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Revitalising Religiousness in the Mesanggok Hamlet through Religious Social Activities

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Abstract

This study aims to analyse the increase in religiousness among the people of the Mesanggok hamlet through regular religious social activities. Previously, the level of religious observance in this village was relatively low, with many people neglecting their religious obligations and lacking knowledge of their faith due to their busy worldly lives. A qualitative approach was employed, utilizing data collection techniques that included observation, interviews, and documentation. The collected data were analysed descriptively with triangulation to ensure the validity of the information. The results of the study indicate that regular religious social activities, such as religious lectures, sholawat, dzikir, yasinan, and commemorations of important Islamic days, significantly increased the religiosity of the community. This improvement is reflected in increased participation in religious gatherings and sholawat, enhanced religious knowledge, and the application of religious values in social life, such as kindness, honesty, and mutual respect. The primary supporting factors are identity crisis and social change, while the main obstacles are the impact of globalization on the mindset of the younger generation.

Keywords: Religiosity, Religious Social Activities, Religious Study Sessions, Globalisation



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A. INTRODUCTION

Religion holds an important position in Indonesian society, as evident in the first principle of Pancasila, namely "Belief in One God". Ideally, religion serves as a source of values, ethics, morals, social glue, and social control (Abdillah, 2024). So, because religion is a source of values, ethics, morals, and even as a means of social control, it means that it is essential for Indonesian people, especially those who embrace Islam, to know and understand the religion they adhere to. Because when a person understands and lives by the teachings of a religion, it will certainly minimise the likelihood of committing deviations in society, as religion not only regulates a person's relationship with God but also their relationships with fellow humans. In other words, a person who understands and practices their religion can be said to have a high level of religious understanding, depending on their level of understanding (Jayadi, 2025; Ramdani, 2025).

Religiosity is a concept related to a person's level of understanding of religion and their level of commitment and appreciation for their religion. The level of conceptualisation refers to a person's level of knowledge about their religion, while the level of commitment is something that needs to be understood thoroughly. Consequently, there are various ways for individuals to become religious (Ancok & Suroso, 2005). Religiosity is a comprehensive unity of elements that makes a person referred to as a religious person (being religious), rather than just claiming to have a religion (having a religious affiliation). Religiosity includes religious knowledge, religious experience, religious behaviour (morality), and religious social attitudes (Asraf, 2014). Religiosity itself has several functions, one of which, as mentioned by Hendropuspito, is that religion is responsible for social norms. It selects existing social rules, reinforces good ones, and rejects bad ones, so that they are subsequently abandoned and considered a prohibition.

In the life of the village community, they still adhere to the beliefs of their predecessors and maintain them to this day. Activities that are still often carried out to this day, such as yasinan around the houses of neighbouring friends or others. In addition, several traditions and cultures are still practised today. The problem also occurs in Mesanggok Hamlet, Mesanggok Village, Gerung Subdistrict, West Lombok Regency, where various traditions and habits are still observed and have undergone

modifications or changes. For example, Yasinan on Friday night between groups, which residents of Mesanggok hamlet carry out by travelling. Not only on Friday night, but it can also be on other nights if one of them wants to celebrate and perform tasyakuran. Then, a yasinan is held, and the most mandatory thing is the existence of religious activities, such as a yasinan. This is when someone dies, then the teenagers or remaja and some residents from the first day after the death of the person until the seventh day still hold yasinan.

Suppose you examine the development in the Mesanggok hamlet. In that case, the religious activities that are still maintained are those that have been passed down from the past to the present, inherited from previous generations, namely the term called serakalan. This serakalan is a religious activity where, in the past, some parents and children gathered in the mosque after maghrib prayers on Friday night, led by parents to read the albarzanji book, which contains sholawat praise of the Prophet Muhammad (Satria, R., & Miyanti, M., 2016).

