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The Application of Islamic Education Values in the Tradition of Qur'an Reading in Ethnic Mbojo: Implications for the Formation of Religious Character of Children of Primary Education Age

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ABSTRACT

Research Objectives: This study aims to analyze the phenomenon of Living Qur'an in the tradition of reading the Qur'an in Mbojo ethnic marriages (Dompu Regency, Bima Regency, and Bima City), examine the internalization of the value of Islamic Religious Education (PAI), as well as its implications for the formation of religious character of elementary children (SD/MI).

Methodology: This study used a descriptive qualitative approach. Data were collected through observation, documentation, and in-depth interviews with religious leaders, reciters/reciters, and local communities. Data analysis used the interactive model Miles, Huberman, and Saldana.

Key Findings: This tradition functions as a means of non-formal Islamic education. The local innovation of ngaji jama in Bima City transforms the function of recitation from mere auditory aesthetics (istima') to substantial understanding (fahm). This tradition is structured to internalize the four pillars of PAI values (faith, worship, morals, muamalah) which have been proven to trigger the affective interest of elementary school-age children and encourage parental commitment to enroll children in TPQ/madrasah.

Novelty/Originality: The novelty of this study lies in the disclosure of a model of transmission of religious character based on local cultural ecology, in which the direct articulation of the meaning of the Qur'an (ngaji jama) in the marriage rite acts as a contextual PAI learning instrument in the public space.

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1. INTRODUCTION

Religious traditions are an integral part of the life of the Muslim community which functions strategically as a medium for internalizing the values of Islamic Religious Education (PAI) between generations [1], the dimension of tradition is not only understood as a repetitive cultural routine, but is transformed into a means of non-formal and informal education that is effective in forming religious awareness, strengthening spirituality, and instilling moral values in the social order [2]. Through the instruments of local tradition, the process of transmitting Islamic values takes place naturally through habituation, example, and direct empirical experience that is passed down from the older generation to children of primary education age [3].

The Mbojo ethnic community that inhabits the areas of Dompu Regency, Bima Regency, and Bima City is a social entity that consistently maintains local wisdom based on Islamic teachings *(Mori ro Mofaka)*.

Islamic customs and doctrines are intertwined to form a solid socio-cultural integration, especially in the rites of the life cycle *(Life-cycle rituals)* such as marriage institutions [4]. For the people of Mbojo, marriage is not only a legal union between two individuals, but a sacred momentum with religious nuances that involves the social cohesion of family and community [5], this manifestation of integration is reflected in the continuation of the tradition of reciting the Qur'an (tilawatil Qur'an) which is placed honorably at every wedding procession [6].

The tradition of reciting the Qur'an in Mbojo weddings is not just a ceremonial or aesthetic complement to culture. This series of processions internalizes deep values of faith, worship, and morals [7], when this tradition is carried out, the community not only acts as a passive listener, but also experiences an affective and spiritual education process to respect the Qur'an [8]. This tradition acts as an informal education ecosystem that provides direct pedagogical implications for the formation of the religious character of elementary school/Madrasah Ibtidaiyah children who attend and witness the procession [9]. The reality on the ground shows the beginning of a distortion of understanding, where some people tend to view this tradition as a pragmatic formality or mechanical routine without living the pedagogical and philosophical urgency in it [10].

A number of previous studies have examined the dynamics of religious traditions and character formation. Abqoriyah dissects the pre-marital muqoddaman tradition in strengthening religiosity [11], Handoyo researched the value of PAI in the reading of the book Al-Barzanji [12], Sartika studies the Qur'an in the Sundanese people [13], and Shaleh analyzes the Doi' Balanca tradition in the Bugis tribe [14]. In the scope of local wisdom and basic education, Hasanah and Muslifah, Hidayatullah and Ningsih, as well as Syam and Ridwan outlined the importance of local cultural integration in strengthening the religious character of children in elementary / MI [15]-[17]. While these studies have succeeded in capturing the richness of Islamic values in local traditions and school education, there are limitations *(Research Gap)* In the previous literature, most previous studies have only focused on the textual-normative dimension of tradition or only formal learning in the classroom, and there have been no comprehensive empirical studies that examine how the practice of reading the Qur'an in Mbojo ethnic marriages in three regions (Dompu, Bima, and Bima City) is ecologically internalized and provides concrete implications for the formation of religious character of children of primary education age [18], [19].

