

Revitalization of Local Wisdom Values as a Medium of Da'wah in Rural Islamic Communities: A Case Study in Bilebante Village, Central Lombok

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Abstract

This study addresses the limited research on the role of local wisdom as a medium of *da'wah*, despite its substantial influence on religious and social cohesion in rural communities. Focusing on Bilebante Village, the research explores how practices such as *gotong royong* (communal cooperation), *begibung* (communal eating), *sangkep* (village deliberation), and socio-religious events function as dynamic channels for religious propagation, while also examining how social construction, leadership, and communication strategies enhance their effectiveness. A qualitative research design was employed, involving 20 purposively selected participants, including village leaders, religious figures, and youth volunteers. Data were collected through in-depth interviews, direct observation, and document analysis, and analyzed thematically. The findings indicate that local wisdom practices reinforce solidarity, embed Islamic values in everyday life, and foster participatory *da'wah*. Social construction processes—externalization, objectification, internalization, and intergenerational transmission were found to sustain value transmission to younger generations. Local leaders emerged as key change agents, promoting both adoption and innovation, while contextual communication strategies utilizing local language, cultural symbols, and digital media enhanced engagement and effectiveness. The study concludes that culturally grounded *da'wah*, supported by social construction and adaptive leadership, strengthens both religious teachings and community cohesion. Theoretically, the research extends the study of rural *da'wah* strategies, while practically offering recommendations for religious leaders, educators, and policymakers to integrate cultural practices into religious outreach. Future research directions include comparative multi-village studies,

longitudinal analysis of local wisdom adoption, and exploration of digital platforms in *da'wah* dissemination.

Keywords: Local Wisdom; *Da'wah*; Rural Communities; Social Construction; Religious Propagation

INTRODUCTION

In recent years, international discourse has highlighted the significance of local wisdom in strengthening social cohesion and legitimizing community-based religious practices. For instance, Diab et al., (2022) emphasize that approaches accommodating local wisdom provide effective mechanisms for resolving social conflict and maintaining communal harmony, with implications across both urban and rural contexts. Similarly, Schmidt, (2021) shows that the Nusantara Islam movement demonstrates how *da'wah* rooted in local cultural adaptation weakens radical narratives and enhances pluralism. Ethnographic studies further confirm that local Islamic identities are shaped by rituals, festivals, and social practices, suggesting that restoring and integrating local wisdom values can strengthen *da'wah* legitimacy and ease the internalization of religious messages in rural communities (Sila, 2021).

At the national level, scholars have consistently noted the importance of local wisdom as a heritage of cultural values that defines community identity and resilience. Luciani & Malihah, (2020) explain that local wisdom represents values transmitted across generations and recognized collectively by society. Eliastuti, (2023) adds that local wisdom embodies noble values that must be preserved as national identity, while Deskarina & Atiqah, (2020) note its strategic role in minimizing the negative effects of globalization. More recently, Anwar et al. (2023) and Woersok & Nanuru, (2024) stress that local wisdom encompasses knowledge, norms, and practices embedded in social life, forming a foundation for sustainability, solidarity, and social development. In this light, *da'wah* can no longer be seen as merely transmitting theological content, but as a cultural practice that engages deeply with communal traditions and shared symbols.

Prior studies in Indonesia indicate that local wisdom contains values for shaping community character, though modernization has challenged its continuity; traditional education has been proposed as a strategy to revive these values (Ajilah & Universitas, 2019). *Da'wah* is fundamentally an invitation to goodness and a discouragement of wrongdoing

(Darajat & Rahmi, 2022), while social and national identities are shaped by community-defined territorial boundaries (Ginanjari, 2020). The emergence of online communities highlights the evolving social landscape, where virtual interactions are increasingly common, yet sustaining engagement remains challenging (Husna et al., 2024). Case studies suggest that revitalizing local wisdom preserves cultural heritage while strengthening social interaction, social capital, and economic empowerment, which is particularly relevant for da'wah strategies that aim to empower communities while maintaining local identity (Kartika et al., 2024). Moreover, as a religious obligation, Muslims are encouraged to continue the prophetic mission of da'wah, which requires both appropriate methods and media to ensure the message achieves its ultimate goal of forming a virtuous community (Puspasari et al., 2021).

Scholars of Islamic communication have long acknowledged that da'wah is both a divine command and a dynamic process involving the preacher, audience, environment, and media (Umulu et al., 2022; Zulfikar, 2021). In the digital age, this process has expanded with new opportunities for accessibility and innovation (Syarafah et al., 2021; Rohman et al., 2024). Studies of "lived Islam" show that effective da'wah often relies on everyday local practices, rituals, and cultural negotiations that make religious messages contextually meaningful (Reinhart, 2020). This confirms the growing scholarly call for da'wah to incorporate creativity, cultural sensitivity, and social relevance (Muttaqin & Komarudin S., 2023; Ana & Shofa, 2023).

Previous research has advanced this discussion by analyzing inclusive da'wah models rooted in local culture. For example, Hayati et al., (2025) demonstrated that inclusive da'wah in rural areas strengthens tolerance and social cohesion but faces challenges such as resistance from scripturalist groups and limited cultural literacy among preachers. Likewise, Shabila et al., (2025) examined Islamization in the Kokoda community of Papua, showing how acculturation with local traditions facilitated broader acceptance of Islam. Pebriyanto & Siswanto, (2025) further highlighted that revitalizing local values in da'wah counters the homogenizing effects of globalization and fosters a multicultural approach. While these studies are valuable, they often focus on broad transformations or particular regions, leaving a research gap in exploring how revitalization of local wisdom functions as a concrete da'wah medium within specific rural contexts like Bilebante Village, Central Lombok.

To address this gap, the present study draws upon three theoretical perspectives. First, Social Construction Theory posits that social reality is formed through externalization,

objectification, and internalization, meaning local wisdom is continuously produced and transmitted through social interactions (Jalal et al., 2024). Second, Diffusion of Innovations Theory (Rogers) emphasizes that the success of adopting or revitalizing cultural practices depends on attributes such as relative advantage, compatibility, complexity, trialability, and observability, as well as the influence of local change agents like religious leaders (Hidayat & Nuri, 2024). Third, Da'wah Communication Theory underscores that the effectiveness of da'wah relies not only on content but also on communication channels, rhetorical styles, and contextual packaging, with local language, symbols, and rituals serving as persuasive communicative codes (Mughtar et al., 2023). These theoretical lenses support the novelty of this research, which positions local wisdom not merely as cultural heritage but as an innovative and communicative medium for da'wah in rural Muslim communities.

