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# *Barzanji* Tradition as a Media for Internalizing Islamic Values in Religious Life and Islamic Education

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**Abstract**
This study was motivated by the perception that the Barzanji tradition is merely a routine religious activity, while its role in internalizing Islamic educational values has not received adequate attention. This study aims to examine the internalization of Islamic educational values within the Barzanji tradition and to explore how these values manifest in the religious life of the community. A qualitative approach with a field study design was used in this research. Data were collected through interviews, observations, and documentation. Data analysis followed the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions. Data validity was ensured through source triangulation. The research findings indicate that the Barzanji tradition embodies the fundamental values of Islamic education, namely faith (*akidah*), worship (*ibadah*), and moral conduct (*akhlak*). These values are not only conveyed through the recitation of the Barzanji text but are also internalized through religious practices, social interactions, and customs shaped by this tradition. The process of internalization takes place in three stages: value transformation, value transaction, and trans-internalization. Value transformation occurs through the transmission and understanding of Islamic teachings; value transaction develops through interaction and participation in the Barzanji tradition; while trans-internalization is reflected in the formation of attitudes, religious consciousness, and moral behavior in daily life. Thus, the Barzanji tradition not merely as a religious ritual, but as a culturally embedded means of internalizing Islamic educational values and strengthening religious life within the community.

*Penelitian ini dilatarbelakangi oleh persepsi bahwa tradisi Barzanji hanyalah sekadar kegiatan keagamaan rutin, sementara perannya dalam menginternalisasikan nilai-nilai*

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*pendidikan Islam belum mendapat perhatian yang memadai. Penelitian ini bertujuan untuk mengkaji internalisasi nilai-nilai pendidikan Islam dalam tradisi Barzanji serta mengeksplorasi bagaimana nilai-nilai tersebut termanifestasi dalam kehidupan keagamaan masyarakat. Pendekatan kualitatif dengan desain studi lapangan digunakan dalam penelitian ini. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Analisis data mengikuti model Miles dan Huberman, yang mencakup reduksi data, penyajian data, dan penarikan kesimpulan. Validitas data dipastikan melalui triangulasi sumber. Temuan penelitian menunjukkan bahwa tradisi Barzanji memuat nilai-nilai dasar pendidikan Islam, yaitu akidah, ibadah, dan akhlak. Nilai-nilai tersebut tidak hanya disampaikan melalui pembacaan teks Barzanji, tetapi juga diinternalisasikan melalui praktik keagamaan, interaksi sosial, dan kebiasaan yang terbentuk oleh tradisi tersebut. Proses internalisasi berlangsung dalam tiga tahap: transformasi nilai, transaksi nilai, dan trans-internalisasi. Transformasi nilai terjadi melalui transmisi dan pemahaman ajaran Islam; transaksi nilai berkembang melalui interaksi dan partisipasi dalam tradisi Barzanji; sedangkan trans-internalisasi tercermin dalam pembentukan sikap, kesadaran beragama, dan perilaku moral dalam kehidupan sehari-hari. Dengan demikian, tradisi Barzanji bukan sekadar sebagai ritual keagamaan, melainkan sebagai sarana yang melekat secara kultural untuk menginternalisasikan nilai-nilai pendidikan Islam serta memperkuat kehidupan keagamaan di tengah masyarakat.*

**Keywords:** Barzanji Tradition; Islamic Values; Religiousity; Culture; Islamic Education

## Introduction

The fundamental role in shaping a person's character, morals, and spirituality is the focus of learning outcomes in Islamic Religious Education. Character, morals, and spirituality are not only acquired through formal education but can also be taught through various traditions that have developed within a community's culture. Traditions increasingly shaped by the community are the result of modern adaptations aimed at preserving culture and identity[1]. Local religious traditions often serve as a bridge for transmitting Islamic values from one generation to the next. These traditions not only function as rituals of worship but also play a fundamental role in teaching morality, obedience, and social solidarity through collective activities. Religious traditions in the archipelago today often serve as a medium for conveying Islamic values from one generation to the next. In this context, the traditions that have been practiced encompass two indicators: internal factors -triggered by population growth and decline, education, and religion- and external factors influencing

[1] Mohd. Fadzil Zainuddin, "When Tradition Meets Modernity: The Adaptation of Bajau Community in Malaysia Amidst Sociocultural Transformation," *Journal of Contemporary Rituals and Traditions* 1, no. 1 (2023): 1–10.

this study, namely efforts to preserve traditions and the values of social solidarity within the community[2]. Qualitative studies on the berjanjen tradition in several regions show that this practice fosters values of faith, worship, and morality that are put into practice in community life.

