

Social Harmony through Local Wisdom: Da'wah in the Kalang Obong Tradition

Agus Riyadi^{1*}, Sulistio², Abdul Karim³

^{1,2,3} Universitas Islam Negeri Walisongo, Semarang, Indonesia

*Email: agus.riyadi@walisongo.ac.id

Keywords.

Da'wah, Local
Wisdom
Values,
Kalang Obong

Abstract

This study aims to determine the value of local wisdom and how da'wah through local wisdom affects social harmony in the Kalang Obong ceremony. This research is qualitative. Data collection techniques used in-depth interviews, participant observation, and documentation. The results showed that: First, the description of the reality of the Kalang community, which is a Javanese sub-ethnicity that has the same life as the Javanese community; the difference is related to identity so that it gives rise to the lonjong tradition as part of local wisdom. Second, the local wisdom values in this ceremony include religious values, Birul Walidain values (respect and obedience towards parents), tolerance, social, discipline, economic, and moral values. Third, the form of da'wah through local wisdom values in realizing community harmony includes da'wah bi al-Hikmah (da'wah carried out with wisdom), where da'wah al-hikmah in this ceremony contains the form of da'wah bil hal (da'wah through concrete actions and daily behavior), amar ma'ruf nahi munkar (commanding goodness and preventing evil), da'wah theology (da'wah that focuses on theological aspects), tazkiyah (self-purification), and tausiyah (advice).

Kata kunci

Dakwah, nilai
kearifan lokal,
Kalang Obong

Abstrak

Penelitian ini bertujuan untuk mengetahui gambaran nilai kearifan lokal, dan bagaimana dakwah melalui kearifan lokal mempengaruhi keharmonisan sosial dalam upacara Kalang Obong. Penelitian ini bersifat kualitatif. Teknik pengumpulan data menggunakan wawancara mendalam, observasi partisipan, dan dokumentasi. Hasil penelitian menunjukkan bahwa: Pertama, gambaran realitas masyarakat Kalang yang merupakan subetnis Jawa yang mempunyai kehidupan yang sama dengan masyarakat Jawa; perbedaan tersebut berkaitan dengan identitas sehingga memunculkan tradisi lonjong sebagai bagian dari kearifan lokal. Kedua, nilai kearifan lokal yang terkandung dalam upacara ini meliputi nilai agama, nilai Birul Walidain (berbakti kepada orang tua), nilai toleransi, nilai sosial, nilai disiplin, nilai ekonomi dan nilai-nilai moral. Ketiga, bentuk dakwah melalui nilai-nilai kearifan lokal dalam mewujudkan kerukunan masyarakat yang meliputi dakwah bi al-Hikmah (dakwah yang dilakukan dengan kebijaksanaan), dimana dakwah al-hikmah pada upacara ini memuat bentuk dakwah bil hal (dakwah melalui tindakan nyata dan perilaku sehari-hari), amar ma'ruf nahi munkar (memerintahkan kepada kebaikan dan mencegah dari kemungkaran), dakwah teologi (dakwah yang berfokus pada aspek teologis), tazkiyah (penyucian diri), dan tausiyah (nasehat).

Introduction

Da'wah is an effort to convey religious teachings to the community to guide them toward a better life spiritually (Riyadi & Maulana, 2022; Karim et al., 2021). In this context, da'wah can also be carried out through local wisdom values (Husni & Rahman, 2020), i.e., values that develop in the culture and traditions of the local community (Songidan et al., 2021). The emphasis on local wisdom makes da'wah more relevant and acceptable to the target community (Mahfud et al., 2021). Through this approach, da'wah becomes more effective in touching the hearts and minds of the community and helping them understand and practice religious teachings in their daily lives (Zuhdi, 2012).

Da'wah, who pays attention to local wisdom values, can reach people more down-to-earthly and touch specific aspects of their lives (Syarifah, 2016). Da'wah includes local wisdom values and focuses on ritual and religious aspects as well as social, cultural, and traditional values recognized and valued by the local community (Rohman, 2022). By incorporating local wisdom values into da'wah, religious messages can be delivered in a language and context that is more familiar to the community, making it easier to understand and absorb (Pimay & Riyadi, 2021). This helps create a stronger connection between the religious message and people's daily lives and allows them to relate religious teachings to the realities they face (Ibrahim & Riyadi, 2023).

In addition, a da'wah approach that respects local wisdom also helps gain community support and acceptance of religious messages (Kasmuri & Riyadi, 2022). Communities tend to be more open and receptive to da'wah, which respects and recognizes their culture and traditions (Affandi et al., 2022). Thus, da'wah, which integrates local wisdom values, can strengthen the bond between community and religion and encourage active community participation in religious practices.

Local wisdom in Javanese society in the form of tradition has existed for a long time. From generation to generation, the tradition is preserved to maintain its noble values even though it has undergone a process of changing cultural forms (Nugroho, 2018). According to Niels Mulder, preserving traditions is a form of *tasamuh* (tolerant) attitude and one's wisdom to be able to accept and understand differences in life that exist in society (Mulder, 1973).

A form of local wisdom still practiced in the community is the Kalang Obong tradition in the Kalang Islamic community. Kalang Islam is an Islamic reality formed from the relationship between local traditions and Islam (Kholiq, 2013). This view of Kalang Islam is one of the manifestations of the embodiment of Islam in the culture of the Kalang community, which produces distinctive and unique characteristics (Muslichin, 2011). This uniqueness can be seen in the religious practice that still carries out ancestral heritage, namely animism-dynamism beliefs in a more Islamic version in the form of the Kalang Obong ceremony tradition (Noviani, 2016).

The Kalang Obong ceremony is a cultural ritual inherited from the ancestors hundreds of years ago that is generally carried out by the Kalang community as a form

of respect for the deceased. Usually, this ceremony is carried out by burning favored objects and bodies made of wood (Sholikhah-Nim, 2010). This ceremony is like Ngaben in Bali, but the difference is that the Kalang people use dolls as a substitute for the deceased's body while the natural body is buried in the ground (Arsana et al., 2014).

This ceremony also contains Islamic values that are melted into the culture, making it one of the *iconic* local wisdom unique to the ceremony. Islamic da'wah should blend with local traditions peacefully. Then, da'wah can be manifested well in people's lives (Nazillah, n.d.). If carried out regularly, this will influence thinking, behaving, and acting for a person and society so that Islamic teachings are realized in all aspects of life, which will bring social harmony (Sabir, 2018).

Integrating da'wah through local wisdom values that successfully build social harmony can be seen in Poncorejo Village, Gemuh District, Kendal Regency. This village is famous for its tolerance in a multicultural society. As seen in the tradition of Kalang Obong in Poncorejo Village, crucial local wisdom values must be maintained to bond the Poncorejo Village community.

