



## ASSISTANCE IN PRESERVING LOCAL CULTURE THROUGH SARWAH ACTIVITIES IN SAMBIRAMPAK LOR VILLAGE, KRESEK HAMLET

Hifdil Karomatir Raudah<sup>1\*</sup>, Hosiatus Sajawiyah<sup>2</sup>, Nur Rizqiyanti<sup>3</sup>, Rizalatul Ghusairiyah Zahro<sup>4</sup>

<sup>1,2,3,4</sup> Zainul Hasan Genggong Islamic University, Probolinggo, Indonesia  
Email: [1hifdilk@gmail.com](mailto:1hifdilk@gmail.com), [2hosiatussajawiyah12@gmail.com](mailto:2hosiatussajawiyah12@gmail.com),  
[3 nurrizqiyanti@gmail.com](mailto:3nurrizqiyanti@gmail.com), [4 rizalatulqz@gmail.com](mailto:4rizalatulqz@gmail.com)

### **Abstract:**

Local culture is a heritage or tradition that reflects the identity of a certain region, carried out by the local community, and tends to form a group or community. Local culture, as a source of local wisdom, has an essential role in maintaining social ties within the community. However, challenges such as generational shifts and societal development can threaten its preservation. Sarwah, a religious tradition, is a significant part of local culture, particularly in the Sambirampak Lor village, Dusun Kresek. This activity consists of gathering to read prayers, especially sending blessings to deceased family members. The purpose of this research is to enhance the implementation of Sarwah activities by addressing challenges such as member punctuality and the lack of educational material during the practice. The research employed the Asset-Based Community Development (ABCD) method, focusing on identifying, mobilizing, and utilizing community assets, including religious practices like Sarwah. The results show that through community empowerment, improved discipline, and the inclusion of educational content, the quality of Sarwah has been significantly improved. The long-term impact of this initiative is the strengthening of religious values, discipline, and the sustainability of the Sarwah tradition among younger generations. The findings suggest that ABCD is an effective method in preserving local culture while fostering spiritual growth and community cohesion.

**Keywords:** Local culture, Sarwah, Asset-Based Community Development, Moderation in Religion, Community empowerment

### **INTRODUCTION**

Local culture is a heritage or tradition that reflects the identity of a particular region. It is practiced by the local community and tends to form a group or community. Local culture serves as a resource that represents a society's culture based on local wisdom (Triwardani & Rochayanti, 2014). It emerges due to habits developed within the community or introduced by external influences and is carried out regularly and continuously. Local culture is also a part of societal norms that can evolve within certain communities, enabling interaction with the social environment. Moreover, local culture is essential for strengthening togetherness within a community. The implementation of local culture often faces challenges or obstacles, primarily due to generational and societal developments, making cultural preservation necessary. Preserving local culture is essential to strengthening its practice. Cultural preservation is carried out consciously and systematically to safeguard and maintain the values, authenticity, and identity of the culture. The implementation of cultural preservation involves all community members contributing to the entire process. Therefore, local culture not only reinforces religious values but also social values.

\*Corresponding author.  
E-mail addresses: [hifdilk@gmail.com](mailto:hifdilk@gmail.com)

Preservation efforts do not only provide opportunities, such as fostering unity and awareness, but also present challenges, such as declining concern for cultural values and decreasing interest among younger generations. The preservation of local culture is not limited to state-related activities but also extends to religious practices, such as Sarwah.

In linguistic terms, Sarwah means “wealth, nobility, or abundance.” In common usage, Sarwah is a term frequently found within the Nahdlatul Ulama (NU) community. It is a religious ceremony that continues to be practiced in society today (Madura, 2022). Sarwah is widely recognized, particularly in Sambirampak Lor Village, Kresek Hamlet. The Sarwah tradition generally consists of reciting salawat for the Prophet Muhammad (PBUH). Additionally, the Sarwah dhikr serves as a spiritual gift for the deceased. In general, Sarwah refers to a gathering of community members to recite the Qur'an, particularly Surah Yasin, tahlil, and other prayers.

The facilitation of Sarwah activities aims to provide guidance, motivation, and support to the community members involved in this tradition. This facilitation seeks to help achieve the event's objectives effectively and systematically while maintaining its fundamental values. It focuses not only on technical aspects but also on spiritual reinforcement and mosque-based community empowerment. The facilitation process carried out by the UNZAH KKN 2025 Group 48 includes several steps, such as directly participating in Sarwah activities, conducting observations to understand ongoing practices, and conducting interviews to identify challenges within the tradition. Based on these observations, we identified several challenges in Sarwah implementation, including a lack of punctuality among participants and the absence of thematic discussions during the sessions. To address these issues, we implemented facilitation efforts to encourage positive change, particularly in improving punctuality and introducing structured discussions into the Sarwah sessions.

