

Nurturing Local Culture: Social Education Values in Fida' Activities in Tingkir Tengah Subdistrict, Salatiga City

Khotim Ahsan¹, Saeed Akhtar², Mohammad Abu Shareea³

¹Islamic Education Study Program, Salatiga State Islamic Institute, Central Java, Indonesia

²Department of Islamic Studies and Religious Affairs, University of Malakand, Khyber Pakhtunkhwa, Pakistan

³Sharia Faculty, University of Jordan, Amman, Jordan

Article Info

Article history:

Received Jan 1, 2024

Revised Mar 7, 2024

Accepted Jun 25, 2024

Online First Jun 25, 2024

Keywords:

Fida' Activities

Local Culture

Social Education

Social Solidarity

Values Religious

ABSTRACT

Purpose of the study: The aim of this research is to determine the values of social education with Fida' activities in Tingkir Tengah Subdistrict, Salatiga City.

Methodology: This research is qualitative research, namely research that is descriptive, explaining in detail the object being studied. Data research in the form of written or spoken words obtained from people who observed. This research seeks to determine the values of social education in Fida' activities in Tingkir Tengah sub-district.

Main Findings: The findings of this research show that the values of social education Contained in Fida' activities include: (1) establishing ukhuwah islamiyah (2) togetherness (3) mutual help. These findings show that in religious activities it is not only about pursuing rewards, however also social interaction with other people, not just concerned with khablumminallah but also khablum minannas

Novelty/Originality of this study: The integration of social education values through Fida' activities in Tingkir Tengah Village, Salatiga City is an interesting innovation. By combining educational approaches and social activities, this program not only provides practical knowledge to the community regarding philanthropic and humanitarian activities, but also encourages active participation in building social solidarity in the community. By providing social values as the core of Fida' activities, this initiative does not just disseminate information, but also shapes the character and social awareness of residents, bringing a sustainable positive impact to the development of society in Tingkir Tengah Subdistrict.

This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license



Corresponding Author:

Khotim Ahsan

Islamic Education Study Program, Salatiga State Islamic Institute, Jl. Lingkar Salatiga No. Km. 2, Pulutan, Sidorejo District, Salatiga City, Central Java 50716, Indonesia

Email: khotimahsan01@gmail.com

1. INTRODUCTION

Every nation certainly has religion as a belief, and also as a way of life. Apart from religion, human life is also influenced by culture, which may also be that culture has been modified so that it contains more religious elements. The religious life of society is indeed very diverse, it is all in accordance with the appreciation and deepening of existing religious teachings, which will also have an impact on social life with other people or with the surrounding community [1], [2]. From this, the most important thing is actually how harmony in society can continue to exist even though there may be many differences in religious and social matters [3], [4]. In these times, when the author observes material about Islamic studies, it turns out that the study focuses a lot on the field of Shari'a, very little on the field of society or one could say in the social field [5], [6]. With broad and in-depth discussions, people only talk about matters of worship. Many people argue about fiqh in the field of worship, while

Journal homepage: <http://cahaya-ic.com/index.php/JPAAI>

disputing the caliphate or differences, but about Islamic culture which concerns daily life in society is rarely discussed, let alone studied.

Principles regarding economics, Islamic political concepts, educational methods, Islamic views on art, these things are rarely discussed in Islam [7], [8]. The forms of religious activity carried out in society are also rarely studied in detail, both with regard to the form of Islamic culture, understanding of the form of activity and matters related to these activities [8]–[10]. From this it can be seen that it is necessary to carry out an assessment of Islamic cultural activities that are developing in society, one example of which is the form of religious activity carried out by one of the Islamic mass organizations, Nahdotul Ulama, which is quite famous for its many religious activities. In principle, Islam is rahmatallil'alam, a religion of love, as well as the tendency to get to know each other and live in unity among its adherents. These are the bases for his teachings. Islam also teaches many things both in terms of worship and in matters outside of worship. Basically, in the Islamic religion, everything related to human life is regulated and organized, but recently there has been a lot of social tension caused by disputes between groups of mass organizations, even though they are among Muslims themselves. Differences between people should not be questioned and made even sharper, so that fellow religious people can still live in harmony and be united in the bonds of Islamic brotherhood [11], [12]. When they shook hands, expressing their love for each other, it was clear how noble and how close their brotherhood was.