This study focuses on the process of internalizing the values of Islamic Religious Education within the Barzanji tradition, which encompasses the values of faith, worship, and moral conduct. This tradition is a legacy that has been preserved to ensure that the culture continues to grow and develop, passed down from ancestors to the present day[3]. Islamic education based on non-formal religious activities is capable of instilling values in a contextual and meaningful way. Traditional activities have strong pedagogical relevance. This study examines how these values can be transmitted through texts, symbols, and daily ritual practices. In the process of internalizing values, there are three supporting stages: the stage of value transformation, the stage of value transaction, and the stage of trans-internalization of values[4]. The first stage is a one-way, informative process of conveying values from the speaker to the listeners. The second stage is a two-way interactive process involving dialogue and discussion between both parties, so that they can become more familiar with the values being taught. The third stage is the process of deepening an understanding of these values through habit formation and environmental conditioning, using real-life examples and their application in daily life.[5].

This study serves a dual purpose: it is an academic endeavor aimed at filling a gap in empirical research related to the Barzanji tradition. Previous research has shown that the Barzanji tradition embodies the values of Islamic religious education in the form of worship and moral conduct through ritual practices and regular communal prayer sessions[6]. Today, rapid technological advancements have had a significant impact on human behavior and ways of

[2] Octaviani Suryaningsih Masaguni, "Tradision and Values of Social Solidarities for the Remote Community of Tamaila Village," *Jurnal Administrasi, Manajemen SDM dan Ilmu Sosial (JAEIS)* 3, no. 1 (2024): 35–57.
[3] Fera Nur Ainun Saputri, Hariratul Jannah, and Abdollah, "The Soppeng District Society Point of View Towards Mappadendang Tradition," *Jurnal Karya Ilmiah Mahasiswa (KIMA)* 2, no. 1 (2023): 68–73.
[4] Muhaimin, *Model Pengembangan Kurikulum Dan Pembelajaran Dalam Pendidikan Islam Kontemporer*, ed. Muhammad In'am Esha, 1st ed. (Malang: UIN-MALIKI PRESS, 2016).
[5] Ahmad Qori Harahap, "Internalisasi Nilai-Nilai Pendidikan Karakter Dalam Tradisi Ata SILULUTON Di Desa Siborungain Kecamatan Halongonan Kabuaten Padang Lawas Utara," 2024.
[6] Efiya Nur Fadilla, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Barzanji Pada Masyarakat Bugis Lanne Kec. Tondong Tallasa Kab. Pangkajene Dan Kepulauan," 2019.

thinking[7]. In addition, the values embodied in this tradition include religious values, tolerance, discipline, a love of peace, social concern, responsibility, environmental awareness, and communication—all of which can protect one's mindset from the rapid pace of technological development. Furthermore, the Berjanjen tradition also reinforces moral aspects in the practice of this tradition. However, previous research on the internalization of Islamic Religious Education values has not yet addressed internalization as a broad topic of discussion. Therefore, this study will examine in greater depth the Islamic Religious Education values that have been internalized by the community through their daily lives in a comprehensive manner.

The internalization of values can be analyzed by emphasizing a complex understanding of the processes of conveying information, filtering, and applying values within a social context[8]. This process involves the one-way transmission of information from a speaker to a listener, which is then filtered by the listener and applied to their daily life. Therefore, it can be understood that internalization is the process of embedding values, norms, and beliefs from external perspectives into an individual's personal worldview so that they become an integral part of their personality. Subsequently, individuals will embrace and use these internalized values as guidelines for their lives. Internalization is an ongoing and contextual process, applied to life experiences through practice and social interactions.