Furthermore, the facilitation also emphasizes strengthening religious moderation and applying the Aswaja (Ahlussunnah Wal Jama'ah) concept as a spiritual foundation. Thus, Sarwah facilitation is not merely about maintaining a routine tradition but also about creating meaningful social, moral, and religious impacts within the community. The primary goal of facilitating the preservation of local culture through Sarwah in Sambirampak Lor Village is to enhance the quality of Sarwah activities by promoting better time discipline and incorporating thematic discussions. This article employs the ABCD (Asset-Based Community Development) method as a community facilitation approach, focusing on identifying, mobilizing, and utilizing local cultural assets. By positioning Sarwah as a subject of transformation, the ABCD approach is expected to foster positive change in human resource development within the community.

## **RESEARCH METHODS**

The research method used in this facilitation is the Asset-Based Community Development (ABCD) approach, which is a series of facilitation activities focused on the existing potential within the community. This method was chosen as it aligns with the objectives of the facilitation, emphasizing *Sarwah* as a local asset within the community.

The following are the steps taken in the ABCD approach:

1. **Asset Identification (Identify)**  
The first step in the ABCD method is to observe the assets or potential within the community. The UNZAH KKN team conducted interviews, group discussions, and observations to identify the strengths, skills, and potential possessed by community members. This includes personal life stories, recognition of existing potential, and an assessment of the capabilities of individuals or groups.
2. **Asset Mobilization (Mobilize)**  
After identifying the assets, the next step is to mobilize or encourage community members to participate in the facilitation activities. The UNZAH KKN team collaborated with the local community to develop and enhance cultural assets, particularly the Sarwah tradition.
3. **Asset Utilization (Utilize)**  
The next step involves utilizing the identified assets to achieve the facilitation objectives. In a religious context, assets may include religious knowledge, spiritual activities, and other related elements. The UNZAH KKN team provided religious education, including teachings on religious moderation, by leveraging the Sarwah tradition as an observed asset. This approach aimed to create a positive impact on the community's daily life.
4. **Process and Outcome Evaluation (Evaluate)**  
The ABCD method prioritizes evaluation as an ongoing step, applied throughout the facilitation process. The UNZAH KKN team continuously assessed the community's progress in managing its assets. This evaluation involved community participation in measuring the impact of the facilitation activities on their social and religious practices.
5. **Collective Reflection (Reflect)**  
Reflection is a crucial step in the facilitation process. The UNZAH KKN team engaged community members, religious leaders, and other key figures in the reflection process. Through the ABCD approach, the community is expected to recognize positive changes and maximize the benefits of the facilitation program.

## **RESULTS AND DISCUSSION**

Based on the situational analysis conducted in the field, it was decided to focus the Local Cultural Assistance on Religious Assets, specifically the Sarwah Activity. Awareness and diversity of values and traditions became the primary priorities in the Sarwah Assistance in Sambirampak Lor Village, particularly in Kresek Hamlet. This decision was based on the analysis that highlighted the strong awareness of member involvement and the diversity of values in carrying out the Sarwah activities. In Sambirampak Lor Village, especially in Kresek Hamlet, there is one mosque and around five mushallas that serve as centers for religious activities, including Sarwah and other religious practices. Therefore, the various Sarwah activities carried out in almost every mushalla bring positive value to the community.

The UNZAH KKN team interviewed four respondents, consisting of two Sarwah group leaders, one member, and one mentor. Based on the interviews, it was found

that all four respondents shared the same motivation for participating in Sarwah activities: to utilize their free time, strengthen social bonds, and send prayers for deceased family members (ahli kubur). This aligns with the beliefs of the majority of the community in the hamlet, who adhere to the teachings of Ahlussunnah Wal Jama'ah (NU). The interviews also revealed that their hope for the younger generation is that they will have the confidence to lead prayers using a microphone so that they can continue the Sarwah tradition and ensure its preservation in the future.

