



Tradition of Dhikr Lo'i in Circumcision: Preserving Islamic Educational Values and Cultural Identity in Lelamase Village

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ABSTRACT

Purpose of the study: This study examines the tradition of Dhikr Lo'i in circumcision processions within the Lelamase Village community, Bima City, West Nusa Tenggara. This tradition represents a cultural-religious practice that contextually integrates Islamic educational values with local wisdom.

Methodology: This study utilizes a qualitative methodology through ethnographic fieldwork techniques. Methods for gathering data comprise active observation, comprehensive interviews, and records. Of tradition practitioners, religious figures, and customary leaders.

Main Findings: The results show that Dhikr Lo'i contains Islamic educational values encompassing dimensions of monotheism (tauhid), worship, morality, social values, and spirituality. This tradition also functions as an effective non-formal Islamic educational medium in shaping character, instilling values, and enhance the cultural identity of Bima people amid modernization.

Novelty/Originality of this study: The sustainability of this culture reflects adaptive local cultural resilience while maintaining the essence of Islamic values. The study aims to describe the implementation of the Dhikr Lo'i tradition, analyze the Islamic educational values it contains, and disclose its significance in enhancing the cultural identity of the Bima community.

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1. INTRODUCTION

Indonesia is a country rich in cultural diversity and local traditions combined with religious values [1], [2]. In the Islamic context, the integration between religious teachings and local wisdom has given birth to various religious traditions that are unique in various regions. One of the interesting examples is found in the people of Bima, West Nusa Tenggara, namely the tradition of Dhikr Lo'i which is carried out in circumcision. This tradition reflects how Islamic teachings are able to acculturate harmoniously with local culture without losing their essence.

Dhikr Lo'i is a religious tradition that is still preserved by the people of Lelamase in the circumcision tradition. Its function is not only ceremonial, but also educational and transformative. This tradition reflects the integration between religious values and local wisdom, where Islamic teachings are internalized through collective social practices. From the perspective of Islamic education, Dhikr Lo'i represents the process of learning by participation, especially for children who will be circumcised, to understand spiritual meaning, foster gratitude, appreciate the value of togetherness through direct involvement and follow gratitude to Allah SWT and prayers to the Prophet Muhammad SAW [3], [4].

This shows a strong commitment from the community to maintain and inherit Islamic values as well as community-based cultural identity [5], [6]. In the midst of social transformation influenced by globalization and

modernization that often shifts local traditions, Dhikr Lo'i remains an important part of the community's socio-religious activities [7]. Apart from being a cultural heritage, Dhikr Lo'i has an important role in Islamic education. Through this tradition, the values of faith, worship, morals, and social can be instilled in the younger generation. Thus, Dhikr Lo'i functions as a non-formal educational medium that fosters Islamic character while strengthening social ties in society.

Based on the results of the initial interviews, it is known that the tradition of Dhikr Lo'i has been inherited from generation to generation since the time of the ancestors and has been preserved to this day and has reached the third or fourth generation [8]. This shows that Dhikr Lo'i is a form of family-based education that takes place in a sustainable manner. The inheritance process is not only symbolic, but also contains the transfer of values, norms, and beliefs that are the guidelines for the life of the community [9], [10].

The lack of academic analysis shows a gap that specifically highlights the function of Dhikr Lo'i as a means of preserving the value of Islamic education and cultural identity is still very limited. Most research on local traditions in the modern era has focused only on the impact of modernization and cultural shifts, but not much has explored how a tradition can survive, function as a non-formal education, and maintain community identity [11], [12]. This research aims to fill the gap in the study through a comprehensive understanding of the tradition of Dhikr Lo'i not only from a cultural aspect, but this means also serves to strengthen Islamic values and maintain the cultural existence of the Bima community.

Modernization led to widespread social and cultural changes; as a result there was disorganization, conflict, and shifts in values and traditions in society, although on the other hand it also encouraged progress and a more rational mindset [13], [14]. Many local traditions in various regions have changed their meaning and form due to the influence of globalization, technological developments, and changes in people's mindset. Marriage customs, for example, have undergone a simplification of rituals and a shift in values due to adaptation to modernization.