From the perspective of Social Construction Theory, local wisdom is not a static entity but a dynamic reality constructed and reconstructed through continuous interaction. Cultural values expressed in community practices are objectified into social norms and traditions, then internalized by subsequent generations. When da'wah integrates local wisdom, it essentially leverages this social construction process, making Islamic messages more acceptable, contextual, and grounded in communal experiences (Jalal et al., 2024). The Diffusion of Innovations Theory offers further insights into the revitalization of local wisdom in da'wah. The effectiveness of innovation in da'wah practices—such as reactivating cultural traditions like gotong royong—depends on their perceived advantages, compatibility with community values, and observability of outcomes. Moreover, religious leaders and local figures act as agents of change who significantly influence community acceptance, especially in rural settings where social trust plays a central role (Hidayat & Nuri, 2024)

Finally, Da'wah Communication Theory highlights the centrality of communication strategies in ensuring successful religious propagation. Da'wah messages gain persuasive power when conveyed through familiar cultural symbols, rituals, and local languages. Such integration not only bridges Islamic teachings with local realities but also strengthens the sense of belonging and cultural continuity within rural Muslim communities (Mughtar et al., 2023).

Against this backdrop, this study focuses on the revitalization of local wisdom values as a medium of da'wah in rural Islamic communities, with Bilebante Village, Central Lombok, serving as the case study. This study aims to: (1) Describe the forms of local wisdom

revitalized as a medium of da‘wah in Bilebante Village, Central Lombok; (2) Analyze the role of Social Construction Theory in explaining how local wisdom values are internalized within rural da‘wah practices; (3) Examine the relevance of Diffusion of Innovations Theory in understanding the role of local leaders as change agents in da‘wah; and (4) Evaluate the effectiveness of Da‘wah Communication Theory in contextualizing religious messages through local cultural symbols and practices.

METHODS

1. Research Type

This study employed a qualitative research approach in order to explore the meanings, practices, and social processes that sustain local wisdom as a medium of da‘wah within a rural Muslim community. Contemporary methodologists emphasize that qualitative designs are appropriate when the goal is to understand complexity, context-dependent meanings, and processes from participants’ perspectives (Flick, 2022). The qualitative approach enabled the researcher to investigate how local actors construct, transmit, and negotiate cultural and religious values in everyday life.

2. Research Design

A single-case study design was adopted, with Bilebante Village (Central Lombok, NTB) serving as the bounded system. Recent methodological work reiterates that case study research is particularly suitable for in-depth investigation of contemporary phenomena occurring in their real-life context, especially when the boundaries between phenomenon and context are blurred (Sena, 2024; Hancock, Algozzine, & Lim, 2021). The case-study strategy allowed the researcher to combine multiple data sources (interviews, observation, documents) to provide a rich, contextualized account of how local wisdom functions as a communicative and social medium for da‘wah in this specific rural setting.

3. Population and Sampling

The study population consisted of Muslim community members in Bilebante Village. Participants were selected using purposive sampling to recruit information-rich cases—religious leaders (*tokoh agama*), community leaders (*tokoh masyarakat*), and active members of Islamic organizations—who could provide detailed insight into local practices and da‘wah strategies. Purposive sampling is widely recommended in contemporary qualitative practice

for aligning sample selection to research aims and ensuring rigour through transparent selection criteria. The final sample comprised 20 participants (5 religious leaders, 5 community leaders, and 10 active community members), which the researcher judged appropriate for in-depth, interpretive analysis given the study's case-bound scope and the principle of information power in qualitative inquiry (Braun & Clarke, 2021).

4. Data Collection Instruments and Procedures

Data collection took place from July to September 2025. Multiple, complementary methods were used to maximize credibility and triangulation: (1) semi-structured, in-depth interviews with religious and community leaders to capture narratives about local wisdom, da'wah strategy, and social change; (2) participant observation at communal events, religious gatherings, and traditional practices (including gotong royong) to record embodied practices and interactional patterns; and (3) document analysis of local archives, dakwah materials, and community records. Interviews were audio-recorded (with consent), transcribed verbatim, and supplemented by detailed field notes. The use of methodological triangulation—combining interviews, observation, and documents—is consistent with recent guidance to improve transparency and traceability in case-study research (Schlunegger et al., 2024; Sena, 2024).

5. Instrument Validation and Ethical Procedures

Instruments (interview guides and observation checklists) were developed based on the study objectives and prior literature on da'wah and local wisdom. The semi-structured guide was reviewed by two experienced qualitative researchers for clarity and cultural appropriateness. Ethical approval was obtained from the relevant institutional review board (details omitted here for brevity); informed consent was secured from all participants, who were informed about confidentiality, voluntary participation, and the right to withdraw. Member-checking (returning preliminary interpretations to several participants) was used to improve credibility, following contemporary practice in qualitative validation (Flick, 2022; Braun & Clarke, 2022).

6. Data Analysis

Data were analyzed using reflexive thematic analysis, following the systematic phases advocated by Braun and Clarke (2022): (1) familiarization with data, (2) iterative coding, (3) generation of candidate themes, (4) reviewing and refining themes, (5) defining and naming

themes, and (6) producing the analytic narrative. NVivo 12 was used as a CAQDAS tool to organize transcripts, support coding, and facilitate retrieval of coded segments. The analytic process emphasized reflexivity, abductive movement between data and theory, and attention to contextually situated meanings (Braun & Clarke, 2022). To enhance trustworthiness, the researcher used triangulation (data-source triangulation and method triangulation), peer debriefing with two colleagues, and member-checking of key findings (Schlunegger et al., 2024). Audit trails of coding decisions and theme development were maintained to support transparency and replicability of analytical steps.

