

Islamic Educational Values in the *Teka Ra Ne'e* Tradition of the Kole Community, Bima

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ABSTRACT

This research aims to analyze the transformation of Islamic education values contained in the *teka ra ne'e* tradition in the community of Kole Village, Ambalawi District, Bima Regency. This research uses a qualitative method with an ethnographic approach to trace how these values have changed, adjusted or preserved over time. Data collection techniques were conducted through in-depth interviews, participatory observation, and documentation. The informants consisted of religious leaders, community leaders, and residents implementing the tradition. Data analysis refers to the Miles, Huberman and Saldana model which includes data condensation, data presentation, and conclusion drawing. The results showed that the values of Islamic Education in the *teka ra ne'e* tradition experienced a transformation in both form and practice, such as the values of worship, care, sincerity, politeness, mutual cooperation, and friendship which are now also influenced by modernization, digitalization, and the developing social system.

Keywords: Value Transformation, Islamic Education, *Teka Ra Ne'e*.

INTRODUCTION

The Kole Village community is a community that still maintains and preserves ancestral traditions. Traditions in community life not only function as cultural symbols, but also as an important part in shaping social, spiritual and moral values.¹ One of the traditions that is still maintained and inherent in community life to this day is *teka ra ne'e*. This tradition has been passed down from generation to generation and has become a symbol of solidarity in the form of mutual cooperation. This activity is usually carried out by the community by bringing assistance when there are families or neighbors who hold celebrations such as weddings, circumcisions, deaths, or other events. The assistance provided can be in the form of rice, money, coconuts, cakes, or labor in the form of helping to cook or prepare the needs of the celebration. This tradition shows strong social ties and a sense of collective responsibility towards fellow community members.

Linguistically, *teka ra ne'e* consists of two words: *teka* (up) and *ne'e* (want). However, in the context of Bima culture, the meaning is not taken literally, but refers to the activity of fulfilling obligations and desires to help families or relatives who hold celebrations. This tradition is not just a cultural ritual, but a social instrument that educates people to care, share and maintain social harmony.²

¹ Supriadin, "Mpama Pehe Dalam Masyarakat Mbojo: Analisis Bentuk, Fungsi, Makna, Dan Aplikasi Dalam Pembelajaran Sastra Di SMA Tahun Pelajaran 2016-2017," *Jurnal Ilmiah Mandala Education* 3, no. 2 (2017): 275.

²Alan Malingi, "Tradisi Teka Ra Ne'e," *Romantika Bima*, 2016, <https://alanmalingi.wordpress.com/2016/10/21/tradisi-teka-ra-nee/>.

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In the past, a person who wanted to hold a celebration had to report his intention to the customary elders or the village head. Then, the village head assigned several people to announce it door to door. A few days before the event began, the wife of the village head along with a number of women would come to the house of the person holding the celebration to hit the mortar or Kareku Kande, as a sign that the event would soon take place. After that, the women will arrive to do mbaju or rice pounding, in preparation for the celebration.³

Women at that time wore the *rimpu* as a hijab. They went to the house of the family with the intention. The men carry firewood, coconuts and rice, and some bring livestock. Women carry all kinds of cakes and foodstuffs using wonca or baskets. In this tradition, the atmosphere of cooperation and gotong royong is very beautiful. The celebration is usually held after the harvest and is organized by the village head so as not to overlap. In those days, it was forbidden for people to hold celebrations during the lean months (which lasted from September to December). This period is called *wura hela* or the months in which the harvest is not done or has been completed.⁴

Based on its history, it is evident that the *teka ra ne'e* tradition is a tradition that has long existed and has been passed down from generation to generation. This tradition for the Kole community is considered sacred and must be carried out. However, along with the times, the implementation of this tradition has also changed. One of them is the existence of a contribution recording system and the imposition of social sanctions for individuals who do not participate. This sanction is in the form of ostracism or not being helped when the person concerned holds a similar celebration. Nevertheless, *teka ra ne'e* remains an adhesive medium for social relations and a tangible manifestation of the implementation of Islamic values in everyday life.⁵

In the context of Islamic education, local traditions such as *teka ra ne'e* have great potential as a vehicle for internalizing Islamic values, such as sincerity, caring, mutual cooperation, and friendship. This tradition is in line with 'urf in Islam, which is a community custom that does not contradict the principles of sharia and can be used as a source of law if it brings benefits.⁶ As emphasized by Dzakiah Drajat, Islamic education does not only occur in the classroom, but also in the socio-cultural practices of the community.

