

Research Article

Socio-Religious Values in Community-Based Islamic Education: A Case Study of Majlis Dzikir in Indonesia

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Abstract

Community-based religious gatherings such as *majlis dzikir* have long played an important role in the transmission of Islamic values within Muslim societies. However, their educational function as a medium of non-formal Islamic education has received limited scholarly attention. This study examines the internalization of Islamic educational values in the Majlis Dzikir Fitrah Al-Fahmi community located in Gawerejo Village, Karangbinangun District, Lamongan Regency. Using a qualitative case study approach, the research explores how spiritual, moral, and social values are cultivated through collective dhikr practices and religious interaction. Data were collected through participatory observation, in-depth interviews with twelve informants including the *muruyid*, community religious figures, and active congregation members and document analysis. The data were analyzed using the interactive model of data condensation, data display, and conclusion drawing. The findings indicate that Majlis Dzikir Fitrah Al-Fahmi functions as a dynamic model of community-based Islamic education in which the values of *tauhid*, worship, morality, and social solidarity are internalized through spiritual habituation, exemplary leadership, dialogical learning, and communal participation. These practices foster character formation, spiritual awareness, and social responsibility among participants. The study contributes to the discourse on Islamic education by demonstrating that informal religious assemblies can serve as effective spaces for character education and value internalization beyond formal educational institutions. The findings also suggest practical implications for educators and community leaders in developing participatory and spiritually grounded models of Islamic character education within contemporary society.

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INTRODUCTION

Education is a fundamental human need that functions not only as a means of transferring knowledge but also as a medium for shaping personality and moral values (Purwaningsih & Ridha, 2024). In Islam, education is not limited to intellectual development but aims to produce *muttaqin* individuals who are pious, virtuous, and capable of building a civilization grounded in divine values (Mujahid, 2021). As Al-Attas notes, the essence of Islamic education (*ta'dīb*) is the process of instilling proper discipline that harmonizes intellectual, spiritual, and moral dimensions of human life, aligning them toward recognition of God's authority and purpose of creation (Al-Attas, 1999). Thus, Islamic education carries both transformative and spiritual missions that encompass the physical, intellectual, and spiritual aspects of humanity (Khan & Ahmed, 2025).

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In the Indonesian context, Islamic education operates not only through formal institutions such as schools and madrasahs but also thrives in non-formal settings rooted in community-based religious traditions (Asrin, 2024). One enduring and dynamic form of non-formal Islamic education is the majlis dzikir (remembrance assembly). The presence of majlis dzikir in many regions of Indonesia has long been integral to Muslim communal life. These assemblies are not only moments for approaching Allah through dzikrullah but also serve as arenas for the collective internalization of Islamic values a process that is reflective, interactive, and contemplative (Azra, 1999).

The majlis dzikir thus represents a synthesis between ritual and educational functions (Qomariyah, 2025). The gatherings typically combine collective recitations of dzikrullah with religious sermons, spiritual counsel, and moral discussions. Within this dynamic, the educational process takes place in a spiritual, humble, and intimate atmosphere. Participants acquire not only tranquility of heart but also moral and spiritual formation through habituation, exemplary behavior, and value-oriented social interaction (An-Nahlawi, 1995).

This study is grounded in that reality, focusing on Majlis Dzikir Fitrah Al-Fahmi, located in Gawerejo Village, Karangbinangun District, Lamongan Regency. This majlis is noteworthy because of its structured dhikr activities, active congregation, and influential spiritual leadership. The routine gatherings create a system of value-based learning that, though non-formalized, effectively shapes the personality and spirituality of its members. The values cultivated do not stop at theological aspects but extend to social ethics and daily religious practice.

Previous studies on dhikr assemblies in Indonesia have generally focused on their role as spiritual practices, social solidarity mechanisms, or Sufi devotional traditions. However, these studies rarely examine majlis dzikir as a systematic medium of Islamic education that integrates spiritual formation, moral habituation, and community-based learning processes. In particular, limited research explores how a dhikr assembly functions as an informal educational system that shapes religious character through structured activities, leadership influence, and participatory congregation dynamics. Therefore, this article contributes a new perspective by analyzing Majlis Dzikir Fitrah Al-Fahmi not merely as a ritual gathering but as a living model of community-based Islamic education that integrates spiritual practice, moral development, and social interaction within a structured religious learning environment.