The opinion about how important harmony and unity is is also almost the same as the words of Imam Al Ghazali in his book *Ihya' 'ulumuddin*, where it has been said that harmony is the result of good character, whereas discord or not getting along is the result of bad character. From the statement above, it can be interpreted that if you cannot get along with fellow religious people or fellow human beings, then it can be said that the quality of character is not there [13]–[15]. In people's lives which are still strong in religious activities, of course every week or month there are certain forms of religious activities, such as monthly recitations or weekly studies which are often held in people's homes or in mosques [16]. These things are carried out as a means to actualize oneself in terms of religious knowledge or other knowledge. Indeed, in some places forms of religious activity are starting to fade and disappear as time progresses. In this research, the author is interested in a religious activity called *fida'*, which is still running *istiqomah* in Tingkir Tengah Village, Salatiga City. *Fida'* itself is a religious ritual where most of the activities consist of prayers and reading the *kalimah thoyyibah*. *Fida'* according to the language of the word *Fidyah*, which means ransom. However, in general knowledge, *fida'* is personal redemption from the fire of hell.

The focus of *fida'* activities is to redeem oneself or others from hellfire, which is done by asking Allah for forgiveness. The way to ask for forgiveness is by making *dhikr* and reciting *toyyibah* sentences, with the hope of receiving forgiveness and blessing from Allah *Subhanahu wa ta'ala*, which will ultimately result in being put into heaven and kept away from hell. The practice of *Dhikr Fida'* itself is classified into two, namely *fida' sugro* (small) and *fida' kubro* (large). The brief explanation is that the *fida' sugro* sentences or readings that are read are 70,000 *lailaha illallah*, and the *fida' kubro* readings that are read are 100,000 letters *alikhlas*. Practicing *fida' sugro* or *kubro* can be done at a certain time individually (individually) and can also be paid in installments over a period of time or several days until the amount is complete. Tingkir sub-district (Tingkir Tengah and Tingkir Lor) is indeed one of the sub-districts whose religious level is still very strong and maintained, although other sub-districts in Salatiga City are no less religious. This may be in accordance with the nickname of the city of Salatiga itself, namely Salatiga Beriman. There are many activities, many traditions that are still running well in that place, one of which is the *fida'* activity which still exists in the Tingkir Tengah sub-district.

This *fida'* activity is not very well known in various places, but this activity is well known in the Tingkir Tengah sub-district, many people know about this activity, even though they may not be part of it or are not part of the congregation or part of the *fida'* activity. *Fida'* activities in Tingkir Tengah Village are usually carried out on Mondays from sunset to *Isyak*. This activity was carried out in prayer rooms in the Tingkir Tengah area, but not all prayer rooms, previously there were three prayer rooms that actively carried out *fida'* activities, but now they only focus on one prayer room for various reasons. The technical implementation when there were still three prayer rooms was to alternate places between the three prayer rooms, rolling between the three prayer rooms. This is done so that a sense of friendship is always fostered in the hearts of the congregation, because there is a feeling of visiting each other [17], [18]. In Islam, gathering or congregation has enormous benefits, because it has a very positive influence, in fact it is a necessity in certain obligatory acts of worship and *sunnah*, and because it can bring various types of goodness. In the *Fida'* assembly there are various values that can be taken, but the author only emphasizes the values of social education, including teaching to live together, helping each other among the congregation in particular and with everyone in general [19]–[21]. The positive consequence of frequently performing congregational worship is that personal relationships improve, because people often greet each other with greetings or are friendly, their social life will become more harmonious, helping each other and mutual respect for one another will continue to grow and be maintained. Not only that, another social educational value that can be taken from the existence of *fida'* activities is that it can be an opportunity for socializing between residents in Tingkir Tengah.

Remembering that in everyday life, residents don't necessarily meet each other. Fida' activity itself is a form of concern for oneself and fellow living creatures, namely family, neighbors or fellow Muslims who have died, with the aim that their relatives or relatives can live in the next human life, namely the afterlife, in peace and receive blessings from Allah Subhanahu wa ta'ala by sending prayers or other good deeds to people who have died. Fida' activities are still rooted among the people of Tingkir Tengah District. It can be assumed that fida' activities are an inseparable part of religious and social life in Tingkir Tengah District. This can be seen from the enthusiasm and routine of the community in carrying out these activities. The people of Tingkir Tengah Subdistrict do have several religious activities in their daily lives, both activities for mothers, fathers or both, and one of the activities whose congregation consists of fathers and mothers is fida', although the congregation who participates on average is middle to upper age. By looking at the phenomenon of fida' activities which are not only oriented towards reward and worship, but also contain lessons and positive values that can be taken, the author is interested in researching this matter. So the aim of this research is to find out how Fida' activities are carried out in Tingkir Tengah Village, Salatiga City. To find out the values of social education in Fida' activities in Tingkir Tengah Village, Salatiga, Kota Tahun.