The tradition of Dhikr Lo'i, in contrast to the phenomenon of shifting customs in many regions, the tradition of Dhikr Lo'i in Lelamase Village, Bima City, is still carried out very thickly and remains an important part of the circumcision event. However, the challenge of the Dhikr Lo'i tradition in this modernization era lies in the regeneration of leaders, because even though the youth in Lelamase Village continue to participate in dhikr lo'i activities, the main obstacle is the lack of successors who are able to lead the reading of Dhikr Lo'i [15]. Based on the description above, this study is shown to complement the research gap by analyzing tradition not only as a cultural phenomenon, but also as a medium for strengthening Islamic values and preserving the cultural identity of the Bima people in the midst of modernization challenges. This study aims to: (1) describe the implementation of the Dhikr Lo'i tradition in circumcision; (2) examine the various essences of Islamic education implied in this case; and (3) reveal its role in strengthening the cultural identity of the Bima people through an ethnographic approach.

2. LITERATURE REVIEW

2.1 Non-Formal Islamic Education and Local Wisdom

Islamic Religious Education is a conscious and planned effort to prepare students to believe, understand, live, and practice Islamic religious teachings through mentoring, instruction, and habituation. The values of Islamic religious education include the values of faith, worship, and morals, which are important factors to produce a young generation who believe and devout Allah SWT. Overall, Islamic educational values function as a guideline for life that internalizes faith, worship, and noble morals to create human beings with character and morals according to Islamic teachings [16], [17].

Local wisdom as a national character of local wisdom in Indonesia has the potential to experience cross-cultural acculturation, which ultimately gives birth to national cultural values. Based on the perspective of Islamic education, local wisdom can function as a medium for instilling religious values contextually, so that Islamic teachings can be accepted and understood in accordance with the cultural context of the local community. Based on this, local traditions that are Islamic can be understood as an effective non-formal educational medium because they are able to bridge the gap between religious teachings and the social reality of society. Through a contextual and culture-based approach, the cultivation of Islamic values is not only carried out normatively but also lived and practiced in daily activities [18], [19]. Therefore, the use of local traditions is important in strengthening the process of internalizing religious values that are more relevant and sustainable.

This shows that local wisdom has a strategic role in Islamic education because it is able to be a medium for internalizing religious values contextually and relevant to the lives of students. This integration makes Islamic teachings easier to understand, accept, and practice because they are conveyed through cultural practices that are already known to the public. In addition, the approach based on local wisdom also strengthens the relationship between education and social reality, so that learning is not abstract. However, its use needs to be accompanied by

critical selection and reinterpretation so that it remains in line with the principles of Islamic teachings and does not deviate from its basic values.

2.2 The Tradition of Dhikr in Islam

Etymologically, dhikr comes from the Arabic word which means 'to remember,' especially remembering Allah SWT through words, hearts, and deeds. In the context of Islamic education, dhikr is understood as the process of forming spiritual awareness, peace of mind, and strengthening character [19]. The Qur'an emphasizes that by dhikr the heart becomes calm (QS. Ar-Ra'd: 28), so that the practice of dhikr has a significant psychological and spiritual dimension in the formation of personality.

In the Islamic tradition of the archipelago, dhikr is not only carried out individually, but also collectively and integrated in various socio-religious rituals. This is reflected in various community-based dhikr practices that have a social and spiritual dimension at the same time [20], [21]. The integration of dhikr and local traditions is part of the process of Islamization in the archipelago which takes place in an adaptive and accommodating manner to the local culture [22]. This principle is in line with the rules of al-muhafazah 'ala al-qadim al-salih wa al-akhdu bi al-jadid al-aslah, which emphasizes that the process of Islamization in the archipelago takes place in a dialogical and adaptive manner to local culture, through efforts to take care of the heritage of traditions that are still relevant while implementing new and more useful innovations.