Religiously, this ritual is carried out to get closer to God and to increase the closeness of religious communities in Poncorejo Village. In addition, the Kalang Obong ritual ceremony has a good impact on the economy of the Poncorejo Village community by making food served at the Kalang Obong salvation for ritual participants. This can increase income or improve the economy of the Poncorejo Village community, and as a result, the people of Poncorejo Village can live in harmony without significant conflict. So, this village was chosen because it can be an example of *best practices* in realizing social harmony. One of the factors is that it still maintains and integrates the values of local traditions in preaching in the form of the Kalang Obong ceremony.

Another positive impact is the creation of social harmony in Poncorejo Village. With the Kalang Obong ceremony, people from various religious backgrounds can unite with each other and live in harmony. This tradition symbolizes integration and tolerance in the village community so that significant conflicts can be minimized or avoided. In the social context, Poncorejo Village is an example of *best practices* for realizing social harmony. One of the factors is the community's ability to maintain and integrate the values of local traditions in preaching through the Kalang Obong ceremony. Thus, the village is an essential spiritual place for sustainable social and economic development.

The tradition of the Kalang Obong ceremony also has broader values in the Poncorejo village community. Apart from being a religious ritual, this ceremony is critical to strengthening social ties between villagers. During the preparation and execution of the ceremony, the community works together in terms of preparation, food preparation, and the execution of the event itself. This collaboration creates a sense of togetherness and increases social cohesion among them.

In addition, the Kalang Obong ceremony is also a place to encourage active participation and involvement of all community members. In preparing and implementing the ceremony, all levels of society are involved, from religious leaders

and community leaders to ordinary citizens. This gives a sense of belonging and shared responsibility for the ceremony's success and the continuity of the tradition.

Through the implementation of Kalang Obong, the people of Poncorejo Village can also promote their local culture to visitors and tourists. The village can become an attractive religious tourism destination, where visitors can experience and understand the religious and cultural values of the ceremony. This also has a positive impact on the tourism sector and the village economy as a whole.

Overall, the Kalang Obong ritual ceremony has a deep religious meaning and a significant impact on the economy, social harmony, and promoting culture and tourism in Poncorejo Village. This tradition is a clear example of maintaining local values in a modern context and how religious values and traditions can be harmoniously integrated to create a strong, united, and prosperous society.

This research is the first study to explore the values of local wisdom and the impact of da'wah through local wisdom on social harmony in the Kalang Obong ceremony. This article will identify and analyze the values of local knowledge in the Kalang Obong ceremony and then examine how these values can be aligned with Islamic da'wah messages to promote social harmony so that da'wah messages can be better accepted and internalized by the community.

Method

This type of research is qualitative, descriptive-analytical, a method that describes or provides an overview of the object under study in the form of expressions (Sugiyono, 2017). Researchers will start research from the phenomenon in the field (Islam kalang and the kalang obong ceremony) to determine research problems (identify cases). Furthermore, data is collected through observations, interviews, and audio recordings or archives for further data analysis (Creswell, 2018). The number of informants in the study amounted to 10 people, consisting of Kalang community members, village officials, Kalang shamans, and village officials.

The data analysis technique used in the research is qualitative data analysis. Qualitative data analysis uses phenomenological descriptive techniques, with steps namely *data managing, reading, memoing, describing, classifying, interpreting, and visualizing* (Creswell, 2012). (Creswell, 2012). This analysis is used to describe the description of the reality of the Kalang Community and the Obong ceremony in Poncorejo Village, Gemuh District, Kendal Regency, what local wisdom values are contained in a series of Kalang Obong ceremonies in Poncorejo Village, Gemuh District, Kendal Regency, and the form of da'wah through local wisdom values in realizing social harmony contained in a series of Kalang Obong ceremonies in Poncorejo Village.

Results and Discussion

Yasin-Tahlil and Prayer of the Dead

A series of yasin tahlil processes are carried out by the Kalang community in the implementation of the kalang obong ceremony, namely for seven days (at night) before obong *mitung dina* is carried out in the afternoon and the procession of *andheq* and *nglepas* during obong *mendhak*. Yasin tahlil is known as the sedekahan of reading yasin tahlil, which contains many prayers, dhikr, sholawat, and so on.

When examined with a da'wah approach, the content of the recitation of the Qur'anic verses is part of da'wah with oral recitation, namely tilawah, as well as the content of dhikr and istighfar which includes tahmid, takbir, and tawhid which is part of da'wah bil Hal, namely tazkiyah (cleansing and purifying the soul from despicable traits or improving the soul) (Ma'zumi et al., 2019). The recitation of the Prophet's sholawat, which reflects the love of the role model and a form of family affection for their loved ones, is part of the da'wah approach of affection or sentiment (da'wah Bil Hal). Moreover, the last content, namely the prayer that begins with the recitation of al-fatihah and ends with praying with prayer together, is part of da'wah bil lisan, namely tilawah and tausiyah or advice. (Purwaningsih & Ahrori, 2019).

When summarised as a whole, yasin-tahlil and the reading of arwah prayers are a form of da'wah bi al-Hikmah, namely da'wah (wisdom), precisely da'wah with the insertion method because this reading is inserted in the culture/tradition that exists in the community, which contains forms of da'wah such as da'wah bil Hal (sentimental/affectionate approach) and tazkiyah (self-purification), da'wah with the tongue (tilawah), tausiyah or advice.

Ubarampe

The equipment used for the obong ceremony here contains two things: equipment during obong *mitung dina*, which is an obong ceremony carried out on the seventh day after death, and *obong mendhak*, which is carried out one year after death. There is a difference between the two; if obong *mitung dina*, the equipment used includes items used by the deceased during life (items worn by the deceased during life or used items). In contrast, during obong *mendhak*, the items used are new items, such as clothes and items that the deceased liked during life.

As for the burning of equipment for this obong ceremony, nowadays, it has changed significantly because not all items are burned, only certain items. Although there are changes related to the items that are burned, the ceremony, which is believed to be the result of a mixture of Hinduism and Islam, still uses offerings in its implementation, such as jenang abang putih, setaman flowers or bungan rumpai, market snacks, sego ambeng, duck eggs, Sego becucu, hoes / pacul (Darajah, 2011) puspa dolls, rumah pancaka, kajang, grains, kinang (betel nut, apu, gambier), candles or other lighting and other offerings as a complement and provision (Hidayana & Swaradesy, 2011).