Filling this academic gap, this research offers *novelty* through the application of the Living Qur'an approach. This perspective views the Qur'an not just as a static text *(written text)*, but as a social phenomenon that is alive and dynamically practiced by the community (living phenomenon). The novelty of this research lies in the *cross-regional analysis* in Bima and Dompu which specifically dissects the pattern of internalization of Qur'anic values from the marriage rite into the family ecosystem and the formation of the character of elementary children. The objectives of this research are; the first is to analyze the implementation of the tradition of reading the Qur'an in the Mbojo ethnic marriage, the second is to describe the pattern of internalization of faith, worship, and moral values in it, and the third is to formulate the pedagogical implications of this tradition on the formation of the religious character of elementary school-age children/MI. The urgency of this research is very crucial in the midst of modernization to prevent a shift in the meaning of religious traditions while making a theoretical and practical contribution to the development of a PAI model based on local wisdom.

2. RESEARCH METHODS

This study uses a descriptive qualitative approach with a field research design with Living Qur'an nuances which was carried out in three cross-regional locations, namely Dompu Regency, Bima Regency, and Bima City, West Nusa Tenggara Province [20][21]. The subjects/informants of the study were determined by purposive sampling based on the criteria of direct involvement and deep understanding of traditions, consisting of religious/community leaders (S, AS, U. Sulaiman), reciters/reciters (M, Azijah, Muhammad), as well as bride and groom families and local residents (Denzin & Lincoln, 2018). The research data were grouped into primary and secondary data collected through three main techniques: (1) passive participatory observation of the dynamics of the implementation of the Qur'an recitation in the Mbojo traditional wedding procession and the psychosocial atmosphere of community and children's involvement; (2) in-depth interviews guided by theological, pedagogical aspects, and implications of the transmission of values of children's religious character; and (3) documentation in the form of audio-visual recordings, photos of activities, and supporting field notes. The validity of the data was tested through triangulation techniques and triangulation of data sources. All data were analyzed interactively using the Miles, Huberman, and Saldana models which included three stages that took place simultaneously, namely data reduction *(data reduction)*, data presentation *(Data Display)*, as well as conclusion drawing and verification *(conclusion drawing/verification)* [22].

3. RESEARCH RESULTS

3.1. The Implementation of the Qur'an Reading Tradition in Mbojo Ethnic Weddings

Based on the results of field research in Dompu Regency, Bima Regency, and Bima City, the tradition of reciting the Qur'an (tilawatil Qur'an) is placed as the main pillar at the beginning *(opening ceremony) of the* wedding reception (walimah). The recitation of the holy verse is chanted mujawwad by the reciter/reciter of outstanding reciters who are specially invited. The informant of religious leaders (S) emphasized that this tradition is intended to bring blessings (barakah) and spiritual protection for the bride and groom.

In the Bima City area, an innovation was found in the form of integration of ngaji jama, where after the recitation of the holy verse by the qari'ah (Azijah), a local mufasir/religious leader (AS, U. Sulaiman) conveyed a brief description of the meaning and interpretation of the verse to the invited guests. However, field observation also noted a fluctuating phenomenon at the grassroots level, where some invited guests did not solemnly listen to the reading of the holy verse. A summary of the findings of the implementation of the tradition is presented in Table 1.

Table 1. Synthesis of the Implementation of the Qur'an Recitation Tradition at Mbojo Ethnic Weddings

Implementation Aspects	Empirical Findings in the Field	Informant / Data Source
Time & Position	The beginning of the reception (*walimahan*) as a holy opening.	Field Observation
Actor / Actor	*Outstanding local reciters/Qari'ahs* (mujawwad *recitation*).	Informant M, Azijah, Muhammad
Intent & Orientation	Inviting *barakah*, spiritual protection, and Islamic teaching.	Informant S, U. Sulaiman
Local Innovation	Tradition *of Ngaji Jama* (reading of verses followed by interpretation of tafsir).	U.S. Informant (Bima City)
Challenge	There are guests chatting during the reading (lack of reverence).	Field Observation

3.2. Internalization of Islamic Education Values in Tradition

The results of the data reduction analysis showed that the tradition of reading the Qur'an at Mbojo ethnic weddings contained four main domains of Islamic Religious Education (PAI) values that were internalized to the community and the children who attended:

1. Value of Faith (Faith): The transcendental belief that the recitation of the Qur'an is a spiritual tawasul asking for the pleasure of Allah SWT.
2. Value of Worship: The habit of listening to (istima') the Qur'an communally before the festival begins.
3. Moral Values: Respect (adab) for the Qur'an and the example of reciter/reciter.
4. Muamalah Values: Mutual cooperation and social appreciation of the community in facilitating religious activities.