The urgency of this research lies in revealing how Islamic education unfolds within community-based religious settings, which are often overlooked by formal educational frameworks. Amid a moral crisis, value fragmentation, and the challenges of digital modernity, Majlis Dzikir Fitrah Al-Fahmi offers a living alternative a spiritually grounded model of character education rooted in community life.

METHOD

This research employs a qualitative approach with a case study design. A qualitative approach enables the researcher to explore meanings, processes, and lived experiences within a natural social context. As Bogdan and Biklen emphasize, qualitative inquiry focuses more on process than on outcome and seeks to capture phenomena holistically in their authentic settings (Bogdan & Biklen, 2007). Likewise, Creswell defines qualitative research as “an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem” (Creswell, 2013).

The case study design was selected because it allows for intensive and contextual investigation of a particular social unit in this case, Majlis Dzikir Fitrah Al-Fahmi in Gawerejo Village, Karangbinangun District, Lamongan Regency. The case-study framework offers the flexibility to trace complex interactions among religious, educational, and social variables within their real-life environment.

The informants in this study consisted of twelve participants, selected through purposive sampling based on their involvement and knowledge of the activities of Majlis Dzikir Fitrah Al-Fahmi. The informants included one mursyid (spiritual leader), three community religious figures, and eight active congregation members who regularly participate in the dhikr assemblies. The criteria for selecting informants included: (1) having direct involvement in the majlis dzikir activities, (2) possessing adequate knowledge about the structure and implementation of the dhikr gatherings, and (3) being willing to share their experiences and perspectives during the research process.

The research was conducted over a period of three months, during which the researcher engaged in repeated visits to the majlis activities to observe the dhikr gatherings, religious sermons, and social interactions among the participants. This extended engagement enabled the researcher to gain deeper insights into the educational dynamics occurring within the majlis dzikir environment.

Data were collected through three primary techniques: observation, in-depth interviews, and document study. Observation was conducted by directly attending the dhikr gatherings to understand the atmosphere, rituals, and educational interactions within the assembly. In-depth interviews were carried out with selected informants to explore their experiences, perceptions, and interpretations of the educational values embedded in the majlis dzikir activities. Document study involved examining relevant materials such as organizational records, activity schedules, and written materials used during the dhikr assemblies.

To ensure the credibility and validity of the data, this study employed triangulation techniques, including source triangulation and method triangulation. Source triangulation was implemented by comparing information obtained from different informants, such as the mursyid, congregation members, and community religious figures. Method triangulation was conducted by cross-checking data obtained from observation, interviews, and documentation. Through this triangulation process, the researcher verified the consistency of findings and ensured that the interpretations accurately reflected the reality of the majlis dzikir activities.

The collected data were analyzed using the interactive model developed by Miles and Huberman, which consists of three stages: data condensation, data display, and conclusion drawing (Miles, Huberman, & Saldana, 2014). Data condensation involved selecting, simplifying, and focusing on relevant information obtained from the field. Data display was conducted by organizing the information into thematic categories to facilitate interpretation. Finally, conclusions were drawn by identifying patterns, relationships, and meanings related to the role of Majlis Dzikir Fitrah Al-Fahmi as a medium of community-based Islamic education.

RESULTS AND DISCUSSION

The Value of Tauhid and Spirituality in Majlis Dzikir Fitrah Al-Fahmi

Communal Spiritual Context

In Islamic life, *tauhid* is not merely a theological concept transmitted through formal education; it is the spiritual foundation that shapes a Muslim's worldview, life orientation, and ethical behavior. Within Majlis Dzikir Fitrah Al-Fahmi, tauhid serves as the central axis of all religious activities, sermons, and social interactions. Each dzikir session begins with the recitation of *lā ilāha illā Allāh*, followed by a brief reflection (*tafsir*) delivered by the mursyid (spiritual leader). Participants are not only encouraged to memorize but to internalize its existential meaning that there is no deity worthy of worship except Allah, and that all human action must be directed toward divine consciousness. This pedagogical pattern reflects an experiential theology, in which tauhid is not treated as abstract dogma but as a living, guiding principle for everyday conduct (Al-Attas, 1999).