RESULTS

1. Revitalized Forms of Local Wisdom as a Medium of Da‘wah

The first set of findings highlights how revitalized forms of local wisdom continue to shape everyday life and function as subtle yet powerful media of da‘wah.

a. Gotong Royong as a Medium of Social Da‘wah

Findings showed that gotong royong (communal cooperation) remains a core practice in Bilebante Village, deeply embedded in both cultural and religious life. Religious leaders consistently framed it as an enactment of Islamic principles such as *ukhuwah Islamiyah* (Islamic brotherhood) and *ta‘awun* (mutual assistance). One imam explained, “Every collective activity, like building mosques or cleaning graveyards, becomes an indirect form of da‘wah, teaching values of solidarity and faith through practice rather than words” (P1, male, 63, Bilebante, personal communication, July 18, 2025). Similarly, a female participant emphasized that gotong royong was “not only social cooperation but also worship, since helping others is helping oneself in the sight of Allah” (P8, female, 52, Bilebante, personal communication, Aug 2, 2025).

Observations confirmed these narratives. On multiple occasions, villagers were seen engaging in mosque cleaning, irrigation repair, and graveyard maintenance. Each activity began with short prayers led by religious figures, and participation was distributed according to gender roles—men handling physical labor while women prepared food (Observation, July 25, 2025). These embodied practices reinforced the perception of gotong royong as both a cultural obligation and a subtle form of worship.

In addition to communal labor, the tradition of *begibung* emerged as another important practice that reinforces solidarity and Islamic brotherhood.

b. The Tradition of *Begibung* (Communal Eating) as a Medium of Solidarity and Islamic Brotherhood

Begibung was identified as a significant cultural medium for reinforcing solidarity. Participants described the practice not merely as sharing food but as cultivating Islamic brotherhood. A senior villager remarked, “When we eat together after Friday prayers or during village celebrations, it is more than sharing food; it is sharing blessings and reminding each other of brotherhood in Islam” (P6, male, 70, Bilebante, personal communication, Aug 28, 2025). A younger participant noted that “*begibung* creates intimacy that formal sermons sometimes cannot achieve” (P10, male, 20, Bilebante, personal communication, Aug 28, 2025).

These claims were reinforced during observation. After *gotong royong* and *maulid* celebrations, villagers sat in circles around large platters, eating rice and side dishes communally. Conversations naturally shifted toward Qur’anic stories, advice, and moral reflections, creating a relaxed but meaningful religious exchange (Observation, Aug 27, 2025). The practice dissolved hierarchical boundaries, as leaders and laypeople shared the same food without distinction.

The next theme draws attention to the role of *sangkep* (village deliberation) as a forum where cultural governance and religious values intersect.

c. *Sangkep* (Village Deliberation) as a Platform for Delivering Religious Values

Sangkep (village meetings) emerged as a vital cultural space for embedding *da’wah* into governance processes. A village secretary explained, “Before we start discussing village matters, we always open with prayer and short advice, so the meeting itself becomes a medium for religious reminder” (P11, male, 44, Bilebante, personal communication, Aug 29, 2025). Another participant stressed that consensus reached during *sangkep* was consistently framed within both cultural ethics and Islamic principles (P2, male, 47, Bilebante, personal communication, July 21, 2025).

Observations of two *sangkep* sessions in August confirmed this pattern. Each meeting began with Qur’anic recitations and short moral reflections delivered by an imam, after which practical matters such as agriculture, youth events, and village finances were

discussed. Religious values were seamlessly integrated into the deliberative process, not as a formal sermon but as guiding principles that shaped communal decision-making (Observation, Aug 29, 2025).

d. Socio-Religious Activities as Internal Media of Da'wah

Regular socio-religious events such as *maulid* celebrations, Qur'an recitations, and *pengajian* (study circles) functioned as internal da'wah platforms. The leader of the *majelis ta'lim* (religious study group) explained: "In women's gatherings, we always combine Qur'anic studies with discussions on helping one another, so that da'wah is practical, not abstract" (P3, male, 58, Bilebante, personal communication, Sept 03, 2025). A youth volunteer added that integrating short da'wah messages into volunteer activities made religious values more relatable: "When we clean the mosque together and hear a short reminder about sincerity, it feels natural and meaningful" (P4, male, 29, Bilebante, personal communication, Sept 03, 2025).

Observation supported these accounts. Weekly *pengajian* sessions for women contextualized Qur'anic injunctions on *tolong-menolong* (mutual help) with local practices of cooperation. Similarly, *maulid* celebrations combined ritual devotion with collective meals, reinforcing both spiritual and communal bonds (Observation, Sept 5, 2025).

Table 1. Revitalized Forms of Local Wisdom as a Medium of Da'wah in Bilebante Village

Local Wisdom Practice	Observed Form	Function in Da'wah
Gotong Royong (Communal Cooperation)	Collective activities such as mosque cleaning, irrigation repair, and graveyard maintenance, often initiated by community leaders.	Strengthens solidarity, embeds Islamic values of <i>ukhuwah Islamiyah</i> (brotherhood) and <i>ta'awun</i> (mutual assistance), and demonstrates da'wah through collective action.
Begibung (Communal Eating)	Shared meals during religious and cultural gatherings, where villagers eat together in circles around large platters.	Reinforces social intimacy, nurtures Islamic brotherhood, and creates informal spaces for moral and religious reflection.
Sangkep (Village Deliberation)	Village meetings that integrate prayers and moral reminders before addressing communal matters.	Embeds religious values in governance, aligns cultural consensus with Islamic principles, and transforms decision-making into a medium of da'wah.
Socio-Religious Activities (Maulid celebrations, recitations, study circles)	Regularly organized events that combine ritual devotion, learning, and communal meals.	Provides platforms for continuous religious education, fosters cooperation, and contextualizes Islamic teachings into daily practices.

Table 1 shows how local wisdom in Bilebante is revitalized as a medium of da'wah. Practices such as gotong royong (communal cooperation), begibung (communal eating), sangkep (village deliberation), and socio-religious activities serve not only cultural purposes but also reinforce Islamic values. Together, they strengthen solidarity, embed religious teachings in daily life, and provide practical, accessible channels for conveying da'wah messages.

2. Social Construction of Local Wisdom in Rural Da'wah Practices

Beyond these cultural practices, the findings also reveal how local wisdom is socially constructed through processes of externalization, objectification, and internalization within rural da'wah.

a. Externalization of Local Wisdom Values in Daily Life

Participants consistently described daily practices—such as communal labor, food sharing, and neighborhood patrols—as outward expressions of both culture and religion. One elder explained, “When we help each other clean irrigation channels, people see it as both tradition and religious duty” (P5, male, 55, Bilebante, personal communication, Aug 3, 2025). This suggests that externalization operates not only as a social mechanism but also as a communicative form of da'wah.

