

Dissemination of local wisdom and innovation diffusion through routine *wirid* in Agam, West Sumatra

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Abstract

The gap in information accessibility has faded the community's tradition of disseminating knowledge, especially in spreading Islamic teachings. The West Sumatra Provincial Government has revitalized the movement "*kembali ka surau*" to preserve local traditions in spreading Islamic teachings, including in Agam Regency. Currently, Islamic teachings are still widely conveyed orally in several mosques. Information accessibility is needed to support more effective and sustainable religious learning. In Minangkabau society, information dissemination is fundamental to religious life, with the mosque as its center. This article explored how local wisdom was disseminated through the routine *wirid* tradition in two main mosques located in Bukittinggi and Ampek Angkek districts of Agam Regency. This study used a qualitative approach with participatory observation, in-depth interviews, and document analysis. Data were collected through direct observation, interviews with religious leaders, and literature reviews from January to March 2024. Findings indicated that *wirid* effectively disseminated religious values and local wisdom through effective communication channels, consistent scheduling, and an interactive social system. Religious leaders acted as opinion leaders and were reinforced through joint lectures, discussions, and social interactions. Social media enhanced the spread of routine *wirid* activities. Scheduled routines, reading materials, and technological integration further enriched its impact. This integrated model reveals the powerful potential of routine religious activities as a transformative platform for community education, contextual da'wah, and preservation of local Islamic heritage. In conclusion, the *wirid* routine in Agam Regency is a medium of da'wah and plays a key role in sustaining, spreading, and preserving local Islamic wisdom in the local community context.

Keywords: Dissemination information; local wisdom; *wirid* tradition; innovation diffusion

Diseminasi kearifan lokal dan difusi inovasi melalui *wirid* rutin di kabupaten Agam, Sumatera Barat

Abstrak

Kesenjangan dalam akses informasi berkontribusi terhadap mudurnya tradisi masyarakat mendiseminasikan pengetahuan, khususnya dalam menyebarkan ajaran Islam. Gerakan '*kembali ka surau*' dihidupkan kembali oleh pemerintah di tingkat kabupaten maupun provinsi di Sumatera Barat, termasuk Kabupaten Agam, sebagai upaya untuk melestarikan tradisi lokal dalam penyebaran ajaran Islam. Saat ini, ajaran Islam banyak disampaikan secara lisan di beberapa masjid. Untuk mendukung pembelajaran keagamaan yang lebih efektif dan berkelanjutan dibutuhkan akses informasi. Pada masyarakat Minangkabau, penyebaran informasi merupakan bagian mendasar dari kehidupan beragama, dengan masjid berfungsi sebagai pusat utama. Artikel ini mengeksplorasi bagaimana kearifan lokal didiseminasikan melalui tradisi *wirid* rutin di dua masjid utama yang terletak di Kecamatan Bukittinggi dan Ampek Angkek, Kabupaten Agam. Penelitian ini menggunakan pendekatan kualitatif dengan observasi partisipatif, wawancara mendalam, dan analisis dokumen. Data dikumpulkan melalui observasi langsung, wawancara dengan tokoh agama, dan telaah pustaka dari Januari hingga Maret 2024. Temuan penelitian menunjukkan bahwa *wirid* secara efektif menyebarkan nilai-nilai agama dan kearifan lokal melalui saluran komunikasi yang efektif, penjadwalan yang konsisten, dan sistem sosial yang interaktif. Tokoh agama bertindak sebagai pemimpin opini dan diperkuat melalui ceramah bersama, diskusi, dan interaksi sosial. Media sosial meningkatkan penyebaran kegiatan *wirid* rutin. Rutinitas terjadwal, bahan bacaan, dan integrasi teknologi semakin memperkaya dampaknya. Model terintegrasi ini mengungkapkan potensi kuat kegiatan keagamaan rutin sebagai platform transformatif untuk pendidikan masyarakat, dakwah kontekstual, dan pelestarian warisan Islam lokal. Sebagai kesimpulan, rutinitas *wirid* di Kabupaten Agam merupakan media dakwah dan memainkan peran kunci dalam mempertahankan, menyebarkan, dan melestarikan kearifan Islam lokal dalam konteks masyarakat setempat.

Kata Kunci: Penyebaran informasi; kearifan lokal; tradisi *wirid*; difusi inovasi

INTRODUCTION

Local wisdom is a valuable source of knowledge that emerges from collective experiences and wisdom accumulated in a community (Bratianu & Bejinaru, 2023; Primayanti & Puspita, 2022). In Agam Regency, local wisdom is reflected in the integration of Minangkabau customs and Islamic teachings, embodied in daily practices such as joint decision-making, oral religious instructions, and regular participation in mosque-based activities.

These traditions—passed down across generations, are unique to the region and represent a deep understanding of its cultural, environmental, and spiritual dynamics (Arsal et al., 2023). This living knowledge fosters a sense of belonging, identity, and pride among community members, empowering them to actively engage in shaping their collective future (Sukadari et al., 2023; Romero & Herrera, 2024; Susemihl, 2023). Rather than being static, local wisdom in Agam continues to evolve and adapt to the social and technological changes brought by modernization (Bihari, 2023).