The process exemplifies what Thomas Lickona calls character habituation repeated moral practice that gradually forms a stable ethical disposition. Through structured spiritual routines, the majlis dzikir cultivates pious attitudes not through compulsion but through love of worship (*mahabbah li al-‘ibadah*), creating self-regulated believers whose devotion flows naturally into daily behavior.

The Pedagogy of Tauhid through Word, Deed, and Environment

The transmission of tauhid in this majlis dzikir is not delivered through theoretical lectures alone; rather, it occurs through a holistic process of embodiment encompassing three dimensions (a) verbal Transmission: The repetitive recitation of divine names (*asmā' al-ḥusnā*) and sacred phrases functions as linguistic reinforcement of belief. The rhythmic chanting strengthens both the spiritual focus and the affective attachment to God; (b) behavioral Example: The mursyid embodies humility, sincerity, and devotion through his daily conduct night prayers, acts of service, and social modesty. His *uswah ḥasanah* (good example) operates as a living curriculum that silently teaches monotheistic ethics (Bandura, 1977); (c) spiritual Environment: The peaceful atmosphere of the majlis, marked by collective prayer, mutual empathy, and sacred silence, cultivates an environment conducive to internalizing divine consciousness.

This model aligns with H.A.R. Tilaar's theory of value internalization, which emphasizes learning through imitation, identification, and habituation within a supportive socio-spiritual environment (Tilaar, 2000).

Spirituality as Resistance to Materialism

In a rural community increasingly influenced by consumerist culture, Majlis Dzikir Fitrah Al-Fahmi functions as a spiritual sanctuary that counters the hegemony of materialism. Through the continuous emphasis on tauhid, members are reminded that worldly possessions are transient and subordinate to divine purpose. This echoes Syed Naquib Al-Attas's notion of the Islamization of knowledge, where the goal of Islamic education is to restore correct hierarchy between God, man, and the world placing the temporal under the eternal (Al-Attas, 1999).

Manifestations of Tauhid in Everyday Life

Observation and interviews indicate that regular participants exhibit noticeable behavioral transformation 1) they display patience and calmness in facing life's difficulties, anchored in faith in qadar Allah (divine decree); 2) they show increasing detachment from superstitious practices such as dukun (sorcery) and takhayul (mythic beliefs), which they now consider inconsistent with tauhid; and 3) they manifest social ethics based on sincerity, humility, and self-restraint. Such transformation demonstrates that the internalization of tauhid results not merely in doctrinal understanding but in moral purification (tazkiyat al-nafs) and the reorientation of everyday actions toward divine consciousness.

Theoretical and Contextual Parallels

The tauhid-based education observed in Majlis Dzikir Fitrah Al-Fahmi resonates with the paradigm of values-based Islamic education proposed by Abdurrahman An-Nahlawi and Hasan Langgulung. An-Nahlawi asserts that the purpose of Islamic pedagogy is not only to convey knowledge but to cultivate *khashyah* (reverent fear), *mahabbah* (love for Allah), and *'ubudiyyah* (devotion) (An-Nahlawi, 2001). Similarly, Langgulung emphasizes that spiritual education must be experiential, not purely cognitive, so that faith becomes lived reality (Langgulung, 1993). The experiential learning process within this majlis thus represents a distinctive form of community-based Islamic education where spirituality, ethics, and social life converge in harmony.

Researcher's Reflection: Dzikir as Meaning Therapy

From the researcher's participation in Friday-night sessions, the experience of dzikir revealed profound emotional resonance tears, whispers of supplication, and the collective rhythm of remembrance created an intense sense of transcendence. For many, dzikir becomes a form of spiritual therapy that provides meaning amid existential uncertainty. This aligns with Viktor Frank's logotherapy, where human fulfillment arises from discovering meaning even in suffering (Frank, 2006). Thus, in Majlis Dzikir Fitrah Al-Fahmi, dzikir not only purifies the heart but also restores existential balance, functioning as a living embodiment of tauhid in both personal and communal dimensions.