Along with the times, several other religious activities have also emerged in the mesanggok hamlet, such as assemblies of knowledge or recitations, which are attended by different ustaz from various graduates or alums of Islamic boarding schools. In addition, a weekly sholawat assembly is conducted by teenagers or remaja in Mesanggok hamlet every Saturday night or on other nights, as they travel around the houses of teenagers or remaja. This majelis sholawat activity, or by another name majelis maulidan, has in it the reading of maulid books such as kitab maulid diyaulami' simtuduror, which they often use in these activities, where before there was no such activity, but over time and coupled with speedy information through the internet. Social media and others have enabled the rapid dissemination of information through the internet. This inspires the enthusiasm of these teenagers/remaja to organise a sholawat assembly activity, as seen in Majeliz Azzahir, Habib Syech, and others in Jav. As a result, these teenagers deliberately carry out these activities, and to this day, they are still ongoing and active.

In addition to Yasinan and Sholawatan, there are also weekly and monthly public recitations filled by ustaz from the pesantren's alums, such as the Ulul Falah assembly held on Thursday nights, led by Ustaz Ulum Azmi; the Ustaz Zaed assembly held every Wednesday night; and the Baitul Falah assembly, led by Ustaz.

H Mahsar was held on Sunday nights, and monthly majlis were held in one of the tahfidz houses in Mesanggok hamlet. Religiosity in the community environment of Mesanggok Hamlet initially lacked, with some individuals leaving worship activities such as fasting prayers, lacking knowledge about sholawat-sholawat, and fiqh lessons, as they were too busy with worldly affairs. However, as the religious activities were carried out slowly, the community began to return to worship that had been abandoned. Knowledge and enthusiasm for singing began to increase, and fiqh lessons started to be practised little by little. This religious activity has a positive impact on the community in Mesanggok Hamlet.

B. METHODS

In this study, researchers used descriptive qualitative research with a sociological approach, because the aim was to describe data, activities and whatever happened during the research in which there was an effort to describe, analyse, record and interpret the situation that occurred and could see the relationship between the variables studied (Mardalis, 2014). The data sources in this study are primary and secondary data. Primary data sources are data obtained directly from the results of in-depth interviews and observations, in this case the researcher is directly involved or plunges into the field in digging up data and information at the research location. Secondary data is obtained from the results of reading analysing and understanding existing literature or sourced from library materials obtained in the form of books, ebooks, journals, the internet and so on Awali, H. (2024).

The data collection techniques used in this study are: observation, interviews, and documentation. These three techniques can be used to obtain information that can complement and support the research process. Data analysis activities are a process of how the data that has been collected is then processed, distinguished and classified, then the data is ready to be presented. In using the data analysis method, it must be disciplined, transparent, systematic, and can also be described. According to Bogdan & Biklen in his book Lexy J. Moleong said that data analysis is: Efforts made by working with data, organising data, sorting it into manageable units, synthesising it, looking for and finding patterns, finding what is important and what is learned, and deciding what can be told to others (Moleong, 2011).

C. RESULTS AND DISCUSSION

Socio-religious Activities in Mesanggok Hamlet

Kelurahan Bugis is one of seven urban villages in Sumbawa Sub-district, Sumbawa Regency, West Nusa Tenggara Province. Bugis Village has an area of 2.0 km² (Hidayat, A. R., Irwansyah, P., & Ilmi, M. K. 2024). Religious activity is a form of effort made with the aim of being able to apply faith or values believed by a person through attitudes and behaviour in socialising with the closest people and society in general at every situation and time. When viewed in terms of implementation, a religious activity in the community is not only related to worship but there are other goals that want to be instilled in the minds of the community, namely the cultivation of religious values in the community so that in socialising these values can be applied in everyday life both individually and with groups (Pelani, 2018).

Providing practice, knowledge and experience in order to form the character or personality of a Muslim who believes in Allah SWT and socialises well with fellow communities is one of the goals of holding social religious activities in that place (Majid, 2014). Regarding religious activities, it is inseparable from internal and external factors that influence it. Internal factors consist of the person's age level, mental condition, personality and others. While external factors include family, environment, school and social media at the present time (Hamidi, 2020).

Based on the sub-subchapters described above, the community of Mesanggok Hamlet has several socio-religious activities that are carried out as an effort to increase the religiosity of its community. Social religious activities that are often found in the lives of the people of Mesanggok Hamlet such as reading the Qur'an, praying in congregation, tahlilan, istighosah, maulidan orphan compensation, distribution of zakat fitrah, commemoration of Islamic holidays, mutual cooperation and many more (Hasibuan, A., & Harahap, D. 2021).