The dissemination of local wisdom and the diffusion of innovation, according to Geertz (1973), are two interrelated processes that play a crucial role in the preservation and development of cultural and religious values in society. Local wisdom refers to the accumulated knowledge, values, and practices that are deeply rooted in the community's historical and cultural experiences (Purba, 2019). When effectively disseminated, these traditions can adapt to contemporary challenges and contribute to sustainable development, education, and spiritual resilience. Meanwhile, the diffusion of innovations, especially in religious and

social contexts, illustrates how new ideas, practices, or technologies are accepted and integrated with a community through various stages of awareness, interest, evaluation, trial, and adoption (Rogers, 2003). Recent studies have emphasized the importance of integrating traditional knowledge systems with modern communication methods to ensure their sustainability and relevance in modern life. For instance, Sumartias et al. (2019) investigated the use of traditional art as a medium for disseminating knowledge, while Rozi and Taufik (2020) examined how religious teachings adapt to environmental awareness through local values. Bratianu and Bejinaru (2023) further highlight how the transition from knowledge to wisdom depends on contextual transmission within communities.

Despite these developments, there remains a research gap on how communal religious practices, such as *wirid* or collective *dhikr*, function not only as spiritual rituals but also as dynamic systems of information dissemination and innovation transfer. This study aims to fill this gap by exploring the interaction between the dissemination of local wisdom and the diffusion of innovation in the context of Islamic communal practices.

Rather than focusing solely on worship, this study considers how traditional religious gatherings serve as a medium for transmitting values, encouraging adaptation, and fostering intergenerational knowledge continuity. The phenomenon is analyzed using Everett Rogers' Diffusion of Innovations Theory to understand how traditional forms of knowledge are preserved, enhanced, and disseminated through structured and evolving religious routines.

The term '*wirid*' refers to a practice in the Islamic spiritual tradition that involves the repeated recitation of specific verses or phrases from the Qur'an or other prayers (Dalip et al., 2023; Fanjah et al., 2022). This practice is often performed as a form of remembrance and devotion to Allah, and is believed to bring spiritual benefits and blessings to the individual. During *wirid*, individuals focus their attention and intention on repeating the verse or phrase, aiming to deepen the relationship with Allah and seeking spiritual purification, guidance, and protection (Purwanto et al., 2023).

Although the practice of *wirid* is deeply rooted in Islamic tradition and has significance for many people, some argue that an excessive focus on repeated recitations can lead to a superficial understanding of religious texts (Dalip et al., 2023). They argue that instead of fostering a deep and meaningful connection with Quranic verses, *wirid* can lead to a mechanical and ritualistic approach to spirituality (Aljunied, 2025). Critics also highlight the potential for individuals to prioritize the number of recitations over the quality of their relationship with Allah, potentially leading to their detachment from the true essence of the verses and their spiritual teachings. Furthermore, some scholars warn that an overemphasis on *wirid* may detract from other forms of spiritual practice, such as reflection, understanding, and application of the Quranic teachings in everyday life (Acridi et al., 2024).

Wirid, a practice in the Sufi tradition, plays an essential role in people's social and spiritual lives. Socially, *wirid* fosters a sense of unity and camaraderie among its practitioners (Fanjah et al., 2022). Through regular gatherings and collective recitation

of certain prayers, individuals form bonds and relationships with each other. These gatherings provide a space for community members to come together, share experiences, and support each other in their spiritual journeys (Purwanto et al., 2023). On a spiritual level, *wirid* serves as a means to deepen one's relationship with the Divine. By engaging in the rhythmic recitation of sacred words and phrases, individuals can enter a state of spiritual focus and meditation. During *wirid*, individuals not only chant the names of Allah but also contemplate their meaning and reflect on their significance in their own lives (Dalip et al., 2023; Fanjah et al., 2022).

The routine *wirid* tradition, which involves the recitation of certain prayers, dhikr and a brief study of Islamic teachings, serves as an effective medium for disseminating and enriching local Islamic knowledge (Dalip et al., 2023). The dissemination of local wisdom through these traditions plays a crucial role in maintaining cultural identity and enriching community knowledge (Rozi & Taufik, 2020; Sumartias et al., 2019). Regular recitation of the holy verses or prayers from the Quran not only deepens an individual's spiritual connection with Allah but also strengthens their understanding of Islamic teachings (Dalip et al., 2023).

Furthermore, to functioning as a means of worship, the routine *wirid* tradition in the Agam Regency serves as a platform to strengthen community ties and unity. Carried out in congregations in mosques or other communal places, the tradition creates an atmosphere of togetherness and solidarity among the participants. Practices such as moral education, sholawat, marhaban, dhikr, sermons, and social activities contained in the *wirid* tradition contribute to the holistic

development of individuals and society. The Islamic educational values taught through this tradition include sacrifice, honesty, modesty, justice, patience, and discipline. Thus, the preservation of the routine *wirid* ritual not only enriches the community's knowledge and understanding of the Quran and Islamic teachings but also fosters crucial moral values in everyday life (Siyamto et al., 2024).

However, along with the times of development and the influence of modernization, the *wirid* tradition faces major challenges. The increasing dominance of global culture influences the younger generation to tend to be less interested in traditional practices. This condition raises concerns about the possible erosion of local wisdom values that have been the pillars of the cultural and religious identity of the Agam community.

RESEARCH METHODS

The study employed a field research design with a qualitative approach to gain an in-depth understanding of the *wirid* practice and its role in the dissemination of local Islamic knowledge. Data were collected from January to March 2024 through participatory observation at *wirid* events in two central mosques in Agam Regency, in-depth interviews, and document analysis.

The researchers selected informants purposively based on their involvement and knowledge of *wirid* traditions. A total of 12 informants were interviewed, including religious leaders (imam and khatib), *wirid* instructors, active participants (both male and female), and community elders who have long been involved in religious and cultural activities

in the area. The informants represented a range of age groups (from 30 to over 70 years old) and came from various nagari (villages) in the Agam Regency to ensure diversity in perspective.