Even though Fida' activities in Tingkir Tengah District, Salatiga City have become an integral part of community life, there is a gap in understanding the social educational values contained in these activities. This research is in line with research conducted by Munawar and Akbar [22] which discusses Fida'a activities. However, in this research the scientific literature and information available is still limited, and there has been no specific research that explores in detail the impact of Fida' activities on the formation of social values in this community. This gap shows the need for further research to explore the social aspects related to religious activities and how this can enrich the quality of social interactions in society.

This research has significant urgency because it can provide in-depth insight into the values of social education in the context of Fida' activities in Tingkir Tengah District. With a better understanding of these social aspects, communities, religious institutions and related parties can develop more effective programs to strengthen togetherness, mutual cooperation and Islamic brotherhood. This research will not only provide theoretical benefits in the context of social education, but can also provide concrete contributions to improving welfare and social harmony at the community level.

The novelty of this research lies in its in-depth qualitative approach to the values of social education in Fida' activities. By focusing on social aspects related to Islamic brotherhood, togetherness, and mutual cooperation, this research seeks to fill existing knowledge gaps. This research also contributes to the literature by exploring the impact of religious activities on social interactions, which can provide new insights in understanding how these values form and strengthen social bonds in local communities. The aim of this research is to determine the values of social education with fida' activities in Tingkir Tengah District, Salatiga City.

2. RESEARCH METHOD

2.1 Research Type

This research uses a descriptive qualitative approach. Qualitative research, namely descriptive research, explains in detail the object being studied [23], [24]. This approach was chosen because the main aim of the research was to describe in detail the values of social education in Fida' activities in Tingkir Tengah District. Through a qualitative approach, this research can explore and understand in depth the experiences and perceptions of the congregation involved in these activities. The descriptive approach allows researchers to provide a comprehensive picture of the social educational values that emerge during Fida' activities.

2.2 Population and Sample

The research population consists of the congregation actively engaging in Fida' activities within Tingkir Tengah Village. Purposive sampling was employed to select participants with substantial experience and active involvement in the said religious activity [25], [26]. The selection aimed to ensure a comprehensive representation of the community's social and demographic diversity, underscoring the richness of perspectives and experiences. This approach is pivotal in capturing a holistic understanding of the impact and nuances of Fida' on the values and social dynamics within the community. The chosen sample size seeks to provide a well-rounded insight into the broader community, allowing for a more nuanced and representative analysis of the research findings.

2.3 Data Collection Technique

Data collection techniques in this research involve interviews, field observations, and documentation. Interviews were used to gain direct insight from the congregation regarding their experiences and views on the values of social education in Fida'. Field observations provide the opportunity to directly observe social interactions and activity dynamics. Meanwhile, documentation is used to collect written data that can support analysis. In the pursuit of a comprehensive understanding of the values of social education embedded in Fida' activities in Tingkir Tengah Village, a variety of data collection techniques were employed throughout this

research. Interviews were instrumental in acquiring firsthand perspectives and experiences from the congregation, offering a more intimate insight into their perceptions of the social and educational aspects of Fida'. The utilization of field observations allowed for a direct examination of social interactions and the intricate dynamics within the religious activity [27], [28]. This method was particularly valuable in capturing the unspoken nuances and non-verbal cues that contribute significantly to the social fabric of the community during Fida'. Furthermore, the integration of documentation, encompassing written records and materials associated with Fida', served to provide additional context and depth to the gathered data, facilitating a more thorough and nuanced analysis of the social education values inherent in the religious practices observed. The combination of these data collection techniques not only ensured a multifaceted exploration of the subject but also contributed to the reliability and richness of the research findings.