2.3 Cultural Identity and Preservation of Traditions

Awareness of group values, language, customs, and habits forms what is referred to as cultural identity. This concept is intertwined with tribal identity, because the grouping of people relies on the recognition of their cultural characteristics. Therefore, ethnic identity serves to mark the origins and cultural characteristics of a community [23]. Cultural identity is an important component in the social life of a community. Local traditions serve as identity markers that distinguish one community group from another. In the context of Bima society, traditions such as Dhikr *Lo'i* and the *Kalondo Wei* tradition in marriage become part of a symbolic system that reflects the identity, beliefs, and social structure of the community. Both reflect how dhikr is present in various phases of life as a medium that accompanies social-spiritual transitions.

One of the main theories used in this study is the concept of cultural sustainability (cultural sustainability). This concept refers to systematic efforts to maintain, preserve, and transmit people's values, identities, practices, and cultural expressions in order to survive in the midst of rapidly changing social and economic dynamics. In the context of cultural preservation, cultural sustainability is an important foundation that emphasizes that the sustainability of a tradition does not only depend on hereditary inheritance, but also on the ability of the community to maintain the relevance and meaning of the culture in the midst of changing times [24].

Preserving traditions in the era of modernization is a complex challenge. Globalization and technological developments often bring shifts in cultural values and practices. However, traditions that have strong social, spiritual, and educational functions tend to be more able to survive because they have a sustainable relevance to the communities that support them. Although various studies have discussed non-formal Islamic education, local wisdom, and dhikr practices in society, most studies still place these aspects separately. Studies that specifically integrate these three aspects in one framework of analysis, especially in the context of the tradition of Dhikr *Lo'i* in the circumcision procession, have not been explored much. On that basis, this research is directed to comprehensively investigate the role of tradition as a non-formal Islamic educational medium as well as a means of preserving the cultural identity of the community.

3. RESEARCH METHODS

This research uses a qualitative approach with a type of field research through ethnographic methods. This approach was chosen because it has epistemological relevance in revealing the deep meaning, value system, and cultural symbols contained in the tradition of Dhikr *Lo'i* in the practice of circumcision in Lelamase Village, Bima City. The ethnographic method allows researchers to conduct a holistic exploration of cultural phenomena by placing these traditions as an integral part of the social life of the community.

This research not only describes the practice of Dhikr *Lo'i* on the surface, but also seeks to understand the construction of meaning that lives in the collective consciousness of society, including behavioral patterns, belief systems, and social practices that are inherited from generation to generation. Data collection is carried out naturalistically through participatory observation, in-depth interviews, and documentation, so that contextual and authentic data can be obtained. The ethnographic approach in this study serves as an analytical instrument to comprehensively interpret cultural reality, as well as reveal the relationship between the Dhikr *Lo'i* tradition and the values of education, religiosity, and social dynamics that develop in the local community.

The data collection techniques used include: (1) Participatory Observation, where the researcher is directly involved in the Dhikr *Lo'i* procession to gain a deep understanding of the practice and its meaning; (2) In-depth interviews, conducted in a semi-structured manner with key informants; and (3) Documentation,

including the collection of visual, audio, and written data related to traditions. The data analysis in this study uses the Miles and Huberman Model of Data Analysis model which includes three stages, namely data reduction, data presentation, and conclusion drawing and verification. Data reduction is carried out through the process of selecting, focusing, and simplifying data that is relevant to the focus of the research. The presentation of data is carried out by systematically compiling information so that it is easier to draw meaning. Furthermore, conclusions are drawn in stages and are continuously verified to maintain the consistency of the findings. The validity of the data was tested through source triangulation techniques, triangulation techniques, and member checks.