Document analysis of local religious texts, community bulletins, and historical records of surau and mosque activities helped contextualize the *wirid* tradition within the broader historical and cultural narrative of Minangkabau society. The triangulation of observation, interviews, and document analysis allowed for a comprehensive understanding of how this religious tradition operated as a dynamic form of knowledge transmission and community empowerment amidst the pressure of modernization and globalization.

RESULTS AND DISCUSSION

The *kembali ka surau* movement was echoed by the government at the district and provincial levels of West Sumatra. This initiative emerged as a response to the erosion of moral values among the community, especially among the younger generation. Modernization has brought about alarming negative impacts, such as increasing juvenile delinquency and crime. To address these issues, this movement aims to strengthen faith, revive religious teachings, and integrate Minangkabau traditional values into everyday life.

More deeply, *kembali ka surau* is not only an effort to overcome moral degradation but also a means to preserve cultural identity and build children's character through religious, cultural, and martial arts education. This movement emphasizes the importance of returning to cultural and religious roots to form a society with morals and integrity. This initiative is expected to create a generation that not only

excels academically but also has strong morals and ethics and can maintain and preserve the noble values of Minangkabau culture.

In the *kembali ka surau* tradition, the Minangkabau people effectively transmit knowledge through oral methods, where information is conveyed directly from one individual to another. Through this approach, teachers utilize oral traditions to convey knowledge, which allows learners to practice or internalize the information received directly. This tradition is a means to encourage active participation of the community, especially the youth, in religious activities in the mosque, while enriching their knowledge, which is then applied in everyday life.

Historically, the Minangkabau ancestors have introduced the concept of “*tungku tigo sajarangan, tali tigo sapilin*,” which emphasizes the importance of integration between the roles of *pangulu*, *alim ulama* and *cadiak pandai*, meaning leadership, religion, and intelligence. Through this *kembali ka surau* initiative, the West Sumatra government, especially Agam Regency, and mosque administrators are trying to instill and revive these values among the people and youth of Agam Regency, West Sumatra, to strengthen their cultural and religious identity amidst modernization.

The routine *wirid* at the Baiturrahman Mosque, Balai Panjang, Agam Regency, West Sumatra, is part of an effort to revive the *kembali ka surau*, tradition, which has long been the identity of the Minangkabau people. This tradition reflects the role of the *surau* as a center for religious education and character-building of the young generation (Azra, 2017). In this context, routine *wirid* is a forum for the congregation to deepen their

understanding of religion through periodic studies and sermons. This activity is not only limited to religious rituals, but also as a means to strengthen *ukhuwah Islamiyah* in the community. Thus, routine *wirid* in the mosque not only preserves cultural heritage but also becomes a means of sustainable Islamic education (Hamka, 2019).

This routine *wirid* activity is carried out every Saturday after the Maghrib prayer until prior to the Isha prayer, with a duration of about 35 minutes. This activity pattern has become part of the lives of the surrounding community and has made a major contribution to forming better religious awareness (Rahman & Syarif, 2020). Through regular *wirid*, the congregation has the opportunity to learn directly from *ustads* who have expertise in various Islamic fields. The studies provided cover various topics, such as *aqidah*, *fiqh*, morals, and Islamic history, thus enriching the participants' Islamic insights. With the diversity of themes discussed, the congregation can gain a deeper understanding and application in everyday life (Fauzan, 2021).

The findings showed that *wirid* not only functioned as a medium for religious learning but also as a space for transmitting local values such as *adat basandi syara'*, *syara' basandi Kitabullah*, communal solidarity, and intergenerational dialogue. The oral delivery of Islamic teachings during the *wirid* session was enriched with the use of local idioms, proverbs (*pepatah-petitih*), and stories, which made the messages more relevant to the audience. In addition, consistent schedules and active community participation contributed to the sustainability of the practice. Social media platforms, particularly WhatsApp groups managed by mosque youth or religious committees, were also used to share

schedules, sermon summaries, and digital reading materials, indicating an adaptive integration of tradition with modern devices.

In this study, the researchers found that the tradition of regular *wirid* in the Agam Regency had a significant role in enriching the Islamic knowledge of the local community as a Minangkabau Religious tradition. This tradition was not only a means of worship, but also a medium for transmitting Islamic values, history, and local culture to the next generation. The study results also showed that the *wirid* tradition encouraged solidarity and togetherness among the community, thus creating a strong social network. Furthermore, the tradition also contributed to enriching local understandings of Islam by integrating local elements with religious teachings. The regular practice of *wirid* not only teaches the love of Allah, but also delves into a deeper understanding of local Islamic moral, social, and cultural values. This helped to strengthen the Islamic identity of the local community while promoting tolerance and diversity.

From the study results, it could be inferred that the routine *wirid* tradition in Agam Regency was not only a religious ritual, but also an effective means for the dissemination of local Islamic knowledge. Through *wirid*, various Islamic values, local traditions, and da'wah messages could be conveyed to the community in a more integrated and acceptable way.

In its implementation, Baiturrahman Mosque invites ustads from various areas around Agam Regency and Bukittinggi City. The presence of ustads from various backgrounds provides diverse perspectives so that the sermon's material becomes more dynamic and not monotonous (Zainuddin, 2022). Each ustad has a different approach in delivering the material, according to their experience and specialization. This is in line with the concept of Islamic education, which emphasizes the diversity of learning methods to be more effective and interesting for the congregation (Nasution, 2018). Thus, the congregation can compare various scholarly opinions and understand Islamic teachings from a broader perspective.