Observations supported this interpretation. Everyday activities such as preparing for communal feasts, assisting with agricultural work, and organizing weddings were accompanied by reminders of amal jariyah (ongoing charity) and Qur'anic values of solidarity. These practices made religious ethics visible in public life and normalized them as part of collective identity (Observation, Aug 3, 2025).

Additional finding: It was also noted that in morning markets and during evening patrols, greetings like Assalamu'alaikum and short Qur'anic reminders were commonly exchanged, demonstrating how Islamic values were externalized in mundane interactions (Observation, Aug 7, 2025).

b. Objectification of Traditions as Social and Religious Norms

Findings also indicated that traditions like begibung and sangkep had undergone a process of objectification, whereby they were no longer optional customs but binding communal norms. A religious leader explained, “Our Sasak traditions like begibung and

sangkep are no longer optional; they are seen as part of our identity and religious expression” (P6, male, 70, Bilebante, personal communication, Aug 10, 2025).

This was confirmed through observation. Attendance at begibung meals and sangkep deliberations was treated as obligatory; those who were absent were expected to provide explanations. These practices functioned as socially enforced norms that blended cultural expectations with religious accountability (Observation, Aug 10, 2025).

Additional finding: It was further observed that during sangkep, decisions were often opened and closed with Qur’anic recitation, highlighting how cultural forums had been objectified as platforms that combine traditional consensus with religious legitimacy (Observation, Aug 15, 2025).

c. Internalization of Local Wisdom Values in Community Da’wah

Younger participants highlighted the internalization of local values through childhood socialization. A university student reflected, “We grew up seeing our parents practice gotong royong, so we internalize it as part of our religion” (P12, male, 22, Bilebante, personal communication, Sept 5, 2025). This demonstrates how cultural practices are reinterpreted as religious obligations within the younger generation.

Field observations showed that youth associations (karang taruna) played a crucial role in sustaining this process. Young villagers participated in cleaning campaigns, pengajian remaja (youth Qur’an study), and social volunteering. Through these activities, they absorbed cultural and religious values not through abstract teaching but through lived, embodied participation (Observation, Sept 5, 2025).

Additional finding: During Ramadan, youth were also observed leading collective prayers and charity distributions, indicating that they had internalized leadership roles in religious and social spheres simultaneously (Observation, Apr 10, 2025).

d. Transmission of Local Values as a Socio-Religious Identity of the Village

Intergenerational transmission was identified as central to maintaining local wisdom as a socio-religious identity. As one elder woman explained, “We always teach our children that helping others is part of who we are as Sasak Muslims, not just a cultural habit” (P7, female, 61, Bilebante, personal communication, Aug 12, 2025).

Observation confirmed that during cultural-religious events, elders frequently guided younger participants on ritual procedures and communal etiquette. This instruction

emphasized that participation was not merely cultural performance but a reinforcement of the village's collective identity as a Muslim community rooted in both Sasak heritage and Islamic teaching (Observation, Aug 12, 2025).

Additional finding: In schools and madrasah, teachers were seen incorporating local proverbs and examples from Sasak culture into Islamic lessons, reinforcing that local wisdom was transmitted not only in families and rituals but also in formal education (Observation, Aug 20, 2025).

The following figure 1 presents the social construction of local wisdom in rural da'wah practices in Bilebante Village.

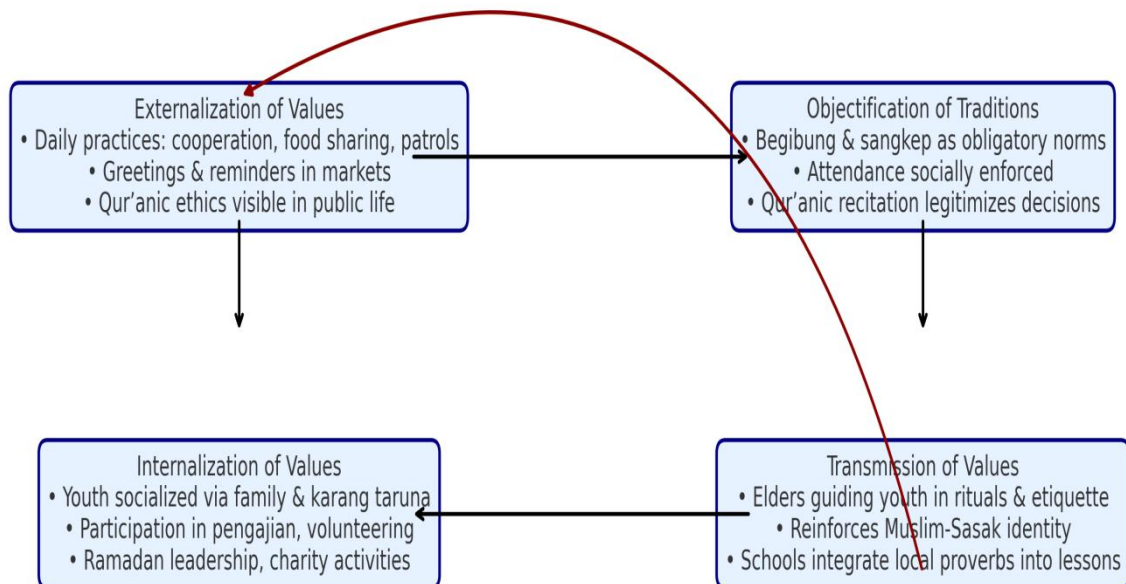


Figure 1. Social Construction of Local Wisdom in Rural Da'wah Practices in Bilebante Village

The figure 1 of diagram illustrates how local wisdom in Bilebante Village is socially constructed and sustained as a medium of da'wah through four interconnected stages. Externalization occurs when daily practices such as gotong royong (communal cooperation), food sharing, market greetings, and patrols visibly express Islamic values of solidarity and amal jariyah. These practices then move into Objectification, where traditions like begibung (communal meals) and sangkep (village deliberations) are treated as binding norms, reinforced with Qur'anic recitations and moral guidance. Through Internalization, younger generations adopt these values as personal religious commitments via youth associations,

Qur'an study groups, Ramadan leadership, and acts of charity. Finally, in Transmission, elders and teachers pass these values on through rituals, proverbs, and lessons, embedding them into education and family life. Together, this cycle demonstrates how local traditions are revitalized and transformed into enduring instruments of da'wah, reinforcing the socio-religious identity of Sasak Muslims.