However, despite the awareness of Sarwah participation, several challenges need to be addressed, including a lack of discipline in time management and the absence of content-based studies during its implementation. To better understand the challenges faced and the solutions implemented by the 2025 UNZAH KKN Group 48, the following efforts were made:

### **Assistance in Time Discipline for Sarwah Studies**

Discipline is one of the key aspects of human resource management and serves as a crucial factor in achieving organizational goals. Without discipline, it would be difficult for an organization to achieve its objectives effectively (Damayanti et al., 2024). Time discipline, in particular, refers to how a person manages and allocates their time effectively. Time is an essential component of life, and proper time management is a key to success (Budi, 2024). In the implementation of Sarwah activities in Sambirampak Lor Village, particularly in Kresek Hamlet, time discipline has emerged as a major challenge that requires special attention.

Based on observations and interviews with Sarwah participants in Kresek Hamlet, lateness is a frequent issue, primarily due to internal factors such as a lack of motivation and a sense of laziness in attending activities. Many members initially intend not to attend but eventually decide to come, albeit late. The research findings indicate that although there is still an awareness of the importance of Sarwah participation, it is not yet accompanied by a strong commitment to time discipline. This results in irregular activity schedules and hampers the effectiveness of delivering religious values, which should be the core of these activities.

To address this issue, the 2025 UNZAH KKN Group 48 has taken several strategic approaches to assist in improving time discipline, including:

1. **Providing Education on the Importance of Time Discipline**

To raise awareness within the community, the UNZAH KKN Team conducted educational sessions on the importance of discipline in carrying out Sarwah activities. This education included an understanding of how time discipline can enhance the effectiveness of the activities and strengthen the sense of togetherness among members.

The awareness campaign was conducted through short lectures before the Sarwah activities began. By doing so, it was expected that each member would gain a deeper understanding of the benefits of discipline in ensuring the smooth execution and blessings of religious events.



*(Figure 1. Educational Session)*

## 2. Rewarding Disciplined Members

After providing guidance and education on the importance of time discipline, the UNZAH KKN Team introduced a reward system as a form of appreciation and motivation for members who demonstrated punctuality and active participation. These rewards aimed to encourage positive reinforcement, fostering a culture of discipline within the community. With the implementation of this reward system, more members were expected to be motivated to arrive on time and develop discipline as a sustainable habit.



*(Figure 2. Rewarding Disciplined Members)*

## 3. Increasing Awareness through Personal and Community Approaches

In addition to formal approaches such as education, personal engagement was also implemented by directly encouraging members through interpersonal communication. Sarwah group leaders or mentors played a

crucial role in motivating and reminding members in a more persuasive manner about the importance of time discipline.

A community-based approach was also introduced, such as forming small groups where members were collectively responsible for one another. This approach created a sense of shared responsibility, making each member feel more obligated to attend on time.

### ***Assistance in the Inclusion of Study Materials in Sarwah Activities***

Study materials play a crucial role in educational activities, delivered through various methods such as lectures, discussions, and hands-on practice (Hidayat et al., 2020). In the implementation of Sarwah, the activities generally consist only of recitations such as **tahlil** and collective prayers. Therefore, the UNZAH KKN Team took this opportunity to introduce additional study materials to enrich the community's religious understanding.

One of the topics presented was Religious Moderation, aligning with the KKN theme: "*Mosque-Based Religious Moderation and Aswaja: Strengthening Religious Moderation through Social Media and Local Wisdom Empowerment.*" This material aimed to provide insight into the importance of maintaining a moderate approach in religious practices and fostering harmony in social life.

With the inclusion of study materials during Sarwah activities under the guidance of the UNZAH KKN Team, the community was expected to develop a deeper understanding of religious values, ensuring that this initiative continues in the future.

### **Long-Term Impact of Sarwah Assistance**

The assistance provided in Sarwah activities in Sambirampak Lor Village, Kresek Hamlet, not only had short-term benefits in increasing participation and discipline but also had significant long-term impacts on the community. Below are some of the key long-term effects:

1. **Increased Religious Awareness**

With assistance focusing on strengthening religious values, the community is expected to develop a deeper appreciation for Sarwah as a vital part of religious practice. This awareness will contribute to preserving and reinforcing religious traditions passed down through generations.

2. **Establishment of a Culture of Discipline in Religious Activities**

One of the main challenges in Sarwah implementation was the lack of time discipline. Through education and the introduction of a reward system for punctual members, it is hoped that the culture of discipline will take root and continue in other religious activities.

3. **Strengthening Religious Moderation in Society**

In the context of religious moderation, Sarwah serves as a platform to strengthen social bonds and minimize conflicts arising from differences in religious understanding. With assistance emphasizing the importance of moderation, the community is expected to become more open-minded and appreciative of unity in diversity.