2.4 Data Analysis Technique

The data analysis phase of this research embraced a qualitative approach, specifically employing the content analysis method. Collected data from interviews, observations, and documentation underwent a systematic examination to discern patterns, themes, and meanings associated with the values of social education prevalent in Fida' activities. The qualitative nature of the analysis allowed for a nuanced exploration of the intricate social dynamics at play within the religious context [29], [30]. The data, predominantly in the form of written or spoken expressions from the observed individuals, underwent a meticulous analysis process that involved categorizing information, developing thematic clusters, and conducting in-depth interpretations. Through this analytical journey, the research aimed to unearth not only surface-level insights but also to delve into the underlying implications and significance of the social education values manifesting in the observed religious practices. The utilization of content analysis in a qualitative framework facilitated a comprehensive exploration of the research data, contributing to a nuanced understanding of how Fida' activities shape and influence social education values within the community of Tingkir Tengah Village.

2.5 Research Procedure

This research follows the steps of qualitative research procedures. The initial stage involves selecting the population and sample using a purposive approach. After that, data was collected through interviews, observation and documentation. The collected data was then analyzed using the content analysis method. The results of the analysis will be presented in detail in the research report, describing the main findings regarding the values of social education in Fida' activities in Tingkir Tengah District.

3. RESULTS AND DISCUSSION

From the results of interviews and the author's observations in the field, the implementation of fida' activities in the Tingkir Tengah sub-district began around 1935, and at that time it was initiated or broadcast by a religious figure named Kyai Munajat, Kyai H Abdul Hanan, and Kyai Khumaidi. Since then, this activity has continued with istiqomah and the residents also deliberately Nguri-Nguri, which in Indonesian means deliberately preserving or cultivating. At the first time the fida' was held, many people joined, around 50-100 people, but as time went by, and more and more congregants died and moved away, the congregation of the fida' activities gradually began to decrease, and now only half of them remain, namely around 25-30 people. The technical implementation of fida' in the Tingkir Tengah community is not that complicated, because they are used to it and run naturally, meaning when the activity is carried out, where it is, the congregation already understands it well, because it is definitely scheduled every week, so there is no need for it special invitations, whether oral or written are used.

The implementation is that every monday and tuesday night after the Maghrib prayer, all members of the congregation for the fida' activity automatically come to the Baitul Mujahidin prayer room, which is where the fida' is held. The fida' in Tingkir Tengah includes fida' sughro, namely reading Lailaha ilallah 70,000 times, but the implementation is not to read it once and finish that many times, but in installments every week 1000 times, and if you have reached 70,000 then it will be held Khataman. After the khataman, member registration will be opened again, because the system is to register who will be fida' or redeemed, it can be themselves or their relatives, after that the fida' activities will start again as usual.

The order of reading during fida' activities is as follows: 1. Tawasul to the Prophet Muhammad Shallallahu `alaihi Wa Sallam 2. Tawasul to Sheikh Abdul Qodir Al Jailani and all the Grave Experts. 3. Read Istigfar 7 times 4. Read Sholawat 7 times 5. Read Sholawat kamaliyah 7 times 6. Read Lailahailallah 1000 times 7. Prayer The tawasul reading is led by the ustadz, and the congregation follows by reading Surah Al-fatikhah, after that read istigfar, sholawat, and continue reading the sentence of monotheism, namely Lailaha illallah 1000 times, with every count to one hundred the ustadz who leads the fida' knocks on a table, to pause to make it easier to count later. After that, it was finished with a prayer led by the Ustadz, and the congregation agreed. Next, after all the readings are finished, the congregational Isyak prayer continues and the fida' activity is finished.

The Values of Social Education in Fida' Activities in Tingkir Tengah Subdistrict, Salatiga City. The values of social education contained in fida' activities are: 1. Establishing Islamic Brotherhood. It has been taught in the Islamic religion for a long time, but it turns out that other religions also teach the same thing, namely the emphasis on universal ties of brotherhood. In Islam, the term *ukhuwah Islamiyah* is apparently in harmony with the word *silaturahmi*, which means connecting ties of brotherhood. Friendship is indeed a very important thing in social and religious life, it is highly recommended and even half obligatory, because in one of the verses of the Koran it is explained, namely Surah An-nisa verse 01 which means: "And fear Allah who by (using) You ask each other for His name and (maintain) friendly relations. Indeed, Allah always watches over you and watches over you."