4. RESULTS OF RESEARCH AND DISCUSSION

4.1 Overview of Research Locations

Lelamase Village is one of the villages in East Rasanae District, Bima City, West Nusa Tenggara, Indonesia. Geographically, this area is part of the eastern region of Bima City which is often associated with mountainous areas (*ese doro*). This area is being developed by the Bima City Government as a Tourism Village because it has various potential for interesting natural attractions. Lelamase Village has a population of 2,202 people, consisting of 1,104 women and 1,098 men. The economic sector of Lelamase Village is dominated by activities based on local potential and MSMEs. Some of the key sectors include: the creative economy and handicrafts (bamboo weaving and local weaving), the culinary sector, as well as agriculture managed by farmer groups active in the region. Overall, economic development in Lelamase is focused on empowering local potential to achieve a prosperous society. From the socio-religious side, the Lelamase people are known to be religious and still maintain various Islamic traditions combined with the local wisdom of Bima.

Etymologically, *dhikr* comes from the Arabic word which means 'to remember,' especially remembering Allah SWT [25]. While *Lo'i* comes from the Bima language which means 'medicine.' This word contains a meaning that is not only physical but also symbolic, that is, something that can heal or soothe. Thus, *Dhikr Lo'i* can be interpreted as a tradition of remembering Allah SWT to ask for salvation and healing for circumcised children.

This tradition contains prayers and hopes that circumcised children will receive life blessings, spiritual maturity, and protection from negative things. The following is the text that was recited during the *Dhikr Lo'i* activity:



Figure 1.1: Text of *Dhikr Lo'i*
sunber: *Majmu'ah Maulid Syaraf al-Anam*

By mentioning the name of Allah the Most Merciful and the Most Merciful. O Allah, bestow mercy, greetings, and blessings upon our lord Prophet Muhammad, the opener of all that is closed, the closing of the prophets, the helper of truth with truth, and the guide to your straight path. O Messenger of Allah, peace be upon you, O beloved of Allah, may salvation always be poured out upon you, O noble man. Peace be upon you, O true example. Intercessor for the people, peace be upon you. You are light upon light, you are a blessing to all nature, you are a guide to the lost. O Allah, by the majesty of the Prophet (Muhammad), forgive our sins, erase our faults, clear up our narrowness, and lift up all our difficulties. O Allah, make us among those who love him, follow his sunnah, and obtain his intercession on the next day. O our Lord, fix our affairs, grant salvation in our religion, the world, and the hereafter, and put us to death in a state of faith and Islam. All praise be to Allah, the Lord of the worlds. O our Lord, You are the Most High and the Most Glorious, to You we complain and ask for help. You are the one who rules all affairs, who knows the state of your servants, both hidden and visible. So make us among those whom You protect, whom You guide, and whom You include among the fortunate. Do not leave us in error, and do not leave us to our own weaknesses. Verily, You are Most Merciful and Most Merciful".

This *dhikr* is quoted from the Book *مجموعة مولد شرف الأنام* (*Majmu'ah Maulid Syaraf al-Anam*), which means "The Gathering of Maulid Syaraf al-Anam". This book contains a collection of maulid texts, namely hymns that tell the birth and glory of the Prophet Muhammad SAW, which is widely known among Islamic boarding

schools and ta'lim assemblies in Indonesia and the Arab world. The author was Imam Syihabuddin Ahmad bin Ali bin Qasim al-Maliki al-Bukhari al-Andalusi al-Morsi, better known among scholars as al-Hariri [26].

The core text of this maulid was compiled by him during the classical period of Islam, hundreds of years ago, in the region of Andalusia (Islamic Spain). This book is published at one of the classic publishers Maktabah al-Ma'arif operating in Indonesia. Its production in Indonesia began in the mid-20th century, around the 1970s to the 1980s, and continues to be reprinted consistently to this day, making it one of the most widely circulated and used maulid books in the archipelago.

The selection of the opening page of Maulid Syaraf al-Anam in the tradition of Dhikr Lo'i is not without profound reasons. This page is positioned as a *tashdir* (grand introduction) that serves to open the heart and atmosphere before the core procession begins, so that the entire series of activities is placed under the auspices and blessings of the Prophet PBUH. The content of the text refers to the Prophet as "the light that illuminates the darkness" and the "intercessor" in accordance with the moment of circumcision as a child's transition from childhood to Islamic adulthood, as well as a prayer so that the child's life journey is always bright and guided. In addition, the verses in this page are essentially a series of collective prayers that according to scholars have multiplied spiritual power, in which one prayer is rewarded by Allah with ten blessings.