Several previous studies have highlighted the values of Islamic Education in the *teka ra ne'e* tradition, one of which is a study conducted by Samsudin entitled "Islamic Education Values in the *teka ra ne'e* Tradition in the Kole Village Community, Ambalawi District, Bima Regency". The research contributed to identifying values such as worship, care, sincerity, politeness, mutual cooperation, and friendship contained in this tradition. However, the focus of the study is still descriptive and has not examined in depth how these values have changed or shifted in community social practices over time.

³ Nurhayati and M. Yunan, "Tradisi Teka Ra Ne'e Dalam Prosesi Perkawinan Adat Pada Masyarakat Desa Boro Di Kecamatan Sanggar Kabupaten Bima," *Civitas Pendidikan Pancasila Dan Kewarganegaraan* 6, no. 1 (2018): 43.

⁴ Malingi, "Tradisi Teka Ra Ne'e."

⁵ Hamzah Hasan, "Tradisi Kaboro Co'i Di Desa Monta, Bima: Analisis Hukum Islam," *Mazahibuna: Jurnal Perbandingan Mazhab* 2, no. 2 (2020): 180.

⁶ Syamsu Rizal and Supardin, "Tinjauan Hukum Islam Terhadap Adat Teka Ra Ne'e Dalam Perkawinan Di Kecamatan Parado Kabupaten Bima-NTB," *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga* 1, no. 1 (2019): 76.

Therefore, this research is present to fill this void with the main focus, namely to analyze the transformation of Islamic Education values in the *teka ra ne'e* tradition in the Kole Village community, Ambalawi District, Bima Regency.

RESEARCH METHODS

This research uses a qualitative method with an ethnographic approach, to explore in depth the transformation of Islamic educational values in the *teka ra ne'e* tradition.⁷ The ethnographic approach was chosen because it provides space for researchers to understand the mindset, behavior, symbols, and meanings that develop in society through direct involvement in the field.⁸

This research was conducted in Kole Village, Ambalawi District, Bima Regency. This location was chosen purposively because the community is still actively preserving the *teka ra ne'e* tradition. The research subjects consisted of religious leaders, community leaders, and residents who were directly involved in the implementation of the *teka ra ne'e* tradition. The researcher selected 8 main informants and 2 supporting informants, who were selected by purposive sampling based on their active involvement and knowledge of the implementation and values in this tradition.

Data collection techniques were carried out in three ways, namely first, participatory observation: researchers were directly involved in the implementation of *teka ra ne'e*, starting from the preparation stage to the implementation of the event. Observation was carried out for 14 days with a participatory approach, where researchers were present at several moments of the *teka ra ne'e* implementation. Researchers recorded interaction patterns, division of tasks, and forms of assistance provided by the community. Second, in-depth interviews were conducted with 10 informants using an open-ended question guide tailored to the role of each informant. The purpose of the interview was to explore the experiences, views and values that they understand and practice in this tradition. Third, documentation: researchers also collected secondary data in the form of photographs of activities, local archives, community records, and other documentary data.

Furthermore, the data were analyzed using the interactive model of Miles, Huberman, and Saldana, which consists of three main stages, namely: first, data condensation: at this stage, researchers selected and simplified data from observations, interviews, and documentation. The data were classified based on six categories of Islamic education values: worship, caring, sincerity, politeness, mutual cooperation, and friendship. This process was carried out by re-reading interview transcripts and field notes to find relevant quotes and statements. Second, data presentation: data is presented in narrative form. Third, conclusion drawing: conclusions were made based on data repeatability, consistency between informants, and confirmation from documents and observations. To ensure data validity, researchers applied triangulation techniques, namely: source triangulation, namely comparing information from various informants who have different backgrounds and positions. Technique triangulation is where researchers match data from observations, interviews, and documentation. Finally, time triangulation is where researchers

⁷ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika: Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 35–36.

⁸ Kamarusdiana, "Studi Etnografi Dalam Kerangka Masyarakat Dan Budaya," *Salam: Jurnal Sosial Dan Budaya Syar'i* 6, no. 2 (2019): 85.

conduct observations and interviews at different times during the research period to check data consistency.