When studied with a meaning approach, the above offerings represent da'wah messages conveyed through symbols of nature, objects, or community culture that have a Qur'an flavor. For example, offerings of apu, gambier, and betel leaves are believed to come from the word *wa'fu Anna, waghfir lana*, which means asking for forgiveness and safety. This word is found in QS. Al-Baqarah verse 286, while betel is a leaf that is always available, readily available, and valuable, the meaning of betel leaves is that humans should be like betel leaves that always benefit others.

These offerings are closely related to the community because ulama, in the past, simplified the da'wah message through symbols that were easily remembered by the community. Therefore, the Kalang community is required to offer offerings because they contain specific meanings, which are a form of representation of da'wah messages.

Therefore, when summarised as a whole, the procession of obong in uborampe has experienced a shift in value from before, where in the past obong equipment items had to be lobong all while at this time only certain items. In the author's view, utilizing items that can still be used and are suitable for use is a small part of avoiding waste.

The form of oral da'wah (*amar ma'ruf nahi munkar*) is found in some offerings brought back by the family (such as rice, pacul, makeup, etc.) and animal offerings (obong mendhak / nyewu) which are now adjusted to the family's ability (not necessarily using buffalo but can be chicken, salted fish or according to their ability) (Lestari & Riyadi, 2023). At the same time, it is customary to use buffalo (ancient times) (Nazirman, 2018). In addition, there is also da'wah *bi al-Hikmah* precisely with the insert method because each symbol of the offerings has specific meanings related to Islamic teachings (Riyadi, 2014; Riyadi & Karim, 2023).

Starting from the form of da'wah implied in the meaning of uborampe, these offerings, when viewed from the purpose of giving provisions to the dead by burning or intended for the supernatural for the smooth running of the event, are part of syncretism because there is a combination of various religious understandings both Islam, Kalang, and Java that have become a balance (Widiana, 2015). This is certainly not without reason, but before Islam came, Buddhism and Hinduism existed, and both religions were thick with offerings (Adam et al., 2019).

Prayer

The form of da'wah contained in the prayer of the Kalang ceremony is da'wah *bil al-hikmah* with the insertion method because this prayer contains the Islamic and Kalang sides (Naamy, 2023). As revealed in the note below:

Before performing hajjat (rituals at home):

"Ya Allah gusti, gusti kang maha majung, gusti kang maha kuwaos, saderenge matur jabang bayi Kubro nyuwun pangampura kalih gusti Allah ta'ala, jabang bayi Kubro matur nuwun sanget kalih gusti Allah taala diparingi pendamelan, ngelakoke lakone kyai demang kalang demang kalang."

In the above prayer, there is an apology from the Kalang shaman to Allah and thanks to Allah for the work given to him as his representative, Demang Kalang.

This prayer's context can be considered part of Islamic values because the Kalang shaman prays and asks Allah.

*For example, the person who died was named Rembul on Friday Kliwon).
Mak Kubro badhe nggoletke dalan padang arwahe mak Rembul, nopo sing
betokke? nopo sing ajeng sajekke? mak Kubro paringana ngertos saged maturake
kalih gusti Allah ta'ala.*

(In the author's opinion, this part of the prayer is part of Kalang culture because this prayer contains what should be served or what should be brought, while the next prayer, which is about asking Allah to give knowledge or understanding, is connected with Islam. In this part, there is a mixture of Islam and Kalang).

In general, this prayer is a blend of Islam and Kalang culture. It results from the Walisongo's efforts to spread Islam in Java (Khofifah, 2023). They used a da'wah approach that involved insertion, that is, inserting Islamic teachings into traditions that already existed in the community (Hajj for Tribal social life, n.d.). This approach is based on the insertion da'wah theory, which states that this method focuses on the substance of the teachings without eliminating the value and meaning given to achieve the desired results. The outline of the form of da'wah for this kind of da'wah method is referred to as the form of da'wah *bi al-Hikmah (wisdom)*, namely the da'wah process organized with the wisdom of the day (Sulthon, 2015).

Andheg

Andheg is the process of obong mendhak, which is performed on the third day before obong mendhak is performed. This process includes preparations during the day, such as food ingredients and offerings. Here, the Kalang shaman and the extended family help each other prepare. In the author's view, the nature of this collaboration will establish a closer relationship between families because not only the nuclear family is present at the time of implementation but also the extended family outside the city and abroad. From the perspective of da'wah, according to researchers, this is part of da'wah *bil hal* because it contains the value of kinship/friendship that is well established.

The next procession is to bathe the puspa doll like bathing a living person. Before being bathed, the puspa doll is rotated over the incense fire while special prayers are recited, and then the doll is bathed with flower water, soap, and shampoo. In the author's view, the use of incense and flower water is a tradition usually owned by the Javanese community. In contrast, using soap and shampoo is a habit of modern society today in bathing activities. At the same time, the doll will be decorated like an adorned person, starting by drying the body with anduk, wearing clothes, and wearing powder.

Neighbors gather to watch the added ceremony after the Isha prayer (around 7.20 pm). A doll sitting on a bed is lifted by one of the family members while another family member clears the path for the doll to walk around the house three times. A Kalang shaman will read his prayers inside the house while beating a particular instrument. After the event, the ceremony is closed with tahlil and prayers together. If analyzed, this

series of processions can be seen as a form of da'wah bil al-Hikmah with the insertion method because it includes elements such as Kalang, Javanese culture, and Islam.

The last part is *berkatan*, which is giving food containing rice and side dishes to the people who have attended as a form of sodaqah and thanks for the presence of the surrounding community. This feeding is also included in the teachings of Islam, namely da'wah, for example. However, the da'wah stated is da'wah bil hikmah because Islamic values are entered wisely.

Aweh Mangan and Aweh Sangu

Aweh mangan and aweh sangu is a process of giving provisions to the deceased from the family. Usually, the process is organized by the Kalang shaman in the form of money and food. Giving aweh mangan and aweh sangu is a form of family affection for the deceased who will go far or live in the afterlife so that they are equipped with various abundance of food and money. In the view of researchers, the procession of aweh mangan, if assessed in terms of a form of family affection for the deceased family, is part of a form of da'wah bil Hal, namely da'wah with a compassionate approach or in other terms referred to as sentimental (Mas'ud, 2012).

Starting from the meaning of this aweh sangu, the ritual or procession of symbolically giving food to the deceased is part of the inherent Kalang culture. This is also of interest to researchers because the origin of the aweh mangan tradition, according to mbah Kubro, has been around for a long time. Kalang shamans only carry out the procession from generation to generation from their ancestors. It seems almost the same as the process of aweh sangu, which gives provisions in the form of money.