From the verse above it can certainly be understood that friendship has been prescribed for a long time, this is of course inseparable from the many benefits that can be derived from friendship itself. By establishing a good brotherhood or friendship, God willing, good prayers will come, long life and the blessings of life can be obtained. The gathering of the congregation in fida' activities can definitely strengthen the ties of friendship between the congregation and the Islamic brotherhood will continue to spread and be maintained. When Islamic brotherhood is truly upheld in Muslim society, it will have a very positive impact in building human civilization. Unity and unity will become more firmly rooted in people's lives, and it is hoped that this will emerge from the fida' activities in Tingkir Tengah togetherness. Human life in this world cannot be alone, because humans are social creatures, which means between humans and others each other are interdependent or need each other. In everyday life, humans will definitely meet other humans, namely the local community where humans live. The motives for these meetings vary, some are for ceremonial events and others are for ordinary everyday reasons, such as meeting on the street or at a shopping place. In Tingkir Sub-district itself, there are actually very varied togetherness events, one of which is the fida' activity. The congregation will definitely sit together at the event, and this is a moment of community togetherness, especially the Fida' congregation, which has many benefits. Seeing the current situation, many divisions are occurring, between fellow humans, fellow religious communities, even fellow Muslims themselves, of course this is very unfortunate. Therefore, togetherness in religious and social activities is very necessary and very important to maintain. The development of togetherness among Muslims, especially the Fida' congregation, will have an impact on strengthening the sense of shared destiny between fellow Muslims.

Please Help In today's modern society, researchers observe that social concern between communities is increasingly eroding. Many people don't want to know about the affairs of their fellow human beings, even their fellow Muslims. This is very unfortunate, because in Islamic teachings social care is highly recommended, according to what is taught in the Qur'an, Surah Al-Maidah verse 2 which means: "And help you in (doing) virtue and piety, and do not help help in committing sins and transgressions". in the verse above that as religious people it is highly recommended to help each other in good things, but you are not allowed to help each other in bad things.

In fida' activities, congregations are taught not only to think about their own safety, but also the safety of others. This is realized by praying for each other, what their brother's wishes are, then the congregation prays together so that their wishes can be quickly achieved. Not only that, every time a Fida' congregation dies and still has Fida' obligations or liabilities that have not been paid off, the other congregation sincerely helps to pay off or cover the fida' shortfall. *Shodaqoh*, namely giving and receiving, is a natural energy that is always required to run. Humans give something to nature, then nature will give back to humans. This law applies to all creatures, both inanimate and living things. Giving alms in the form of food or drink is very common in society, because most people find it easier to give alms in the form of food or drink rather than money. It turns out that this not only gives rise to religious benefits, namely rewards, but also social elements.

Giving food or drink will create a bond of harmony and sympathy for others. The command to give away some of one's wealth in good deeds is in the Qur'an, Surah Al-Baqoroh, verse 261, which means: The parable of (the income spent by) those who spend their wealth in the way of Allah is similar to a seed that grows seven heads, in each of them. each ear a hundred seeds. Allah multiplies (rewards) for whom He wills. and Allah is All-Encompassing (His bounty) and All-Knowing. The verse above very clearly illustrates how the virtues of alms are very numerous, and the rewards promised are also very numerous, because the rewards will be multiplied. The people of Tingkir Tengah, especially the congregation at Fida' activities, definitely understand this verse very well, because it has been conveyed many times in religious studies or other scientific gatherings. Therefore, the congregation brings out food to be served during the *Khataman Fida'* in the hope that they will receive rewards and rewards from Allah Subhanahu wa ta'ala. The element of reward is indeed something that usually underlies a person's doing good to others, but it turns out that not only do people get rewards when they give alms to their fellow humans, but also social elements will also have a positive impact [31]. Someone who is fond of or willing to give almsgiving, even in the form of simple food and drink, will apparently influence social attitudes in society. The congregation for fida' activities will become more harmonious, a sense of mutual belonging and brotherhood will flourish in their hearts, because by giving alms or *shodaqoh* with each other, a sense of sympathy and empathy

grows in a person's personality. This feeling will be the capital of how a community or congregation for religious activities will last and remain harmonious in a spirit of togetherness and brotherhood.