RESULTS AND DISCUSSION

The teka ra ne'e tradition in Kole Village not only represents a culture of mutual cooperation that has been passed down for generations, but also contains Islamic values that are integrated in the social practices of the community. This research found that there are six Islamic educational values in this tradition, namely the values of worship, care, sincerity, politeness, mutual cooperation, and friendship. Interestingly, these values have experienced a transformation in meaning and form in response to the times, such as the increase in aid registration and the emergence of social sanctions.

Worship Value

The value of worship is one of the important aspects indirectly contained in the *teka ra ne'e* tradition. In the early days of this tradition, the people of Kole Village carried it out with full spiritual awareness, although not many explicitly called it a form of worship. They helped others in organizing events such as weddings or circumcisions with sincere intentions, simply because they felt called to do good. This awareness is not based on formal religious doctrine, but arises from a local understanding that helping others is a noble act of high value. In this case, the value of worship comes in the form of social charity that is not separate from the religious dimension, although it has not been fully formulated in Islamic language.

Along with the times and increasing public awareness of Islamic teachings, the value of worship in the *teka ra ne'e* tradition has been transformed. People began to understand that every good deed intended for the sake of Allah, including helping others in social activities, is part of worship. This transformation shows an increase in spiritual meaning in the implementation of the tradition. What used to be done by custom, is now starting to be interpreted as a practice of Islamic teachings. As Allah says in QS. Adz-Dzariyat verse 56: "And I did not create the jinn and humans but that they may worship Me."

This verse means that Allah SWT created jinn and humans with the main purpose of worshipping Him. Worship here includes all forms of devotion, and servitude to Allah SWT, both through religious practices such as prayer, fasting, zakat, as well as in the form of daily behavior that reflects the values of obedience and submission to Allah. This verse emphasizes that the existence of jinn and humans in the world is not merely for worldly or material purposes, but to carry out their function as servants who worship and obey the commands of Allah SWT.⁹ By understanding the purpose of this creation, a Muslim is expected to always direct his intentions and actions to Allah, and make worship the center of his life.

An interview with one of the religious leaders, Mr. Samdin, revealed: "We used to help because this was the custom of our parents. But now we realize, this is not just a custom. If our intentions are straight for the sake of Allah, this can also be an act of worship."¹⁰

⁹ Luthfiana Nurlathifah and Mia Lisartika, "Tujuan Pendidikan Islam Dalam Al-Qur'an: Kajian Surah Az-Zariyat Ayat 56," *Jurnal Al-Mau'izhoh* 5, no. 2 (2023): 520.

¹⁰ Samdin, *Wawancara, Nilai Ibadah dalam Tradisi Teka Ra Ne'e* (Kole, 9 Maret 2024), Pukul 19.00-19.50.

This statement shows that there is a change in awareness in understanding the meaning of participation in the *teka ra ne'e* tradition. The value of worship that was initially implied is now an explicit realization, that all forms of goodness, if accompanied by intentions for the sake of Allah, will be worth worship. Rasulullah SAW said in the hadith narrated by Bukhari: "Verily, every deed depends on its intention, and each person only gets according to what he intends."

This transformation in the value of worship also shows an increase in people's understanding of the dimensions of worship in Islam. Worship is no longer narrowly interpreted only as ritual activities such as prayer and fasting, but also includes social aspects such as helping neighbors, preparing food, and cleaning the environment during the *teka ra ne'e* event. This is in line with the principle of Islamic education which emphasizes the balance between worship *mahdhah* (ritual) and worship *ghairu mahdhah* (social), as in QS. Al-Baqarah verse 177: "It is not a virtue to turn your face towards the east and the west, but it is a virtue to believe in Allah and to give one's beloved possessions to one's relatives, orphans, the poor, travelers and those who beg."

Axiologically, this transformation shows that the value of worship in the *teka ra ne'e* tradition now has a more complete dimension and is based on Islamic teachings. The mutual cooperation and assistance activities in this tradition become a means for the community to actualize their faith in the form of concrete actions. Through this approach, *teka ra ne'e* is not only a cultural tradition, but also acts as a contextual and down-to-earth Islamic education space.