In terms of the use and distribution of money, the process of *awehe sangu* is very beneficial for the family because it will be used to help complete future obong needs and ongoing obong needs, including food sodaqahan for the public. In the view of Islam, helping or donating some of the wealth to the family to help others is part of the teachings of Islam.

Islam encourages helping each other in good deeds, including helping others. The family's goal of doing aweh sangu to help is part of the verse above. However, if the purpose of this aweh sangu is intended to provide for the dead, in the author's view, this is a culture or belief still inherent in the past until now. This is due to the emergence of Islamic beliefs. However, everything is consistent in practice because this aweh sangu is only done symbolically, while its use remains for good things.

Nglepas

Nglepas, in this case, means releasing the spirit to the afterlife along with provisions by diobong (burnt). It is said to be released because the family sincerely releases the spirit to return to the creator. Therefore, this procession is carried out with wisdom and ends with a feeling of joy (in this case, symbolized by scrambling for coins that have been burned). Keihlasan, in this case, is part of da'wah bil Hal (exemplary) because there is a recommendation to spare the family who has passed away. This

connotes the Islamic recommendation about the prohibition of mourning the deceased family, namely in the following hadith: "It is not one of my Ummah who slaps his cheeks (when death strikes), tears his clothes and laments over a dead body as the Jahiliyyah (pre-Islam) lament."

The hadith above explains that, as a Muslim, it is not justified to grieve excessively over the death of the family. Therefore, we are forbidden to mourn too much when family or relatives die because the essence is that everything on earth and in the sky belongs to Allah SWT and will return to Him. Therefore, this *nglepas* has a positive side to reminding humans to remain content with all God's decrees. In addition to exemplary da'wah, in the *nglepas* procession, there is also a form of da'wah bil-Hikmah using the insert method. This is because Islam, Kalang, and *kejawen* are included in this implementation.

The content of the combination of Islam, Kalang, and *kejawen* lies in the meaning of sincerity (Islam), the meaning of filial piety, namely carrying a *puspa* doll (symbol of the deceased), along with the meaning of *gotong royong* with the family cooperating to bring offerings to the place of burning and the meaning of *sadaqah* which is symbolized by distributing money through *obongan* / scrambling for money and rice (Islam). However, when looking at the substance of the process such as burning the corpse and food to take it to the afterlife is a Kalang culture that is more similar to Hinduism. At the same time, *Kejawen* is seen from the offerings always included in the *nglepas* procession.

There is also something interesting about the *nglepas* procession. The *nglepas* procession in *obong mitung dina* is somewhat different from *obong mendhak*. The difference is that *obong mendhak* is not burned immediately on that day, but on the seventh day after the afternoon (the sixth day), a series of joint prayers for the deceased, *yasin-tahlil* and a culture about death (can be held or not) as well as an apology for the deceased. It is then followed by the process of surrender from the family to the Kalang shaman, and the Kalang shaman will start the *sontengan* by not forgetting to burn incense and recite prayers.

The procession then continues with *aweh mangan*, *aweh sangu*, *muteri* goods to the incense fire, and then the dolls and goods are returned to the tiny house made of thatch grass. If the *sodaqahan* family uses buffalo, the skin, head, and times of the buffalo will usually be reassembled with woven bamboo for the *angonan* ritual at night. However, because the *angonan* ritual must use one buffalo, the *angonan* ritual is almost rare nowadays. The ritual is almost similar to a person who is *angon* buffalo, where the buffalo is beaten with a *sabet*, and the buffalo will make a sound even though it is only woven.

This is where the magical value of the Kalang people is solid: in the *angonan* ritual, everyone is not allowed to insult or mock because it will hurt those who do it (Suharja et al., 2023). Usually, the person who mocks will be sick and disturbed and will not recover if the person has not repented and apologized. This is where the author

concludes that this section has intense mysticism. So, these beliefs are the legacy of the Javanese ancestors, namely animism and dynamism.

Grave Pilgrimage

This grave pilgrimage is performed on the sixth day of the obong mendhak ceremony. In Islam, the grave pilgrimage is a reminder of the afterlife and motivation to go through life in the world, which is only temporary, so the grave pilgrimage has positive value and benefits for human life (Arifandi, 2019). The hadith narrated by Ibn Majah explained that the Prophet Muhammad PBUH said: "Make a pilgrimage to the grave, for indeed it can remind you of the life of the shirt."

The hadith above emphasizes the recommendation to make grave pilgrimages. Therefore, the obong procession contains a form of oral da'wah (tausiyah) because it contains an order/recommendation to make a grave pilgrimage. Overall, a series of obong mitung dina and obong mendhak processions contain various forms of da'wah such as bil al-Hikmah (insertion), bil Hal (example), oral and written da'wah (tausiyah, amar ma'ruf nahi munkar, tilawah), which are mysticism and syncretism.

Religious, Social and Moral Values of the Tradition

Local wisdom is a cultural product of the past that continues to be used as a way of life. It characterizes certain regions because of its locality and becomes a cultural identity (Rohmana, 2014), like the Kalang obong ceremony that still occurs today. In this obong ceremony, some values are believed to be accurate, so they are used as a reference for the community in their behavior. Usually, these local wisdom values are considered reasonable and proper to last long and even become institutionalized (Tarigan & Syauqillah, 2014). (Tarigan & Syauqillah, 2023). Therefore, the Kalang Obong ceremony is a form of local wisdom (Ardani, 2019). In addition to this obong ceremony being a cultural product of the past that is still being carried out by the community, it is also a local cultural identity that is local (Akmal, 2021).

Local wisdom is related to value, namely all aspects (valuable culture) that contain local wisdom values. (Juliana et al., 2021). This means that local wisdom is a culture that has value, and only selective culture (valuable culture) contains local wisdom values (Eko & Putranto, 2019). The local wisdom values contained in the Kalang obong ceremony, first, include religious values. Religious values are principles, beliefs, and practices related to human belief in a higher or divine power (Halik, 2016). Religious values reflect human belief in a higher or divine power and provide moral, ethical, and spiritual guidance (Djakfar & SH, 2012). These religious values consist of, first, belief. Belief is an assumption or something that is believed is authentic. Belief in a broad sense includes variations of worship, spirituality, and life practices mixed with culture, for example, magic, animal worship, worship of objects, superstitious beliefs, etc. This belief in the kalang obong ceremony has a unique belief content, namely animist beliefs such as the incarnation of dog animals as their ancestors (who are none

other than cursed gods), as well as offerings delivered as provisions for the deceased in the afterlife.

