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THE PIGANDAA TRADITION AS A MEDIUM OF CONTEXTUAL ISLAMIC EDUCATION: A HISTORICAL-ETHNOGRAPHIC STUDY IN HOLIMOMBO VILLAGE, BUTON, SOUTHEAST SULAWESI

Muhajir Abd. Rahman

UIN A.M Sangadji Ambon, Indonesia (muhajir.abd.rahman@uinambon.ac.id)

La Sugi¹

UIN A.M Sangadji Ambon, Indonesia (Lasugi@uinambon.ac.id)

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ABSTRACTS

Local traditions can transmit religious, social, and moral values through everyday communal practices. This study examines the Pigandaa tradition in Holimombo Village, Buton Regency, as a community-based medium through which Islamic educational values are enacted and transmitted. The study aims to identify the Islamic educational values embedded in Pigandaa, examine how these values are practiced and transmitted, and explain how the tradition has changed and faced challenges across generations. Using a qualitative historical-ethnographic design, data were obtained from five key informants, including customary and religious figures, together with documentary sources, oral histories, participant observation, and focus group discussions. Historical materials were examined through source criticism, while ethnographic materials were analyzed iteratively using thematic analysis, with credibility strengthened through source/method triangulation, selective member checking, and an audit trail. The findings indicate three interconnected value themes: (1) tawhid, interpreted by the researchers through rububiyah, uluhiyah, and asma wa sifat; (2) gratitude, expressed through prayer, dhikr, sharing, and collective participation; and (3) ikhtiar, reflected in agricultural work, cooperation, planning, and care for the environment. The study argues that Pigandaa can function as an informal, intergenerational, community-based medium of contextual Islamic education because religious values are learned through participation, observation, ritual practice, productive work, and social cooperation. Its contribution lies in showing how Islamic education may operate beyond formal institutions while remaining grounded in local cultural practice.

¹ Correspondence author

A. INTRODUCTION

Local traditions play a significant role in building a community's cultural values, including strengthening spiritual and social aspects (Europe, 2018; Widyatwati, K, 2020). One tradition rich in Islamic educational values is the Pigandaa tradition in Holimombo Village, Buton Regency, Southeast Sulawesi. This tradition expresses the community's gratitude to Allah Subhanahu Wa Ta'ala for the abundant harvest and blessings received throughout the year. Pigandaa serves not only as a medium for prayer and gratitude but also as a vehicle for spiritual, social, and environmental education that can be passed down from generation to generation.

In Pigandaa, the Holimombo community collectively involves all elements, including traditional leaders, religious figures, youth, women, and children. This tradition reflects the harmonious relationships between humans and God (*hablun minallah*) and among humans (*hablun minannas*) and instils awareness of the importance of preserving the environment. Furthermore, this tradition emphasises the importance of effort, prayer, and gratitude in life, which aligns with Islamic values.

Pigandaa has a strong Islamic educational dimension, particularly in teaching spiritual, moral, and social values to the community. Through the implementation of Tahajud and Subuh prayers within the Pigandaa series, the community is introduced to the most effective times for prayer and supplication to Allah. Two-thirds of the night before dawn until dawn is considered the best time to express gratitude and ask for blessings, in accordance with the hadith of the Prophet Muhammad (peace be upon him), which mentions the virtue of this time as a time when prayers are more easily answered (Narrated by Al-Bukhari, no. 1145; Muslim, no. 758).

In the context of Islamic education, the Pigandaa tradition provides direct instruction to the community about the importance of dependence on Allah SWT in every aspect of life. The value of monotheism is taught collectively through worship practices integrated into daily activities. This awareness is reinforced by community efforts to preserve the Pigandaa tradition as part of their cultural heritage, remaining aligned with Islamic teachings.

Several Islamic education experts emphasise the importance of integrating local traditions with religious teachings to strengthen the community's character. For example, Hasan Langgulung emphasised that Islamic education must be based on the social and cultural realities of the local community to be relevant and practical (Fadilah & Tohopi, 2020; Khafizoh et al., 2023; Putra Daulay et al., 2021; Sirojuddin & Abu Bakar, 2023; Wahyudi & Ali, 2023). In the context of Pigandaa, this tradition has successfully become a medium for Islamic education that harmoniously combines spiritual and cultural aspects.

According to Nurcholish Madjid (2002), traditions rooted in local values can facilitate deeper internalisation of religious teachings (Akmalia et al., 2021; Firnando, 2024; Huda et al., 2022; Madjid, 2002; Rozak et al., 2015; Setiawan, 2019). Pigandaa not only teaches spiritual values through prayer and remembrance but also instills social values such as cooperation, Islamic brotherhood, and collective responsibility in maintaining the continuity of traditions. This aligns with Abdullah Nashih Ulwan's view, which emphasizes the importance of practice-based education in shaping Islamic character in society (Isnaini et al., 2022).