Thus, the value of worship in the *teka ra ne'e* tradition undergoes a transformation from the meaning of custom to the meaning of conscious worship and spiritual value. This tradition not only strengthens social ties, but also strengthens the religious awareness of the community. In the perspective of Islamic education, traditions like this are very potential as a medium for value learning, because they teach the importance of intention, good deeds, and devotion to Allah SWT through real actions in everyday life.

Care Value

The value of care in the *teka ra ne'e* tradition has since the beginning been the main foundation that strengthens social ties between residents in Kole Village. In the past, this form of care emerged spontaneously and naturally. Community members, without needing to be commanded or invited, would come to help their relatives or neighbors who held events, such as weddings or circumcisions. The form of assistance varies, from bringing food ingredients, helping to cook, to participating in cleaning the environment after the event. All of this is done selflessly, as a form of affection and social solidarity that grows from the collective consciousness of the community based on human values and strong customs. This also reflects the value of strong social togetherness and sensitivity to the needs of others, as found in Samsudin's research that local care is rooted in authentic cultural and social ties.¹¹

However, along with the times and social dynamics, this value of care has been transformed from a spontaneous form to a more structured system. This transformation can be seen from the recording of contributions, the formation of committees in the implementation of celebrations, and the use of social media such as WhatsApp or

¹¹ Samsudin, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Teka Ra Ne'e Di Masyarakat," *An-Nahdlah* 4, no. 3 (2025): 612–14.

Facebook to disseminate information related to who will hold the event and how the form of assistance needed. These changes do not necessarily reduce the value of care, but instead become a form of adaptation that allows this tradition to remain alive and relevant in the midst of modern society. Concern is now not only limited to the scope of the closest neighbors, but can reach relatives who are outside the village or even overseas. They can still participate by transferring funds or sending other assistance from afar. This systematic approach is also reinforced in Nadirah, et al.'s research, which confirms that organizational structures and digital communication strengthen the implementation of local care.¹²

This transformation shows that the value of care in the *teka ra ne'e* tradition has not faded, but has expanded and deepened in meaning. What used to be done on the basis of custom and habit, is now starting to be interpreted as part of Islamic teachings on *ukhuwah islamiyah* (brotherhood among Muslims) and the principle of *ta'awun* (helping each other). In QS. Al-Ma'idah verse 2 Allah SWT says: "And help each other in (doing) virtue and piety, and do not help each other in sin and enmity." This verse provides a normative basis that social care is a tangible manifestation of the faith and piety of a Muslim in social life.

This transformation is also reflected in the community's understanding of the importance of helping each other as a form of practicing Islamic values. This is reinforced by an interview with Mrs. Nurbaiti, who said: "Teka ra ne'e is a form of community togetherness in providing assistance when there are relatives or neighbors who hold a celebration, with the aim of helping each other and lightening the burden of the executor."¹³ Likewise, Mr. Hasnun stated, "This tradition is a form of assistance to ease the burden on people who carry out celebrations."¹⁴

From here it appears that the value of care contained in *teka ra ne'e* has evolved from mere tradition to a form of actualization of Islamic values in daily life. In the perspective of Islamic education, caring for others is an important part of building the ideal Muslim character. This is affirmed in QS. An-Nisa verse 85: "Whoever makes a good intercession will have his share (of reward); and whoever makes a bad intercession will have his share (of sin). Allah is all-powerful over all things."

This verse teaches that helping others (good intercession) is a good deed that will be rewarded by Allah SWT.¹⁵ In the context of *teka ra ne'e*, care that is manifested in the help of energy, material, or time, becomes a tangible form of good intercession. The hadith also emphasizes caring, as the Prophet Muhammad said: "Allah will not love those who do not love their fellow human beings." (HR. Bukhari No. 6828). This Hadith emphasizes that compassion and care are the conditions for getting the grace of Allah SWT.¹⁶ In the life of the Kole Village community, this value is reflected in the practice of *teka ra ne'e*, where each individual feels responsible for the social needs of their environment.

¹² Nadirah, Atun Wardatun, and Muhammad Mutawali, "Adat Teka Ra Ne'e Dalam Kajian Hukum Islam Di Desa Tanah Putih Kecamatan Sape Kabupaten Bima," *AS-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 6, no. 2 (2024): 1451–52.