## Method

This study employs a qualitative approach to conduct an in-depth analysis of the internalization of Islamic religious education values centered on the Barzanji tradition. The qualitative approach was chosen because it can provide a deep understanding of the complexity of the internalization of the values contained in this tradition[9]. A field study approach was chosen so that the researcher could collect data directly on a religious tradition. This study employed several data collection techniques, such as in-depth interviews, participant observation, and

[7] Achmad Zuhri et al., "How Madrasahs Build Students' Character in Indonesia's Society 5.0 Era: Emerging Challenges," *Nazhruna: Jurnal Pendidikan Islam* 9, no. 1 (2026): 166–186.
[8] Rini Setyaningsih and Subiyantoro, "A . Pendahuluan Penting Yang Dipengaruhi Oleh Nilai Dan Kepercayaan Yang Menjadi," *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 1 (2017): 57–86.
[9] Ximena P. Suárez Sousa and Boyd L. Bradbury, "Qualitative Research Designs," *Researcher Coach* (2025): 133–152.

comprehensive documentation[10]. In-depth interviews were conducted with key informants, such as key stakeholders—namely, the leaders of the Barzanji tradition. Participant observation was used to gain a deep understanding of the dynamics and interactions that take place within this tradition. Active documentation to uncover the internalization of Islamic religious education values was employed to obtain a comprehensive picture of the issues occurring in the field. This approach was used to provide a deep understanding of the issues and the management of the tradition, which serves as an active foundation for the internalization of established values.

Recognizing the urgency of the need for this study, the research employs a data-source triangulation technique, as it is highly relevant for ensuring the credibility of field findings. Source triangulation was used by the researcher to collect various types of field data, such as interviews, documentation, and observations. The aim was to obtain valid data that did not originate from a single perspective but encompassed various viewpoints relevant to the internalization of Islamic religious education values within a particular tradition. The triangulation method was employed to combine various data collection techniques, including in-depth interviews, participant observation, and the analysis of various field documents. Data analysis was conducted using the Miles & Huberman approach to identify patterns and interrelated variables[11]. This process involves data reduction to refine the research findings, along with thorough verification to ensure the consistency of the findings and the raw data collected. By employing triangulation techniques and structured data analysis, this study is expected to provide an in-depth and valid understanding of the internalization of values formed within community traditions[12].

This study was conducted at the Barzanji Assembly in Karangmojo Hamlet. This tradition is a community practice that has been passed down from

[10] Weng Marc Lim, "What Is Qualitative Research? An Overview and Guidelines," *Australasian Marketing Journal* 33, no. 2 (2025): 199–229.
[11] Matthew B. Miles and A. Micahel Huberman, *Qualitative Data Analysis*, ed. Rebecca Holland, *SAGE Publications*, Second. (United States of America: SAGE Publications, 1994).
[12] Loso Judijanto et al., *Reseacrh Design: Pendekatan Kuaitatif Dan Kuantitatif*, ed. Sepriano, Pertama. (Jambi: SONPEDIA Publishing Indonesia, 2024).

generation to generation with the aim of spreading Islamic values. The choice of location was based on the core foundation of this tradition, namely as a place for friendly gatherings among Muslims. The Barzanji Assembly in Karangmojo has a unique approach to managing its assembly system to instill various values, making it suitable as a research subject. This research involved seven key informants: the assembly chairperson, vice chairperson, secretary, treasurer, and three community members who have helped build this tradition from the beginning. The goal was to obtain comprehensive and meaningful perspectives regarding the internalization of the values embedded in this tradition. This research took place primarily from February through May 2026. It is hoped that this study will provide a deeper understanding of how the values embedded in this community tradition are internalized from one generation to the next.