The Pigandaa tradition is also relevant to the concept of spiritual education in Islam. Spiritual education aims to shape individuals with a high awareness of God's existence and the ability to make Him the center of their life orientation (Ahyyar et al., 2023; Fraser-Pearce, 2022; Zakir'yanova & Mikhaylova, 2023). Pigandaa, through a series of prayers, dhikr (remembrance of God), and acts of worship, teaches the Holimombo community to always be grateful for the blessings God bestows. Furthermore, this activity also encourages the community to always rely on God in all endeavors, in accordance with the Islamic concept of tawakkul (trust).

The spiritual aspect of Pigandaa education is also evident in the instilling of the values of sincerity and gratitude. This tradition teaches that a bountiful harvest is not solely the result of human hard work, but also the grace of God. This aligns with the teachings of the Quran in Surah Ibrahim, verse 7: "If you are grateful, I will surely increase you; but if you are ungrateful, then indeed, My punishment is severe."

Pigandaa not only has a spiritual impact but also shapes the community's social and environmental life. This tradition strengthens Islamic brotherhood by involving the entire community in every stage, from preparation to implementation. The cooperation (gotong royong) characteristic of Pigandaa reflects the strong spirit of solidarity and brotherhood among the Holimombo community.

Despite its rich Islamic educational values, the Pigandaa tradition faces various challenges in its preservation. Modernisation and globalisation have brought significant changes to people's lifestyles, including in Holimombo Village. Younger generations tend to be less interested in participating in local traditions, which they consider irrelevant to modern life. Furthermore, a lack of in-depth understanding of the Islamic values embedded in this tradition is also a factor that could threaten its survival.

Islamic scholars and traditional leaders play a crucial role in preserving Pigandaa. They must be able to explain the Islamic values embedded in this tradition to the younger generation, enabling them to understand its relevance in their lives. Formal and informal education can also serve to integrate Pigandaa values into the Islamic curriculum, ensuring the tradition's continued transmission to future generations (Bonang & Fitriyah, 2022; Zakir'yanova & Mikhaylova, 2023).

Recent studies show that local wisdom can support character formation and contextual Islamic education, including through school culture, community participation, and culturally grounded learning (Mansur & Sholeh, 2024; Asbarin et al., 2024; Maulidin et al., 2024; Zainudin et al., 2025). However, these studies largely address formal educational settings or describe religious values within local traditions. Less attention has been given to how a living agrarian tradition such as Pigandaa functions as an informal mechanism for transmitting Islamic educational values across generations. In particular, the educational process through which values are enacted, observed, negotiated, and passed between elders, adults, youth, and children remains insufficiently explored. The present study addresses this gap by examining Pigandaa not merely as a harvest thanksgiving practice, but as a community-based context in which Islamic values are learned through participation and everyday practice. This focus also requires attention to the boundary between adat (customary practice) and ibadah (religious worship), because the compatibility of a local

tradition with Islamic teaching cannot simply be assumed but must be examined empirically.

Accordingly, this study asks four questions: (1) What Islamic educational values are embedded in the Pigandaa tradition? (2) How are these values enacted and transmitted through Pigandaa practices? (3) How has the relationship between Pigandaa and Islamic values changed historically? and (4) What challenges affect the intergenerational transmission of Pigandaa as a medium of contextual Islamic education? The study therefore aims to analyze the Islamic educational values embedded in Pigandaa, explain their enactment and intergenerational transmission, reconstruct relevant historical changes, and identify contemporary challenges to the continuity of the tradition. The study is expected to contribute to a more contextual understanding of Islamic education as formal, informal, community-based, and culturally grounded learning.

B. METHOD

1. Research Design and Approach

This research uses a qualitative approach with a combined historical-ethnographic design to reconstruct relevant developments in the Pigandaa tradition while simultaneously understanding its contemporary cultural practices and meanings. The historical component identifies and evaluates documentary and oral sources through source criticism, including attention to provenance, credibility, bias, and contextual fit. The ethnographic component examines how community actors enact, interpret, and transmit Pigandaa in everyday and ritual settings. The combination is used to connect continuity and change rather than to treat historical and ethnographic evidence as interchangeable.

An ethnographic approach was used to capture the Islamic educational values embodied in Pigandaa practices through the researcher's involvement in the field, observation of socio-ritual interactions, and exploration of emic perspectives from various community actors. Participatory observation was positioned as a strategy for in-depth understanding of social contexts, relationships, and experiences, which requires researchers to be reflexive and ethically sensitive during interactions with participants (Horrill et al., 2024; Rotem, 2024).