¹³ Nurbaiti, *Wawancara, Makna dan Tujaun Tradisi Teka Ra Ne'e* (Kole, 7 Maret 2024), Pukul 10.00-10.30.

¹⁴ Hasnun, *Wawancara, Makna dan Tujuan Tradisi Teka Ra Ne'e* (Kole, 17 Februari 2024), Pukul 09.30-10.05.

¹⁵ Monang, "TAFSIR SURAH AN NISAA 85," Tafsir Al-Quran Kemenag Online, 2013, <https://tafsirkemenag.blogspot.com/2013/05/tafsir-surah-nisaa-85.html>.

¹⁶ Ia Aulia, "Kasih Sayang Sebagai Konsep Hablumminannas Dalam Perspektif Hadis: Studi Takhrij Dan Syarah Hadis," *Gunung Djati Conference Series* 16 (2022): 285–86.

The value of caring in this tradition is also in line with Islamic character education theory which emphasizes the importance of building social empathy as the foundation of life together. Humans, as social creatures, need others to survive and thrive. In this case, the value of care functions as a social glue that can prevent the disintegration of society, as well as strengthen solidarity and harmony between people.¹⁷

Based on the explanation above, it can be concluded that the transformation of the value of care in the *teka ra ne'e* tradition shows a shift from customary forms towards Islamic values that are more internalized in the collective consciousness of the community. Care that was once based on customary norms has now become part of religious awareness manifested in concrete actions that are organized, systematic, and more far-reaching. This transformation shows that local cultural traditions do not always conflict with religious teachings, and can even be a means to strengthen and realize Islamic values contextually in people's lives.

Sincerity Value

The value of sincerity in the implementation of the *teka ra ne'e* tradition in the Kole Village community is the main pillar of the spirit of mutual cooperation that has grown since long ago. In the early days of this tradition, the assistance provided by the community was sincere and pure, with no records, no strings attached, and no expectation of reward. Community participation was based on the intention of worship alone, as a form of practicing faith and social kindness. People come with donations of rice, chicken, coconut, sugar, and even labor voluntarily, without being asked and without consideration of profit or reward.

However, along with social development, the value of sincerity has been transformed. A new custom emerged of recording each individual's contribution in a special book or list managed by the celebration committee or local community leaders. This system, although administrative and for social documentation purposes, creates a new dimension in the implementation of the tradition. As Mr. Asdin, the Head of Kole Village, explained, "This recording system was originally intended to maintain order and as a form of social responsibility, but in practice it can indirectly create social pressure."¹⁸

This transformation shows a shift from absolute sincerity to relative and contextual sincerity. This means that some people still state that their assistance is intended for the sake of Allah SWT, but the presence of a recording system creates a collective awareness that not participating will cause negative judgment from the community. A sense of reluctance, shame, or fear of being considered uncaring is one of the reasons they contribute. This shows that sincerity in the current context is no longer completely free from social influence, but has been bound by the norms and expectations of society that develop naturally.

In the perspective of Islamic education, sincerity is the main requirement for the acceptance of acts of worship. Allah SWT says in QS. Al-Bayyinah verse 5: "Yet they are not commanded except to worship Allah by purifying obedience to Him in (practicing) the straightforward religion." This verse emphasizes that all forms of charity, whether pure worship or social, will only be accepted if they are based on sincere intentions. Sincerity

¹⁷ Mukhlis Muhtar, "Kepedulian Sosial Dalam Perspektif Hadis," *Jurnal Ushuluddin* 23, no. 1 (2021): 82.

¹⁸ Asdin, *Wawancara, Pandangannya tentang Sistem Pencatatan Kontribusi Masyarakat dalam Pelaksanaan Teka Ra Ne'e* (Kole, 17 Februari 2024), Pukul 09.30-10.05.

cannot be imposed by social systems or rules, but must grow from a deep inner awareness. Therefore, it is important to direct the community to understand that recording in the *teka ra ne'e* tradition is not a means of assessing sincerity, but merely an administrative tool for the purposes of more orderly and measurable social management.