## Result and Discussion

### Values that Can be Obtained from the Barzanji Tradition

The Barzanji tradition in Karangmojo Hamlet, Bantul Regency, is a religious tradition of the local community that has been preserved for several decades. This tradition evolved as an expression of the community's love for the Prophet Muhammad (peace be upon him) through the recitation of the al-Barzanji on the day of his birth, accompanied by prayers and religious readings. The Badawi Muslim community founded the Barzanji tradition in 2006. Initially, the community simply asked to be taught how to read the book. However, driven by the community's enthusiasm, the Badawi Muslims quickly established the Barzanji tradition, starting with 60 members. This tradition has grown into a regular community activity held every Saturday night, rotating among the village's mosques or prayer halls. The tradition has evolved not only as a ritual but also as a symbolic practice passed down from generation to generation[13]. In addition, this tradition also serves as a way to foster friendships and build a sense of community in a special way.

This enduring tradition is not merely viewed by the community as simply the act of reading books, but also as a medium for religious education that gradually instills the values of Islamic religious education into the lives of the community. The relationship that has now developed between the tradition and the community has also incorporated these values into the tradition, making it

[13] Aminah Binti Ismail, "Tradition and Social Identity Formation in Society," *Journal of Social Science Studies* 1, no. 2 (2021): 221–226.

difficult to distinguish between Islamic and local elements[14]. Based on field findings, there are three core values that can be internalized within the Barzanji tradition: the values of faith, morality, and worship. These values are not presented in a theoretical or formal manner, as is typically the case in educational institutions. Rather, these values develop through a long process of religious experience, habit formation, role modeling, and social interaction that have been passed down from generation to generation within the traditional ritual of making vows.

The value of faith is the dominant value that the community has experienced through the Barzanji tradition. This value is directly linked to Allah SWT and to love for the Prophet Muhammad SAW. The continuation of this tradition demonstrates a strong emotional and spiritual bond between the community and the teachings of Islam. These findings indicate that the congregation views the tradition not merely as a cultural activity, but also as a means to draw closer to Allah SWT and the Prophet Muhammad. However, the moral values embedded in this tradition also play a central role in society. These values are evident in changes in community behavior; people are now more patient, polite, disciplined, and exhibit a high level of social concern for one another. People who now regularly participate in these traditions tend to show changes in the way they speak, behave, and interact with their surroundings. These changes have spurred public interest in preserving these traditions amid global challenges[15].

Before the internalization of Islamic educational values through the Barzanji tradition, the attitudes of some community members in their daily lives could be said to have not yet optimally reflected social and religious values. This is clearly evident in the way they communicate, their behavior when interacting, and their social relationships with other community members. In some situations, a lack of concern for the social environment and a lack of communication among residents are still clearly evident. This situation indicates that religious values have not yet been fully internalized and manifested in daily behavior. Following the internalization of Islamic values through Barzanji, as the tradition continued, a gradual shift in community attitudes began to take place. This change did not occur instantly but through a process of habituation

[14] Ulin Nuha, "Tradisi Ritual Buka Luwur (Sebuah Media Nilai-Nilai Islam Dan Sosial Masyarakat Kudus) Ritual," *Jurnal Smart* 2, no. 1 (2016): 55–65.
[15] Ahmad Fauzan, "The Transformation of Traditional Culture in Responding to the Challenges of Globalization in Local Indonesian Communities," *The Journal of Academic Science* 2, no. 3 (2025): 1021–1030.

that was continuously nurtured within the Berjanjen tradition. Regular activities provided opportunities for the community to continue interacting and building social relationships. Through the habit of gathering, communicating, and participating in shared religious activities, the community began to experience changes in their attitudes and the way they interact with others. The habits ingrained in the Berjanjen tradition serve as a key factor in the process of changing community behavior. The more often people meet and engage in shared activities, the greater the opportunity to foster mutual respect and care.

The values of worship in this tradition have even had a significant impact on raising public awareness of worship. The values of worship that are now emerging are not only related to worshiping God but also to promoting social worship within the community by demonstrating care for others. This reality has fostered a tolerant and moderate attitude among community members toward one another.[16]

**Implementation of Tradition in Internalizing Islamic Religious Education Values**

The traditions practiced in the village of Karangmojo serve a broader purpose than mere religious rituals. These traditions have evolved into collective religious activities that combine elements of worship, religious education, local culture, and the strengthening of social bonds within the community. In fact, these traditions have become a social and religious space that unites people in collective activities rich in spiritual, educational, and sociocultural values. Today, religion and culture are intertwined and inseparable in social life[17].