A historical-ethnographic combination allows research to connect continuity and change (past-present) and explain the process of inheriting Islamic values in the Pigandaa tradition. This framework facilitates the reading of the 'archives' (documents/manuscripts/customary-religious records) and the 'field' (community practices) as a unified corpus of data that illuminates each other (Rotem, 2024).

2. Research Location and Subjects

The research took place in Holimombo Village, Buton Regency, Southeast Sulawesi Province. Informants were selected purposively based on knowledge, experience, and involvement in Pigandaa, followed by snowball sampling to reach relevant key informants. The fieldwork involved five key informants, including customary and religious figures, with community participation also observed among youth, women, families, and other residents during Pigandaa activities. Because the present manuscript does not preserve a sufficiently detailed breakdown of the five informants by category, no unsupported category-specific numbers are reported. The participant categories used analytically are therefore customary

figures/ritual practitioners, religious figures, elderly/oral-history sources, youth, women, and families.

The key informant criteria include: (1) traditional figures and ritual practitioners; (2) religious figures who understand the integration of Islamic values into tradition; (3) elderly citizens as sources of oral history; and (4) community elements (youth, women, families) who experience tradition in their daily lives. The selection of informants prioritizes diverse perspectives to ensure richer, more comprehensive findings.

This approach allows for mapping the roles, meanings, and changes in Pigandaa practices across generations, while also identifying contemporary challenges in preserving the tradition as an Islamic cultural heritage. Detailed descriptions of the social and religio-cultural contexts are presented to support the transferability of the findings (thick description).

Participant / data source	Documented basis	Role in analysis
Five key informants	Fieldwork record; customary and religious figures included	Interview/oral-history evidence
Youth, women, families, community members	Observed through community participation; category-level count not available	Intergenerational and social-practice context
Documentary and oral sources	Local/customary/religious records and oral histories reported in the method	Historical reconstruction

3. Data Collection Techniques

Data were collected through (1) archival/document studies, including available local manuscripts, customary records, religious archives, activity records, and old photographs/recordings; (2) in-depth semi-structured interviews with key informants; (3) oral history concerning the origins and changes of Pigandaa; (4) participant observation during Pigandaa implementation; and (5) focus group discussions concerning the meanings and educational values of the tradition. Field documentation recorded the sequence and social context of ritual activities. The Pigandaa series includes communal religious practices such as tahajud and Subuh/Fajr prayer and dhikr, with the timing and procedure guided by customary and religious actors. The manuscript does not contain sufficiently precise archival dates or provenance details for each historical item; therefore, such dates are not invented here and should be inserted from the archive inventory if available.

Visual documentation (photos, videos, and artefacts) was used as supporting data to strengthen descriptions of processes, symbols, and forms of community participation. All data collection activities were conducted in stages (pre-field, field, and post-field), with field notes and research logs neatly documented.

The interview and observation guidelines were directed at the following themes: (a) the origins and periodisation of Pigandaa; (b) the integration of Islamic educational values (effort, prayer, gratitude, *hablun minallah* and *hablun minannas*); (c) the dynamics of social roles; (d) changes and challenges; and (e) strategies for preserving tradition.

4. Data Analysis and Validity of Findings

Data analysis was conducted through two channels, which were then integrated. For historical data, researchers applied source criticism to assess the authenticity, credibility, and bias of documents, then placed them within their social and period context to make the historical narrative more accurate and accountable (Heller, 2023; Westberg, 2025).

In ethnographic analysis, the researchers first familiarised themselves with interview, oral-history, observation, and documentary materials. Initial codes were developed from recurrent descriptions of prayer and dhikr, dependence on Allah, gratitude for harvest, food sharing, cooperation, agricultural effort, planning, and care for the environment. These codes were compared across sources and consolidated into broader themes. The resulting themes were tawhid, gratitude, and ikhtiar. Importantly, tawhid rububiyah, tawhid uluhiyah, and asma wa sifat are used in the Results as the researchers' analytical subcategories for interpreting participants' accounts; they are not presented as proof that community members themselves use these theological labels. Historical source criticism was conducted separately and then integrated with the ethnographic themes to explain continuity and change.

The validity of the findings was strengthened through triangulation of sources and methods (documents, interviews, observations, s FGDs), selective member checking to test the accuracy of interpretation, and the creation of an audit trail to trace the research process (de Kleijn & Van Leeuwen, 2018; Lloyd et al., 2024). Ethical aspects were maintained through participant consent, anonymisation when necessary, and researcher reflexivity throughout the fieldwork.