On the other hand, this transformation does not always have a negative impact. In the context of social management and value education, the existence of a recording system also has an educative function. People become more aware of the importance of accountability, openness and transparency in helping others. This is in line with the principles of zakat, infaq and sadaqah management in Islam, which also regulates good governance and reporting.¹⁹ So, as long as the intention is maintained, recording does not cancel the sincerity of charity. In fact, this can be used as a means of character education that is balanced between spirituality and social management.²⁰

This transformed sincerity can be a valuable lesson for the younger generation that sincerity in giving does not have to mean without structure. The *teka ra ne'e* tradition proves that Islamic values can still be maintained within the framework of modernity and changing times. Precisely through this transformation, Islamic education gains a wider space to internalize the values of ihsan, amanah, and straight intentions into the social life of the community. As long as the intention remains directed to Allah SWT and is done with full awareness, then all forms of assistance provided, even if recorded and known to the public, will still be valuable as good deeds in His sight.²¹

Thus, it can be concluded that the value of sincerity in the *teka ra ne'e* tradition has not been degraded, but has experienced a renewal of forms and methods. The challenge for the community in the future is to maintain a balance between the structured social system and the spirit of pure sincerity. Islamic education has a strategic role to continue to instill a deep spiritual understanding so that values like this are not eroded by worldly interests, but remain alive as part of worship and devotion to God.

Courtesy Value

The value of politeness is an integral part of the implementation of the *teka ra ne'e* tradition in Kole Village. This politeness is not only manifested in verbal aspects, but also reflected in gestures, appearance, and the ethics of interacting between residents during the activities. The community consciously maintains polite speech, dresses politely, and respects the presence of guests, especially traditional leaders, religious leaders, and older residents. This value is an integral part of the structure of the tradition that has been going on for generations.

As explained by one of the informants, Mrs. Megawati, who is both a resident and an active participant in this traditional activity: "In doing *teka ra ne'e*, we are taught to appreciate and respect each other, especially to the elders and guests who come."²² This statement shows that the community does not only understand the meaning of manners as a social rule, but makes it a form of practicing Islamic values in everyday life. The *teka ra*

¹⁹ Abdul Syahid et al., "Transparansi Penyaluran Dana Zakat Pada Lembaga Amil Zakat Nurul Fikri Kota Palangka Raya," *El-Iqtishod: Jurnal Kajian Ekonomi Syariah* 7, no. 2 (2023): 70–73.

²⁰ Mirzalul Umam, Alfian Hidayat, and Miftahudin, "Pengaruh Zakat Online Terhadap Efisiensi Dan Transparansi Dana Zakat Di Badan Amil Zakat Nasional (BAZNAS) Kota Semarang," *Journal of Applied Islamic Economic and Finance* 5, no. 93–94 (2024).

²¹ Umam, Hidayat, and Miftahudin.,

²² Megawati, *Wawancara, Nilai Kesopanan dalam Pelaksanaan Teka Ra Ne'e* (Kole, 7 Maret 2024).

ne'e tradition becomes a vehicle to instill and internalize Islamic ethics, where good manners are a manifestation of faith reflected in real behavior.

In Islamic teachings, politeness is part of noble morals that are highly emphasized. The Messenger of Allah (SAW) said: "Whoever believes in Allah and the Last Day, let him speak well or be silent." (HR. Bukhari and Muslim). This Hadith explains that keeping speech is a reflection of faith. Believers are required to speak softly, say good things, and refrain from hurtful speech.²³ In the context of *teka ra ne'e*, the community guards their speech so as not to offend the family or fellow guests. This shows that the local tradition is in line with Islamic ethical principles.

The transformation of the value of politeness in *teka ra ne'e* occurs as the social structure develops and the participation of people from various backgrounds increases. Previously, politeness was only practiced in the family room or small environment, but now the value is applied in a wider and collective social forum. There is a new awareness that maintaining etiquette is not only about maintaining personal relationships, but also about maintaining overall social harmony.

Politeness in this tradition shapes the character of a friendly society, appreciates diversity, and upholds *adab* in socializing. Politeness also strengthens the spirit of *ukhuwah Islamiyah* (Muslim brotherhood) because it can create an atmosphere of peace, warmth and respect. The interpersonal ethics built through the *teka ra ne'e* tradition are not only beneficial for individuals, but also the basis for the formation of a civilized and noble society.

Islamic education places courtesy as part of the character building process. In the book *Adab al-Mufrad*, Imam al-Bukhari lists many traditions that emphasize the importance of respecting parents, teachers and guests as a form of politeness that must be taught from an early age. Therefore, the implementation of the *teka ra ne'e* tradition can also be seen as an informal educational medium that strengthens Islamic moral values in the lives of rural communities.