In addition to the above, in the Kalang obong ceremony, there is a belief that if it is not carried out, the family will be disturbed by ancestors or hit by bad luck; for example, their business will be tricky, they will often get sick (never recover), and the dream of the deceased asks to be perfected. In the view of the Kalang people, if it has yet to be done, it is not perfect.

The above description is a magical element, namely all systems of human behavior and attitudes to achieve a purpose by mastering and using supernatural forces and rules in nature. In short, it means something that is believed to produce supernatural powers. For this reason, this obong ceremony requires magical elements.

The second religious value is *birul Walidain* (respect and obedience towards parents). The Kalang Obong ceremony is nothing but a ceremony of honor to the ancestors or respect for the deceased family as a devotion to the deceased. Seen from its purpose, the Kalang Obong ceremony manifests the source of value derived from Islam, namely *viral validation*. In the teachings of Islam, it has been taught to Muslims always to obey and be devoted to parents, considering that the sacrifices and kindness of parents are so great (Nufus et al., 2017). This is by the word of Allah in QS. Luqman verse 14 means, "and we commanded man (to do good) to his two parents."

The obligation of *birul walidain* (respecting parents) is also explained in the Book of Riyadus Sholihin by Imam Nawawi, from Abu Abdirrahman. Abdullah bin Mas'ud said: I asked the Prophet PBUH: "Which is the more beloved deed in the sight of Allah?" He replied: "Prayer according to its time". I also asked: "And then what?" He replied: "filial piety." I asked him again: "Then what?" He replied: "Jihad fisabilillah (fighting for the faith)." (An-Nawawi, 2016).

The explanation above illustrates how crucial *birul walidain* is, as for meaning *Birul walidain* is filial piety, obeying doing *ihsan* (good), taking care of both, maintaining old age, not being loud, especially to rebuke them, praying for both more after they die and so on, including courtesy to both of them (Ulwan, 1990).

The third religious value is tolerance. Humans are inseparable from differences. This sometimes causes divisions in the human environment. This is where tolerance is needed. Tolerance is a human behavior or attitude that does not deviate from the rules, where a person respects or appreciates every action taken by others (Digdoyo, 2018).

In the socio-cultural and religious context, tolerance is defined by attitudes and actions prohibiting discrimination against groups that are different or unacceptable to most of society, as in the Kalang obong ceremony, which involves many parties, both Kalang and non-Kalang.

In the tradition, there are also social values. Social values are principles or beliefs individuals or communities hold as guidelines for interacting and relating with others in a social environment. Social values cover various aspects of human life, such as ethics, morality, norms, solidarity, justice, cooperation, equality, and social responsibility.

Social values play an essential role in shaping the social structure of a society and influencing individual behavior in social interactions. They form the basis for norms that govern human behavior in various situations, whether at home, work, school, community, or the world. Some examples of common social values include; first, caring.

In essence, humans, in Kontjaraningrat's view, cannot be separated from interactions between fellow humans (social creatures), both fellow communities or societies, and the surrounding nature (Pratiwi, 2017). Therefore, humans will always depend on each other and usually have a soul of *sama rata-sama rasa* or *conforming*, namely doing the same and living together with their community (Indriastuti et al., 2017) in the sense that humans will try to maintain good relationships for the sake of creating an excellent social environment. Based on this concept, the Kalang obong ceremony carried out by the Kalang community has social values used as a reference for social life, such as caring for others.

Like humans in society, a person will have a high sense of concern for others if someone is experiencing problems or big jobs that require the help of others. (Riyadi & Wigati, 2020). Humans will spontaneously assist without or with strings attached in the form of whatever they can do. This attitude indicates a high level of concern for each other. The Kalang obong ceremony is applied by the community by providing a certain amount of labor and money to the person who will hold the Kalang obong ceremony, precisely during the procession of *aweh sangu* (giving money) and *aweh mangan* (giving food), as well as during the initial process of calculating the *sadaqah* (alms) results before the process of offering the items to be obong.

The second social value is togetherness or kinship. Humans, by nature, cannot live alone in fulfilling their needs and survival (Muazaroh & Subaidi, 2019). Humans will sell with other individuals in the community environment both within and outside the family, as in the Kalang obong ceremony carried out by the Kalang poncorejo community, which is required for family togetherness moments. One of them is that when the ceremony is about to start, the Kalang shaman will usually call the whole family by saying, "*Brothers and sisters, families do gather.*" The aim is for the whole family to gather to witness the procession of the obong ceremony.

In addition, at the moment of reading Yasin (a verse in the Qur'an), all families and communities gather together to pray for the deceased from both Kalang and non-Kalang circles, in addition to the family moments created when all neighbors carry out *lek-lekan* (*stop sleeping at night*), which is one day before the event marked by the gathering of the community around the house overnight (neighbors), they participate in the implementation of Obong. Another thing is circling the *pancaka* (place to burn corpses), accompanied by families bringing the items to Obong individually.

Togetherness or kinship among the people involved in implementing the Kalang obong ceremony is one of the most critical factors in the continuity of the obong ceremony activities. The value of togetherness or kinship is a binder between families,

residents, or community members to act together in facing problems or work that requires the help of others.

The third social value is gotong royong (working together). The culture of gotong royong is a familiar thing in human civilization. By their nature, humans, as social creatures, cannot live alone but with or without the help of others. Therefore, in community life, cooperation and cooperation are needed (Irfan, 2017). Gotong royong has become a community tradition that has been carried out for a long time individually and in the public interest (group) (Hariyanto, 2022). Gotong royong is done by helping each other and cooperating or doing it together (Aricindy & Wijaya, 2023). In Sumintrasih's view, this gotong royong activity has allegedly faded or shifted from its true meaning of voluntary assistance to assistance that expects a reward.

Based on the results of the research, there are various forms of gotong royong in the Kalang obong ceremony, among others, in the activities of finding items for the obong procession such as ordering puspa dolls, kajang houses, pancaka houses, buying new clothes, mattresses, hats, slippers, duck eggs, ordering dolls, and other equipment. In addition, when preparing offerings, preparing animals can be male buffaloes, goats, chickens, or gereh (dried fish), depending on the ability of those who have a wish) that will be used for laukan (dishes). In contrast, the buffalo skeleton is used for selamatan events and preparing items and needs for the ngelepas ceremony.

Furthermore, there is also moral value or character found in the tradition. Moral value or character is a value that comes from the will. The community applies this in carrying out the obong ceremony, namely with a sense of *Lila legowo* (sincerely), carrying out traditions that are ingrained without coercion from any circle. In addition, the *Kalang community* also applies the feeling of acceptance by voluntarily helping to finance the implementation of this tradition without being asked.