The Value of Worship and Spiritual Habituation in Majlis Dzikir Fitrah Al-Fahmi

Worship as Spiritual Discipline

In Islam, worship (*'ibādah*) is not merely a ritual obligation but a comprehensive form of servitude that disciplines the soul and aligns human life with divine order. Within Majlis Dzikir Fitrah Al-Fahmi, worship is perceived holistically not limited to the obligatory prayers but expanded to include dzikir, tawassul, shalawat, and other spiritual practices performed collectively. This collective worship forms a rhythm of spiritual discipline that shapes time consciousness, sincerity, and inner consistency among the participants. The regularity of gatherings held every Thursday evening and during Islamic commemorations demonstrates the community's commitment to *'ibādah jamā'iyah* (communal devotion). The participants' attendance, punctuality, and reverent demeanor reflect an internalized awareness that worship is a form of character education through discipline and humility (Shihab, 2000).

The process exemplifies what Thomas Lickona calls character habituation repeated moral practice that gradually forms a stable ethical disposition (Lickona, 1991). Through structured spiritual routines, the majlis dzikir cultivates pious attitudes not through compulsion but through love of worship (*mahabbah li al-'ibādah*), creating self-regulated believers whose devotion flows naturally into daily behavior.

Educational Dimension of Collective Worship

The pedagogical significance of collective worship in this majlis lies in its transformative learning process. The participants acquire religious understanding not through theoretical lectures but through embodied practice continuous repetition, observation, and imitation.

When dzikir is recited together, the mursyid guides the rhythm and pronunciation, while the congregation follows in unison. The serene tone, synchronized voices, and contemplative atmosphere generate deep emotional engagement that transcends mere verbal repetition. This condition exemplifies experiential learning (*ta'allum tajribi*) where spiritual knowledge emerges from lived experience rather than cognitive instruction (Kolb, 1984). This method resonates with An-Nahlawi's view that Islamic education must combine *ta'lim* (instruction), *tarbiyah* (nurturing), and *ta'dib* (moral refinement) (An-Nahlawi, 2001). Within the majlis, these three dimensions merge knowledge is conveyed through recitation, nurtured through practice, and refined through inner discipline.

Dhikr as Path to Spiritual Empowerment

For many participants, dzikir is more than ritual it is a path of spiritual empowerment (*taẓkiyat al-naḥs*). Observations during fieldwork revealed that emotional expressions such as tears, trembling voices, and whispered *istighfar* often accompanied the remembrance sessions. These affective responses reflect spiritual catharsis the cleansing of the soul from worldly attachment.

This phenomenon parallels the Islamic psychological perspective of Djamaluddin Ancok and Fuad Nashori, who describe dzikir as a form of "spiritual therapy" that restores emotional balance and strengthens resilience against anxiety (Djamaluddin & Nashori, 2008). The participants themselves testify that consistent dzikir reduces their restlessness and helps them endure life's challenges with serenity. Hence, the Majlis Dzikir functions as both a spiritual school and a therapeutic space, aligning worship with psychological well-being.

The Discipline of Time and Continuity

One remarkable aspect of the Majlis Dzikir Fitrah Al-Fahmi is its strict adherence to time. The gatherings begin punctually, preceded by *Tabiyyatul Masjid and Tilāwah al-Qur'an*. Such consistency creates a culture of discipline that integrates spirituality with time management. The mursyid often reminds participants that punctuality is part of devotion (*al-waqtu juz'un min al-'ibādah*), teaching that respecting time is a sign of spiritual maturity. Field data show that average attendance reaches between 100–300 members weekly, with a high rate of regular participation around 70 percent of the registered congregation.

This discipline transforms worship into a social habitus. According to Pierre Bourdieu, habitus represents internalized social structures that unconsciously shape behavior. (Bourdieu, 1977) Within the majlis, the repeated acts of worship produce a collective piety embedded in daily life, linking the spiritual realm with moral and social order.