Research procedure: Historical and cultural problem identification → literature review → historical-source identification → source criticism → ethnographic fieldwork → participant observation → interviews and oral histories → FGDs → initial coding → thematic analysis → historical-ethnographic integration → triangulation and selective member checking → interpretation of Islamic educational values → conclusion.

C. RESULT AND DISCUSSION

1. The Value of Monotheism in the Pigandaa Tradition in Holimombo Village

- a.** The community's account of agricultural success begins from the recognition that planting, cultivation, and harvest depend on conditions beyond human control. In Pigandaa, this understanding is expressed through prayer and thanksgiving after the harvest while agricultural work remains a necessary human responsibility. The researchers interpret this orientation through the analytical category of tawhid rububiyah: Allah is understood as Creator and Sustainer, while human beings remain responsible for effort. This interpretation is based on the reported combination of farming practices and communal worship rather than on an assumption that participants themselves use the term tawhid rububiyah.

Interview and observation materials indicate that prayer is not treated as a substitute for agricultural work. Community members prepare land, plant, care for crops,

and manage agricultural risks while maintaining a religious orientation toward Allah. This combination is important educationally because younger participants encounter faith and effort together in a lived setting.

The same pattern supports the interpretation that Pigandaa links dependence on Allah with responsible action. Rather than presenting harvest success as the automatic result of ritual, the practice places prayer, agricultural effort, and gratitude in one sequence. This is more appropriately understood as an emic description of a lived relationship between worship and work, followed by an etic theological interpretation.

Following the opinion of Sheikh Muhammad ibn Salih Al-Uthaymeen, who explained that Allah is the absolute Master of life and death, the Holimombo Village also understands that their agricultural success is a gift from Allah, transcending mere human effort. In practice, they rely not only on their own strength but also surrender everything to Allah with complete trust (Basyir, 2019; Nasir, 2019; Ľupek & Beránek, 2025; Weismann, 2017).

- b.** Communal prayer, dhikr, and supplication are central religious practices within the Pigandaa sequence. They are directed to Allah and are performed collectively, including tahajud and Subuh/Fajr prayer before or around the thanksgiving activities. The researchers interpret this orientation through the analytical category of tawhid uluhiyah. The key educational point is not simply that the ritual corresponds to a theological definition, but that participants learn the orientation of worship through repeated collective practice.

The communal character of the worship is significant for transmission. Religious and customary figures guide the sequence, while other community members participate and observe. In this way, the practice creates an informal learning environment in which religious orientation is demonstrated rather than taught only through formal explanation.

Because the available manuscript does not preserve verbatim quotations of the prayers or dhikr, the analysis does not reproduce ritual wording as if it had been documented. Instead, the evidence is limited to the reported practices of communal prayer, dhikr, and supplication. The researchers' theological interpretation should therefore remain distinct from participants' own terminology.

The importance of Tauhid Uluhiyah is also reflected in the fact that all worship in Pigandaa, such as communal prayer and dhikr, is performed with full sincerity to gain Allah's pleasure. This shows that they recognise that there is no god higher than Allah, who is Almighty over everything, including their agricultural products and lives. As Shaykh Salih bin Fauzan Al-Fauzan emphasised, the belief that Allah is the only One worthy of worship underscores the essence of tauhid in the spiritual life of the Holimombo Village (Basyir, 2019; Nasir, 2019; Ľupek & Beránek, 2025; Weismann, 2017).

- c.** The use of divine names and attributes in prayer and dhikr is interpreted by the researchers through the analytical category of tawhid asma wa sifat. The educational significance lies in how participants' repeated references to Allah as the source of provision and protection connect religious language with the experience of farming and harvest. This is an interpretive layer added to the ethnographic description, rather than a claim that community members

themselves organize their understanding under the formal category of asma wa sifat.

The available evidence indicates that prayer and dhikr are used to express confidence in Allah's hearing, knowledge, mercy, and provision. However, because exact ritual wording and participant quotations are not preserved in the current manuscript, the analysis avoids presenting specific Arabic formulas or attributing theological terminology directly to participants.

Taken together, the three analytical subcategories show that Pigandaa connects worship, agricultural uncertainty, and communal responsibility. The value of the tradition for Islamic education therefore lies less in proving a theological taxonomy and more in showing how religious orientations are enacted repeatedly in a shared social practice.

This understanding of the Tauhid Asma wa Sifat also shapes the Holimombo Village's belief that Allah is not only the Creator but also the Sustainer, protecting them from danger and hardship. In the Pigandaa tradition, Allah's attributes as the Most Merciful and the Most Provider of Sustenance are always seen as the basis for prayer, asking for abundant agricultural produce, and maintaining a good relationship with Allah (Basyir, 2019; Nasir, 2019; Ľupek & Beránek, 2025; Weismann, 2017)

- d. Across the Pigandaa sequence, the researchers observed and documented a relationship between worship, gratitude, and collective agricultural life. The interpretation of these practices through tawhid provides a theological lens, but the ethnographic finding is the repeated integration of prayer, work, and communal participation.

