapah

²² (Al-Zuhaili, 2013)

tradition can be understood as a form of acculturation between local culture and Islamic values, in which the Islamic values of consultation are internalized within the community's cultural practices. Furthermore, the process of cultural Islamization can also be observed through the role of religious leaders in carrying out this tradition. In many cases, religious leaders serve not only as spiritual guides but also as mediators who provide moral and religious guidance during the decision-making process. This demonstrates that Islamic values have become an integral part of the community's cultural structure within the Gawe Rapah tradition.

In the context of the Gawe Rapah tradition, an interpretive anthropological approach can be used to understand the symbolic meaning of the deliberation practices carried out by the community. Gawe Rapah is not merely a gathering to discuss social issues but also a symbol of social solidarity and a collective mechanism for maintaining harmonious relationships among community members. The process of the community gathering in a single forum reflects a collective awareness that every social issue must be resolved together. This demonstrates that the community views social harmony as a value of utmost importance in their lives.

Furthermore, the Gawe Rapah tradition also reflects the social structure within the community. In this forum, specific roles are typically carried out by certain individuals or groups, such as traditional leaders who serve as deliberation facilitators or religious figures who provide moral and spiritual guidance. These roles demonstrate how the community's social structure is reflected in their cultural practices.²³

Through an interpretive anthropological approach, the Gawe Rapah tradition can be understood as a symbolic system that represents the values of togetherness, solidarity, and social responsibility. This practice also demonstrates that communities use cultural mechanisms to maintain social stability and resolve conflicts peacefully. The theory of cultural Islamization helps explain how Islamic values particularly the principle of consultation (*musyawarah*) as found in Quran 3:159 can be internalized within the Gawe Rapah tradition. Meanwhile, interpretive anthropology provides an analytical framework for understanding the symbolic meaning of this practice within the context of the community's social life. By combining these two approaches, the Gawe Rapah tradition can be understood not only as a cultural practice

²³ Anam and Wiranata, "Gawe Rafah Tradition as Interreligious Conflict Resolution in West Lombok Regency."

passed down through generations but also as a social space where Islamic values and local culture interact and shape a distinctive value system within the Mareje Village community.

Through this perspective, the Gawe Rapah tradition demonstrates that local culture can serve as an effective medium for internalizing Islamic values into community life. The Gawe Rapah tradition shows that the community is able to preserve its cultural identity while simultaneously integrating religious teachings into everyday social practices.

Conclusion

Based on the results of the research and discussion regarding the Gawe Rapah tradition in Mareje Village, Lembar Subdistrict, it can be concluded that this tradition is a form of local wisdom that plays an important role in maintaining social harmony within the community. The Gawe Rapah tradition emerged as a response to interfaith social conflicts that occurred in 2022 and serves as a conflict resolution mechanism that emphasizes the values of deliberation, togetherness, and efforts to rebuild harmonious social relationships within the community.

The Gawe Rapah tradition is carried out through several stages, namely a traditional deliberation involving community leaders, religious leaders, and resident representatives; the Sopoq Tundun pledge, which emphasizes the values of togetherness, mutual respect, and maintaining harmony; and the Sembeq Kending Patoh-Patoh Saling Kangen procession, accompanied by the recitation of the cilokak as a symbol of peace and the strengthening of harmony among people of different faiths. This series of ceremonies demonstrates that the Gawe Rapah tradition serves not only as a means of conflict resolution but also as a vehicle for strengthening social solidarity and maintaining balance in community life.

From the perspective of the interpretation of QS. [3]:159 in Tafsir al-Munir by Wahbah al-Zuhaili, this verse emphasizes the importance of gentleness, mutual forgiveness, and the principle of consultation in decision-making. These values are reflected in the practice of the Gawe Rapah tradition, particularly in the process of dialogue and consultation carried out by the community to resolve various social issues.

Furthermore, through the perspective of the theory of cultural Islamization proposed by Syed Muhammad Naquib al-Attas, the Gawe Rapah tradition can be understood as a form of internalizing Islamic values into local cultural practices. The values of consultation, solidarity, and social responsibility taught in Islam are integrated into this tradition without erasing the cultural identity of

the local community. Through the interpretive anthropological approach developed by Clifford Geertz, the Gawe Rapah tradition can be understood as a symbolic system that represents the meanings of social solidarity, peace, and harmony in community life. This tradition demonstrates how communities use cultural mechanisms to collectively interpret, manage, and resolve social conflicts.

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