

# Community-Based Social Learning in Religious Transformation: A Study of the Wetu Telu–Waktu Lima Transition in Lombok, Indonesia

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## ABSTRACT

The transition from Wetu Telu to Waktu Lima among the Sasak community in Lombok reflects a significant process of religious and social transformation involving changes in religious practices, knowledge systems, and cultural identities. This study investigates the role of community-based social learning in shaping and facilitating this transformation. A qualitative case study approach was employed in North Lombok using in-depth interviews, observation, document analysis, and oral history. Data were analyzed through thematic analysis to identify patterns of learning, interaction, and adaptation within the community. The findings indicate that Wetu Telu functioned as a traditional social learning system through which religious and cultural values were transmitted across generations. The transition toward Waktu Lima was supported by religious leaders, families, Islamic educational institutions, and community organizations through processes of observation, participation, dialogue, and social interaction. These mechanisms enabled the community to adopt new religious orientations while maintaining important elements of local cultural identity. The study highlights community-based social learning as a key mechanism in religious transformation.

*Transisi dari Wetu Telu menuju Waktu Lima pada masyarakat Sasak di Lombok merupakan proses transformasi sosial dan keagamaan yang ditandai oleh perubahan praktik keagamaan, sistem pengetahuan, dan identitas budaya. Penelitian ini bertujuan menganalisis peran pembelajaran sosial berbasis komunitas dalam mendorong dan memfasilitasi proses transformasi tersebut. Penelitian menggunakan pendekatan studi kasus kualitatif yang dilakukan di Lombok Utara melalui wawancara mendalam, observasi, dokumentasi, dan sejarah lisan. Data dianalisis menggunakan analisis tematik untuk mengidentifikasi pola pembelajaran, interaksi, dan adaptasi yang berkembang dalam komunitas. Hasil penelitian menunjukkan bahwa Wetu Telu berfungsi sebagai sistem pembelajaran sosial tradisional yang mentransmisikan nilai-nilai keagamaan dan budaya antargenerasi. Transisi menuju Waktu Lima didukung oleh tokoh agama, keluarga, lembaga pendidikan Islam, dan organisasi masyarakat melalui proses observasi, partisipasi, dialog, dan interaksi sosial. Mekanisme tersebut memungkinkan masyarakat mengadopsi orientasi keagamaan baru tanpa kehilangan unsur-unsur penting identitas budaya lokal. Penelitian ini menegaskan pentingnya pembelajaran sosial berbasis komunitas dalam menjelaskan transformasi keagamaan*

**Keywords:** community-based social learning, religious transformation, sasak community, wetu telu, waktu lima

## Introduction

Religious transformation is among the most complex forms of social change because it extends beyond the realm of belief and ritual into broader questions of identity, knowledge, social relations, and cultural continuity. While religious change is often explained through processes such as Islamization, modernization, or the expansion of formal religious institutions, such explanations frequently overlook the ways in which communities themselves participate in interpreting and reshaping religious life. In many local settings, changes in religious practices

do not emerge through abrupt institutional interventions. Rather, they evolve gradually through everyday interactions, intergenerational communication, informal educational experiences, and collective negotiations over values and meanings. Individuals encounter new ideas, assess them in relation to existing traditions, and incorporate them into their social realities through ongoing processes of learning and adaptation. Consequently, religious transformation can be understood not merely as a shift in doctrinal orientation but as a socially embedded learning process through which communities redefine their understanding of themselves and the world around them (Bandura, 2001; Mezirow, 2000; Wenger-Trayner & Wenger-Trayner, 2020).

This dynamic is particularly evident among the Sasak people of Lombok, Indonesia, whose religious landscape has experienced a gradual transition from the *Wetu Telu* tradition toward the practice commonly known as *Waktu Lima*. For generations, *Wetu Telu* functioned not only as a religious framework but also as a cultural system that connected Islamic beliefs with local customs, ancestral traditions, and communal values. Religious life within this tradition was deeply intertwined with social organization, customary authority, and collective understandings of the relationship between humans, nature, and the sacred. Rather than existing as a separate domain governed exclusively by theological principles, religion formed part of a broader cultural fabric that structured everyday life. Consequently, reducing *Wetu Telu* to a simplified category of “syncretic Islam” fails to capture its historical and social significance within Sasak society. Instead, it should be understood as a locally grounded expression of Islam shaped by long-standing processes of cultural adaptation and communal experience (Budiwanti, 2000, 2017).