Thus, the transformation of the value of modesty in this tradition does not erase its basic meaning, but rather expands the context of its application in modern social life. The challenge is how people continue to maintain such modesty amidst the influence of globalization and cultural shifts that often prioritize unlimited freedom of expression. Islamic education has a strategic role to continue to strengthen the understanding that modesty is not only social ethics, but also worship and a form of respect for the values of the Prophet's teachings.

Value of Mutual Cooperation

Mutual cooperation is a very prominent value in the *teka ra ne'e* tradition. From the beginning, the implementation of this tradition was built on the collective spirit of the community to help each other succeed big events, such as weddings, circumcisions, and other traditional rituals. People come together, bring food, help prepare the venue, cook, clean up, and tidy up after the event is over. All of this is done with full awareness and a spirit of selfless kinship. In an Islamic perspective, *gotong royong* is part of a good deed that contains the value of *ukhuwah* and unity. This is in line with the words of the Prophet

²³ Darussalam and neng lutfi Masupah, "Etika Berkomunikasi Perspektif Hadis (Dalam Kutub at-Tis'ah)," *Diroyah: Jurnal Ilmu Hadis* 4, no. 1 (2019): 103.

Muhammad SAW: "A believer to another believer is like a building, one strengthens the other." (HR. Bukhari and Muslim).

But over time, the value of mutual cooperation in the *teka ra ne'e* tradition has also undergone a transformation. The collective spirit that was once very strong is now being eroded by social change. People are now not always physically present to help directly. Many choose to only send assistance in the form of money or goods, without being involved in joint activities. This change is influenced by personal busyness, lifestyle changes, and the increasing perception that "the important thing is to contribute." Thus, the essence of gotong royong, which was once done actively and communally, has turned into a passive and individualized form of contribution.

One informant, Mr. Asdin, said: "Nowadays, if people are busy, they just send donations. They don't come to help in the kitchen, they don't come to lift. Whereas in the past, if people didn't come to help, they felt ashamed."²⁴

This statement illustrates how the transformation of the value of gotong royong has occurred. From what used to be based on direct participation and physical involvement, it has now begun to shift to only material participation. Although contributions in the form of wealth are still valued, in terms of Islamic education values, the spirit of cooperation, social interaction, and solidarity contained in gotong royong has diminished.

In Islam, mutual cooperation is not only about helping physically, but also a means to strengthen friendship and foster empathy. QS. Al-Isra verse 7 teaches: "If you do good, you have done good for yourself. If you do evil, (the loss from evil) returns to yourself. When the time of the second (mischief) comes, (We will raise up your enemies) to make your faces dark, to enter the mosque (Baitulmaqdis) as they entered it the first time, and to destroy whatever they possess." In the commentary of Jalalain, it is explained that when Allah says "If you do good", this implies that by obeying Him, one has done good to himself and gained a reward. Similarly, doing evil will bring harm to oneself. When gotong royong is only understood as "giving donations," then the social values, togetherness, and cohesiveness in Islam are diminished in practice.²⁵

The transformation of the value of gotong royong also has an impact on the way the community views collective work. Younger generations are less likely to understand the importance of direct involvement in social activities such as *teka ra ne'e*. This is a challenge in itself in maintaining the continuity of Islamic values in this tradition. Therefore, Islamic education needs to be present to revive the understanding that mutual cooperation is not just a physical activity, but also a valuable social worship. Through learning in madrasas, sermons and taklim assemblies, people need to be educated to not only contribute materially, but also actively involve themselves in social activities.

Thus, the value of mutual cooperation in the *teka ra ne'e* tradition has undergone a transformation from active collective involvement to a more practical form of individual participation. Although this tradition continues, its essence as a medium for character education in Islam has begun to shift. Therefore, the preservation of this tradition must be accompanied by the revitalization of Islamic education values in it. Gotong royong must

²⁴ Asdin, *Wawancara, Nilai Gotong Royong dalam Teka Ra Ne'e* (Kole, 17 Februari 2024), Pukul 09.30-10.05.