3. Local Leaders as Change Agents in the Diffusion of Da'wah Innovations

Another set of findings underscores the role of village leaders as change agents who facilitate the diffusion of da'wah innovations rooted in local wisdom.

a. The Role of Religious Leaders as Innovators of Local-Based Da'wah

Imams and ustadz were consistently identified as innovators in integrating da'wah with local customs. "If we only preach in mosques, people forget, but if we connect it with cultural activities, the message stays," explained one imam (P1, male, 63, Bilebante, personal communication, July 18, 2025). Their role was not limited to delivering sermons but extended to embedding Qur'anic teachings into rituals such as begibung or storytelling during sangkep.

Field notes documented imams using cultural entry points—such as offering religious anecdotes before a begibung meal—to convey Islamic messages. These creative integrations illustrated their role as innovators of culturally grounded da'wah (Observation, July 18, 2025).

b. The Village Head and Local Governance in Supporting the Revitalization of Local Wisdom

The village head described initiatives such as "Jumat Bersih" as deliberate strategies to sustain gotong royong and integrate da'wah. "Collaboration with religious leaders ensures that da'wah is not abstract but grounded in daily life" (P2, male, 47, Bilebante, personal communication, July 21, 2025). This shows how governance initiatives were deliberately framed as both civic duties and acts of worship.

The researcher observed how village authorities institutionalized collective labor. Notices for Jumat Bersih were posted on mosque walls and announced after Friday prayers, explicitly linking the events to both civic responsibility and religious virtue. Village officials also attended, signaling their role in reinforcing participation as part of communal and religious life (Observation, July 21, 2025).

c. Youth and Village Volunteers as Early Adopters of Da‘wah Innovations

Youth organizations (karang taruna, remaja masjid) were seen as crucial early adopters. “We try to connect volunteer work with da‘wah, like reminding each other about prayer times during activities,” said one volunteer (P9, female, 24, Bilebante, personal communication, Aug 15, 2025). These groups often experimented with new methods of integrating da‘wah into service activities.

Youth were often the first to adopt innovative approaches—such as combining gotong royong with online documentation. Observations in late August showed several youths recording videos of cleaning activities to share on social media, reframing da‘wah for younger audiences and expanding its reach beyond the village (Observation, Aug 15, 2025).

d. Attributes of Innovation in Da‘wah: Relative Advantage, Compatibility, and Ease of Adoption

The diffusion of innovations was evident as participants stressed the relative advantage and compatibility of da‘wah via local wisdom. A young villager summarized: “Da‘wah through gotong royong is more grounded, immediately beneficial, and more effective than long sermons” (P12, male, 22, Bilebante, personal communication, Sept 5, 2025). This highlights how innovations in da‘wah were embraced because they provided both tangible and spiritual benefits.

Observation confirmed that da‘wah through local wisdom had clear relative advantages (practical benefits of mutual aid), high compatibility (aligned with cultural practices), and low complexity (easy to adopt). These features made participation appealing to both elders and youth, ensuring sustainability of these innovations (Observation, Sept 5, 2025).

The following figure 2 presents the S-Curve of da‘wah innovation diffusion through local leaders in Bilebante Village.

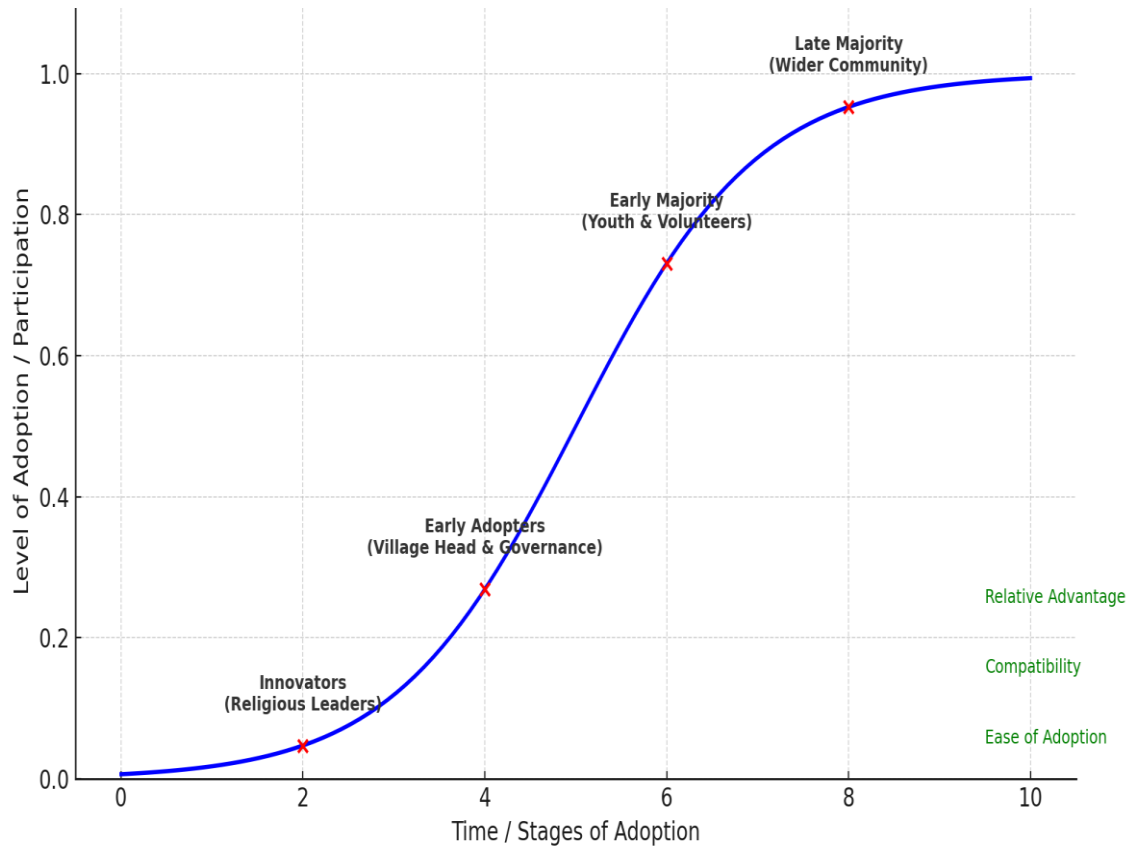


Figure 2. S-Curve Graph of Diffusion of Da'wah Innovations Through Local Leadres In Bilebante Village

The figure 2 of S-Curve Graph illustrates how da'wah innovations spread in Bilebante Village following the adoption curve model. It shows the process by which community members gradually accept new religious practices or ideas. Early adopters, such as local religious leaders and motivated individuals, initially embrace these innovations, serving as examples for others. The majority of villagers follow after observing the benefits and social acceptance of these practices, while late adopters are slower to adopt due to caution or traditional adherence. This curve highlights the dynamic pattern of acceptance, emphasizing the critical role of influential community members in facilitating the diffusion of da'wah innovations grounded in local wisdom.