Figure 1. *Wirid* sessions at the Baiturrahman Mosque
Source: Personal Documentation, February, 2024

Figure 1 shows a religious teacher (ustad) delivering a religious lecture to a group of congregants who are seated in a semicircle in front of him inside the mosque. This setting reflects the intimate and participatory nature of the routine *wirid*, where learning occurs through direct verbal interaction, question-and-answer sessions, and reflective listening. The continuation of this activity demonstrates the community's ongoing enthusiasm for Islamic studies and their commitment to mosque-centered education. As a form of non-formal learning, routine *wirid* not only serves to deepen religious understanding but also to build character based on Islamic moral values such as discipline, sincerity, and empathy (Syamsuddin, 2023). Additionally, the interaction between the ustad and the congregation fosters strong social bonds, creating a continuous process of knowledge transfer that integrates religious principles with everyday social realities. This community-based approach positions *wirid* as an effective da'wah tool and provides a replicable model for other mosques aiming to develop inclusive and sustainable religious education programs (Fadhilah & Hasan, 2024).

The sustainability of this activity shows that the public interest in Islamic studies in mosques is still high. As a form of non-formal education, routine *wirid* can be an effective medium for building character based on Islamic values (Syamsuddin, 2023). In addition, this activity also functions as a da'wah tool that strengthens social relations between the congregation and the surrounding community. With the interaction between the ustad and the congregation, there is a continuous process of knowledge transfer, both in religious and social aspects. Therefore, this program can be an example

for other mosques to develop more inclusive and sustainable community-based da'wah activities (Fadhilah & Hasan, 2024).

Overall, the regular *wirid* at the Baiturrahman Mosque is not just a recitation forum but also part of a community development strategy. This activity proves that the mosque still functions as a center for education and moral development of the community (Mulyadi, 2025). In facing the challenges of modernization, the existence of routine *wirid* is proof that Islamic values remain relevant in the lives of contemporary society. Therefore, support is needed from various parties, including the government, academics, and religious figures, to continue developing mosque-based Islamic programs. With an innovative and inclusive approach, mosques can play an increasingly crucial role in producing a generation who are knowledgeable and have noble morals. Thus, the *kembali ka surau* tradition can continue to be preserved as part of the Islamic cultural identity in Minangkabau.

Regular *wirid* sessions at the Baiturrahman Mosque provide an opportunity for the congregation to not only gain a deeper understanding of Islamic teachings but also to discuss various religious and social issues that they face on a daily basis. These interactive discussions reflect the concept of Islamic education that emphasizes dialogue and deliberation as part of the learning process (Nasution, 2018). The congregation is free to ask questions and express their opinions, so that a dynamic exchange of knowledge occurs between the ustad and participants. This learning model has proven effective in improving religious literacy and building a critical mindset in understanding Islamic teachings (Fauzan, 2021). Thus, the routine *wirid* is not only limited to one-way lectures, but also becomes a discussion space that

encourages a deeper and more applicable understanding of Islam.

Furthermore, to being a means of religious education, the routine *wirid* at the Baiturrahman Mosque also has a crucial social function in strengthening relationships between congregations. The interactions that occur in each session create a close atmosphere of togetherness, thus strengthening solidarity in the Muslim community in Balai Panjang (Rahman & Syarif, 2020). Studies show that active involvement in religious activities can increase a sense of togetherness and empathy between communities (Syamsuddin, 2023). In the Minangkabau context, the concept of *kembali ka surau* not only reflects religious aspects but also symbolizes togetherness and cooperation in society (Azra, 2017). Therefore, regular *wirid* not only deepens religious understanding, but also strengthens social ties that are the foundation of community life.

This activity also plays a role in shaping the character of the younger generation, especially in facing the challenges of modernization which often brings negative influences on Islamic values. The mosque, as a non-formal education center, has a strategic role in guiding adolescents to adhere to Islamic teachings (Hamka, 2019). Through routine *wirid*, adolescents not only gain religious knowledge but also learn about values such as discipline, cooperation, and responsibility (Zainuddin, 2022). The literature shows that adolescent involvement in religious activities can reduce the risk of negative behaviors such as promiscuity and technology abuse (Fadhilah & Hasan, 2024). Thus, regular *wirid* at the Baiturrahman Mosque serves as a moral fortress for the younger

generation in facing the challenges of the times.

In the context of cultural preservation, *wirid* is also a means to maintain the oral tradition that has long been the identity of the Minangkabau people. This tradition is passed down from generation to generation through lectures, discussions, and Islamic stories conveyed in each *wirid* session (Mulyadi, 2025). According to research, oral tradition-based learning methods can improve memory and strengthen religious understanding more effectively than written methods (Fauzan, 2021). Therefore, mosques as community-based learning centers must continue to develop methods that are in line with the local culture so that the community can receive Islamic messages well. By reviving the oral tradition in Islamic studies, the Baiturrahman Mosque has contributed to preserving the Minangkabau culture, which is full of Islamic values.

Overall, the *wirid* routine at the Baiturrahman Mosque not only functioned as a worship activity, but also as a means of da'wah, education, and cultural preservation. The sustainability of this activity shows that the community still has a strong commitment to maintaining Islamic traditions amidst globalization (Mulyadi, 2025). Support from multiple parties, including the government, academics, and religious figures is needed so that this activity can continue to develop and reach more people (Syamsuddin, 2023). With an innovative and community-based approach, mosques can increasingly play a role in shaping the character of a religious and cultured society. Thus, the *wirid* routine at the Baiturrahman Mosque was not just a religious tradition, but also part of a strategy to build a knowledgeable, moral and

cultured society amidst the challenges of the times.