3.3. Implications for the Formation of Religious Character in Elementary Children

Interview data with informants (Muhammad) and community leaders showed that this tradition had strong psychological and pedagogical implications for children of primary education age (SD/MI) who attended the wedding. Children experience the process of social learning through the habit of listening to the tone of the Qur'an and seeing the community's respect for the holy book. This encourages parental motivation to enroll their children in the Al-Qur'an Education Park (TPQ) or madrasah. The mechanism of transmission and strengthening of children's religious character through this tradition is summarized in the visual model in Figure 1.

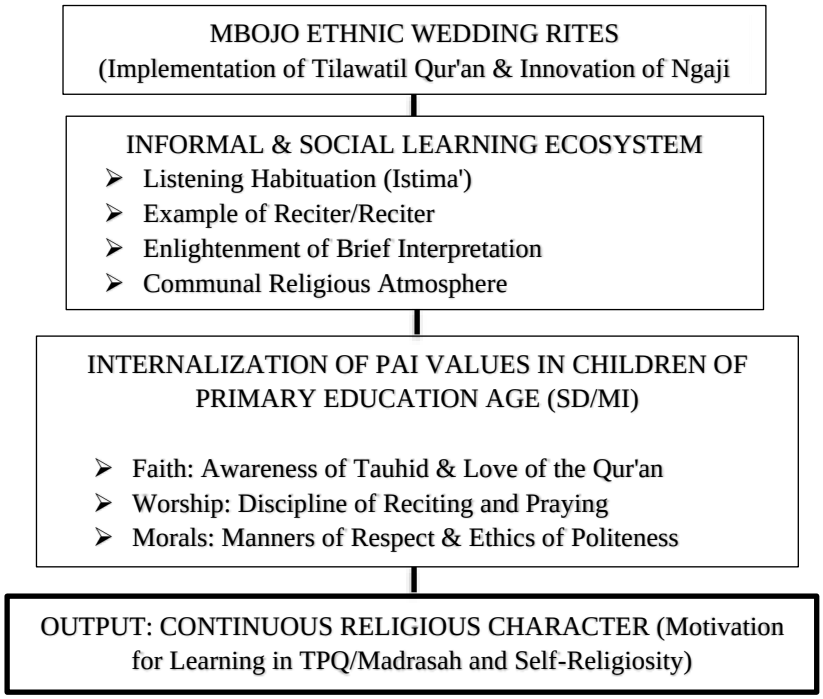


Figure 1. Model of Internalization of Qur'an Values to the Formation of Religious Character of Children of Primary Education Age in the Mbojo Tradition.

The findings of this study prove that the tradition of reciting the Qur'an (tilawatil Qur'an) in the traditional marriage of the Mbojo ethnic community in Bima and Dompu operates as a real Living Qur'an phenomenon. The Qur'an is no longer treated as a static scriptural text *(written text)*, but transforming into a living socio-religious phenomenon in the middle of the public sphere, this strengthens the findings of Ansar and Halim and Rahman that the rite of the life cycle in Indonesian Muslim society is often transformed into an instrument of institutionalization of the messages of the Qur'an, the contextual novelty of this research can be seen in the integration of the ngaji jama tradition that developed in Bima City [23].

Previous studies such as Sartika's research on the Sundanese community in Kendal, pre-marital Qur'an reading is predominantly oriented towards the aesthetic aspect of the voice (mujawwad) and the search for ritual blessings alone, so in the Mbojo tradition there is a functional leap towards contextual education[13]. The presence of local mufasir who elaborates on the meaning of verses directly transforms the audience from just passive listeners (istima') to active learners who understand the substance of the teachings, this is in line with the arguments of Ginting and Ritonga and Ismail that the effectiveness of the transformation of religious values depends on the extent to which the message of the Qur'an is understood transformatively by their community [24]. The process of internalizing Islamic Religious Education values (faith, worship, morals, and muamalah) in this tradition does not take place in a vacuum, but works through social learning mechanisms and communal habituation. The presence of elementary school/Madrasah Ibtidaiyah (SD/MI) children at traditional weddings gives them direct empirical experience of how sacred kalam is respected and glorified by adults.