4. Contextualizing Religious Messages through Da'wah Communication Theory

Finally, the study illustrates how religious messages are contextualized through Da'wah Communication Theory, particularly via local language, cultural symbols, digital media, and rhetorical styles.

a. Local Language as a Code of Da‘wah Communication

Most participants highlighted the role of the Sasak language in making da‘wah more persuasive. “If da‘wah is delivered in our local tongue, people feel closer and understand better,” said a community leader (P3, male, 58, Bilebante, personal communication, July 25, 2025). Another villager added that proverbs and idioms in Sasak “touch the heart more deeply than formal Arabic or Indonesian terms” (P7, female, 61, Bilebante, personal communication, Aug 12, 2025).

In nearly all observed events, religious leaders alternated between Indonesian and Sasak language. The use of Sasak terms and proverbs made the messages feel intimate and accessible, particularly for older villagers, while still understandable for the youth (Observation, July 25 & Aug 12, 2025).

b. Cultural Symbols (Rituals, Traditions, and Local Artifacts) as Persuasive Da‘wah Media

Food sharing, rituals, and village ceremonies were consistently described as persuasive cultural symbols. “Even eating together becomes da‘wah when it strengthens brotherhood,” noted an elder (P6, male, 70, Bilebante, personal communication, Aug 10, 2025). Another participant emphasized that tahlilan and maulid celebrations “are not only culture but also living reminders of our faith” (P8, female, 52, Bilebante, personal communication, Aug 20, 2025).

Observations revealed that food-sharing, cooperative farming, and rituals like tahlilan were consistently used as vehicles for religious messages. These cultural symbols carried persuasive weight because they were embedded in daily life and reinforced collective identity (Observation, Aug 10 & Aug 20, 2025).

c. Optimization of Village Social Media for Contextual Da‘wah

Younger participants introduced digital platforms to extend da‘wah. “We document activities and create digital content for social media, so da‘wah is not only oral but also visual and accessible to the younger generation” (P9, female, 24, Bilebante, personal communication, Aug 15, 2025). A student added, “Posting short Qur’anic reminders on WhatsApp groups is more effective for youth than long lectures” (P12, male, 22, Bilebante, personal communication, Sept 5, 2025).

Toward late August, the researcher observed youths uploading videos of mosque-cleaning and Qur'an recitations to Facebook and WhatsApp groups. These posts often included captions with Qur'anic verses or short moral advice, extending da'wah beyond physical gatherings and reaching those who could not attend in person (Observation, Aug 15 & Sept 5, 2025).

d. Effectiveness of Channels and Rhetorical Styles in Delivering Religious Messages

A student participant remarked that da'wah through gotong royong "is easier to absorb than formal lectures, because people see and feel the benefit directly" (P12, male, 22, Bilebante, personal communication, Sept 5, 2025). Another villager observed that short storytelling (kisah islami) was "more memorable than long explanations" (P4, male, 29, Bilebante, personal communication, July 30, 2025).

Observations confirmed that da'wah messages were often brief, story-based, and delivered in an inclusive tone rather than formal lectures. This rhetorical style resonated with villagers, making religious advice feel natural rather than imposed. The use of humor and everyday metaphors further enhanced acceptance of the messages (Observation, July 30 & Sept 5, 2025).

The following figure 3 illustrates how religious messages are contextualized using Da'wah Communication Theory.

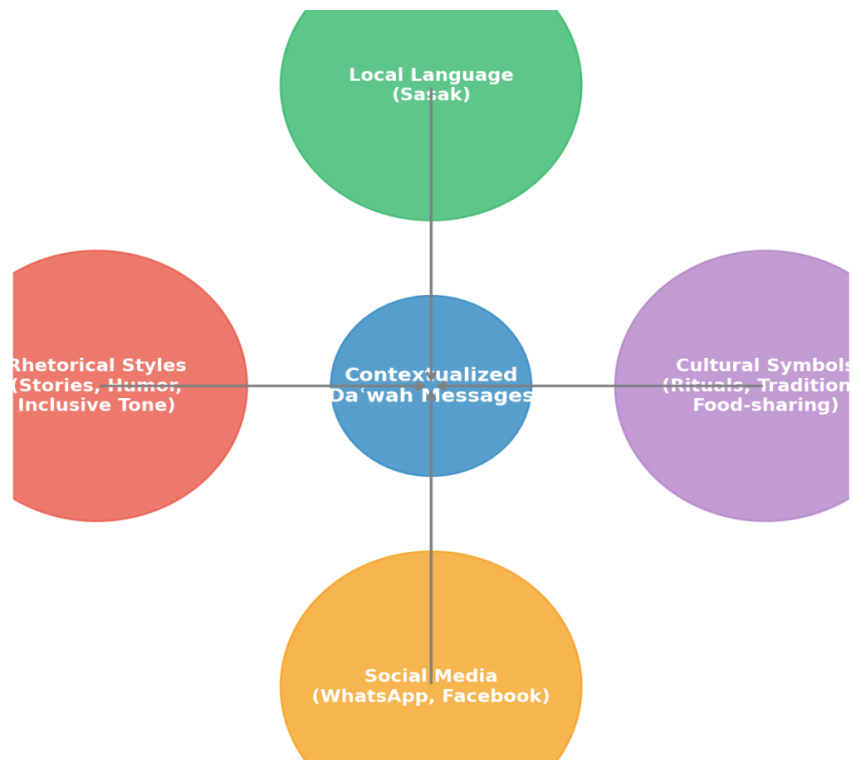


Figure 3. Contextualizing Religious Messages through Da'wah Communication Theory

This figure 3. illustrates how religious messages are contextualized through Da'wah Communication Theory by integrating four interconnected elements. First, the use of the local Sasak language enhances closeness and accessibility, allowing messages to resonate more deeply with the community. Second, cultural symbols such as rituals, traditions, and food-sharing serve as persuasive media that reinforce both brotherhood and collective identity. Third, social media platforms provide a modern channel for expanding the reach of da'wah, particularly among younger audiences who are more digitally engaged. Finally, rhetorical styles that are brief, story-based, and inclusive make the communication of religious values more persuasive and memorable, ensuring that the messages are not only heard but also embraced as part of daily life.