Before religious activities were held in Mesanggok Hamlet, the level of religiosity of the community was still too lacking, this could be seen from the recent formation of a public recitation that embraced various groups from young and old where the discussion in the recitation was related to worship and community social relations. In addition, it is said that the level of religiosity of the mesanggok hamlet community was still lacking before the holding of social religious activities as mentioned above, this can also be seen from the community's understanding of

sholawat- sholawat, maulidan is still minimal, there are also many who leave the shari'at on the grounds that we do not understand or do not know at all the laws, on the other hand there are those who leave on the grounds of worldly busyness.

However, with the existence of social religious activities and the implementation of these activities, slowly the community began to re-implement religious law in the right way in the sense that it was stated in the fiqh books that had been delivered in the recitations held in the evening, and slowly the community liked to pray both in the form of songs and without songs. In addition, the positive values embedded after the implementation of social religious activities have increased, such as the growth of a strong sense of solidarity in welcoming holidays by holding religious activities such as istighosah, maulidan and so on (Suwardin, S. 2022). The purpose of the implementation of religious activities held and carried out in the community is to increase the religiosity of the community in the sense of balancing the lives of the people who are not only focused on the things of the world but the things of the hereafter are also very important to pay attention to and as one of the media in the community to add insight related to religion.

The existence of religious activities such as rutin Yasinan on Friday night and Tahlil, prayer together between groups, maulidan or sholawatan held by teenagers, recitation of each majlis in the evening, commemorating Islamic holidays, tasyakuran, compensation for orphans, dhu'afa, fakir miskin and the distribution of zakat infak shodaqoh, it will lead to an increase in religiosity in the community of Mesanggok Hamlet.

Religious Activities to Improve Community Religiosity

In the implementation of religious activities in Mesanggok Hamlet as an effort to improve the religiosity of the community, there are several religious activities carried out as described above, namely Yasinan on Friday night and Tahlil, prayer together between groups, serakalan (reading the stories of the apostle in the book of barzanji), maulidan or sholawatan held by teenagers, recitation of each majlis in the evening, commemorating Islamic holidays, tasyakuran, compensation for orphans, dhu'afa, the poor and the distribution of zakat infak shodaqoh. The yasinan activity carried out by the people of Mesanggok Hamlet is one of the commands that has been recommended by the Prophet Muhammad SAW and his companions. This is because in the reading of the Yasin letter there are verses of the Qur'an, sentences

of tasbih, tahmid, takbir, and sholawat which begin with reading surat al- fatihah which is intended to pray for families who have died and for a desired desire, and closed with prayer.

The implementation of Yasinan activities in Mesanggok Hamlet is held on every Friday night by some groups of people in Mesanggok Hamlet by taking turns, but there are also yasinan activities carried out on other nights such as celebrations, tasyakuran and if one of the community members dies then the teenagers will hold yasinan at the funeral home or the person who died. In addition, to always remember the stories of the prophet Muhammad on Friday night the book of al-Barzanji is also read which contains the story of the journey of the apostleullah from birth to death where this activity is carried out at the Mesanggok Hamlet Mosque which is read by parents who are I'tikaf in the mosque, this kind of activity is usually referred to as serakalan.

Other religious activities in addition to some of the activities above have been carried out there are also religious activities which through these religious activities can increase the religiosity of the people of Messanggok Hamlet such as recitations of the assembly of knowledge, dhikr and sholawat. The recitation of the assembly is led by alumni of the Islamic boarding school with different schedules with different themes of focus. On Wednesday night, it is filled by ust zaed in his own house with the focus of fiqh worship and the delivery of hadiths on how to socialise with neighbours, on Thursday night it is filled by ulul Azmi with the focus of the recitation referring more to monotheism, on Saturday night it is filled by ust ili with the focus of the recitation delivered referring to fiqh ibdah (Aini, N., Bisri, H., Salim, A., & Fadil, M. 2023). The implementation of these recitation activities before starting is opened with bersholawat or sholawat-sholwatan simultaneously by inviting the jam'ah then just entering the discussion that the ust- ust wants to convey in each assembly.