²⁵ Essyarovis Lutfiantoro Aji and Laelatul Barokah, "Living Qur'an Di Media Sosial: Analisis Resepsi Q.S. Al-Isra' Ayat 7 Dalam Sinetron Azab," *Ulil Albab: Jurnal Ilmiah Multidisiplin* 2, no. 2 (2023): 516–17.

be reinterpreted as a form of worship, a form of care, and a means of strengthening relationships between community members as taught in Islam.

The value of friendship

The teka ra ne'e tradition in Kole Village is not only a social activity, but also a space for the actualization of Islamic values, including the value of friendship. In the past, the form of friendship in this tradition was done directly and physically. Residents came from various places to attend family celebrations and interact warmly. This visit is the only way to maintain family and kinship relations.

However, with the times, a transformation has begun to take place. Now, invitations and initial communication for teka ra ne'e activities are often delivered through digital media, such as WhatsApp or other social media. Although the initial interaction is done online, the culmination of the gathering is still realized in physical presence at the event. This shows that the value of friendship still persists, but with a more modern and adaptive approach to technological developments.

As explained by Mr. Samdin, a religious figure in Kole Village, that: "Through this activity, people meet each other and maintain good relations, especially with families and communities living outside Kole Village."²⁶ This statement shows that teka ra ne'e functions as a unifying medium across families and regions, as well as a place to reconnect relationships that are tenuous or long disconnected.

In the Islamic perspective, friendship is an order that has high spiritual and social value. Allah SWT says in surah An-Nisa verse 1:

"O mankind, fear your Lord who created you from one soul, and from that soul He created its mate, and from them He multiplied men and women. And fear Allah in whose name you ask one another, and (maintain) family ties. Verily, Allah is always watching over you." (QS. An-Nisa: 1).

M. Quraish Shihab in the interpretation of Al-Misbah explains that the verse calls for the importance of maintaining kinship relations and emphasizes the same human values among fellow human beings. Piety to Allah and maintaining affectionate relationships become a unified value in the teachings of Islam.²⁷

The transformation of the value of friendship that occurs in the context of *teka ra ne'e* shows that people do not only maintain relationships between individuals through physical presence, but also utilize digital media to strengthen social connectivity. In fact, overseas residents who cannot return home can still contribute and convey messages through online channels, which is a new form of contemporary friendship. However, the challenge that arises is how to keep the value of silaturahmi from becoming merely symbolic or formal. Islamic education needs to teach that friendship is actually an effort to build compassion, respect, and empathy for others. Rasulullah SAW said:

"Whoever wants his sustenance to be expanded and his life to be prolonged, let him keep in touch." (HR: Bukhari, no. 5986; Muslim, no. 2557).

²⁶ Samdin, *Wawancara, Nilai Silaturahmi dalam Pelaksanaan Teka Ra Ne'e* (Kole, 9 Maret 2024), Pukul 19.00-19.50.

²⁷ Sri Wulandari and Aep Saepudin, "Implikasi Pendidikan Dari Q.S An-Nisa Ayat 1 Tentang Silaturahmi Terhadap Pendidikan Sosial," *Bandung Conference Series: Islamic Education* 2, no. 1 (2022): 59–60.

Therefore, this transformation is actually an opportunity to develop the value of friendship in a broader and more contextual direction. As long as the meaning of love, empathy, and ukhuwah is maintained, then even digital silaturahmi can still be of worship value. This is also proof that Islamic teachings are dynamic and able to adapt to the social development of society.

Thus, *teka ra ne'e* as part of local culture is an effective means of maintaining and developing Islamic values, especially friendship. The social interaction built through this tradition reflects the importance of the existence of others in the life of a Muslim. This value serves as a reminder that humans, as social beings, need each other and must maintain good relations with each other with love and respect.

CONCLUSIONS

The *teka ra ne'e* tradition in Kole Village embodies Islamic educational values such as worship, compassion, sincerity, politeness, mutual cooperation, and social interaction, which remain intact despite undergoing transformation in line with social change. These values now appear in a more structured, systematic form, and are sometimes accompanied by symbolic or social motifs. While still relevant, this transformation risks eroding the spiritual meaning if not accompanied by strengthened values education. Therefore, the roles of families, religious leaders, and educational institutions are crucial in preserving the moral essence of this tradition. Further research is recommended to explore the implementation of Islamic values education in other local traditions and its impact on character development among the younger generation in the digital age.

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