Taken together, these findings demonstrate that the revitalization of local wisdom in Bilebante functions as a multifaceted medium of da'wah—through communal cooperation, ritual meals, village deliberation, and digital innovations. This process reflects the dynamics of externalization, objectification, internalization, and intergenerational transmission of

values, ensuring that da‘wah is not confined to sermons but embodied in lived cultural practices. The sustainability of these practices is reinforced by the synergistic roles of religious leaders, village authorities, and youth groups, all of whom ensure that cultural traditions and Islamic teachings remain deeply intertwined in community life.

To provide a clearer representation of the research findings, Figure 4 illustrates the schematic model of local wisdom functioning as a medium for da‘wah in Bilebante Village.

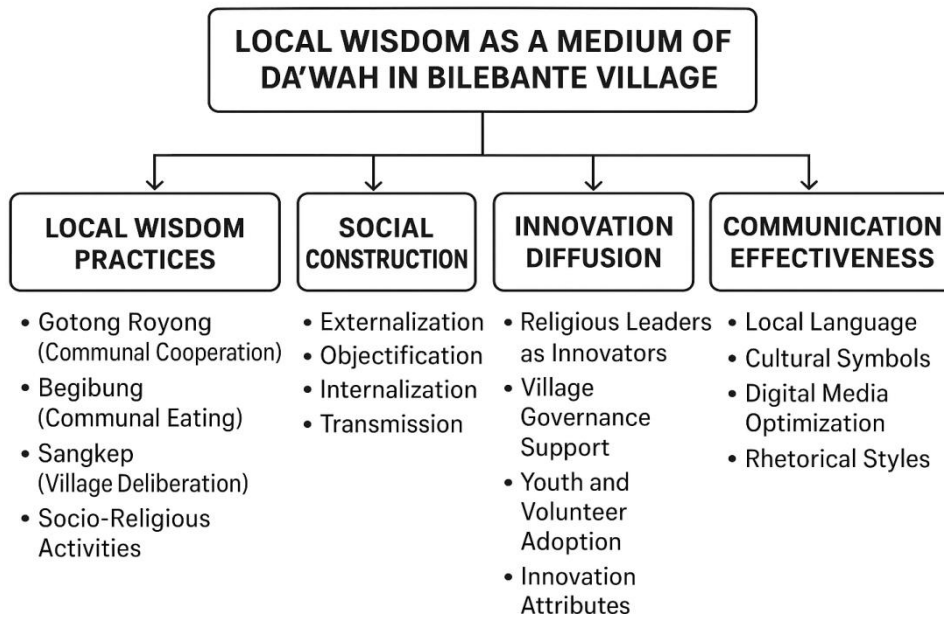


Figure 4: Schematic Model of Local Wisdom as a Medium of Da‘wah in Bilebante Village

This figure 4 illustrates the four dimensions interact synergistically, forming a sustainable, culturally grounded da‘wah ecosystem. Local wisdom practices provide the content and context; social construction ensures internalization and transmission; innovation diffusion accelerates adoption; and communication strategies optimize persuasiveness. Together, they demonstrate how Bilebante villagers embody religious teachings in everyday life, making local wisdom both a cultural asset and a medium of da‘wah.

DISCUSSION

1. Results Analysis

a. Forms of Local Wisdom Revitalized as a Medium of Da'wah

The study found that traditional practices such as gotong royong (communal cooperation), begibung (communal eating), sangkep (village deliberation), and socio-religious activities have been revitalized as effective media for da'wah in Bilebante Village. These practices not only preserve cultural heritage but also embed Islamic values, promoting solidarity, mutual assistance, and communal religious awareness. Through these activities, villagers internalize moral and religious lessons in a practical, lived context, illustrating how local wisdom serves as both content and conduit for da'wah.

b. Social Construction of Local Wisdom in Rural Da'wah Practices

Using Social Construction Theory, the study shows that local wisdom is dynamically externalized, objectified, and internalized through everyday practices. Daily routines, communal labor, and intergenerational teaching transform cultural traditions into binding norms and personal religious commitments. Younger generations, socialized through youth associations, study groups, and participation in rituals, adopt these practices as integral elements of their religious identity, reinforcing the socio-religious fabric of the village.

c. Role of Local Leaders as Change Agents in Diffusing Da'wah Innovations

The findings highlight the critical role of religious leaders, village heads, and youth groups as innovators and early adopters of da'wah innovations. By integrating Islamic teachings into cultural activities and governance initiatives, these leaders facilitate the diffusion of innovative da'wah practices. Attributes such as relative advantage, compatibility with local norms, and ease of adoption ensure that innovations like coordinated community service and digital documentation are embraced widely, sustaining both cultural and religious engagement.

d. Contextualization of Religious Messages through Da'wah Communication Theory

The study confirms that contextualized communication strategies enhance the persuasiveness and accessibility of da'wah. The use of the local Sasak language, cultural symbols, rituals, communal meals, and digital media ensures that religious messages resonate deeply with diverse age groups. Story-based, brief, and inclusive rhetorical styles further

facilitate comprehension and internalization, transforming abstract teachings into meaningful practices embedded in daily life.

Overall, these four dimensions collectively demonstrate that local wisdom in Bilebante Village functions as a culturally grounded, socially embedded, and communicatively effective medium of da'wah, addressing the study's objectives and research questions.

2. Comparison with Previous Studies

The findings of this study resonate with prior research emphasizing the importance of integrating local wisdom into rural da'wah practices to strengthen both religious and social cohesion. Cultural practices such as gotong royong, begibung, and sangkep serve as effective media for religious propagation, consistent with Hayati et al., (2025), who observed that embedding local traditions in da'wah fosters communal solidarity and tolerance. Similar outcomes were reported by Shabila et al., (2025) in Papua, where local customs enhanced the acceptance of Islamic teachings, while Pebriyanto & Siswanto, (2025) Pebriyanto and Siswanto (2025) highlight that grounding da'wah in local wisdom counters the homogenizing pressures of globalization.