The benefits of chanting Dhikr Lo'i include various dimensions at once. Spiritually, the collective chanting of prayers brings Allah's blessings and protection to children who are physically vulnerable. Pedagogically, children are introduced to the love of the Prophet from an early age as the foundation of faith. Psychologically, the melodious rhythm of the Dhikr Lo'i chant creates calm and reduces fear. And socio-culturally, the singers jointly strengthen *ukhuwah* while maintaining the continuity of the great heritage of Islamic civilization from generation to generation.

The philosophical meaning of the text essentially emphasizes that humans are weak creatures so they must always return to Allah SWT, both through praise and supplication. In this case, prayer is not only understood as an expression of words, but as a form of self-awareness to draw closer to God and improve life mentally. The view of the reader of the text that states that the essence of Dhikr Lo'i is to praise and ask for help from Allah SWT. is in line with the philosophical meaning. Praise to God reflects an acknowledgment of his greatness and power, while a plea for help shows man's awareness of his limitations. Thus, Dhikr Lo'i is not just a ritual, but a means to instill a humble attitude, dependence on God, and hope for His help in living life.

The belief of the Lelamase people in the importance of Dhikr Lo'i is very strong. Based on the results of the interview, if this tradition is not carried out in circumcision, it is believed that it can have an impact on the development of children, which in local terms is called *kura soji*, which is a condition of incompatibility with the behavior of children with their age. Field findings also show that there is a real experience where a child who does not carry out Dhikr Lo'i while being circumcised abroad experiences childish behavior that lasts until adulthood (17 years). After Dhikr Lo'i was carried out at that age, there was a significant change in his behavior. This strengthens the position of tradition as part of a living and functioning belief system in society.

The findings of the field are in line with Clifford Geertz's view of religion as a cultural system, which asserts that religious practice is inseparable from the social and cultural context in which it ^{develops}. In this framework, people's belief in the spiritual effects of Dhikr Lo'i is not purely superstitious, but part of a system of meaning that is structured and inherited collectively.

In addition, Pierre Bourdieu's theory of *habitus* also supports this understanding, namely that social practices such as Dhikr Lo'i are formed through the internalization of repetitive values in a certain social environment, so that in the end they are perceived as something natural and absolutely necessary by society [27]. From the perspective of Islamic psychology, this is also strengthened by the concept of *fitrah*, where humans naturally have a tendency to be close to Allah SWT. Through the tradition of *dhikr* that is carried out from an early age, the *fitrah* is nurtured in children so that they form a personality that is in harmony between the spiritual and social dimensions.

research shows that the belief of the Lelamase community in Dhikr Lo'i is part of a system of meaning that is internalized in social and religious life. Belief in its impact, such as the *soji* turtle, indicates the function of this tradition in shaping individual behavior. These findings are in line with Clifford Geertz's view of religion as a cultural system and Pierre Bourdieu's concept of *habitus* which emphasizes the process of social habituation, and is also reinforced by the concept of *fitrah* in Islamic psychology. Thus, Dhikr Lo'i can be understood as a cultural-religious practice that plays a role in the formation of psychological, social, and spiritual aspects of society.

4.2 Implementation of the Lo'i Dhikr Tradition in Circumcision

The process of implementing Dhikr Lo'i began with the intention of the two parents who wanted to circumcise their children. This intention is not only a form of biological responsibility, but also a spiritual effort to lead children into a new phase in religious life. Overall, the circumcision procession in Dhikr Lo'i in the Lelamase community takes place through three days or main stages that are systematically arranged and full of meaning, both from social, cultural, and religious aspects.

In the first stage or the first day, namely sarena mama, the entire family and relatives carry out the preparation process by collecting various materials and equipment needed for the implementation of soji. This stage is not just a technical activity, but also reflects the value of mutual cooperation and collective participation in community traditions. In the evening, a family mbolo is held, which is a large family deliberation that aims to divide roles, regulate the course of events, and strengthen solidarity and togetherness between family members.