Initially, the community of Karangmojo Hamlet faced limitations in accessing and understanding Islamic teachings. Before the Barzanji tradition, the process of religious learning within the community was relatively simple, and knowledge was largely acquired through self-study. This situation resulted in the community's less-than-optimal understanding of Islamic values. In addition to limited religious understanding, social conditions at that time also presented a number of problems, particularly regarding interpersonal relationships. Indifference toward others, a lack of communication, and infrequent social interaction were some of the conditions observed in the

[16] M Sofyan Alnashr and Muh Luthfi Hakim, 'Aktualisasi Nilai-Nilai Moderasi Beragama Dalam Buku Al-Qur'an Hadis Madrasah Ibtidaiyah of Religious Moderation Values in the Al-Qur'an Hadith Textbook of Madrasah Ibtidaiyah', 13.April (2024), 73–90 <https://doi.org/10.19109/intizar.v25i2.5640.>.

[17] Kunawi Basyir, "The 'Acculturative Islam' as a Type of Home-Grown Islamic Tradition Religion and Local Culture in Bali1," *Journal of Indonesian Islam* 13, no. 2 (2019): 326–349.

community's daily life. The introduction of the Barzanji tradition gradually brought about changes in the lives of the people of Karangmojo Hamlet. This tradition is not merely a religious activity; it has also evolved into a means of strengthening social bonds within the community. Through the practice of Barzanji—a tradition carried out collectively and repeatedly—community members have the opportunity to meet, communicate, and interact directly with one another. Thus, the Barzanji tradition serves as a means to strengthen social bonds, unite the community, and temper the individualism that was previously quite prominent. The interactions that occur during the Barzanji tradition indirectly provide the community with an opportunity to build more harmonious relationships. Community members who previously rarely communicated begin to have the opportunity to get to know one another and build closer bonds. The regular gatherings also foster a sense of togetherness, care, and belonging among the residents of Karangmojo Hamlet. Therefore, the Barzanji tradition not only impacts religious aspects but also influences the social life of the community.

The internalization inherent in this tradition occurs through a continuous socio-religious process involving habit formation, role modeling, religious experiences, and social interactions within the community. These values are not formally taught, as in the school curriculum, but rather develop and take root through the community's direct participation in traditional Barzanji activities. In this context, internalization is the process by which an individual adopts values, beliefs, and behaviors from their social environment and integrates them into their personality and identity. In this way, people voluntarily accept religious values through the socio-religious environment formed during Barzanji activities, and these values are internalized until they become part of their daily behavior.

The process of internalizing values within the Barzanji tradition in the village of Karangmojo also demonstrates the connection between religious rituals and the social life of the community. This tradition is not merely an activity of reading the holy book but also a space for shaping the community's religious character through real-life experiences. The internalization of Islamic religious education values within this tradition follows a continuous process comprising three stages: the stage of value transformation, the stage of value transaction, and the stage of value transinternalization.

Value transformation is the initial stage in the process of value internalization. At this stage, religious values have already been conveyed from traditional leaders to the community through the recitation of the Al-Barzanji,

prayers, Quranic recitations, and religious counsel. At this stage, religious values are still at the level of knowledge and understanding, aimed at fostering Islamic brotherhood through the study of the Prophet's history and struggles as recounted in the Al-Barzanji text. Researchers recognize that the process of value transformation within the Barzanji tradition is effective because the transmission of religious values is carried out through cultural and spiritual approaches that are closely aligned with the community's daily life. This enduring tradition has fostered a religious atmosphere capable of resonating with the community's emotions, making religious values easier to accept and understand. The tradition is not merely viewed as a set of rigid rules but as something dynamic and adaptable to meet current needs[18]. In addition, this tradition even serves as a means of explaining the meaning of Islamic values as taught in Islamic Religious Education.