Over time, however, the religious environment of Lombok underwent significant transformations. The expansion of Islamic educational institutions, the growing influence of religious scholars, increased social mobility, and wider access to religious knowledge contributed to the emergence of forms of religiosity more closely aligned with mainstream Islamic teachings. Within the local context, this development became associated with *Waktu Lima*, a religious orientation characterized by a stronger emphasis on ritual observance, textual authority, and adherence to normative Islamic practices (Wirata, n.d.; H. Zuhdi, 2025; M. H. Zuhdi, 2017). Yet this transformation did not take the form of a complete cultural replacement. Many elements of local tradition persisted, although their meanings and functions were reinterpreted in response to changing social conditions. Such developments illustrate that religious transformation in Lombok is best viewed not as a linear movement from tradition to orthodoxy but as a continuous process of negotiation through which communities seek to reconcile inherited cultural values with evolving religious understandings.

The transition from *Wetu Telu* to *Waktu Lima* therefore involves more than changes in ritual practice. It also reflects broader shifts in the sources of religious authority, the transmission of knowledge, and the organization of educational life. In earlier periods, religious knowledge was largely transmitted through oral traditions, customary leaders, and collective experiences embedded within local communities. As Islamic boarding schools, religious organizations, and scholarly networks expanded, new channels of knowledge production and dissemination emerged. According to Taufiq and Said (2025), *Wetu Telu* and *Waktu Lima* represent distinct epistemological orientations within Sasak Islam. While *Wetu Telu* is rooted in locally transmitted knowledge and customary authority, *Waktu Lima* draws more heavily upon textual traditions and formal religious education. This shift highlights the extent to which religious transformation is inseparable from changes in how knowledge is acquired, legitimized, and communicated within society.

Understanding these developments requires an analytical perspective capable of capturing the social dimensions of learning and change. Community-based social learning offers such a perspective by emphasizing that learning occurs not only in formal educational settings but also through participation in shared social practices. Through dialogue, observation, collaboration, and collective experience, community members develop new understandings of social realities and adapt their behaviors accordingly (Wenger-Trayner & Wenger-Trayner, 2020). Learning, in this sense, is a relational process that emerges through interaction rather than simple transmission. Within the context of the *Wetu Telu-Waktu Lima* transition, community-based social learning provides a useful framework for examining how individuals and groups engage with new religious ideas while simultaneously maintaining meaningful connections to existing cultural traditions.

A growing body of scholarship has demonstrated the importance of social learning in facilitating collective adaptation and social transformation. Research by Wulandari and Inoue (2018) shows that social learning can strengthen community participation, foster mutual trust, and enhance collective capacity for addressing shared challenges. Similarly, Sunarti (2023) found that dialogue-oriented learning and practice-based engagement contribute to behavioral change and encourage greater involvement in community development initiatives. In Lombok, efforts to preserve cultural heritage through education and digital innovation further illustrate how local traditions can be sustained while adapting to contemporary social realities (Mansyur, 2025). These findings suggest that community-based learning serves not only as a mechanism for knowledge exchange but also as a means through which communities negotiate change without severing ties to their cultural foundations.

Nevertheless, religious and social transformations rarely unfold without tension. Unequal access to educational opportunities, disparities in economic resources, institutional limitations, and the marginalization of indigenous communities often shape the ways in which different groups experience and respond to change (Schellhorn, 2010). At the same time, local communities face increasing pressure to maintain cultural continuity amid modernization, technological advancement, and shifting socioeconomic structures. Under such conditions, religious transformation becomes intertwined with broader concerns about cultural sustainability, social inclusion, and community resilience. Understanding how communities navigate these challenges requires attention not only to religious doctrines but also to the social processes through which meanings, identities, and relationships are continuously reconstructed.