This research is in line with research conducted by Anggraini and Feryyal [32] which discusses fida' activities. However, this research has not discussed much about fida activities; in forming social values. So this research fills the existing knowledge gap in the context of Fida' religious activities in Tingkir Tengah District. Although this activity has become a vital part of local community routines, in-depth scientific literature on its impact on the formation of social educational values is still limited. There is not much research that specifically explores social interactions, shared values, and the impact on society through religious activities such as Fida'. Therefore, this research aims to fill this knowledge gap and provide richer insight into the role of Fida' activities in shaping social values at the local level.

The novelty of this research lies in its holistic approach to Fida' activities in Tingkir Tengah District. Through a combination of interviews, observation and documentation analysis, this research explores the values of social education which are not only limited to religious aspects, but also include social aspects, such as togetherness and mutual cooperation. These findings provide a new contribution to the understanding of how religious activities can have a positive impact on social relationships and societal values. By revealing this social dimension, this research contributes to the wider literature on the diversity of religious activities in society.

The findings from this research provide a generalizable picture regarding the role of Fida' activities in shaping social education values at the community level. The results of this research are not only potentially relevant for Tingkir Tengah District but can also be applied to the context of communities that have similar religious activities. The implications of this generalization indicate that the values of togetherness and mutual cooperation that emerge from Fida' activities can become a model for similar activities in various communities, providing a basis for the development of socially oriented religious programs.

The limitations of this research lie in the qualitative approach used, which, although it provides an in-depth understanding of the values of social education in Fida' activities, has limitations in generalizing the findings. The samples taken were only limited to one area, namely Tingkir Tengah Subdistrict in Salatiga City, so the results of this research may not fully reflect the social values of Fida' education in other areas. In addition, this research relies on data from observations and interviews, which may be affected by the subjectivity of respondents and researchers. For future research, it is recommended that research be conducted with a mixed methods approach, which combines qualitative and quantitative to obtain more comprehensive results. In addition, expanding the research area to various other areas can provide a broader perspective and enable comparison of the social values that emerge in Fida' activities in various different cultural and social contexts.

4. CONCLUSION

This research shows that Fida' activities in Tingkir Tengah District have succeeded in having a positive impact in forming social education values, such as establishing Islamic brotherhood, togetherness, mutual cooperation and the practice of shodaqoh. The routine and participatory implementation of Fida' activities by the congregation at the Baitul Mujahidin prayer room indicates the significant role of religious activities in building social interaction and togetherness in society. Based on research findings, it is recommended that Fida' activities continue to be strengthened and maintained in sustainability, while still prioritizing the value of togetherness and maintaining congregational participation. Apart from that, efforts need to be made to cadre the younger generation so that the social values contained in Fida' can be inherited and continued to the next generation.

ACKNOWLEDGEMENTS

The author thanks to parties who have supported this research.

REFERENCES

- [1] M. R. M. Nor and M. K. Ibrahim, "From separation between state and religion to religion-freeing state: the changing faces of secularism in Turkey," *Indones. J. Islam Muslim Soc.*, vol. 13, no. 1, pp. 85–114, 2023, doi: 10.18326/ijims.v13i1.85-114.
- [2] R. Tabroni and Idham, "From radical labels to moderate Islam: the transformation of the Salafism movement in Indonesia," *Indones. J. Islam Muslim Soc.*, vol. 13, no. 2, pp. 279–306, 2023, doi: 10.18326/IJIMS.V13I2.279-306.
- [3] A. Albert, I. Iswantir, F. Ismail, and Z. Zainir, "Gagasan Integrasi Nilai-Nilai Adat Basandi Syarak Syarak Basandi Kitabullah (Abs Sbk) Kedalam Pelajaran Pendidikan Agama Islam Pada Kurikulum Sekolah Dasar," *J. Pendidik. Indones.*, vol. 3, no. 11, pp. 1002–1013, 2022, doi: 10.36418/japendi.v3i11.1286.
- [4] M. Chowdhury, "Emphasizing Morals, Values, Ethics, and Character Education in Science Education and Science Teaching," *Malaysian Online J. Educ. Sci.*, vol. 4, no. 2, pp. 1–16, 2016, [Online]. Available: <https://files.eric.ed.gov/fulltext/EJ1095995.pdf>.
- [5] P. H. I. Jaya, Saptoni, and M. I. Haq, "Islamism without commotion: the religious transformation of Tuak Kampong in West Lombok," *Indones. J. Islam Muslim Soc.*, vol. 13, no. 1, pp. 29–56, 2023, doi: 10.18326/ijims.v13i1.29-56.
- [6] Iskandar, Waridin, and D. D. Iskandar, "The potential of Muslim Friendly Hospitality in the tourism industry in Central