This pattern also illustrates an important educational mechanism: participants learn religious orientation through participation and example. The tradition therefore provides an informal setting in which adults and younger members encounter the relationship between worship, responsibility, and communal life.

The interpretation of divine attributes further reinforces the link between religious language and everyday agricultural experience. Yet these categories should be treated as etic analytical concepts unless supported by explicit participant terminology. This distinction strengthens the methodological rigor of the study.

Finally, the Tauhid Asma wa Sifat (Oneness of God) they acknowledge in prayers and rituals during Pigandaa also demonstrates a deep belief in the perfection of God's attributes, the Most Merciful and the Most Sustaining. This leads to a social life filled with feelings of love and fear of God, as well as a sense of responsibility towards others and the surrounding environment. As explained by Imam Al-Ghazali, steadfast belief in Tauhid will shape individual character that is in harmony with Islamic values, and this is reflected in the togetherness and cooperation that strengthen the Holimombo Village in carrying out daily life (Basyir, 2019; Nasir, 2019; Ľupek & Beránek, 2025; Weismann, 2017)

2. The Value of Gratitude in the Pigandaa Tradition in Holimombo Village

- a. Gratitude in Pigandaa is expressed through collective religious practice and social action. The harvest is treated as a blessing for which the community gives thanks, while prayer, dhikr, food sharing, and collective preparation make gratitude visible as a social practice. The educational significance lies in the repeated movement from recognition of blessing to shared action.

The combination of prayer and communal participation is particularly important for intergenerational transmission. Younger members can learn what gratitude means by observing adults prepare the event, participate in worship, share food, and cooperate in community activities. Thus, gratitude is learned through embodied participation rather than only through verbal instruction.

The interpretation of gratitude as an enacted value is consistent with Islamic educational literature, but the empirical finding remains the observed and reported connection between harvest, worship, sharing, and cooperation. The literature is therefore used to interpret the community practice rather than to serve as its primary evidence.

As expressed by Imam Al-Ghazali, gratitude is an acknowledgement of the heart, expressed in words, and carried out with full awareness of God's infinite gifts. In the Pigandaa tradition, the Holimombo people express their gratitude to God not only through prayer but also through hard work and cooperation in managing the earth's resources. This reflects the need for gratitude to be manifested in concrete actions that support the sustainability of life and the abundance it yields (Basyir, 2019; Mohamed, 2019; Nasir, 2019)

b. Gratitude in the Form of Collective Worship and Ritual

Pigandaa also links gratitude to agricultural labour. The thanksgiving process does not erase the work required to produce a harvest; instead, the sequence places work and gratitude in the same moral frame. This supports the interpretation of Pigandaa as a contextual educational space in which religious values are connected to everyday productive activity.

Collective preparation and sharing further transform gratitude into social learning. Participation distributes responsibilities across community members and provides opportunities for younger participants to observe cooperation, generosity, and responsibility.

The cooperation activities carried out by the Holimombo Village to ensure the success of the Thanksgiving event also reflect collective gratitude. Everyone is involved in ensuring the event runs smoothly, demonstrating that gratitude is a form of appreciation for God's blessings bestowed upon them as a collective. Thus, the Pigandaa tradition emphasises that gratitude must be expressed collectively, as a form of appreciation for God's blessings to the entire community (Basyir, 2019; Mohamed, 2019; Nasir, 2019).

- c. The social dimension of gratitude is visible in collective celebration and the sharing of food and harvest-related happiness. Rather than treating gratitude as an exclusively private emotion, Pigandaa makes it a communal

practice that strengthens social ties. This supports the interpretation of the tradition as a community-based learning environment.

Sharing is therefore not merely an additional activity but part of the way gratitude becomes socially meaningful. Through shared food, collective celebration, and participation, community members learn that blessings are acknowledged in relation to others.

The researchers interpret these practices through Islamic concepts of gratitude and brotherhood. The empirical basis, however, is the reported and observed practice of working together, sharing, and maintaining social relations during the tradition.

Baig (2025) and Mohamed (2019) also emphasise that gratitude in Islam encourages individuals to be grateful for the blessings they receive by maintaining good relationships with others. In Pigandaa, this is reflected in efforts to strengthen Islamic brotherhood among community members, grounded in gratitude to Allah for abundant harvests. This gratitude motivates them to work together, share, and maintain harmonious relationships with others (Baig, 2025; Mohamed, 2019).