The materials and equipment used in Dhikr Lo'i hold a deep philosophy. Roa dana (a container made of round clay) wrapped in a shroud, and filled with oi karodo (Water mixed with mashed rice), ro'o risa (Island leaves), bongi monca (yellow rice), and oranges are not just a complement to the ritual. When water and yellow rice are scattered during the asaraka, the community seems to be spreading prayers and hopes for blessings. The essence of Dhikr Lo'i lies in the belief that oi karodo and bongi monca that have been recited dhikr are 'medicine' for circumcised children.

The second stage or the second day is carried out the next day, which begins with this activity in the morning. This activity is part of advanced preparation which has a symbolic meaning as a form of readiness, both physically and mentally, for children who will be circumcised. Furthermore, in the evening, the tradition of Dhikr Lo'i is carried out, which is a joint dhikr activity that is the spiritual core of a series of events. Through this dhikr, the community prays, asks for safety, and hopes for blessings for children who will undergo circumcision.

The procession of Dhikr Lo'i in circumcision takes place through six systematic and sequential stages. First, Opening: The procession begins with the recitation of basmallah led by the MC, Second, the Divine Kalam Recitation. After the event was opened, then entered the reading of the divine kalam. This stage is a marker of the sacredness of the procession and an affirmation that the entire series of activities is based on the foundation of the word of Allah SWT. The reading of the Divine Kalam serves to present a serious spiritual atmosphere and remind all participants that the ongoing procession is not just a cultural tradition, but a worship that has a deep religious dimension. Third, Ndosoi Woi (teeth leveling), Compo Sampari, and Compo Baju/Tembe. This stage is specific. Boys perform the ndosoi woi and compo sampari rituals, while for girls, compo baju or compo tembe (a procession of wearing traditional clothes and sarongs) is carried out. This procession was led by religious leaders with the guidance of the pronunciation of the shahada sentences and the Prophet's prayers.

The procession: The Compo Sampari activity begins with the recitation of the shahada and salawat, then the keris is directed and around the child three or seven times, then pinned to the left waist of the child, and closed with salawat and (the movement of stomping the foot on the ground while brandishing the keris). The essence of this tradition is a symbol that children are given the right to wear keris in order to instill self-esteem, might, tenacity, and courage as a chivalrous man who must dare to challenge all trials.

Fourth, Dhikr Lo'i. This is the culmination of the entire procession. The process of Dhikr Lo'i is led by religious leaders, before Dhikr Lo'i takes place, the Dhikr Lo'i guide begins by reading the dhikr of the beads, tahmid, and tahlil then the Dhikr Lo'i is carried out. The Dhikr Lo'i procession was led by a religious leader (cepe lebe) in Lelamase village, pluralized by his students and the entire community together. When chanting dhikr and prayer to the Prophet Muhammad PBUH, all the ritual materials that have been prepared beforehand, namely roa dana wrapped in a shroud and filled with oi karodo (water mixed with mashed rice) are scattered on the circumcised child using ro'o risa (pulai leaves). Likewise, the previously prepared bongi monca (yellow rice) is scattered along with oi karodo, and oranges are rolled over by circumcised children.

At this stage it is called asaraka, the process of scattering oi karodo and bongi monca as well as the overthrow of oranges by children who are about to be circumcised is believed to be a medium for spreading prayers and blessings for children. The essence of the whole of Lo'i Dhikr lies in the belief that oi karodo and bongi monca that have been recited in dhikr become 'medicine' (Lo'i) for circumcised children, both physically and spiritually.

Fifth, Prayer. After the chanting of Dhikr Lo'i was completed, the procession continued with the reading of prayers led by religious leaders. Prayers are offered to Allah SWT to ask for safety, health, and blessings for the circumcised child, as well as for the family and the entire community present. This moment of prayer becomes the peak point of collective spiritual awareness and strengthens the vertical bond between humans and Allah SWT as well as the horizontal bond between fellow members of the community who also pray.