The value-transaction stage is the stage at which the community begins to actively interact with the values accepted during the value-transformation stage. Based on the research findings, the value-transaction stage in this tradition can be observed through the community's active involvement in traditional Barzanji activities. The researcher recognizes that the process of value transaction in the tradition of making vows takes place through habituation and ongoing social interaction. The community not only accepts religious values theoretically but also learns to apply these values in daily life through direct experience within the Barzanji tradition. Furthermore, the exemplary behavior of the tradition's founders and senior leaders is a crucial factor in the value transaction stage. Today, culture and tradition can significantly influence a leader's leadership style[19]. The founders and active leaders have always demonstrated strong character and a genuine sense of responsibility in upholding the values of Islamic Religious Education since this tradition began. This has made it easier for the community to understand and emulate the religious behavior exemplified in this ongoing tradition. Research findings indicate that, at the stage of value transformation, changes in community behavior have begun to occur, such as an increased enthusiasm for worship, a growing sense of mutual respect, and a heightened sense of religiosity in the community's character.

[18] Yerikho Delvinci Ginting et al., "Transformation of Kulcapi Use in Karo Society Traditions in Medan: A Study on Style, Genre, and Social Function," *Warisan: Journal of History and Cultural Heritage* 5, no. 2 (2024): 169–176.
[19] Aulia Nursabrina et al., "The Influence of Cultural Diversity on Human Perspective," *Undergraduate Conference on Language, Literature, and Culture (UNCLLE)* 3, no. 1 (2023): 397–404.

The stage of trans-internalization of values is the most profound stage in the process of internalizing the values of Islamic Religious Education. In this context, trans-internalization of values is the process by which the values taught have been integrated into the individual and become part of their personality, thereby being reflected in their daily attitudes and behaviors. At this stage, individuals no longer practice religious values solely due to external influences, but because these values have become part of their consciousness and a necessity in their lives. In this tradition, the stage of transinternalization is evident in changes in a person's attitudes and behavior, as they become more religious, polite, disciplined, patient, and socially conscious toward others. This can occur because the knowledge within the tradition has been passed down over time[20]. In addition, people have become more devoted in their religious practices and actively participate in religious activities. Researchers have observed that the success of the transinternalization stage in the Barzanji tradition is influenced by the consistency of routine activities and the presence of a religious atmosphere that supports the process of character development within the community. Internalization occurs within the community and is subsequently manifested in the community's moral knowledge, moral feelings, and moral actions[21]. The tradition of the weekly Barzanji oath ensures that religious values are continually reinforced and incorporated into daily life, thereby making them even more deeply ingrained in society.

## Conclusion

Based on the research findings, it can be concluded that traditions passed down and preserved within a community serve not only as cultural practices but also hold strategic potential as a means to internalize Islamic educational values—particularly those related to faith, moral character, and worship. The preservation of these traditions reflects a process of value transmission capable of strengthening religious conviction, shaping moral character, and fostering spiritual awareness within the community. Thus, traditions can be viewed as a space for non-formal education where religious values are instilled through real-life social experiences and cultural practices. These findings underscore that the

[20] Sampara Lukman, M Irwan Tahir, and Ali Hanafiah Muhi, "Implications of Cultural Values and Character of Local Wisdom in the Implementation of Local Government," *Journal of Positive School Psychology* 2022, no. 4 (2022): 11315–11332.

[21] Ahmad Nurul Fahmi, M. Sofyan Alnashr, and Miftakhul Munif, "Qolbil Qur'an: Internalization of Quranic Values in Strengthening Students' Religious Character at MI Terpadu Al Falah," *MAGISTRA: Media Pengembangan Ilmu Pendidikan Dasar dan Keislaman* 16, no. 2 (2025): 31–42.

success of tradition-based religious education depends not only on the community's ability to preserve traditions but also on the extent to which these traditions can transform religious values into consistent awareness, attitudes, and behaviors in daily life.

This study recommends that educational institutions and community leaders develop an integrated evaluation framework that links tradition-based non-formal religious activities with formal Islamic education. Furthermore, future research should investigate the long-term intergenerational impact of the internalization of traditional values in various broader sociocultural contexts.

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