In addition to the two behaviors above, the Kalang community also applies the attitude of always using manners, meaning that other people who come to this village should always prioritize manners and respect each other's behavior. These ethics are not painful, so it is recommended that humans should always use adab (norms) in every action (Widyawati, 2013).

The Kalang obong ceremony is implemented to perfect the spirits of the ancestors who are mandated to their children and grandchildren. Therefore, this ceremony is the responsibility of Kalang descendants as a sign of one's devotion to parents and ancestors (Setiohastorahmanto et al., 2018). So, in this case, it is carried out with a sense of affection for their ancestors, parents, and family who have preceded them to the afterlife. The vital reason for holding the Kalang obong ceremony is that the Kalang community believes in the existence of life in the afterlife. Moreover, according to them, people who have died will continue their lives in the afterlife as they live in the world. For this reason, obong gives various kinds of provisions.

However, some Kalang people also stated that the implementation of the obong ceremony is just to appreciate and respect the traditions that have been built by the

predecessors because there are many positive values in it, such as compassion, respect, and other values (Malik et al., 2021). As for the nature of all, it depends on each religion's teachings, such as Islam, then as Islam teaches or other religions teach their teachings. Some other people also said that they did not understand what Kalang was; they believed they were descendants of Kalang, so they had a responsibility to carry out traditions passed down from generation to generation by Kalang customs.

When examined from the perspective of da'wah, the purpose of implementing the Kalang obong ceremony has a positive value, namely a form of obedience or devotion to the family (parents and ancestors) who have died (Wahid, 2018). They carry it out with a sincere heart because it includes their love and respect for those who have passed away. So, in general, it is part of the teachings of kindness, namely about one's affection for the family. Affection in the da'wah section is a form of da'wah bil hal, namely the da'wah approach of affection. One of them is doing good, obeying, or being devoted to both parents because, according to the Kalang community, it is a form of their affection for him.

In line with this, the Kalang community's belief that the dead will continue their lives in the afterlife as they live in the world, there is a slight connection with Islamic teachings (theological da'wah/substance approach, not the outer skin), which is stated in QS. Al-Baqarah verse 25 reads, "And convey the good news to those who believe and do well that for them are provided paradise that flows rivers below. Whenever they are given sustenance of fruits in those paradises, they say this is what we were given before. They are given similar fruits, and for them therein are chaste wives, and they remain therein.

The above verse shows that humans in the afterlife eat food as they should on earth. However, the difference is that because the life of the world is the same as the life of the afterlife, the Kalang community delivers various foods and needs of the deceased in a symbolic way (obong), which is used as provisions in the afterlife because in their view it will be the same as during their lifetime.

According to the researcher, the beliefs held by the Kalang community are nothing but the result of a collaboration between Islamic culture and the culture of the Kalang community in the past. The purpose of the ceremony is to honor the ancestors who have preceded them and provide provisions to the spirits of the deceased; it is almost similar to the purpose of the death ceremony, known as *pitra yadnya* or, in other words, referred to as *ngaben* (Saudi, 2018). Even the implementation of simple Hindu death ceremonies still uses elements of praying and offerings to their ancestors' spirits (Firdaus, 2022). Moreover, the most crucial thing about *ngaben* is the prayer offered by the family for the spirits of the ancestors who preceded them for the safety and peace of the spirit during the journey to the hereafter (perfecting the spirits of ancestors so as not to disturb them). This seems similar to the purpose of the Kalang obong ceremony.

As for the Kalang people who perform the Kalang obong ceremony as a form of obligation to their identity, it is none other than a form of responsibility as the next

generation of Kalang. Therefore, it can be concluded that in the purpose of the Kalang obong ceremony, there are various forms of collaboration of Islam and Kalang heritage culture (similar to Hindu culture / pitra yadnya / ngaben and sradha ceremonies during the Majapahit kingdom). The collaboration is embodied in the form of da'wah *bil hal* (compassion approach, tolerance attitude), da'wah with wisdom (substance approach, not outer skin / theological), as for the Kalang heritage culture, which is almost similar to Hinduism and Sradha, which is embodied in the refinement of ancestral spirits, symbolic provision/offerings.

Conclusion

The Kalang Obong ceremony contains various local wisdom values, including 1) religious values, which include beliefs as Muslims of Kalang descent, 2) *birul walidain values* (the goal of filial piety), 3) tolerance values (peaceful coexistence with other Kendal communities), 4) social values (care through assistance, cooperation, helping each other, kinship, and gotong royong), 5) disciplinary values (following customary rules), 6) economic values (utilising customary rules), and 6) economic values (utilising customary rules), 5) the value of discipline (following customary rules), 6) the value of economy (utilising usable goods), and 7) the value of morals or character (carrying out the obong procession with sincerity, nobility, and the principles of honesty, kindness, and nobility of character).

The kalang obong ceremony in Poncorejo village community, Gemuh Subdistrict, Kendal Regency, is a local wisdom-based da'wah that aims to create social harmony. This approach uses the insertion method by using wisdom as a foundation. In this local wisdom-based da'wah, there are various forms of da'wah, including da'wah bil hal (filial piety to parents, reflection on sholawat, the meaning of provision, the meaning of sincerity in releasing deceased families), amar ma'ruf nahi munkar (encouraging not to grieve excessively or mourn death, as well as encouraging to reduce waste and give alms according to ability), da'wah theology (belief in the afterlife), tazkiyah (dhikr, tahmid, tawhid), and tausiyah / advice (encouraging to pray for deceased families and remember death/pilgrimage).

References

- Adam, U. K., Yusup, A., Fadlullah, S. F., & Nurbayani, S. (2019). Sesajen as a value of community life in Cipicung Girang Village, Bandung City. *Indonesian Journal of Sociology, Education, and Development*, 1(1), 27-35.
- Affandi, Y., Riyadi, A., Taufiq, I., Kasdi, A., Farida, U., Karim, A., & Mufid, A. (2022). Da'wah Qur'aniyah Based on Environmental Conversation: Revitalising Spiritual Capital Ecotheology, Environmentally Friendly, Gender Responsive. *Pertanika Journal of Social Sciences & Humanities*, 30(1).
- Akmal, Z. (2021). A Juridical Philosophical Review of the Existence of Local Wisdom. *JOELS: Journal of Election and Leadership*, 2(2).
- An-Nawawi, I. (2016). *Riyadhus Shalihin (The Garden of the Righteous): The Book of Sahih Hadith*. Sahih.