- Java," *Indones. J. Islam Muslim Soc.*, vol. 13, no. 1, pp. 169–197, 2023, doi: 10.18326/ijims.v13i1.169-197.
- [7] E. W. winarni, E. P. purwandari, H. lusa, and S. dadi, "The Impact of Thematic Learning Integrated ICT in Tabot Bengkulu as Cultural Ceremony toward Social Interaction Knowledge in Elementary School," *Asian J. Educ. Train.*, vol. 4, no. 2, pp. 70–74, 2018, doi: 10.20448/journal.522.2018.42.70.74.
- [8] D. Aswita, E. Apriana, Herlina, Abubakar, and M. Azzarkasyi, "the Potential Role of Panglima Laôt for Sustainable Marine Ecotourism Development Based on Islamic Culture," *J. Ilm. Islam Futur.*, vol. 23, no. 2, pp. 218–234, 2023, doi: 10.22373/JIIF.V23I2.16272.
- [9] S. Gunara, T. S. Sutanto, and F. Cipta, "Local knowledge system of Kampung Naga: A study to investigate the educational values of indigenous people in transmitting religious and cultural values," *Int. J. Instr.*, vol. 12, no. 3, pp. 219–236, 2019, doi: 10.29333/iji.2019.12314a.
- [10] R. D. Nopryana and I. Susilowati, "The Relation of Religion and Culture in the Review of Indonesian Islamic Community Development," *Int. J. Adv. Sci. Educ. Relig.*, vol. 5, no. 3, pp. 104–111, 2022, doi: 10.33648/ijoaser.v5i3.215.
- [11] F. C. Wibowo *et al.*, "(ISO) Media for improving learning quality using analysis RapidMiner," *AIP Conf. Proc.*, vol. 2320, no. March, 2021, doi: 10.1063/5.0037556.
- [12] M. L. Baehaqi and M. Murdiono, "Strengthening Discipline Character of Students at Muhammadiyah Boarding-School (MBS) Muhibba Yogyakarta," *Din. Ilmu*, vol. 20, no. 1, pp. 63–82, 2020, doi: 10.21093/di.v20i1.1671.
- [13] J. Nilsson and C. F. Helgesson, "Epistemologies in the wild: local knowledge and the notion of performativity," *J. Mark. Manag.*, vol. 31, no. April 2015, pp. 16–36, 2015, doi: 10.1080/0267257X.2014.977332.
- [14] S. Kusairi, S. Muhamad, N. A. Razak, and A. P. Trapsila, "The role of local wisdom ``Ugahari`` and the impact of internet and mobile technology on work-life-balance during COVID-19 outbreak: Data set from Malaysian workers," *Data Br.*, vol. 40, p. 107779, 2022, doi: 10.1016/j.dib.2021.107779.
- [15] A. Syahza, Suwondo, D. Bakce, B. Nasrul, and R. Mustofa, "Utilization of peatlands based on local wisdom and community welfare in Riau Province, Indonesia," *Int. J. Sustain. Dev. Plan.*, vol. 15, no. 7, pp. 1119–1126, 2020, doi: 10.18280/IJSDP.150716.
- [16] H. McLaren, M. Jones, and E. Patmisari, "Multicultural Quality of Life: experiences of a South Australian Muslim community amid the COVID-19 pandemic," *Indones. J. Islam Muslim Soc.*, vol. 13, no. 1, pp. 57–84, 2023, doi: 10.18326/ijims.v13i1.57-84.
- [17] A. C. Bungler, E. I. Navarro, and C. C. Lewis, "How Do Peers Shape Mental Health Clinicians' Attitudes Toward New Treatments?," *Adm. Policy Ment. Heal. Ment. Heal. Serv. Res.*, vol. 48, no. 3, pp. 440–449, 2021, doi: 10.1007/s10488-020-01096-1.
- [18] T. Islam and A. Chaudhary, "Impact of workplace bullying on knowledge hiding: the mediating role of emotional exhaustion and moderating role of workplace friendship," *Kybernetes*, vol. 53, no. 1, pp. 238–255, 2024.