The *kembali ka surau* activity was also carried out at the Jami' Mosque in Jorong Parabek Nagari Ladang Laweh, Banuhampu District, Agam Regency. In this mosque, the routine *wirid* activities of the surrounding community have been carried out quite well. This could be seen from the mosque management's efforts to collaborate with the ustadz from Islamic boarding schools in the area. This cooperation not only improved the quality of the teaching and lectures delivered but also strengthened the relationship between the mosque and local Islamic educational institutions.

At the Masjid Jami' Parabek, the regular *wirid* was run with a systematic structure, involving students (*santris*) from the Islamic boarding school who took an active role in delivering materials and facilitating discussions. This approach ensured that the congregation received a more comprehensive and in-depth religious education. Moreover, this collaboration also provided an opportunity for *santris* to develop their communication and leadership skills in a religious context.

Local wisdom plays a vital role in shaping the understanding and practice of religion in a particular community (Wahyu, 2022). It encompasses values, beliefs, and cultural norms that are passed down from generation to generation, and contributes significantly to the way people interpret and express their religious beliefs (Sutrisno, 2023). In a religious context, local wisdom acts as a frame of reference for ethical behavior, social harmony, and spiritual growth (Agung et al., 2024; Surbakti et al., 2024). Local wisdom offers a unique perspective on religious

teachings and practices that are deeply rooted in a community's cultural and historical experiences. By integrating local wisdom into religious practices, individuals can build meaningful connections to their beliefs and foster a sense of belonging in their community (Agung et al., 2024). In addition, local wisdom provides a valuable source of knowledge and understanding that can complement formal religious teachings (Arsal et al., 2023). It offers insights into the practical application of religious principles in everyday life and fosters a sense of shared identity and solidarity among community members (Adeoye, 2024).

Ultimately, recognizing the importance of local wisdom in religious contexts allows individuals to appreciate the diverse ways in which faith is expressed and experienced in different cultural settings. Embracing and preserving local wisdom can enrich religious practices and contribute to the preservation of cultural heritage and traditions (Banda et al., 2024).

Thus, both in Baiturrahman Mosque and the Jami' Parabek Mosque, the *kembali ka surau* activity not only strengthened the spiritual and religious aspects of the community but also played a vital role in fostering the younger generation, community development, and preserving local wisdom. This effort showed the community's commitment to maintaining and developing rich and meaningful religious traditions amidst the challenges of modernization.

Dissemination & Diffusion Of *Wirid* Tradition Innovation In *Kembali ka surau* Movement. Information dissemination in *wirid* activities in the mosque is a process of disseminating religious knowledge to the congregation through lectures, discussions, and other learning activities carried out after

congregational prayers. This process can be analyzed based on several theories of information dissemination and relevant indicators, with the role of the mosque library as its main support. Everett Rogers' Diffusion of Innovations theory provides a framework for understanding how innovations are introduced and adopted by society. In the context of the Baiturrahman Balai Panjang Mosque, the following is a description of the practice of disseminating information in *wirid* activities based on the results of field research observations.

While information dissemination refers to the linear transmission of messages from source to receiver, innovation diffusion provides a more dynamic and socially embedded model for understanding how new ideas, practices, or technologies are gradually adopted within a community (Rogers, 2003; Greenhalgh et al., 2023). This study adopts the innovation diffusion framework as it allows a deeper examination of how the *wirid* tradition evolved from a fixed ritual to an adaptive system that integrates religious content, cultural values, and digital devices. Rather than merely conveying information, religious leaders act as opinion leaders who influence behavioral change through the stages of knowledge, persuasion, decision, implementation, and confirmation. This model not only explains the spread of religious teachings but also reveals how local wisdom is reinterpreted and negotiated in response to modernization. By focusing on innovation diffusion, the analysis avoids conceptual redundancy and better captures the complexity of social transformation in the *kembali ka surau* movement (Greenhalgh et al., 2023; Dearing & Cox, 2018).

Religious leaders in the *wirid* context act as opinion leaders who guide the community through the five stages of innovation adoption: knowledge, persuasion, decision, implementation, and confirmation (Rogers, 2003). Their credibility, cultural proximity, and pedagogical approaches make them key agents in sustaining local wisdom while integrating new forms of expression such as digital lecture materials, online sermon summaries, and interactive learning through mosque-based social media. These innovations not only complement traditional practices but become embedded in the community's collective routines, making the diffusion process both vertical (top to bottom by leaders) and horizontal (from fellow congregants). The *kembali ka surau* movement thus illustrates how structured innovation diffusion mechanisms rooted in cultural trust and legitimacy can revitalize traditional Islamic practices in a modern environment (Greenhalgh et al., 2023). This shift in analytical perspective also avoids the conceptual redundancy that may arise when treating "dissemination" and "diffusion" interchangeably. Whereas dissemination emphasizes the planning and efficiency of channels, diffusion accounts for receptivity, meaning-making, and reinvention by the recipient. In the Agam context, congregants did not passively receive religious knowledge; they evaluated, adapted, and shared it according to communal needs and generational expectations.

This dynamic reinforced the *wirid* tradition not only as a tool for religious education but also as a system of social innovation that promoted cultural resilience, cohesion, and sustainability. By grounding the discussion on diffusion theory, this study illuminated how the

revitalization of *wirid* reflected an active and adaptive process of knowledge integration shaped by local agencies.

Recent developments in diffusion theory emphasize the role of social networks and local influence structures in accelerating or inhibiting the uptake of innovations. Frambach et al. (2021) argue that diffusion is influenced not only by the characteristics of the innovation or opinion leaders but also by the density and interconnectivity of the adopting community. In the case of the *wirid* tradition in Agam, regular gatherings in mosques functioned as high-density nodes in the social network, where interpersonal interactions facilitated the rapid circulation of religious themes and behavioral norms. The structured arrangement of *wirid* routines along with shared values and trusted leadership created an ideal environment for social reinforcement, where participants continually revalidated their understanding through collective dialogue and lived practice.