- d. Younger participants encounter gratitude through participation in the tradition. The educational process is intergenerational: older members model prayer, preparation, sharing, and cooperation, while younger members observe and participate. This supports the view that Pigandaa functions as an informal educational environment.

The transmission of gratitude is therefore practical rather than purely verbal. Children and youth encounter the value through repeated social practices and through the visible example of adults. The available manuscript, however, does not contain enough direct youth quotations to explain in their own words how relevant Pigandaa remains to them.

Accordingly, the finding should be stated cautiously: Pigandaa provides an observable setting for intergenerational transmission of gratitude, while the extent and effectiveness of that transmission among younger generations requires further empirical investigation.

Through the teaching of gratitude, passed down through generations, moral values such as humility, concern for others, and deep gratitude toward God are instilled in children. Thus, Pigandaa serves as a means of spiritual and moral education, strengthening the community's relationship with God and teaching them to become individuals who share happiness and blessings with others (Baig, 2025; Basyir, 2019; Mohamed, 2019; Nasir, 2019).

3. The Value of Effort in the Pigandaa Tradition in Holimombo Village

- a. In Pigandaa, ikhtiar is visible in the practical work surrounding the agricultural cycle. Land preparation, planting, crop care, pest management, and harvest preparation require sustained effort and planning. The researchers interpret this pattern through the Islamic concept of ikhtiar, while the ethnographic evidence concerns the actual organisation of work and responsibility.

The agricultural sequence shows that prayer and work are not treated as competing activities. Community members engage in practical work while maintaining religious reliance on Allah. This combination provides a contextual learning process in which diligence, responsibility, and faith are encountered together.

The cooperative dimension of ikhtiar is also important. Agricultural work and preparation for Pigandaa require collective contributions, making effort a social rather than purely individual value. Islamic literature helps interpret this pattern, but the community practices themselves provide the primary empirical basis.

According to Sheikh Yusuf Al-Qardhawi, ikhtiar (effort) is the utmost effort that must be made in every aspect of life, but accompanied by the recognition that only God controls the outcome. In the context of Pigandaa, the maximum effort made by the Holimombo Village is not only limited to agricultural activities but also involves cooperation that leads to shared success in carrying out traditions of thanksgiving and prayer (Anlı, 2025; Basyir, 2019; Gondal et al., 2022; Nasir, 2019).

- b.** The value of effort appears across the agricultural cycle, including land clearing, planting, crop care, pest control, and harvest preparation. These activities require planning and practical knowledge. As an educational process, they allow younger participants to learn that religious commitment can be connected with disciplined productive work.

Knowledge of planting seasons, weather patterns, and agricultural techniques further demonstrates that ikhtiar includes practical judgement. The educational significance is that effort is accompanied by observation, planning, and adaptation rather than being reduced to physical labour alone.

Collective work adds a social dimension to ikhtiar. The division of responsibilities in agricultural activities demonstrates that effort can be organised around mutual assistance and shared outcomes. This supports the interpretation of Pigandaa as community-based education in responsibility and cooperation.

In this regard, effort is not limited to individual efforts but also encompasses social cooperation. As noted by Gondal et al. (2022) and Anlı (2025), hard work in Islamic society must be carried out in a spirit of mutual assistance and support, a principle upheld in the Pigandaa tradition. Cooperation in land preparation, planting, and crop care is a concrete example of collective effort that emphasises the importance of maximum collective effort for shared success (Anlı, 2025; Gondal et al., 2022).

- c.** Participation in agricultural and ritual preparation is distributed across community members. Such participation creates repeated opportunities for learning through doing, especially for younger members who observe and assist older participants.

The tradition therefore links productive work with moral and social learning. Cooperation is not treated only as a means of completing a task but also as a practice through which responsibility, reciprocity, and collective commitment are experienced.

The available evidence supports the claim that cooperation is valued, but it does not justify broader claims about measurable productivity or resilience. Those outcomes should be treated as potential implications for future research rather than demonstrated findings.

Furthermore, this cooperation initiative demonstrates that maximum effort requires a sense of togetherness and mutual support. The Holimombo Village believes that collaborative efforts will bring greater blessings from God and strengthen social ties within their community. This teaches that in Islam, effort is not solely for personal gain but also for the greater social good, namely, the common good and the sustainability of traditions (Anli, 2025; Basyir, 2019; Gondal et al., 2022; Nasir, 2019)

- d. Ikhtiar also has an educational dimension of self-reliance and responsibility. The community's agricultural practices require people to act rather than wait passively for outcomes. The researchers interpret this as an Islamic work ethic, while the observable evidence is the practical organisation of agricultural tasks.