- [19] A. S. B. Putra, E. D. Kusumawati, and D. Kartikasari, "Unpacking the Roots and Impact of Workplace Well-being: A Literature Review," *Int. J. Multidiscip. Approach Res. Sci.*, vol. 2, no. 01, pp. 312–321, 2023, doi: 10.59653/ijmars.v2i01.433.
- [20] J. Sanguiliano, K. Anderson, S. Welcome, P. Hissom, B. Hannah, and N. Lovero, "Strong Families and Successful Students: A Qualitative Study of Families Involved in a Strength-Based Community Program," *J. At-Risk Issues*, vol. 22, no. 1, pp. 19–27, 2019.
- [21] R. S. Wireko-Gyebi, R. S. King, I. Braimah, and A. M. Lykke, "Local Knowledge of Risks associated with Artisanal Small-scale Mining in Ghana," *Int. J. Occup. Saf. Ergon.*, vol. 0, no. 0, pp. 1–17, 2020, doi: 10.1080/10803548.2020.1795374.
- [22] A. M. Munawar and A. F. R. Akbar, "Tradisi Fida'an dan Akulturasi pada Masyarakat Desa: Kajian Living Hadis di Plosojenar Ponorogo," *Al-Adabiya J. Kebud. dan Keagamaan*, vol. 18, no. 2, pp. 133–149, 2023, doi: 10.37680/adabiya.v18i2.2396.
- [23] M. R. Fadli, "Memahami desain metode penelitian kualitatif," *Humanika*, vol. 21, no. 1, pp. 33–54, 2021, doi: 10.21831/hum.v21i1.38075.
- [24] I. Hermawan, *Metodologi Penelitian Pendidikan (Kualitatif, Kuantitatif dan Mixed Method)*. Kuningan: Hidayatul Qur'an Kuningan, 2019.
- [25] E. Eđmir, C. Erdem, and M. Koçyiđit, "Trends in educational research: A content analysis of the studies published in International Journal of Instruction," *Int. J. Instr.*, vol. 10, no. 3, pp. 277–294, 2017, doi: 10.12973/iji.2017.10318a.
- [26] M. D. W. Ernawati, A. Asrial, R. Perdana, S. E. Septi, S. Rohana, and A. M. Nawahdani, "Evaluation of Students' Interest, Attitudes, and Science Process Skills in Science Subjects," *J. Educ. Res. Eval.*, vol. 6, no. 1, pp. 181–194, 2022, doi: 10.23887/jere.v6i1.37583.
- [27] B. Subiyakto and M. Mutiani, "Internalisasi Nilai Pendidikan Melalui Aktivitas Masyarakat Sebagai Sumber Belajar Ilmu Pengetahuan Sosial," *Khazanah J. Stud. Islam dan Hum.*, vol. 17, no. 1, p. 137, 2019, doi: 10.18592/khazanah.v17i1.2885.
- [28] S. Sunarti, S. Sukadari, and S. Antini, "Pengimplementasian Pendidikan Karakter Pada Ekstrakurikuler Seni Tari Nawung Sekar," *J. Kependidikan Penelit. Inov. Pembelajaran*, vol. 4, no. 1, pp. 26–42, 2020, doi: 10.21831/jk.v4i1.27694.
- [29] E. A. M. Castro, "Analysis of Problem Solving Ability of First Middle School Students in Learning Science," *Integr. Sci. Educ. J.*, vol. 4, no. 2, pp. 43–53, 2023, doi: 10.37251/isej.v4i2.329.
- [30] A. D. Saputra, F. Junaidi, and J. Ramdani, "Utilization of Videos Based on Local Wisdom of Surakarta as Learning Media for BIPA Students," in *International Conference on Studies in Education and Social Sciences*, 2022, pp. 159–167.
- [31] T. Tran *et al.*, "How digital natives learn and thrive in the digital age: Evidence from an emerging economy," *Sustain.*, vol. 12, no. 9, pp. 1–24, 2020, doi: 10.3390/su12093819.
- [32] F. L. Anggraini and V. Feryyal, "Bimbingan Keagamaan Tentang Aswaja an-Nahdliyah Pada Kelompok Kegiatan Dzikir Fida' Putri Di Masjid Al- Amin Desa Soko, Bandung, Tulungagung," *J. Interaktif War. Pengabd. Pendidik.*, vol. 1, no. 1, pp. 30–34, 2021, doi: 10.29303/interaktif.v1i1.6.