Although previous studies have generated valuable insights into *Wetu Telu*, *Waktu Lima*, Islamization, and religious identity among the Sasak people, relatively little attention has been devoted to community-based social learning as a central explanatory framework. Existing research has tended to focus on ritual change, religious authority, or sociopolitical dynamics, leaving the learning processes that underpin religious transformation comparatively underexplored. This gap is significant because examining transformation through the lens of social learning enables a deeper understanding of how new religious orientations are negotiated, interpreted, and legitimized within everyday community life. Against this backdrop, the present study investigates the role of community-based social learning in facilitating the transition from *Wetu Telu* to *Waktu Lima* in Lombok. Specifically, it seeks to identify the actors involved in these learning processes and to explain how community-based learning contributes to religious transformation and broader social change among the Sasak people. By doing so,

this study contributes to the expanding literature on social education, community learning, and cultural transformation within multicultural societies.

## Methods

This study employed a qualitative approach with a case study design to explore the role of community-based social learning in the religious transition from *Wetu Telu* to *Waktu Lima* in Lombok, Indonesia (Sugiyono, 2023; Suhirman et al., 2026). A qualitative approach was considered appropriate because it enables an in-depth exploration of meanings, experiences, interactions, and social processes underlying religious transformation within everyday community life (Creswell & Poth, 2018). The case study design was selected because the research focuses on a specific social phenomenon situated within a unique historical, cultural, and social context, namely the religious transformation experienced by the Sasak community (Yin, 2018). The study was conducted in North Lombok Regency, particularly in the districts of Gangga and Kayangan, areas historically associated with the persistence of *Wetu Telu* traditions. Fieldwork was carried out during 2025. Consistent with qualitative inquiry, the researcher served as the primary research instrument and was directly involved in data collection, interpretation, and analysis throughout the research process (Sugiyono, 2023).

Research participants were selected through purposive sampling based on their knowledge, experiences, and involvement in the ongoing religious transformation within the community. The participants included customary leaders, religious leaders, members of religious organizations, educators, individuals who experienced the *Wetu Telu-Waktu Lima* transition, and younger generations who have been exposed to contemporary social changes. Data were collected through in-depth interviews, field observations, document analysis, and oral history inquiries. Semi-structured interview guides were developed based on the concepts of community-based social learning and religious transformation. Observations were conducted to understand social practices, community interactions, and religious activities occurring within the research setting. Documentary materials, including community archives, records, photographs, and other relevant documents, were also examined to enrich and triangulate the data. The integration of these data collection techniques enabled a comprehensive understanding of the experiences, perceptions, and social practices associated with religious transformation at the community level.

The collected data were analyzed using thematic analysis through a systematic process of data reduction, open coding, category development through axial coding, and the interpretation of emerging themes (Braun & Clarke, 2019). The analysis focused on identifying social learning mechanisms, key actors involved in the transformation process, forms of interaction that facilitated religious change, and strategies used by community members to negotiate and maintain local cultural identities. To ensure the credibility and trustworthiness of the findings, the study employed source triangulation, methodological triangulation, member checking, and peer debriefing, following the recommendations of Lincoln and Guba (1985). In addition, interpretations were continuously compared across multiple data sources to enhance consistency and minimize researcher bias. Through these procedures, the study sought to produce a valid and comprehensive account of how community-based social learning contributes to religious transformation among the Sasak people of Lombok.

## Result

### Wetu Telu as a Traditional Social Learning System

The findings reveal that long before the widespread adoption of Waktu Lima practices in Lombok, the Sasak community adhering to the Wetu Telu tradition had already developed an effective social learning system through which knowledge, values, and social norms were transmitted across generations. This system was not institutionalized through formal educational structures as understood in contemporary schooling systems. Instead, it was embedded within the social fabric of everyday community life. Knowledge concerning religion, customary practices, social obligations, and the relationship between humans and their environment was passed down through continuous interactions within families, kinship networks, and customary communities. Learning was therefore inseparable from daily social experience and functioned as an integral component of collective life. Individuals acquired knowledge not through structured instruction but through sustained participation in community activities that continuously exposed them to the values, norms, and worldviews regarded as essential for maintaining social cohesion and communal continuity.