4. **Regeneration and Sustainability of the Sarwah Tradition**

A major challenge in preserving local traditions is the declining interest of younger generations in age-old practices. Through a more innovative

approach, such as presenting study materials in an engaging manner, Sarwah activities can continue to be passed down to future generations.

5. Improving the Quality of Studies in Sarwah Activities

Before the implementation of assistance, Sarwah activities primarily focused on reciting **tahlil** and collective prayers without in-depth study sessions. With the inclusion of additional study materials, the community is expected to gain broader insights into Islamic teachings, especially in the context of religious moderation and Aswaja values.

Based on the assistance provided, several recommendations can be implemented to ensure the program's sustainability and adapt these methods to other areas with similar conditions. The following recommendations serve as guidelines for future implementation:

1. Strengthening Institutional Structures and Community Participation

To ensure the sustainability of Sarwah activities after the completion of the KKN program, institutional strengthening is necessary by establishing a more structured management system. The involvement of religious leaders, youth, and the general community in the management structure will help ensure that the activities continue consistently.

2. Integration with Broader Religious Programs

One way to ensure the continued growth of Sarwah activities is by integrating them into broader religious programs, such as majelis taklim (Islamic study groups), regular religious lectures, or mosque-based dakwah (Islamic preaching) programs. This integration will expand the reach of Sarwah, allowing a larger segment of the community to participate rather than limiting it to a specific group.

3. Capacity Building through Training and Workshops

To further develop Sarwah activities, training sessions should be provided for its members, particularly in delivering study materials and utilizing technology to support the dissemination of this tradition. For instance, leadership training, time management skills, and public speaking techniques can help young generations become more confident in leading Sarwah activities.

4. Utilizing Technology for Documentation and Promotion

Leveraging technology such as social media, blogs, or video documentation can help introduce Sarwah activities to younger generations. Digital documentation makes these activities more accessible to the broader community and increases youth interest in participating.

5. Adapting the ABCD Method in Other Regions

The Asset-Based Community Development (ABCD) method implemented in this program can also serve as a model for other regions seeking to preserve their local traditions. This asset-based approach can be tailored to fit the needs and socio-cultural conditions of each region, whether in religious activities or other local traditions.

6. Support from Government and Social Institutions

To strengthen the sustainability of the program, support from village authorities, social institutions, and religious organizations is essential. This

program can be incorporated into local cultural preservation initiatives, receiving assistance in the form of funding, facilities, or community training programs.

With these recommendations, the Sarwah assistance program is expected to provide lasting benefits beyond the KKN period, ensuring that it becomes an integral part of the local community's cultural and religious traditions. Additionally, this assistance model can be replicated in other regions as part of a broader effort to preserve community-based local traditions.

## **CONCLUSION**

The facilitation of Sarwah activities in Sambirampak Lor Village, Kresek Hamlet, highlights the importance of preserving local culture in maintaining religious and social values within the community. Through the Asset-Based Community Development (ABCD) method, the KKN UNZAH team successfully improved time discipline among members and filled the gap in educational content within Sarwah activities. Educational efforts on the importance of time discipline and the inclusion of religious study materials, such as religious moderation and Aswaja values, have had a positive impact on the community.

In the long run, this facilitation is expected to strengthen a culture of discipline, enhance deeper religious understanding, and ensure the sustainability of the Sarwah tradition, particularly among younger generations. Additionally, a community-based approach has proven effective in reducing potential social conflicts, fostering stronger community relationships, and reinforcing the spirit of togetherness in society. Moving forward, this study opens opportunities for further exploration of the implementation of religious moderation concepts in preserving local traditions and the challenges of adapting traditional practices within a modern context.

## **REFERENCES**

- Budi, P. (2024). *Kesuksesan dalam Berbagai Aspek Kehidupan: Motivasi Meraih Kedisiplinan Hidup*. Penerbit Andi.
- Damayanti, N., Permatasari, R. I., & Sitio, V. S. S. (2024). *Manajemen Sumber Daya Manusia*. Penerbit NEM.
- Hidayat, A., Sa'diyah, M., & Lisnawati, S. (2020). Metode pembelajaran aktif dan kreatif pada madrasah diniyah takmiliyah di kota bogor. *Edukasi Islami: Jurnal Pendidikan Islam*, 9(01), 71-86.
- Madura, S. D. I. (2022). *Madura ( PROGRAM STUDI ILMU TASAWUF 1443 H / 2022 M Madura )*.
- Triwardani, R., & Rochayanti, C. (2014). Implementasi Kebijakan Desa Budaya Dalam Upaya Pelestarian Budaya Lokal. *Reformasi*, 4(2), 102-110.