This finding confirms the thesis of Al-Syafi'i and Fauzi as well as Fathurrochman and Ristianti that the informal environment of the community plays a crucial role as a supporting ecosystem for children's character education [25]. The example shown by the figure of reciter/reciter creates affective encouragement *(modelling)* that fosters children's love for the Qur'an, as shown by Fitriani and Mahmudah, Hamzah and Syarif, as well as Lestari and Mufid, the strengthening of the religious character of elementary children in elementary school will be much more effective if they receive reinforcement from the religious traditions that live in their family environment[26], [27]. The findings of this study provide strategic and practical implications for education managers, madrasah heads/schools, and PAI teachers at the elementary school (SD/MI) level:

1. Development of PAI Curriculum Based on Local Wisdom (Culturally Responsive Teaching):

   Elementary / MI managers can integrate the values of the local Qur'an reading tradition into the Education Unit Operational Curriculum (KOSP) document. As recommended by Hasanah and Muslifah as well as Mulyani and Rahim, PAI learning in the classroom should not be isolated from the student's culture, but should raise local traditions (such as ngaji jama) as contextual material on the aspect of the Qur'an-Hadith[15], [28].
2. Tri Centers of Education Partnership (School, Family, Community):

Managers of basic madrasas need to design religious habituation programs (such as Tahfidz and Recitation) that are synchronized with religious activities in the local RT/RW. This synergy triggers the psychological encouragement of parents to oversee the discipline of reciting children at home and in TPQ, as affirmed by Astuti and Sujarwo and Nurhayati and Dahlan [29], [30].

3. Strengthening the Religious Character Ecosystem of the School:

The experience of listening to the Qur'an in social rites can be replicated by SD/MI managers through habituation activities of istima' Al-Qur'an in schools before the First Lesson Hour (JPP) begins to create a conducive learning climate (school climate).

Although this study succeeds in comprehensively describing the phenomenon of the Living Qur'an and its pedagogical implications in three regions (Dompu, Bima, and Bima City), there are some limitations of the research that need to be explicitly stated:

1. Limitations of Qualitative Method Coverage: This study uses a descriptive qualitative design that focuses on the depth of meaning and view of the subject, so this finding is not intended to generalize statistics broadly beyond the Mbobo ethnic cultural entity.
2. Observational Focus on Marriage Rites: The focus of the study is limited to traditional marriage rites, while the tradition of reciting the Qur'an in other life-cycle rites (such as aqiqah, khatanan, or death ceremonies) has not been analyzed in depth.
3. Measuring the Impact of Character Formation: The evaluation of character implications in elementary/middle school children in this study was measured based on the results of observational interviews with parents, community leaders, and reciters, not using longitudinal instruments or quantitative measurements to assess specific changes in children's behavior over time.

CONCLUSION

This study aims to analyze the phenomenon of Living Qur'an in the tradition of reading the Qur'an in Mbojo ethnic marriages (Dompu Regency, Bima Regency, and Bima City) and its implications for the internalization of PAI values and religious character of the younger generation. The results of the study concluded that this tradition functions as a community-based non-formal Islamic educational institution. The innovation of ngaji jama in Bima City succeeded in transforming the function of recitation from mere auditory aesthetics (istima') to substantial understanding (fahm). This tradition internalizes the four main values of PAI—faith (tauhid/tawasul), worship (listening habituation), akhlak (exemplary reciter/qari'ah), and muamalah (social cohesion)—which in the long term fosters the affective interest of elementary children and encourages parental commitment to enroll children in TPQ/madrasah. The first recommendation is for PAI teachers (SD/MI), to implement *Culturally Responsive Teaching* by integrating the value of local wisdom (recitation & ngaji jama) into PAI materials to make it more contextual. Second, madrasah/school managers, to strengthen the synergy of the Tri Education Center through habituation of the Qur'an before KBM and partnering with TPQ/religious leaders. The third researcher then uses a mixed methods approach or longitudinal study to measure the quantitative impact of Living Qur'an habituation on students' character and religiosity more broadly.

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AUTHOR CONTRIBUTIONS

Conceptualization, N.A. and A.S.H.; Methodology, N.A. and N.L.; Investigation, N.A.; Data Curation, N.A.; Formal Analysis, N.A. and A.S.H.; Writing – Original Draft Preparation, N.A.; Writing – Review & Editing, A.S.H. and N.L.; Supervision, A.S.H. and N.L. 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 prior to data collection. All participants voluntarily agreed to participate in the interviews and observations.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

During the preparation of this manuscript, the authors used AI-assisted technology to support language refinement and grammatical improvement. The authors reviewed and edited the content as needed and take full

responsibility for the content of the publication.

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