Care for the agricultural environment is part of this practical orientation. The finding supports an educational interpretation of environmental responsibility, but the study does not measure ecological outcomes. Environmental sustainability should therefore be presented as a value and potential implication, not as a demonstrated impact.

Overall, ikhtiar in Pigandaa is best understood as a combination of effort, planning, cooperation, and religious reliance. This combination helps explain why the tradition can operate as a contextual educational medium beyond formal classroom instruction.

Furthermore, the Pigandaa tradition teaches that ikhtiar (effort) is an effort that must be undertaken with the full awareness that all results are the result of a collaboration between human effort and God's will. In other words, despite the need for maximum effort, the Holimombo Village still recognises that success in farming is a gift from God for which one should be grateful. Thus, the value of ikhtiar in the Pigandaa tradition extends beyond physical and material endeavours to encompass spiritual and social sustainability, fostering a harmonious life together (Anli, 2025; Basyir, 2019; Gondal et al., 2022; Nasir, 2019)

5. Intergenerational Transmission and the Boundary Between Adat and Islamic Teaching

The findings extend conventional discussions of Islamic education by showing that educational processes can occur in a living community tradition rather than only in schools, madrasahs, pesantren, or family settings. In Pigandaa, prayer and dhikr provide explicit religious learning, while agricultural work, food sharing, cooperation, and participation provide experiential learning. The tradition therefore operates as an informal community-based educational medium in which religious orientation and social practice are learned together.

This contribution is consistent with recent work on local-wisdom-based Islamic and character education, which emphasizes the role of culturally grounded practice in value formation (Mansur & Sholeh, 2024; Asbarin et al., 2024). Pigandaa adds an agrarian and intergenerational dimension: the learning process is embedded in the cycle of planting,

cultivation, harvest, thanksgiving, and communal participation rather than being confined to an institutional curriculum.

4. The three themes—tawhid, gratitude, and ikhtiar—are therefore better understood as an interconnected educational process than as isolated theological categories. Tawhid provides religious orientation; gratitude translates recognition of blessing into worship and sharing; and ikhtiar translates faith into disciplined work and cooperation. This conceptual relationship is the main analytical contribution of the study.

a. The Influence of Monotheism on the Spiritual Life of the Holimombo Village

The same process appears in the social dimension of gratitude. Sharing food, collective preparation, and communal worship make gratitude visible and provide opportunities for younger members to learn by observing adults. This finding supports the interpretation of Pigandaa as a social curriculum: values are transmitted through repeated participation in meaningful community practices.

However, the evidence should not be overstated. The study demonstrates the presence of practices that can support social learning, but it does not measure changes in individual character, social cohesion, productivity, or environmental outcomes. Such effects should therefore be framed as plausible educational implications rather than demonstrated causal impacts.

The interconnection between gratitude and social participation also distinguishes Pigandaa from an understanding of Islamic education limited to explicit doctrinal instruction. Religious values become embedded in the organisation of community life, making the tradition relevant to the broader conceptualization of Islamic education as contextual and community-based.

b. The Influence of Gratitude on the Social and Cultural Life of the Holimombo Village

Ikhtiar further demonstrates that productive work can be pedagogical. Agricultural tasks require observation, planning, persistence, cooperation, and responsibility. When these activities occur alongside prayer and thanksgiving, participants encounter a model in which religious commitment is connected to practical action.

The educational significance is therefore experiential: knowledge and values are learned through doing, watching, helping, and repeating. This supports the article's central proposition that Islamic education can be transmitted through lived practice, not only through formal teaching.

At the same time, claims about sustainability should remain proportionate to the evidence. The study identifies environmental responsibility as a value associated with agricultural practice, but it does not establish measurable environmental improvements. Future research can test whether Pigandaa-related practices have such effects over time. Conceptual model: Local agrarian context → Pigandaa tradition → communal prayer/dhikr → tawhid and gratitude → harvest thanksgiving and food sharing → gratitude and social solidarity → agricultural labour, planning, and cooperation → ikhtiar/work ethic →

intergenerational participation → contextual Islamic education → spirituality, character, social responsibility, and work ethic.

c. The Influence of Efforts on the Social and Cultural Life of the Holimombo Village

This historical-ethnographic study indicates that Pigandaa in Holimombo Village functions as a community-based medium through which Islamic educational values are enacted and transmitted. The findings identify three interconnected themes: tawhid, gratitude, and ikhtiar. These values are learned through communal worship, harvest thanksgiving, food sharing, agricultural work, cooperation, and intergenerational participation. The study therefore suggests that Islamic education can operate beyond formal institutions through culturally grounded community practices.