Moreover, Valente (2022) highlights the importance of network thresholds in innovation diffusion: the number or proportion of peers who must adopt an innovation before an individual feels social pressure to conform. This is reflected in the way congregations are increasingly engaging with digital components of *wirid*, such as Facebook broadcasts and YouTube archives, not merely because of the content availability but due to its visible and repeated use by peers and leaders. The normalization of these devices across age groups and religious roles illustrated how diffusion succeeded when innovations were embedded in social rituals and became markers of participation. These findings suggested that the integration of

local wisdom with digital platforms was not a top-down imposition but a socially constructed evolution enabled by communal interactions and reinforced by the expectation of belonging.

The conveyance of religious material during the *wirid* activities at the Baiturrahman Mosque in Balai Panjang and the Jami' Mosque in Jorong Parabek showed adaptive developments that were perceived as innovative by the local community. These perceived innovations were reflected in the inclusion of religious topics that were relevant to contemporary life, such as contextual interpretations of Qur'anic verses and hadith, as well as discussions on current issues affecting Muslims today. For instance, themes such as the ethics of using technology in everyday life and the application of Islamic economics in the digital era have become part of the *wirid* content. At the Baiturrahman Mosque, speakers actively introduced topics that were considered new and relevant by participants, especially in rural contexts, because they addressed practical challenges in the modern world while remaining rooted in Islamic values. These adaptations, although not entirely new in a broader sense, were considered meaningful innovations by the local community as they enrich religious learning and made it more responsive to their life experiences.

Furthermore, the lectures were delivered in a structured and focused manner, discussing various issues related to modern life. The language used was simple and easily understood by all groups, including children and adolescents, making the content accessible and impactful for a broad audience.

Interactive Delivery: The speaker used interactive methods, often involving the congregation in live discussions and Q&A

to ensure understanding and active involvement. In some sessions, speakers used practical examples related to everyday life to illustrate key points. Lecturers delivered relevant and current topics, related religious teachings to contemporary situations, and used technology to enrich the congregation's learning experience. This approach not only enhanced the congregation's understanding of Islamic teachings but also made them more engaged and enthusiastic in participating in *wirid* activities.

Communication channels played a vital role in the dissemination of religious information during *wirid* activities at the Baiturrahman Balai Panjang Mosque and the Jami' Jorong Parabek Mosque. Based on Everett Rogers' Diffusion of Innovations Theory, the primary medium used was live lectures at the mosque,

supported by additional resources such as the mosque library and social media.

The main communication channel is direct lectures delivered by the ustads in weekly *wirid* sessions. These lectures present relevant and current religious topics, including interpretations of the Qur'an, hadith, and the practical application of Islamic teachings in everyday life. This face-to-face format allows the congregation to interact directly with the ustad, ask questions, and engage in discussions, thereby enhancing understanding and participation. In addition to live sessions, digital platforms such as social media are also used to expand the reach of religious messages. The ustad at the Baiturrahman Mosque maintains an official Facebook page where he shares updates on mosque activities, lecture schedules, and sermon summaries.



Figure 2. Dissemination information at Baiturrahman Mosque

Source: Personal Documentation, February, 2024

The content shared includes lecture videos, handwritten articles, inspirational quotes from the Qur'an and hadith, and informative infographics that help the congregation understand complex

religious concepts more easily. These diverse communication channels ensure that religious information is accessible, engaging, and relevant to the community.

Based on the interview results, the ustad mentioned that the use of Facebook was very effective in disseminating information to a wider audience, including those outside the region. "Facebook allows us to reach more people, not only those present at the mosque but also congregations in various places," said the ustad.

Thus, the use of Facebook as a communication channel in disseminating religious information at the Baiturrahman Balai Panjang Mosque is in accordance with the framework of the Diffusion of Innovations Theory, helping to accelerate the adoption of information and increase the involvement of the congregation in religious activities.

The practice of information dissemination in *wirid* activities at the Baiturrahman Balai Panjang Mosque follows various communication channels,

in accordance with the framework of the Diffusion of Innovations Theory by Everett Rogers. Through direct lectures at the mosque, the use of social media, YouTube, and this website has succeeded in disseminating religious information to the congregation effectively and strengthened their involvement in religious activities.

The dissemination of local wisdom in the form of *wirid* as the realization of the *kembali ka surau* movement initiated by the local government has experienced significant innovation through the use of digital technology, such as websites and YouTube channels as a response to the management in facing the development of modernization. The mosque management collaborates closely with various parties to ensure that the local wisdom of the local community can be disseminated effectively through digital platforms.



Figure 3. Dissemination information at Jami' Parabek Mosque

Source: Personal Documentation, February, 2024

The website management aims to provide wider access to religious *wirid* and lecture materials. Through this website, the congregation can not only follow the *wirid* activities directly but can also access recorded lectures and recitation materials anytime and anywhere. This is crucial in maintaining the continuity of religious

learning activities, especially for those who cannot be present at the mosque.

Moreover, collaboration in developing a YouTube channel also shows a smart adaptation to the digital era. By utilizing the Parabek TV YouTube channel, mosque administrators can reach a wider audience, including the younger generation, who are

more familiar with technology. Videos of lectures, recitations, and *kembali ka surau* activities are uploaded regularly, allowing the wider community to stay connected to religious activities and benefit from the local wisdom taught.