From Worship to Social Piety

The internalization of worship practices in the Majlis Dzikir Fitrah Al-Fahmi extends beyond personal devotion to foster social piety (*ṣāliḥ jamā'ī*). The participants develop empathy, generosity, and social responsibility manifested in voluntary acts such as visiting the sick, organizing funerals, and collecting donations for the poor. This transformation illustrates Fazlur Rahman's concept of ethical monotheism, where worship of God must be reflected in moral conduct toward others (Rahman, 1989). In this sense, *'ibādah* becomes the ethical foundation of social harmony, balancing *ḥablum min Allāh* (relationship with God) and *ḥablum min an-nās* (relationship with people). Thus, worship within the Majlis Dzikir Fitrah Al-Fahmi is not isolated ritualism but a living pedagogy an integrated practice that educates believers to serve both God and humanity.

The Value of Morality and Social Ethics among the Congregation

Morality as the Core of Islamic Education

Morality (*akhlāq*) is the essence of Islamic education and the ultimate indicator of its success. The Prophet Muhammad (peace be upon him) declared, "I was sent to perfect good character" (*innamā bu'itstu li utammima makārim al-akhlāq*). This prophetic mission underscores that the primary aim of education in Islam is moral perfection through the cultivation of virtue, not merely intellectual sophistication.

In Majelis Dzikir Fitrah Al-Fahmi, moral education is embedded in every spiritual activity and interaction. The mursyid consistently emphasizes virtues such as humility, patience, honesty, and sincerity. His teaching approach blends oral guidance (*mau'izhah hasanah*) with behavioral modeling (*uswah ḥasanah*), allowing participants to learn morality through example rather than instruction alone (Azra, 1999). The participants' testimonies reveal that through routine dzikir and reflection, they become more aware of their inner tendencies and more capable of self-control (*mujāhadah an-nafs*). This self-awareness forms the foundation of moral transformation that radiates into their social lives.

Social Ethics and Collective Responsibility

Beyond individual piety, the majlis nurtures social ethics a sense of collective responsibility and mutual care among members. The spirit of *ukhuwah Islamiyah* (Islamic brotherhood) becomes tangible in the form of social solidarity. For example, when a member faces illness, death, or financial difficulty, others spontaneously organize help without formal instruction.

Such behavior aligns with the Qur'anic principle, "Cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Q.S. Al-Māidah [5]: 2). The social dimension of morality here mirrors Ibn Khaldun's view that religion provides the moral cohesion necessary for building a strong and harmonious society (Khaldun, 2004). Through consistent gatherings, the majlis dzikir gradually builds a moral community (*jama'ah akhlaqiyah*) characterized by sincerity (*ikhlāṣ*), humility (*tawāḍu'*), and empathy (*ta'āwun*). This moral framework prevents religious gatherings from degenerating into mere ritualism, keeping them dynamic and socially relevant.

The Role of Exemplary Leadership (Uswah Hasanah)

The mursyid of Majelis Dzikir Fitrah Al-Fahmi plays a central role in shaping the ethical character of the congregation. His personality reflects calmness, simplicity, and compassion traits that inspire imitation. His lifestyle avoids ostentation and adheres to the principle of *zuhd* (spiritual detachment).

According to the participants, the mursyid's sincerity and discipline influence them more deeply than his words. This supports Bandura's Social Learning Theory, which states that human behavior is learned primarily through observing others' actions and their perceived consequences (Bandura, 1977). Hence, moral learning in this community is affective and experiential rather than cognitive or prescriptive. The mursyid also functions as a moral compass, correcting deviations gently through personal dialogue instead of public rebuke. This method maintains harmony and avoids humiliation, echoing Imam Al-Ghazali's pedagogical advice that educators should guide learners with wisdom and compassion (Al-Ghazali, 1997).

Transformation of Moral Behavior

Field data and interviews demonstrate that moral transformation among members occurs gradually through a combination of dzikir, reflection, and social habituation. Observable changes include: Increased patience and reduction of anger (*ḥilm*); A stronger sense of honesty and avoidance of deceit in trade; More active participation in community service (*khidmah*); Avoidance of gossip, arrogance, and slander.