Within the Wetu Telu tradition, ritual practices served functions that extended far beyond their spiritual or ceremonial dimensions. Community rituals operated as social learning spaces through which cultural knowledge and collective values were reproduced and reinforced. Participation in ritual activities enabled community members to understand social structures, moral responsibilities, communal expectations, and culturally appropriate patterns of behavior. Knowledge was acquired through observation, engagement, and repeated participation rather than through formal teaching processes. Younger generations learned not only from what elders communicated verbally but also from what they witnessed and experienced directly during communal activities. Consequently, rituals functioned as educational mechanisms that connected cultural transmission with the formation of social identity, allowing individuals to internalize communal values through lived experience rather than abstract instruction.

The findings further indicate that the continuity of the Wetu Telu tradition was sustained by a learning process deeply rooted in collective experience. Knowledge was not perceived as a body of information to be memorized but as practical wisdom embodied in everyday social life. Through active involvement in communal activities, individuals developed understandings of appropriate ways of living, interacting, and fulfilling their responsibilities within society. This process generated highly contextual forms of knowledge because learning remained closely connected to concrete social realities. Religious and cultural values therefore emerged not as abstract concepts but as practical frameworks that guided social behavior and informed communal decision-making. Such conditions help explain the resilience of the Wetu Telu tradition, as the knowledge system supporting it was continually reproduced through collective experiences shared across generations.

These findings suggest that Wetu Telu should be understood not merely as a localized religious tradition but also as a community-based social learning system that shaped how people interpreted their social, cultural, and spiritual worlds. The community itself functioned as a learning environment where knowledge circulated through everyday social relationships. Customary leaders, religious figures, family members, and other community actors collectively served as sources of learning and socialization. Long before the emergence of modern educational institutions and formal religious networks, the Sasak community had already developed learning mechanisms capable of preserving cultural identity while ensuring the

continuity of intergenerational knowledge transmission. In this sense, Wetu Telu functioned not only as a religious tradition but also as a socially embedded educational system that contributed to the maintenance of cultural cohesion and collective identity.

### **Learning Agents and Social Learning Mechanisms in Religious Transformation**

The transition from Wetu Telu to Waktu Lima did not occur as a spontaneous shift nor as the direct consequence of a single external intervention. Rather, the findings indicate that religious transformation evolved through a prolonged social learning process involving multiple actors and networks operating within the community. Change emerged through interactions between local communities and new sources of religious knowledge introduced through religious outreach, educational institutions, social networks, and communal activities. Throughout this process, community members were not passive recipients of change. Instead, they actively interpreted, evaluated, and negotiated the meanings of emerging religious values within the context of their existing cultural experiences. Consequently, religious transformation in Lombok is better understood as a collective learning process than as a one-directional conversion from one belief system to another.

Among the various actors involved, religious leaders occupied a particularly influential position in shaping the direction of religious change. The findings suggest that their authority was derived not only from their knowledge of Islamic teachings but also from their close engagement with community life. Religious leaders acted as mediators who translated broader Islamic values into forms that resonated with local cultural realities. Rather than attempting to sever the community's connection to inherited traditions, they facilitated processes through which new religious understandings could be interpreted within familiar social frameworks. This adaptive and persuasive approach allowed change to be perceived as meaningful and relevant rather than disruptive or threatening. As a result, religious transformation gained legitimacy through social acceptance rather than coercive intervention.

Islamic educational institutions also played a critical role in expanding community access to religious knowledge. The growth of pesantren, madrasahs, and various forms of non-formal Islamic education created new opportunities for individuals to engage with broader traditions of Islamic scholarship. Through these institutions, community members encountered alternative religious perspectives, acquired more systematic understandings of Islamic practices, and developed new ways of relating religion to social life. Educational institutions thus functioned not only as sites of knowledge transmission but also as social environments that connected local communities to wider religious networks and facilitated the circulation of new ideas.

At the same time, families and community networks served as essential spaces for the internalization of emerging religious values. Many changes in religious practice first appeared within family settings before becoming more widely accepted across the broader community. Through sustained interaction and strong emotional bonds, families became effective mechanisms for transmitting new religious orientations to younger generations. Likewise, collective activities such as religious gatherings, mosque-based programs, community discussions, and social events created opportunities for individuals to share experiences, discuss religious issues, and collectively negotiate the meaning of ongoing social change.