Sixth, Closing. The procession ended with an official closing by the MC. The closing is a time for the community to interact with each other, strengthen friendship, and share meals provided by the owner of the wish as a form of gratitude to the community for their contribution. Thus, these six stages form a complete procession, where the spiritual, cultural, and social dimensions are harmoniously integrated in the tradition of Dhikr Lo'i.

The last stage on the third day is the implementation of the circumcision procession itself. This stage is the culmination of the entire series of activities that have been prepared in advance. Circumcision is not only understood as a medical procedure, but also as a symbol of the transition to adulthood and a form of practicing religious teachings. Thus, the three stages reflect the integration between the aspects of preparation, spiritual strengthening, and core implementation in the circumcision tradition of the Lelamase community.

4.3 Islamic Education Values in the Lo'i Dhikr Tradition

Value Dimension	Inherent in Tradition	The Meaning of Islamic Education
Tauhid	The Meaning of the Phrase لا إِلَهَ إِلَّا اللَّهُ and the Guidance of the Shahadah	Instilling faith in Allah SWT from an early age as the foundation of religious life
Worship	Chanting of prayers and dhikr together	Learning that servitude to God is inseparable from social and cultural life.
Morals	Etiquette, politeness, and respect in the procession	The formation of Islamic character includes patience, gratitude, and respect for others
Social	Collective participation of all levels of society	Strengthening social solidarity, mutual cooperation, and ukhuwah in the Muslim community
Spiritual	Ma'rifat prayer and deep religious appreciation	Formation of spiritual awareness and introduction of the concept of divinity (ma'rifatullah) in children

Table 2. Islamic Education Values in the Lo'i Dhikr Tradition

The tradition of Dhikr Lo'i not only represents cultural practices, but also becomes a medium for instilling the value of Islamic education embedded through direct experience in the family and community environment. The following are the values of Islamic education contained in this tradition:

1. The Value of Tauhid

The value of monotheism in the tradition of Dhikr Lo'i is evident through the chanting of the sentence لا إِلَهَ إِلَّا اللَّهُ and the guidance in reciting the shahada. This practice is not only ritual, but also an educational medium in instilling confidence in the oneness of Allah SWT from an early age. Through the repetition of dhikr, children and the community are indirectly accustomed to understanding the concept of divinity as the main foundation in religious life. Thus, monotheism serves as the basis for the formation of an individual's character, life orientation, and spiritual awareness.

2. The Value of Worship

The dimension of worship is reflected in the chanting of prayers and dhikr which are carried out together. This activity teaches that worship is not only individual, but also has a social dimension. Dhikr Lo'i is a means of learning that human relationships with Allah (hablum minallah) must always be integrated in daily life. Through this habit, people understand that worship is not just a ritual obligation, but a part of life that is integrated with culture and social interaction.

3. Moral Values

Moral values can be seen in ethics, politeness, and mutual respect during the procession. This tradition educates individuals to have Islamic characters such as patience, sincerity, and gratitude. In addition, interaction in dhikr activities forms polite behavior and respect for others, especially religious leaders and elders. Thus, moral values are not only taught theoretically, but also practiced directly in social life.

4. Social Values

The social dimension can be seen from the collective participation of all levels of society in the implementation of Dhikr Lo'i. This involvement reflects the spirit of collaboration, mutual concern, and the spirit of unity within the Muslim community. This culture acts as a means of strengthening social relations and building Islamic ukhuwah. Through intense interactions, people learn the importance of care, cooperation, and social responsibility in community life.

5. Spiritual Values

Spiritual values are manifested through ma'rifat prayer and deep religious appreciation during the implementation of dhikr. This activity helps individuals, especially children, to get to know the concept of divinity more deeply (ma'rifatullah). The spiritual experience felt in the atmosphere of dhikr strengthens the awareness of the presence of Allah in life. Thus, this tradition not only forms the external aspect, but also develops the inner dimension and spiritual closeness of the individual to Allah SWT.