Not apart from the activities that are spiritual in nature, social activities but there are religious elements or religious values in it are also often carried out in Mesanggok Hamlet such as providing food and drinks on every Friday precisely after a series of Friday prayers are held, giving basic necessities to orphans, poor people, dhu'afa and elderly people. These activities are carried out once a year precisely at the end of the holy month of Ramadan, the realisation of these activities is a form of

application in religion, especially what is obtained in the recitations every night. The existence of these activities carried out annually by young people and parents indicates an increase in religiosity every year in Mesanggok Hamlet.

In connection with that, religious activities that are often carried out by the people of Mesanggok Hamlet are commemorating Islamic holidays including the Islamic New Year, commemoration of the maulid of the Prophet Muhammad SAW, isro' mi'raj and others. In the implementation of these activities are usually filled with istighosah and prayer together or with tasyakuran such as commemorating the Islamic New Year 1 Muharram where the mosque or leaders of the majlis announced or informed the jam'ah that there will be istighosah and prayer together in commemoration of the Islamic New Year 1 Muharram. All the activities that exist and are carried out by the people of Mesanggok Hamlet show an increase in the religiosity of the community every year.

Supporting and Inhibiting Factors in Improving Community Religiosity

Supporting Factors, Religious orientation and personality-related factors such as anxiety, self-control, irrational beliefs, depression and other personality traits. There is a term religious consciousness known in the psychology of religion, which is a mental aspect that is felt in terms of religious activity. A similar phenomenon also occurs in the community of Mesanggok Hamlet, where identity crisis and social change become one of the factors that encourage increased religiosity, especially among young people. Many of them are in search of identity and feel the need to find spiritual peace to control their feelings and reduce the stress they face.

The presence of young preachers such as Ustaz Hanan Attaki and Habib Zaidan brings a breath of fresh air to teenagers who need studies on aqidah and morals, but delivered with a more modern approach. The majority of young people in Mesanggok Hamlet greatly admire these young preachers because of the style of delivery that is relevant to their lives. In addition to the identity crisis, social change also plays a big role. The presence of social media, foreign cultures, fashion, and new lifestyles greatly affect the social lives of young people, especially in Mesanggok Hamlet. Seeing this phenomenon, one of the youth leaders, Ustaz Ulul Azmi, organised a special recitation for young people. This recitation provides a space for them to feel accepted and free to ask about various problems they are facing. increased religiosity in Mesanggok Hamlet, especially among young people.

Therefore, the interest of young people to attend the recitation is very large, because they can bring their questions and problems, whether it is related to love, divinity, or other issues. Identity crisis and social change are the main driving factors of increased religiosity in Mesanggok Hamlet, especially among young people.

Inhibiting Factors, One of the inhibiting factors for increasing religiosity is globalisation, a phenomenon that has changed the face of the world in recent decades. Globalisation not only affects the economy and technology, but also plays a major role in the formation of individual and collective identities. One of the groups most affected by this shift in identity is the younger generation of Muslims.

Mesanggok Hamlet, the community also felt the same impact, where globalisation began to erode values such as morals, morals, and lifestyle. One influential aspect of globalisation is social media, which spreads unfiltered information and uncontrolled values. This contributes to the emergence of various problems, such as the rise of online gambling in Mesanggok Hamlet, which causes addiction. As a result, a number of crimes such as theft began to occur. All of this becomes one of the obstacles in increasing religiosity in the community of Mesanggok Hamlet.

D. CONCLUSION

Religiosity has a close relationship with the quality of one's religiousness, both about God and to fellow human beings. Research in Mesanggok Hamlet shows that increasing community religiosity can be achieved through the implementation of routine and structured social religious activities. Activities such as public recitation, majelis ilmu, dhikr, sholawat, yasinan, commemoration of Islamic holidays, and social activities in the form of compensation for orphans and people experiencing poverty, as well as zakat distribution, have proven to foster religious awareness and strengthen the community's appreciation of Islamic teachings.

The positive impact of these activities is reflected in the increase in community participation in sholawat, dhikr, and recitation assemblies, as well as the growth in religious knowledge and the application of religious values in daily life, such as friendliness, honesty, caring, and mutual respect. Supporting factors that strengthen the increase in religiosity include religious awareness that grows from within, self-control, and the role of religious and community leaders in mobilising social religious

activities. However, the biggest challenge faced is the influence of globalisation that affects the mindset of the younger generation, so the right strategy is needed to maintain a balance.

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