

## Village circumambulation dhikr as a medium of cultural da'wah and Islamic social communication among the community

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### Abstract

This study aims to analyze the practice of village circumambulation dhikr as a medium of cultural da'wah and Islamic social communication in Medang Kampai District, Dumai City, Riau Province. This tradition represents a form of *da'wah bil hal* (action-based da'wah) that integrates Islamic values with the local wisdom of the coastal Malay community. The study employed a qualitative method with a phenomenological approach through field observations, in-depth interviews with religious and community leaders, and documentation of the ritual activities. The findings reveal that the village circumambulation dhikr is conducted regularly through the active participation of community members who collectively walk around the village under the guidance of religious leaders. This collective action serves not only as a religious practice but also as a social space that fosters Islamic brotherhood, social solidarity, mutual care, and a stronger sense of community belonging. As a form of cultural da'wah, the tradition communicates Islamic values through social action, exemplary conduct, and communal participation, allowing religious messages to be conveyed in a contextual and inclusive manner. In addition to strengthening religious identity, the practice contributes to social harmony, community cohesion, and collective awareness of the importance of a peaceful and spiritually grounded life. Therefore, village circumambulation dhikr demonstrates that culturally rooted *da'wah bil hal* remains a relevant and effective model of Islamic communication in contemporary society.

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### Abstrak

Penelitian ini bertujuan menganalisis praktik zikir keliling kampung sebagai media dakwah kultural dan komunikasi sosial Islam di Kecamatan Medang Kampai, Kota Dumai, Provinsi Riau. Tradisi ini merupakan bentuk dakwah berbasis tindakan kolektif (*dakwah bil hal*) yang memadukan nilai-nilai Islam dengan kearifan lokal masyarakat Melayu pesisir. Penelitian menggunakan metode kualitatif dengan pendekatan

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cultural da'wah; village circumambulation dhikr; Islamic social communication; cultural Islam

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fenomenologis melalui observasi lapangan, wawancara mendalam dengan tokoh agama dan tokoh masyarakat, serta dokumentasi kegiatan. Hasil penelitian menunjukkan bahwa zikir keliling kampung dilaksanakan secara rutin dengan melibatkan partisipasi aktif masyarakat yang berjalan bersama mengelilingi lingkungan permukiman di bawah bimbingan tokoh agama. Aktivitas kolektif tersebut tidak hanya menjadi sarana ibadah, tetapi juga membangun ruang interaksi sosial yang memperkuat ukhuwah Islamiyah, solidaritas, kepedulian sosial, dan rasa memiliki terhadap komunitas. Tradisi ini berfungsi sebagai media dakwah kultural yang mengkomunikasikan nilai-nilai Islam melalui tindakan nyata, keteladanan, dan partisipasi sosial, sehingga pesan-pesan keagamaan diterima secara lebih kontekstual dan inklusif. Selain memperkuat identitas religius masyarakat, zikir keliling kampung juga berkontribusi dalam menciptakan harmoni sosial, memperkuat kohesi komunitas, dan menumbuhkan kesadaran kolektif terhadap pentingnya kehidupan yang religius dan damai. Dengan demikian, tradisi ini menunjukkan bahwa *dakwah bil hal* yang berbasis budaya lokal tetap relevan sebagai model komunikasi Islam yang efektif dalam kehidupan masyarakat kontemporer.

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## INTRODUCTION

The phenomenon of religious life among Muslim communities in Indonesia cannot be separated from the existence of local traditions that have grown and developed alongside the process of internalizing Islamic teachings into the culture of society. One tradition that continues to be preserved by the Riau Malay community is *zikir keliling kampung* (village circumambulation dhikr), a religious activity conducted collectively by walking around residential areas while reciting dhikr under the guidance of religious leaders. This tradition is not only understood as an act of worship intended to draw closer to Allah, but also as a social practice that brings community members together within a shared space of interaction. Through this collective participation, the community fosters a sense of togetherness, strengthens social relationships, and maintains social harmony. Therefore, *zikir keliling kampung* is worthy of examination from the perspective of Islamic communication because it represents the intersection of religious, local cultural, and social communication dimensions within a living religious practice in society.

In the context of Islamic da'wah, the cultural da'wah approach has become increasingly relevant for explaining how Islamic values are conveyed through cultural media closely connected to people's everyday lives. Cultural da'wah is a da'wah strategy that integrates Islamic teachings with the social and cultural realities of society without diminishing the substance of the religion. This approach enables da'wah to be accepted

more naturally because Islamic messages are communicated through social practices that have become an integral part of community life (Adde & Rifa'i, 2022; Zamzami et al., 2023). Da'wah is not always manifested through sermons or formal instruction but may also be expressed through collective activities that embody Islamic values. In this context, *zikir keliling kampung* can be understood as a form of cultural da'wah that utilizes local tradition as a medium for disseminating the values of togetherness, social solidarity, and *ukhuwah Islamiyah* (Islamic brotherhood).