The findings further demonstrate that social learning operated through interconnected mechanisms of observation, participation, dialogue, and the reproduction of social practices. Individuals learned by observing people they considered knowledgeable, respected, or

religiously authoritative. They subsequently participated in activities that exposed them to alternative forms of religious practice and understanding. These experiences were reinforced through continuous dialogue within families, communities, and religious forums, allowing people to evaluate and interpret emerging changes collectively. As new practices gained acceptance among portions of the community, they were gradually reproduced in everyday life and eventually acquired social legitimacy. Religious transformation therefore developed not through external pressure but through an internally generated process of collective learning that emerged from within the community itself.

### **Transformation of Religious Identity and Practices within Sasak Society**

The findings indicate that the social learning processes underlying the Wetu Telu–Waktu Lima transition produced changes extending far beyond religious rituals. They also reshaped how individuals understood their identities, their social roles, and their relationship to inherited cultural traditions. Religious identity emerged as a dynamic social construct rather than a fixed category, continuously evolving in response to changing educational experiences, social interactions, and broader religious influences. Community members did not experience an abrupt replacement of identity. Instead, they underwent a gradual process through which existing cultural understandings interacted with new religious perspectives, ultimately producing revised forms of religious self-understanding.

This transformation was reflected in the expansion of religious orientation from a predominantly local framework toward a broader connection with the wider Muslim community. Under the Wetu Telu tradition, religious identity was closely intertwined with customary structures, local social experiences, and communal traditions. As access to Islamic education increased and engagement with broader religious networks expanded, individuals began to situate their religious identities within wider Islamic discourses. Consequently, religious identity came to encompass both local cultural experiences and broader understandings of Islamic belief and practice. Changes in identity were accompanied by significant transformations in everyday religious practices. The findings indicate increased participation in religious education, more structured observance of ritual obligations, and greater involvement in community-based religious activities. These practices gradually became integrated into daily routines and acquired legitimacy through collective acceptance. Religious transformation was therefore expressed not only through changing beliefs but also through visible shifts in social behavior and communal participation.

Importantly, these changes did not result in the complete disappearance of local cultural traditions. Instead, the findings demonstrate that community members actively adapted and reinterpreted inherited practices in ways that remained compatible with evolving religious understandings. Cultural traditions continued to be maintained whenever they were perceived as socially meaningful and beneficial for community cohesion. In many instances, traditions were not abandoned but redefined to align with emerging religious values. This pattern suggests that religious transformation was fundamentally integrative rather than confrontational, reflecting efforts to balance cultural continuity with religious change. Overall, the findings demonstrate that the transition from Wetu Telu to Waktu Lima constituted a multidimensional process of social transformation encompassing changes in identity, religious practices, authority structures, and understandings of the relationship between religion and culture. Most importantly, these transformations developed through community-based social learning processes that enabled individuals and groups to learn, adapt, and negotiate change

collectively. Religious transformation among the Sasak people should therefore be understood not simply as a shift in ritual practice but as a broader social learning process through which communities redefined themselves, their cultural traditions, and their collective future.

## Discussion

The findings of this study indicate that the transition from *Wetu Telu* to *Waktu Lima* in Lombok unfolded through community-based social learning mechanisms that enabled community members to collectively transmit, adapt, and reconstruct religious and cultural knowledge. These findings reinforce a growing body of scholarship that identifies social learning as a critical driver of social transformation and value change within communities. Taufiq and Said (2025b), for instance, argue that the relationship between *Wetu Telu* and *Waktu Lima* communities cannot be reduced to differences in religious practices alone, but rather involves continuous processes of interpretation and negotiation of religious meanings within Sasak society. This perspective is consistent with the present study, which demonstrates that religious transformation developed through social interactions that allowed community members to construct new understandings of religion without entirely abandoning the cultural identities that had long shaped their social lives (Hariyanti, 2025). Religious change, therefore, did not occur as a complete replacement of identity but as a collective learning process through which new meanings and interpretations of social and religious life gradually emerged.

The findings also support the work of Wulandari and Inoue (2018), who emphasize that community-based social learning strengthens communities' capacities to manage change through participation, repeated interaction, and knowledge exchange. Within the Sasak context, similar mechanisms were observed as the transition toward *Waktu Lima* evolved through participation in religious activities, Islamic education, social networks, and various community interactions. Comparable conclusions were reached by Sunarti (2023), who found that dialogue-based and practice-oriented learning can facilitate behavioral change while increasing community engagement in processes of social transformation. The present study further demonstrates that religious change gained legitimacy not because of strong structural pressures, but because community members were provided with opportunities to learn collectively, observe emerging religious practices, and gradually integrate them into their everyday lives.