This collaboration also involved santri from the Pondok Pesantren Parabek, who actively participated in the

creation of the digital content. They not only assisted with the technical aspects, but also contributed to the development of the material presented. This provided an opportunity for them to develop skills in information and communication technology, while deepening their understanding of Islamic teachings and local wisdom.

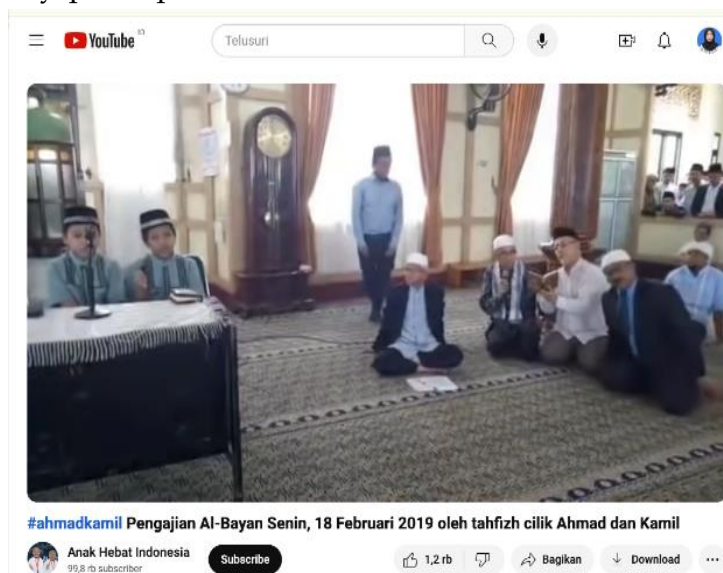


Figure 4. Dissemination information at Jami' Parabek Mosque with Youtube channels

Source: Personal Documentation, March, 2024

Thus, innovation in the dissemination of *wirid* through websites and YouTube channels not only marks significant progress in responding to modernization but also reinforces efforts to preserve and develop local wisdom. This ensures that traditional values and religious teachings remain relevant and accessible to all levels of society, while embracing technology as a tool for education and community development.

Time is a crucial aspect in *wirid* activities both at the Baiturrahman Balai Panjang Mosque and the Jami' Jorong Parabek Mosque, aligning well with the principles of the Diffusion of Innovations Theory. At the Baiturrahman Mosque, *wirid* sessions are held consistently every Saturday evening, starting after the Maghrib prayer and ending before the Isha

prayer, with a duration of approximately 1.5 to 2 hours.

This fixed weekly schedule allows the congregation to attend regularly and engage in the lectures in a structured and continuous manner. The consistency of time supports the gradual adoption of new religious information, as the congregation responds promptly to the material presented and actively applies it in their daily lives. Likewise, at the Jami' Mosque in Jorong Parabek, *wirid* activities are carried out every day after the dawn prayer for the general public and every Monday at 10 a.m. for the Majlis Ta'lim group, focusing on topics such as Sufism and aqidah.

These scheduled sessions also last approximately 1.5 to 2 hours and provide regular opportunities for learning and reflection. The regular frequency and

appropriate timing of these sessions contribute to high levels of participation, responsiveness, and knowledge adoption among congregants. Both mosques demonstrated that well-planned timing and frequency significantly enhance the effectiveness of religious education and the internalization of new information in the community.

The social system at the Baiturrahman Mosque is characterized by a close-knit community of worshipers who actively interact and share religious knowledge. One key element in this system is the youth *wirid* program, which serves as a starting point for the dissemination of local wisdom and the development of various religious activities. This program specifically targets adolescents, encouraging them to deepen their faith and piety through regular religious gatherings.

In these *wirid* sessions, important values rooted in local wisdom—such as simplicity, humility, and togetherness—are not only taught but also practiced in daily life. The mosque management plays a vital role in facilitating these activities by providing guidance, organizing events, and motivating the youth to stay involved.

As a result of these youth-focused efforts, the community's interest in religious and cultural activities has grown significantly. One notable development is the revitalization of **pasambahan**, a traditional Minangkabau form of dance and song that blends religious and cultural values. In the mosque environment, **pasambahan** serves as a medium to express gratitude and reverence to Allah SWT while also strengthening the bonds between the congregation. *Pasambahan* symbolizes the integration of cultural heritage with Islamic practices, making

religious expression more relatable and meaningful to the local community.

The dissemination of local wisdom at the Baiturrahman Mosque extends beyond formal religious activities and into everyday life through social and cultural interactions. Mosque leaders and administrators are instrumental in preserving and promoting these values—not only by teaching during religious events but also by embodying them in their conduct and by organizing community-based programs. Through these efforts, the youth *wirid* tradition has evolved into a major force driving the growth of religious and cultural initiatives. This dynamic underscores the mosque's critical role as a hub of education, spirituality, and cultural preservation, highlighting how local wisdom continues to enrich and reinforce the community's religious and cultural identity.

In the practice of *wirid* activities at the Baiturrahman Balai Panjang Mosque, the social system plays a crucial role in the dissemination of information, in line with the Diffusion of Innovations theory. The mosque congregation, consisting of various community members, acts as a social system that facilitates the acceptance of new information. Through interactions between community members, such as group discussions after *wirid*, cooperation in religious activities, and mutual support, new information can be disseminated and accepted more effectively. Togetherness in religious practice also creates an environment that encourages the exchange of ideas and values, strengthens solidarity within the community, and accelerates the process of integrating new information into the norms and values of the mosque community.