Tawhid provides the religious orientation of the practice, while gratitude connects worship with recognition and sharing of blessings. Ikhtiar links faith with disciplined agricultural work, planning, cooperation, and responsibility. The three themes are analytically interconnected: tawhid provides orientation, gratitude transforms recognition into communal practice, and ikhtiar expresses faith through action. The findings support the interpretation of Pigandaa as an informal and intergenerational educational environment, while the theological subcategories used in the analysis remain the researchers' interpretive framework rather than categories assumed to be used by all community members.

The study's contribution is therefore conceptual rather than causal: Pigandaa demonstrates how Islamic educational values may be transmitted through lived community practice in which worship, productive work, social cooperation, and cultural participation are integrated. Claims about productivity, food security, resilience, or measurable environmental sustainability are not established by this study and should be treated as potential implications for future research.

In this sense, Pigandaa can be understood as a contextual form of community-based Islamic education. Its educational significance lies in the way values become visible, practiced, and socially transmitted rather than remaining abstract principles. Further empirical work, especially involving youth voices and more detailed historical documentation, is needed to assess how this educational function changes across generations.

D. CONCLUSION

Practical Recommendations

Based on the findings, customary and religious leaders and the organizing committee are encouraged to document the meaning and sequence of Pigandaa activities in accessible guidelines so that the tradition can be transmitted without losing its religious orientation. Schools, madrasahs, and Islamic Religious Education educators may use selected Pigandaa practices as contextual examples for teaching gratitude, responsibility, cooperation, and work ethic. Youth participation can be strengthened through documentation, digital storytelling, and other roles that connect the tradition with contemporary forms of participation. Government and community institutions can support documentation and intergenerational educational activities.

These recommendations are limited to educational and preservation implications supported by the study. They do not assume that Pigandaa has already produced measurable gains in productivity, food security, resilience, or environmental sustainability.

Integration monotheism–gratitude–effort, ultimately giving birth to a mutually reinforcing “ecosystem of values”: monotheism aligns orientation, gratitude maintains sincerity and social cohesion, and endeavour proves faith in action. Pigandaa also serves as a medium for intergenerational transmission—children learn, through example, about righteous intentions, manifested gratitude, and collective diligent work—thereby impacting spirituality, social solidarity, and the preservation of cultural identity in harmony with Islam. Thus, Pigandaa deserves to be seen as a model of Islamic practice in an agrarian context as well as socio-religious capital that needs to be maintained and developed: increasing productivity, strengthening social networks, strengthening resilience, and supporting food security and environmental sustainability—staying grounded, remaining monotheistic, and continuing to share.

Future Research

Future studies should examine Pigandaa comparatively with harvest thanksgiving traditions in other regions, reconstruct its historical development using dated and traceable sources, and investigate youth perspectives on participation, relevance, migration, education, digital media, and changing occupations. Research and development or action research could also test Pigandaa-based Islamic Education modules, while mixed-method or longitudinal studies could examine whether participation is associated with changes in spirituality, social cohesion, work ethic, or environmental awareness.

It is recommended that traditional leaders, religious leaders, and the organizing committee strengthen their understanding of the meaning of each series of activities through brief explanations or easy-to-understand implementation guidelines, so that the practice remains focused and does not experience a shift in meaning. Furthermore, sub-district/district governments can support the preservation of Pigandaa by facilitating development, documenting traditions, and providing cross-generational educational opportunities to prevent this tradition from weakening due to modernization.

In the educational realm, schools, madrasahs, and Islamic Religious Education (PAI) educators are encouraged to use Pigandaa as a contextual learning model to instil monotheism, gratitude, a work ethic, and cooperation. Youth involvement also needs to be strengthened through more creative roles (e.g., documenting and publishing activities). At the same time, farmer groups can link the momentum of Pigandaa to strengthening more planned and responsible agricultural practices as a manifestation of their commitment to environmental protection.

Suggestions for Further Research

The findings of this study indicate that Pigandaa integrates religious and social dimensions into the community's agrarian life. However, there is still room for broader research to understand the variations in practices, the dynamics of change, and their impacts in greater depth.

Further research is recommended to conduct comparative studies of harvest thanksgiving traditions in other regions to examine similarities and differences in patterns of value internalization, as well as the factors that contribute to the traditions' persistence. Furthermore, specific studies on the younger generation are essential to identify the causes of declining youth involvement and to design strategies to strengthen participation appropriate to the current context.

Research and development (R&D) or action research (CAR) can be directed toward designing and testing Pigandaa-based Islamic Education (PAI) modules, allowing local traditions to contribute directly to learning innovations. At the same time, mixed-method or longitudinal approaches can be used to measure Pigandaa's impact on social cohesion, spirituality, and ecological awareness over time.

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