Based on this description, it can be understood that dhikr is not only a worship activity, but also has a real role in shaping the personality and social life of the community. Through habits that are carried out together, the values of faith, worship, and morals are not only understood, but also directly practiced in daily life. This makes the teachings of Islam feel closer, alive, and easily accepted, because they come in the form of shared experiences, not just theories. Thus, the tradition of dhikr is an effective means of instilling Islamic values while strengthening relationships between individuals in society.

4.4 Preservation of Cultural Identity through the Tradition of Dhikr Lo'i

Dhikr Lo'i serves as a marker of the identity of the Bima community, where Islamic teachings are embodied in cultural practices that are integrated with daily life through elements of prayer, dhikr, and local symbols that are full of meaning. This tradition not only strengthens the religious dimension, but also affirms the sustainability of ancestral heritage. This shows that Dhikr Lo'i is not just a symbolic ritual, but a concrete representation of the internalization of Islamic values that have been organically integrated into the structure of people's lives.

The existence of Dhikr Lo'i is maintained in the midst of modernization, which shows the existence of cultural resilience supported by collective awareness and the involvement of various elements of society. Joint participation in its implementation builds social ties while fostering a sense of ownership of traditions. As in the Kalondo Wei tradition where there is dhikr kapanca in marriage. Dhikr Lo'i is present in different phases but with a similar function, which is to accompany an important spiritual transition in the life of a Bima Muslim. This sustainability does not happen by chance, but because the tradition has social and spiritual relevance that continues to be felt by the community, so it is maintained even under the pressure of changing times.

Dhikr Lo'i reflects a balanced integration of the demands of Islam and local wisdom. This integration shows that Islam can be present contextually without losing the essence of its teachings. Although it has undergone adjustments with the times, such as simplifying some elements or adjusting the implementation time, the main essence is still maintained. This reflects an adaptive form of preservation while still adhering to core values.

Overall, the survival of Dhikr Lo'i in this modernization era can be explained by several factors: (1) strong social ties and communal beliefs on the spiritual effectiveness of traditions; (2) the dual function of tradition as a non-formal educational medium and strengthening social solidarity; (3) the involvement of religious and customary leaders who provide religious and cultural legitimacy; and (4) the beliefs of the younger generation who still believe in the value and meaning of this tradition for their lives.

5. CONCLUSION

Based on the overall discussion, it can be concluded that Dhikr Lo'i in Lelamase Village, Bima City, is a socio-religious practice that integrates elements of tradition, Islamic education, and cultural identity in an interrelated unit. As part of the circumcision rite, this tradition is passed down from generation to generation with stages and symbols that reflect the deep meaning and collective involvement of the community. The Islamic values contained in it include the dimensions of monotheism, worship, morals, social, and spiritual, which are internalized through direct experience, making it an effective non-formal Islamic education medium. This tradition also strengthens the community's sense of ownership of cultural heritage while affirming their identity as a religious community rooted in the local wisdom of Bima. The survival of Dhikr Lo'i in the midst of modernization reflects the resilience of an adaptive culture while still maintaining the essence of Islamic values. This research is expected to make an academic contribution to the development of Islamic education studies based on local wisdom, as well as a reference for policy makers in efforts to preserve religious cultural traditions in Indonesia. For further research, it is recommended to examine the comparison of similar dhikr traditions in various Bima regions, as well as their impact on the formation of the character of the younger generation in the perspective of Islamic psychology.

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AUTHOR CONTRIBUTIONS

Conceptualization, A. and I.P.; Methodology, A.; Formal Analysis, A.; Investigation, A. and I.P.; Writing – Original Draft Preparation, M.I.; Writing – Review & Editing, A. and I.P.; Supervision, M.I. All authors have read and agreed to the published version of the manuscript.

INFORMED CONSENT STATEMENT

Informed consent was obtained from all participants involved in the study. Participation was voluntary, and all participants were informed about the purpose and procedures of the research.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

Not applicable.

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