In the broader context of Lombok, these findings are also consistent with the study of Utama (2025), which highlights the role of local traditions as mechanisms for intergenerational knowledge transmission. The existence of traditions such as *Tapsila* illustrates that Sasak communities have long maintained social learning systems through which cultural and environmental knowledge is preserved and transmitted across generations. The present study extends this understanding by showing that similar mechanisms operate within processes of religious transformation. Furthermore, Mansyur (2025) found that integrating local cultural heritage into educational processes strengthens cultural identity while enhancing communities' capacities to adapt to broader social changes. The findings reported here reveal a comparable pattern, whereby Sasak communities did not entirely abandon elements of the *Wetu Telu* tradition when adopting *Waktu Lima* practices. Instead, they selectively adapted and reinterpreted inherited traditions, allowing change to occur in a more inclusive and socially sustainable manner.

Nevertheless, several studies have reported findings that differ from those presented in this research. Taufiq and Said (2025b), for example, argue that interactions between *Wetu Telu*

and Waktu Lima communities are frequently characterized by ideological tensions and struggles over religious authority. From this perspective, religious transformation is understood primarily as a process of delegitimizing local religious practices rather than as an integrative process of social learning. This divergence may be attributed to differences in analytical focus. Previous studies have largely concentrated on conflict, power relations, and ideological contestation, whereas the present study places everyday learning processes at the center of analysis. By adopting a social learning perspective, this research reveals that despite the presence of tensions and disagreements, communities continue to maintain social spaces where dialogue, negotiation, and adaptation can occur.

A similar contrast emerges in the work of Ibrahim et al. (2024), who emphasize modernization, information technology, and social media as the primary drivers of religious transformation in Lombok. Likewise, Sirnopati et al., (2022) interprets changes within Wetu Telu as outcomes of long-term historical and political dynamics. While these perspectives contribute valuable insights into the macro-level context of religious change, the present study suggests that such factors alone are insufficient to explain transformations occurring at the community level. Modernization, technological development, educational expansion, and political shifts become influential only when they are translated into meaningful social interactions within everyday community life. In other words, macro-level changes require community-level social learning mechanisms in order to be understood, accepted, and internalized by local populations.

The findings can be further explained through the lens of communities of practice as conceptualized by Wenger-Trayner and Wenger-Trayner (2020). This perspective argues that knowledge is not produced solely through individual cognition but emerges through sustained participation in shared social practices. The results of this study demonstrate that Wetu Telu communities functioned as learning environments in which values, norms, and knowledge were transmitted through ritual participation, kinship relations, and various forms of communal engagement. Learning occurred not through formal instruction but through active involvement in recurring social practices. Such mechanisms help explain the resilience of Wetu Telu as a social and cultural system despite the absence of formal educational institutions comparable to those found in modern educational systems.

At the same time, the transition toward Waktu Lima reflects characteristics of transformative social learning, which emphasizes dialogue, collective reflection, and the exchange of experiences as foundations for social change. UNESCO (2021) argues that sustainable social transformation is most likely to occur when communities possess spaces in which they can discuss experiences, evaluate new knowledge, and construct shared understandings of ongoing changes. The findings of this study suggest that such functions were performed by a range of learning agents, including religious leaders, families, pesantren, religious study groups, and community organizations. Through these spaces, community members were not passive recipients of new religious ideas; rather, they actively evaluated, interpreted, and adapted emerging values in relation to their own social realities.

Another mechanism that helps explain the findings concerns cultural transmission and the reinterpretation of tradition. Yulian Purnama and I Wayan Artika (Yulian Purnama & I Wayan Artika, 2026) argues that cultural sustainability depends largely on a community's capacity to transmit values through everyday social practices. Similarly, Yanti et al (2025) and Hafizi (2023) demonstrates that local traditions serve as important vehicles for the transmission of social, cultural, and religious values, enabling communities to preserve their identities amid changing

circumstances. The findings of this study reveal that Sasak communities did not entirely eliminate Wetu Telu cultural elements when embracing Waktu Lima practices. Instead, they engaged in processes of selection, adaptation, and reinterpretation that allowed inherited traditions to remain meaningful within evolving religious frameworks. This adaptive mechanism helps explain why religious transformation occurred relatively peacefully and did not result in a complete rupture with local cultural heritage.