This transformation is sustained through the internalized consciousness that Allah constantly observes every deed (*murāqabah*). The members' behavioral change illustrates the principle of *tazkiyat an-nafs* self-purification through remembrance and reflection. Moreover, these changes reflect the success of non-formal religious education in transforming affective and behavioral dimensions of faith, which often remain untouched in formal schooling systems.

Ethical Interaction and Communal Harmony

The majlis dzikir has become a space for nurturing ethical communication (*adab al-hiwār*). During discussions or counseling sessions, participants are trained to speak with politeness, avoid interrupting, and listen attentively. This atmosphere reinforces respect and equality, transcending social class or educational background.

Such practices align with Paulo Freire's idea of dialogical education, in which learning emerges through respectful dialogue that empowers rather than dominates (Freire, 2005). The majlis dzikir thus represents a synthesis between spiritual guidance and emancipatory pedagogy developing both humility before God and respect for human dignity.

Moral Education as a Foundation of Civilization

The moral system of Majelis Dzikir Fitrah Al-Fahmi can be interpreted as a microcosm of Islamic civilization. When individuals cultivate virtues within themselves, they collectively form ethical communities. This aligns with Syed Naquib al-Attas's concept of adab as the foundation of knowledge and civilization (ta'dīb al-insān) (Al-Attas, 1999). The majlis thus acts as an informal institution of civilization-building through continuous moral cultivation. Its contribution transcends local religiosity, embodying the Qur'anic vision of ummatan wasatan a balanced, ethical, and exemplary community.

Social Solidarity and Community Education in Majelis Dzikir Fitrah Al-Fahmi

Religion as a Source of Social Cohesion

The Majelis Dzikir Fitrah Al-Fahmi serves not only as a religious institution but also as a center of social solidarity and moral integration within the community. Its gatherings strengthen interpersonal bonds and provide emotional support among members who share faith-based values. According to Émile Durkheim, religion functions as a powerful force of social cohesion, binding individuals into a moral community through shared rituals and collective representations (Durkheim, 1995).

This concept is vividly reflected in the majlis dzikir, where ritual remembrance becomes a symbolic act of unity. When hundreds of participants chant *lā ilāha illā Allāh* in harmony, they experience a sense of collective effervescence a momentary dissolution of ego into communal consciousness (Geertz, 1973). The shared spiritual experience reinforces both religious faith and social trust, transforming individual piety into collective solidarity.

Mutual Assistance and Collective Empathy

Observation and interviews reveal that members of Majelis Dzikir Fitrah Al-Fahmi actively engage in social philanthropy. They regularly collect donations to help poor families, assist with medical expenses, and support orphans. During times of crisis such as illness, death, or natural disaster the majlis becomes the first to mobilize communal aid.

This practice reflects the principle of *ta'āwun 'ala al-birr wa al-taqwā* (mutual assistance in righteousness and piety) as stated in Q.S. Al-Mā'idah [5]: 2, and embodies the prophetic teaching, "*The believers, in their mutual compassion, mercy, and sympathy, are like one body; if one limb suffers, the whole body responds with sleeplessness and fever.*" Such solidarity also aligns with Ibn Khaldun's concept of *'aṣabiyyah* the spirit of social cohesion that underlies the rise of civilizations (Khaldun, 2004). However, unlike tribal *'aṣabiyyah*, the majlis dzikir cultivates a spiritual solidarity rooted in faith rather than bloodline.

Community-Based Islamic Education

The majlis dzikir operates as a non-formal educational institution that transmits Islamic values through daily social interaction rather than structured curricula. The mursyid and senior members act as moral educators (*murabbī*), while the *jama'ah* serves as both learners and learning environment.

This pattern corresponds to the concept of community-based education, which emphasizes learning that emerges from collective participation and cultural context. Within the majlis dzikir, the educational process is participatory, dialogical, and practice-oriented resembling what Peter Jarvis calls transformative learning, where meaning is reconstructed through reflection on experience (Jarvis, 2004).

Moreover, the majlis acts as a "social classroom" where values such as honesty, empathy, and sincerity are taught implicitly through example. This non-formal educational setting complements formal institutions, filling the moral gap often left unaddressed by academic learning.