- Ardani, M. N. (2019). *Local Wisdom of Indigenous Peoples on the Island of the Gods Based on Local Indigenous Values*.
- Aricindy, A., & Wijaya, A. (2023). Local Wisdom for Cooperation in Indonesia: An ethnographic investigation on the value of Marsiadapari tradition, Sianjur Mula-Mula Sub-District, Samosir Regency, North Sumatra Province. *Kasetsart Journal of Social Sciences*, 44(2), 555-564.
- Arsana, I. N. C., Simatupang, G. R. L. L., Soedarsono, R. M., & Dibia, I. W. (2014). Cosmological Tetabuhan in Ngaben Ceremony. *Recital: Journal of Performing Arts*, 15(2), 107-125.
- Creswell, J. W. (2012). *Research design: qualitative, quantitative, and mixed approaches*.
- Creswell, J. W. (2018). *Qualitative research and research design*.
- Darajah, I. (2011). *The Implementation of Kalang Obong Custom in Lumansari Village, Gemuh District, Kendal Regency (A Cross-Cultural Da'wah Perspective)*. Semarang: IAIN Walisongo.
- Digdoyo, E. (2018). Review of religious tolerance issues, culture, and social responsibility of media. *JPK (Journal of Pancasila and Citizenship)*, 3(1), 42–59.
- Djakfar, H. M., & SH, M. A. (2012). *Business ethics: capturing the spirit of heaven's teachings and the moral message of earth's teachings*. Penebar PLUS+.
- Eko, B. S., & Putranto, H. (2019). The role of intercultural competence and local wisdom in building intercultural and inter-religious tolerance. *Journal of Intercultural Communication Research*, 48(4), 341-369.
- Firdaus, A. (2022). *implementation of ter-ater tradition in improving harmonious relationship in East Barurambat Village, Pamekasan Regency*. Madura State Institute Of Islam.
- Firman Arifandi, L. (2019). *A-Z of Grave Pilgrimage in Islam*.
- Hajj for the social life of Suku, M. (n.d.). *The meaning of Hajj for the social life of the Kalang Tribe of Poncorejo Village, Gemuh Subdistrict, Kendal Regency*.
- Halik, A. (2016). The paradigm of Islamic education in the transformation of traditional belief systems. *AL-ISHLAH: Journal of Islamic Education*, 14(2).
- Hariyanto, H. (2022). Implications of State Policy Through Village Funds Towards the Cultural Values of Mutual Cooperation in the Village. *De Lega Lata: Journal of Legal Science*, 7(1), 46-64.
- Hidayana, I. S., & Swaradesy, R. G. (2021). The Meaning of Folk Games at the Rambu Solo'Death Ritual in Ke'Te'Kesu'Traditional Village, North Toraja Regency, South Sulawesi Province. *Journal of Stage*, 295.
- Husni, Z. M., & Rahman, I. (2020). Islam, Local Wisdom, Da'wah Communication; Measuring the Concept of Islam Nusantara. *Journal of Islam Nusantara*, 4(1), 92-102.
- Ibrahim, M., & Riyadi, A. (2023). Concepts and Principles of Da'wah in the Frame of Islamic Community Development. *Prosperity: Journal of Society and Empowerment*, 3(1), 30-42.
- Indriastuti, L., Mulyati, S., & Anwar, S. (2020). Javanese Cultural Values in the Novel Bumi Manusia by Pramoedya Ananta Toer and its Implication for Indonesian Language Learning in Senior High Schools. *Synthesis*, 14(2), 156-165.
- Irfan, M. (2017). Metamorphosis of gotong royong in the view of social construction. *Proceedings of Research and Community Service*, 4(1), 1–10.

- Juliana, C., Aryanto, P., & Susanto, A. (2021). The Values of Local Wisdom in East Belitung: Maras Taun as a Learning Source of Biodiversity and Character Development for High School Students. *6th International Seminar on Science Education (ISSE 2020)*, 30-38.
- Karim, A., Adeni, A., Fitri, F., Fitri, A., Hilmi, M., Fabriar, S., & Rachmawati, F. (2021). Pemetaan untuk Strategi Dakwah di Kota Semarang Menggunakan Pendekatan Data Mining (Mapping for Da'wah Strategy in Semarang City Using Data Mining Approach). *Jurnal Dakwah Risalah*, 32(1), 40-55. <http://dx.doi.org/10.24014/jdr.v32i1.12549>
- Kasmuri, K., & Riyadi, A. (2022). Da'wah movement of Majelis Ilmu dan Dzikir Ar-Raudhah in strengthening ahlussunnah wal jamaah understanding in Surakarta City. *Journal of Da'wah Science*, 42(2), 224-240.
- KHOFIFAH, N. U. R. (2023). *The history of Seblang: acculturation of religion and Javanese culture in Bakungan Village, Glagah Banyuwangi District, XVI-XX centuries*. UIN KH Achmad Siddiq Jember.
- Kholiq, A. (2013). Islam Kalang: Identity Politics of Javanese Sub-Ethnicity. *Harmoni*, 12(1), 116-129.
- Lestari, I., & Riyadi, A. (2023). Mad'u's Perception of the Da'wah of KH. Subhan Ma'mun in Brebes Regency. *Alhadharah: Journal of Da'wah Science*, 22(1), 51-66.
- Ma'zumi, M., Syihabudin, S., & Najmudin, N. (2019). *Education In The Perspective Of Al-Qur'an And Al-Sunnah: A Study of the Terms Tarbiyah, Taklim, Tadris, Ta'dib and Tazkiyah*. *TARBAWY: Indonesian Journal of Islamic Education*, 6 (2), 193-209.
- Mahfud, C., Rofiq, N., Sila, M., Astari, R., Mukminin, A., Wajdi, F., Mu'ammam, M., Kasdi, A., & Nasih, A. (2021). Strategic Disaster Management in Indonesia: The Role of Muslim Societies through Islamic Da'wah Activity and Local Wisdom in Sustainable Management of the Environment and Disasters. *Proceedings of the 1st Tidar International Conference on Advancing Local Wisdom Towards Global Megatrends, TIC 2020, 21-22 October 2020, Magelang, Central Java, Indonesia*.
- Malik, S., Askolani, M., & Jalaludin, J. (2021). Islamic Da'wah Values in Ngarot Tradition in Lelea Village, Lelea District, Indramayu Regency. *Communicative: Journal of Communication and Da'wah*, 2(2), 65-96.
- Mas'ud, A. (2012). The Religion of the Pesantren. *Religious Harmony*, pp. 221–230.
- Muzaroh, S., & Subaidi, S. (2019). Human Needs in Abraham Maslow's Thought (Maqasid Sharia Review). *Al-Mazaahib: Journal of Comparative Law*, 7(1), 17-33.
- Mulder, N. (1973). Javanese personality and national development. (*No Title*).
- Muslichin, M. (2011). Kalang People And Their Culture: A Historical Review Of The Kalang Community In Kendal District. *Paramita: Historical Studies Journal*, 21(2).
- Naamy, N. (2023). Da'wah in the Digital Age: Sociological Challenges and Solutions. *Al-Munawwarah: Journal of Islamic Education*, 15(1), 128–146.
- Nazillah, F. (n.d.). The Ideology Of Sunan Bonang's Thought And His Contribution To The Preaching Of Islam In The Archipelago. *History Of Indonesian Intellectual Figures In The 15th To 17th Centuries*, p. 29.
- Nazirman, N. (2018). The Concept of the Da'wah Bil Hikmah Method and Its Implementation in Tabligh. *Al-Hikmah: Journal of Da'wah and Communication*