The transformation of religious identity identified in this study also highlights the significance of social networks in shaping religious orientations. Zhang (2017) argue that collective identities develop through individuals' participation in social networks characterized by shared values, symbols, and practices. Likewise, Almaatouq (2018) emphasize that social networks play a crucial role in shaping beliefs and collective decision-making through continuous interaction. The findings of the present study demonstrate that participation in religious education, mosque activities, study circles, and community forums gradually fostered the emergence of a religious identity that was more closely connected to the broader Muslim community. Importantly, this emerging identity did not erase existing cultural identities but instead interacted with them, resulting in more complex and hybrid forms of religious self-understanding.

From a theoretical perspective, this study contributes to the development of social learning theory by demonstrating that religious transformation involves not only the transmission of knowledge but also the negotiation of meanings, cultural adaptation, and the construction of collective identities within communities. These findings extend the application of social learning concepts, which have traditionally been employed in studies of environmental governance, community development, and education, by demonstrating their relevance for understanding religious transformation within culturally embedded contexts. Furthermore, the study reinforces the concept of communities of practice by showing that customary and religious communities function not only as sites of knowledge reproduction but also as arenas for the reconstruction of social and religious identities.

From a practical perspective, the findings suggest that community-based social learning can serve as a valuable mechanism for managing religious change in inclusive and sustainable ways. Religious leaders, families, Islamic educational institutions, and community organizations occupy strategic positions in facilitating transformation without generating deep social fragmentation. Consequently, programs related to religious education, cultural preservation, and the promotion of religious moderation should be designed with careful consideration of local cultural values and community traditions. Approaches that integrate social learning, community dialogue, and the preservation of local wisdom have the potential to strengthen social cohesion while enhancing communities' capacities to navigate ongoing social change. In this regard, community-based social learning is not only relevant for explaining religious transformation among the Sasak people but also offers a useful framework for understanding and managing social change in other multicultural societies.

## **Conclusion**

This study demonstrates that the religious transition from Wetu Telu to Waktu Lima among the Sasak community in Lombok represents a complex process of social transformation that unfolds through community-based social learning mechanisms. Rather than being solely the outcome of Islamization, modernization, or formal institutional interventions, religious change emerged through collective learning processes that enabled community members to

transmit, adapt, and reconstruct religious and cultural knowledge over time. The findings reveal that Wetu Telu functioned not only as a localized religious tradition but also as a social learning system through which values, identities, and patterns of social life were continuously reproduced through rituals, kinship relations, and communal interactions. The transition toward Waktu Lima was facilitated by multiple learning agents, including religious leaders, families, Islamic educational institutions, and community organizations, which collectively created opportunities for observation, participation, dialogue, and meaning-making. Through these interconnected processes, community members gradually developed new religious understandings while maintaining meaningful connections to the cultural foundations that had long shaped their social world. The findings therefore suggest that religious transformation can evolve as an adaptive, integrative, and socially negotiated process when supported by learning mechanisms embedded within community life.

Building upon these findings, this study proposes a conceptual framework that positions community-based social learning as a central mechanism for understanding religious transformation within culturally rooted societies. The framework highlights that religious change is shaped not only by the transmission of knowledge but also by the continuous negotiation of meanings, cultural adaptation, identity formation, and social interaction within community networks. From a practical perspective, this framework may inform the design of religious education programs, cultural preservation initiatives, efforts to strengthen religious moderation, and community empowerment strategies that emphasize participation, dialogue, and local cultural engagement. The findings further underscore the importance of families, community networks, religious leaders, and educational institutions as learning spaces capable of facilitating inclusive social change while preserving valuable cultural traditions. Future research should expand the investigation of community-based social learning across different cultural and religious settings, explore comparative patterns of transformation among diverse communities, and examine the growing influence of digital technologies and social media on social learning processes and contemporary religious identity formation. Such efforts would contribute to a deeper understanding of how communities develop adaptive capacities to navigate increasingly complex social, cultural, and religious transformations in contemporary society.

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