Role of Mosque Libraries in Dissemination & Diffusion of *Wirid*

Tradition Innovation in *Kembali ka surau* Movement. The mosque library plays a crucial role in the process of disseminating routine *wirid* information as a knowledge center that supports the community's religious understanding. As a center of Islamic literacy, the library provides access to various sources of information, such as classical books, books of tafsir, hadith, and fiqh, as well as contemporary literature that discusses Islamic issues in a modern context. In addition, various media such as magazines, da'wah bulletins, pamphlets, and scientific journals also complement the library collection so that the congregation can gain a broader insight into Islamic teachings. The existence of the library also supports the improvement of literacy culture among the congregation, especially the younger generation, by providing interesting and appropriate readings according to their needs. Thus, the mosque library is not only a place to store books, but also an active educational tool in strengthening the understanding and practice of *wirid* in everyday life.

Provision of Information Sources: The mosque library plays a crucial role in providing information sources that support the congregation's understanding and religious practices, especially in routine *wirid* activities. Through a collection that includes books of tafsir, hadith, fiqh, as well as classical and contemporary Islamic literature, the library ensures that the congregation gets quality reading. Apart from that, the library also provides magazines, da'wah bulletins, pamphlets, and scientific journals that discuss the latest developments in Islamic studies, so that congregations can continue to follow developments in religious issues relevant to modern life. In order to remain relevant,

the library collection is constantly updated according to the topics discussed in the *wirid* activities, so that the congregation can explore the material presented by the ustadz. More than just a place to store books, the mosque library functions as an Islamic literacy hub that assists the congregation deepen their religious insight and practice Islamic values in their daily lives (Fitria, 2021).

Discussion Facilitator: Research shows that mosque libraries play a crucial role in enhancing the religious literacy of the congregation from 2015 to 2025. Cheris et al., (2021), found that the Nurul 'Ilmi Mosque library not only provides religious literature, but also general literature to broaden the horizons of Muslims. Erida (2019) asserted that the mosque library functions as an educational center that supports the intellectual and spiritual activities of the congregation. Murniyanto (2023) observed that the existence of a mosque library encourages reading and learning habits among the congregation. Overall, the mosque library contributes to educating the ummah by providing information sources and means of religious discussion.

Information Literacy Training: The mosque library plays a crucial role in training the information literacy of the congregation by assisting in developing skills such as how to search for and evaluate relevant information. Through workshops or short trainings organized periodically, the library assisted the congregation in understanding the various sources of information available, both in physical and digital form. Congregants are taught about effective search techniques, the use of library catalogues, and how to evaluate the reliability and validity of information sources. In addition, training also focuses on

strengthening digital literacy skills, including the use of online platforms and databases available through the library. Thus, the mosque library not only functions as a repository of books but also as a learning center that assists congregants in developing information literacy skills that are essential in everyday life. (Alfathon et al., 2022).

Cooperation with the speaker: The mosque library plays an essential role in supporting the speaker by providing supporting materials relevant to the topic of *wirid*. According to Daryono (2024), the mosque library functions as a repository of the mosque's documents and scholarly activities, so it can provide references that are appropriate to the themes discussed. Furthermore, the library can display readings suggested by the speaker through special shelves or exhibitions in the library area, making it easier for the congregation to access the material. This collaboration not only supports the delivery of *wirid* material by the speaker but also enriches the learning experience of the congregation by providing easy access to recommended sources of knowledge. Thus, the mosque library acts as an educational center that reinforces the connection between the *wirid* activities and sources of knowledge in the mosque environment.

The mosque library plays a vital role in disseminating information about *wirid* that is routinely held in the mosque. This can be carried out through in-mosque promotions, announcements during religious activities, and utilization of social media and the mosque's website. By ensuring that information about *wirid* schedules and topics is widely available, the library assists to increase congregational participation and strengthens the bonds of friendships.

Moreover, the library provides access for the congregation to obtain explanations, references and additional reading materials that support their *wirid* practice. Librarians or library staff can provide assistance in finding resources that suit the needs and interests of the congregation.

Overall, the mosque library operates as an information and knowledge center that supports the religious practices of the congregation by providing various reference sources that can deepen their understanding of Islamic teachings. By facilitating the dissemination of information on the procedures for *wirid* and providing access to relevant literature, the mosque library not only assists the congregation in gaining insight into Islam but also encourages reading habits of and independent learning. This role is in line with the findings stating that mosque libraries have a central function in society as a source of information and knowledge, particularly in enforcing community-based Islamic intellectual traditions. In addition, mosque libraries can also be a forum for scientific discussions and Islamic studies involving scholars, academics, and the general public to discuss various religious issues in depth. Thus, the mosque library is not only a place to store books but also an active learning center in supporting the spiritual and intellectual needs of the congregation, while contributing to building a broader culture of literacy and religious dialogue in society.

CONCLUSIONS

The dissemination of religious knowledge through *wirid* (Islamic study) activities in mosques, supported by mosque libraries, plays a pivotal role in enriching Islamic understanding and preserving local wisdom in Agam Regency, West Sumatra.

Mosque libraries act as vital centers by providing access to religious resources, enhancing the quality of discourse, improving community literacy, and collaborating with khatibs to deepen the content of *wirid* sessions. Analyzed through the perspective of Diffusion of Innovations theory, this study highlights that the successful adoption of religious knowledge depends on effective communication channels, consistent scheduling, and an interactive social system. Beyond spiritual enrichment, *wirid* functions as a cultural practice that sustains Islamic identity and fosters social cohesion. This integrated model reveals the powerful potential of routine religious activities as a transformative platform for community education, contextual da'wah, and preservation of local Islamic heritage. Therefore, it recommends reinforcing mosque libraries through digital innovation, promoting multi-sectoral collaboration, and documenting the *wirid* tradition as part of Indonesia's living Islamic cultural legacy.

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