The findings also align with Berger and Luckmann's Social Construction Theory, demonstrating that local wisdom is continuously externalized, objectified, and internalized through daily communal practices. Jalal et al., (2024) similarly emphasize that communal labor, ritual participation, and intergenerational teaching reinforce both cultural identity and religious commitment. This study extends previous research by showing the pivotal role of youth associations and educational institutions in transmitting these values, indicating that social construction processes effectively embed local wisdom as part of religious life.

The critical role of local leaders in diffusing da'wah innovations further corroborates Rogers' Diffusion of Innovations Theory. As Hidayat & Nuri, (2024) note, religious leaders and influential community members are key to shaping acceptance and participation. In Bilebante Village, imams, village heads, and youth volunteers act as early adopters and innovators, creatively linking cultural practices with religious messages to accelerate adoption and engagement. Additionally, the study confirms that contextualizing religious messages through local language, cultural symbols, rituals, and digital media enhances communication effectiveness, consistent with Muchtar et al., (2023), Reinhart (2020), and Ana & Shofa, (2023). By using culturally familiar metaphors, storytelling, and digital platforms, da'wah becomes more relatable, engaging, and memorable, particularly for younger audiences.

Overall, the results of this study not only confirm previous findings but also extend the literature by demonstrating how the integration of local wisdom, social construction processes, leadership roles, and contextual communication strategies collectively support effective, culturally grounded da'wah in rural communities. These insights underscore the value of culturally informed approaches in sustaining both religious and social cohesion.

3. Implications of Findings

The findings of this study contribute to existing knowledge by demonstrating how local wisdom functions as a multifaceted medium of da'wah in rural communities. Practically, the research shows that embedding religious teachings into cultural practices such as communal cooperation, shared meals, village deliberations, and socio-religious events enhances both participation and internalization of Islamic values. This insight can guide religious leaders, educators, and policymakers in designing community-based programs that integrate local traditions with spiritual education, ensuring that da'wah is both accessible and engaging.

The study also offers theoretical implications by reinforcing and extending several frameworks. Social Construction Theory is exemplified through the processes of externalization, objectification, internalization, and intergenerational transmission of local wisdom as religious values. Rogers' Diffusion of Innovations Theory is supported by the documented roles of religious leaders, village heads, and youth as early adopters and innovators in promoting culturally grounded da'wah practices. Furthermore, Da'wah Communication Theory is enriched by evidence that contextualization—through local language, rituals, cultural symbols, and digital media—enhances the persuasiveness and memorability of religious messages. Collectively, these implications highlight the importance of culturally informed strategies that bridge traditional practices with contemporary communication approaches. They demonstrate that integrating local wisdom into religious outreach not only preserves cultural heritage but also strengthens community cohesion and facilitates more effective, participatory da'wah.

4. Research Limitations

Despite the valuable insights generated, this study has several limitations that must be acknowledged. First, the research was conducted in a single village, Bilebante, with a relatively small sample of 20 participants. While purposive sampling ensured information-rich cases, the findings may not be generalizable to other rural communities with different

cultural or social contexts. Second, the reliance on qualitative methods, including interviews, observations, and document analysis, introduces potential methodological biases, such as researcher subjectivity in data interpretation and participant responses influenced by social desirability. Third, some factors affecting the diffusion of da‘wah innovations—such as economic conditions, migration patterns, or external religious influences—were beyond the scope of this study and not fully controlled. Finally, the study focused primarily on observable practices and reported perceptions, leaving room for further investigation into long-term effects and internalized attitudes among community members. Recognizing these limitations provides a foundation for refining future research and encourages more comprehensive studies in similar rural Islamic contexts.

CONCLUSION

1. Synthesis of Core Findings

This study demonstrates that (1) Local wisdom in Bilebante Village serves as a dynamic medium of da‘wah by integrating cultural practices with religious teachings. Practices such as gotong royong (communal cooperation), begibung (communal eating), sangkep (village deliberation), and socio-religious events reinforce solidarity, embed Islamic values in daily life, and facilitate practical, participatory religious propagation; (2) The social construction processes—externalization, objectification, internalization, and intergenerational transmission—ensure that these practices are continuously internalized by younger generations, sustaining the village’s socio-religious identity and transmitting cultural-religious values effectively; (3) Local leaders, including imams, village heads, and youth volunteers, act as change agents who promote adoption and innovation in da‘wah practices, encouraging broader community participation and ensuring the sustainability of culturally grounded religious teachings; and (4) Contextual communication strategies, including the use of local language, cultural symbols, storytelling, and digital media, enhance message effectiveness and engagement. Despite these contributions, limitations include the focus on a single village, potential methodological biases, and uncontrolled external factors. Future research should explore multiple villages, longitudinal internalization of local wisdom, and the evolving role of digital platforms in rural da‘wah, providing broader theoretical insights and practical guidance for religious leaders, educators, and policymakers.

2. Acknowledgment of Methodological Limitations

This study has several limitations that should be acknowledged. The sample was limited to a single village, which may affect the generalizability of findings to other contexts. Data collection relied primarily on interviews and observations, which could be subject to participant bias or researcher interpretation. Additionally, some socio-cultural dynamics, particularly the influence of external media or migration, were not fully controlled, potentially affecting the representation of local wisdom practices.

3. Practical Implications

The findings offer practical guidance for religious leaders, educators, and community organizers. By integrating cultural practices with da'wah strategies, stakeholders can foster more engaging, participatory, and sustainable religious education in rural communities. Programs that emphasize collaborative work, communal meals, and youth participation can strengthen both spiritual and social cohesion, while leveraging local language and digital platforms ensures accessibility for broader audiences.

4. Recommendations for Future Research

Future studies could expand the scope to multiple villages or regions to test the generalizability of these findings. Longitudinal research is recommended to observe changes over time in the internalization of local wisdom and its impact on religious practices. Additionally, exploring the role of digital media and other modern communication channels in rural da'wah can provide insights into contemporary adaptations of traditional strategies, offering guidance for culturally grounded and technologically informed religious outreach.

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