- Sciences*, pp. 31–41.
- Noviani, N. L. (2016). The Role of Suggestion on Kalang People in Preserving Kalang Tradition in Lumansari Village, Kendal. *Journal of SMART (Studies in Society, Religion, and Tradition)*, 2(2), 155-166.
- Nufus, F. P., Agustina, S. M., Lutfiah, V. L., & Yulianti, W. (2017). The Concept of Birrul Walidain Education in Qs. Luqman (31): 14 and QS. AL-ISRA (17): 23-24. *Scientific Journal of Didaktika: Scientific Media for Education and Teaching*, 18(1), 16-31.
- Nugroho, H. (2018). Theological dimensions in Made people's earth alms rituals. *Islamika Inside: Journal of Islamic Studies and Humanities*, 4(1), 24–49.
- Pimay, A., & Riyadi, A. (2021). Abdurrahman Wahid Structural Da'wah Activities. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 15(2), 257–278.
- Pratiwi, C. A. (2017). Harai: An Examination of Koentjaraningrat's Concept of Religion. *Journal of Japanology*, 5(2), 173-185.
- Purwaningsih, S., & Ahrori, H. (2019). Yasinan and Tahlilan as a Da'wah Strategy in the Jamaah Yasin and Tahlil Masjid Sabilil Mustaqim, Jimbe Village, Jenangan District, Ponorogo Regency. *Journal of Community Development and Disaster Management*, 1(2), 91-100.
- Riyadi, A. (2014). Formulation of Islamic community development da'wah model. *An-Nida: Journal of Islamic Communication*, 6(2).
- Riyadi, A., & Karim, A. (2023). Da'wah bil-hikmah: Tracing Sunan Kalijaga's footsteps in the transformation of Islamic society. *Jurnal Ilmu Dakwah*, 43(2), 281-296. doi:<https://doi.org/10.21580/jid.v43.2.18468>
- Riyadi, A., & Maulana, A. S. (2022). Da'wah Bi Al-Hikmah in an Effort to Build Multicultural Community Awareness: A Study of the Da'wah of the Prophet Muhammad. *The Proceeding of ICRCs*, 1(1), 120-148.
- Riyadi, A., & Wigati, Y. I. (2020). Interpersonal Communication of Pelita Community in Building Religious Tolerance. *Journal of Islamic Communication*, 10(1), 147–172.
- Rohman, B. (2022). Affirming Tolerance in Plural Societies Through the Competence of Religious Instructors in Service to the Ummah: Tolerance in Plural Societies Through the Competence of Religious Instructors in Service to the Ummah. *Journal of Bimas Islam*, 15(1), 65–102.
- Rohmana, J. A. (2014). Understanding al-Qur'an with Local Wisdom: Sundanese Cultural Nuances in Tafsir al-Qur'an in Sundanese. *Journal of Qur'an and Hadith Studies*, 3(1), 79-99.
- Sabir, M. (2018). Amar Ma'ruf and Nahi Munkar (A Da'wah Hadith Approach to Social Change). *Portrait of Thought*, 19(2).
- Saudi, A. F. (2018). *The Meaning of Ngaben Ceremony for Hindu Communities in Surabaya*. Airlangga University.
- Setiohastorahmanto, P., Soetomo, S., & Sardjono, A. B. (2018). *Omah Kalang Omah Tradisi, Village Kalang Village Tradition*.
- SHOLIKHAH-NIM, A. (2010). *Acculturation of Islam and Local Culture in Kalang Obong Ceremony in Dukuh Wangklukrajan, Poncorejo Village, Gemuh District, Kendal Regency*. UIN Sunan Kalijaga Yogyakarta.
- Songidan, J., Nasor, N., Noor, M., & Yanti, F. (2021). Implementation of Muhammadiyah Da'wah Through Local Cultural Wisdom in The Construction of

- Ummatan Wasathon in Lampung. *Al-Ulum*, 21(1), 131-150.
- Sugiyono, D. (2017). *Quantitative, qualitative, and R&D research methods*. Bandung: Alfabeta. *Procrastination and Task Avoidance: Theory, Research and Treatment*. New York: Plenum Press, Yudistira P, Chandra.
- Suharja, A., Astawa, D. N. W., Nataningrat, S. A. D., Yasa, P. D., Fil, S., Saputra, I. M. G. N., Fil, S., Arta, I. G. A. J., Putra, T. C., & Permana, I. D. G. D. (2023). *Bali's Last Stronghold: Optimistic Ideas for Safeguarding the Heritage of the Hindu Civilisation of the Archipelago*. Nilacakra.
- Sulthon, M. (2015). *Da'wah and sadaqat: Reconceptualisation and reconstruction of early da'wah movements*. Student Library.
- Syarifah, M. (2016). Culture and Wisdom of Da'wah. *Al-Balagh: Journal of Da'wah and Communication*, 1(1), 23–38.
- Tarigan, S. K., & Syauqillah, M. (2023). Determining Radicalism And Violence In The Name Of Religion In Indonesia Through Local Wisdom Approach. *Asian Journal of Social and Humanities*, 1(05), 245-258.
- Ulwan, A. N. (1990). Child education according to Islam. *Bandung: Teenage Workshop*.
- Wahid, A. (2018). Da'wah in the Approach of Local Wisdom Values (A Review in the Perspective of Internalisation of Islam and Culture). *Journal of Dakwah Tabligh*, 19(1), 1-19.
- Widiana, N. (2015). The Struggle of Islam with Local Culture Case Study of Samin Community in Japanese Hamlet Bojonegoro. *Journal of Theologia*, 26(2).
- Widyawati, S. (2013). Philosophy of science as the foundation for the development of educational science. *Gelar: Journal of Cultural Arts*, 11(1).
- Zuhdi, M. H. (2012). Da'wah and the Dialectic of Cultural Acculturation. *Religia*.