Women's Participation and Inclusive Spirituality

An important social aspect of Majelis Dzikir Fitrah Al-Fahmi is its inclusivity especially the active participation of women. Women constitute almost half of the congregation, participating equally in dzikir, communal charity, and study circles. Their involvement reflects the egalitarian ethos of Islamic spirituality that transcends gender boundaries.

Interviews reveal that many female participants view the majlis dzikir as a space of empowerment, where they can express piety, build sisterhood, and engage in collective reflection without the social barriers often present in formal institutions. This inclusion resonates with the idea of Islamic social equality championed by Fazlur Rahman, who argued that the Qur'an calls for justice and dignity for all believers regardless of gender

or social class (Rahman, 1989). The majlis dzikir thus embodies a living model of inclusive Islamic education, grounded in shared devotion and social care.

Bridging Religion and Social Development

Beyond spirituality, Majelis Dzikir Fitrah Al-Fahmi plays a tangible role in community development. The *mursyid* encourages members to engage in productive economic activities such as cooperative savings, small-scale businesses, and agricultural collaboration. These initiatives, inspired by religious ethics, foster economic independence among villagers while reinforcing social ties.

This integration of religion and development illustrates Paulo Freire's notion of education for liberation, where learning empowers individuals to transform their social conditions (Freire, 2005). Here, spiritual consciousness becomes the foundation for social action faith translated into economic justice. Thus, the majlis dzikir functions as both a spiritual center and a catalyst for community empowerment, demonstrating that Islamic education, when rooted in local culture, can harmonize transcendence with social progress.

Theological Reflection: Dhikr as Social Praxis

Theologically, the collective remembrance practiced in Majelis Dzikir Fitrah Al-Fahmi can be seen as a form of social praxis (*'amal ijtima'i*). The dzikir that begins as individual remembrance of God gradually extends into social remembrance manifested through compassion, cooperation, and justice.

This transformation illustrates the Qur'anic ideal that true faith must manifest in righteous action (*'amal ṣālih*). As Sayyid Qutb argues, the goal of Islamic spirituality is not seclusion but the construction of a moral society where divine consciousness governs human relations. Therefore, the majlis dzikir not only nurtures inner peace but also embodies the prophetic mission of building a balanced and compassionate society (*rahmatan lil 'ālamīn*).

CONCLUSION

Tauhid is internalized through verbal remembrance, exemplary leadership, and a peaceful spiritual environment. The practice fosters faith-centered consciousness that transforms participants' worldview, leading to moral consistency and detachment from materialism. Worship is practiced as both ritual and pedagogy. Through consistent dzikir, prayer, and moral reflection, participants experience spiritual habituation (*ta'wīd ruhiyyah*) that refines their emotional and ethical behavior. The process exemplifies the integration of *tarbiyah*, *ta'lim*, and *ta'dīb* within non-formal learning. Moral formation occurs through modeling, dialogue, and social practice. The *mursyid's* exemplary conduct serves as a living curriculum, fostering honesty, humility, and compassion. The majlis transforms religious devotion into social ethics. The majlis dzikir functions as a microcosm of Islamic society where mutual aid, empathy, and inclusive participation strengthen communal harmony. Religion becomes a catalyst for social cohesion and development. Thus, Majelis Dzikir Fitrah Al-Fahmi successfully integrates spirituality, morality, and social consciousness, demonstrating that Islamic education extends beyond formal institutions into everyday communal life.

This study contributes to the field of Islamic education by highlighting the role of *majlis dzikir* as a form of community-based Islamic educational practice that integrates spiritual cultivation, moral development, and social learning within a non-formal religious setting. The findings demonstrate that religious gatherings such as Majelis Dzikir Fitrah Al-Fahmi can function as effective spaces for character education and value internalization, complementing formal Islamic educational institutions. For educators and community leaders, this model suggests the importance of integrating spiritual practices, exemplary leadership, and participatory learning in fostering holistic religious education within society. Furthermore, future research may explore comparative studies of different majlis dzikir or similar community-based religious assemblies in other regions to better understand their educational dynamics and broader social impacts.

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