Islamic communication studies maintain that communication does not occur solely through horizontal relationships among human beings but also encompasses the vertical relationship between humans and Allah. Islamic communication possesses interrelated transcendental and social dimensions (Faridah et al., 2023). In the practice of *zikir keliling kampung*, transcendental communication is manifested through the collective remembrance of Allah, while social communication is reflected in the interaction, participation, and collective involvement of community members throughout the ritual (Dedi, 2022). Thus, the vertical relationship established through dhikr does not end with an individual's spiritual experience but also generates social bonds that strengthen relationships among community members. This perspective demonstrates that transcendental communication and social communication are not separate dimensions but rather mutually reinforcing elements in shaping the socio-religious life of the community.

From the perspective of communication studies, religious rituals can also be understood as communication media. Communication media do not always take the form of technology or modern information channels but may consist of cultural practices that facilitate the exchange of meanings, the transmission of values, and the construction of collective identity. Khyiaroh explains that oral traditions and religious practices serve important functions as communication media in disseminating Islamic teachings (Khyiaroh, 2024). Therefore, *zikir keliling kampung* can be positioned as a ritual communication medium that connects individuals, families, religious leaders, and the wider community within a shared communicative space. Through this ritual medium, Islamic values are not merely communicated verbally but are also experienced, practiced, and transmitted collectively from one generation to the next.

Several previous studies have examined the relationship between da'wah, tradition, and Islamic communication from various perspectives. Gozali and Novriandi demonstrated that *Shalawat Dulang* in West Sumatra functions as an effective medium of cultural da'wah for conveying Islamic messages through local cultural expressions (Gozali & Novriandi, 2024). Khyiaroh found that religious traditions and oral culture make important contributions to sustaining da'wah communication within society

(Khiyaroh, 2024). Laelani and Mukarom explained that religious spaces integrating culture and Islamic values are capable of creating sustainable social harmony (Laelani & Mukarom, 2025). Meanwhile, Huda et al. showed that studies on dhikr over the past decade have predominantly focused on spirituality, theology, and individual religious experiences (Huda et al., 2025). Although Dedi demonstrated the social function of *majelis zikir* in establishing socio-religious institutions, studies examining dhikr as a medium of social communication and community-based cultural da'wah remain relatively limited (Dedi, 2022).

Based on this review, a research gap remains to be addressed. Most previous studies have positioned dhikr as a spiritual practice and an act of individual worship, whereas the dimension of social communication emerging through the collective participation of community members has received relatively little attention. In the context of the Medang Kampai community, however, *zikir keliling kampung* functions not only as a religious activity but also as a social mechanism that strengthens social cohesion, community solidarity, a sense of belonging, and harmony in everyday social life. This aspect constitutes the key point that distinguishes the present study from previous research.

The novelty of this study lies in its effort to integrate the perspectives of cultural da'wah and Islamic social communication in analyzing the tradition of *zikir keliling kampung* as a community-based ritual communication medium. This study does not merely view dhikr as an act of worship or an expression of spirituality but also as a medium of social communication that fosters togetherness, strengthens social cohesion, and creates a space for religious interaction within the community. This approach offers a new perspective in Islamic communication studies by demonstrating that local cultural practices can function as effective communication media for transmitting Islamic values while simultaneously strengthening social integration within society.

In addition, this study contributes to the preservation of the local wisdom of the Riau Malay community, which has long constituted an important part of the community's socio-religious identity. As demonstrated by Nisma in her study of *Rateb Siribee* in Aceh, local religious traditions possess the capacity to strengthen religious identity while simultaneously reinforcing community social solidarity (Nisma, 2020). In the context of Medang Kampai, *zikir keliling kampung* illustrates how local religious traditions can serve as an effective means of maintaining social harmony, strengthening relationships among community members, and preserving Islamic values in everyday life.

Based on the foregoing discussion, this study aims to analyse *zikir keliling kampung* as a medium of cultural da'wah and Islamic social communication in fostering togetherness, strengthening social cohesion, and maintaining community harmony in

Medang Kampai District, Dumai City, Riau Province. This study is expected to contribute theoretically to the development of Islamic communication studies while enriching the understanding of the role of local religious traditions as media of social communication and cultural da'wah at the community level.

## **METHODS**

This study employed a descriptive qualitative approach to gain an in-depth understanding of the meanings, functions, and da'wah values embedded in the practice of *zikir keliling kampung* in Medang Kampai District, Dumai City, Riau Province. A qualitative approach was selected because the study sought to explore socio-religious phenomena that exist naturally and holistically within the cultural context of the community. Qualitative research aims to understand the meanings underlying social actions, behaviors, experiences, and human interactions within a particular context (Sugiyono, 2017). This approach is also consistent with Kaelan's perspective on interdisciplinary qualitative research in religion, in which religious phenomena are understood through the interrelationship of theological, social, cultural, and communication dimensions that surround them (Kaelan, 2010).

The fieldwork was conducted from January to March 2025. This period was selected to enable the researcher to repeatedly observe the implementation of *zikir keliling kampung* and to obtain a more comprehensive understanding of the social dynamics that developed within the practice. The research data were collected through in-depth interviews, participant observation, and documentation. The primary informants consisted of religious leaders and community leaders who played significant roles in the implementation and preservation of the *zikir keliling kampung* tradition, namely H. Arhab, Khalifah Zainudin, Syahrial, H. Adnan, and Ali Abri. The interviews were conducted using a semi-structured format to provide informants with the flexibility to explain their experiences, perspectives, and the meanings they constructed regarding the tradition, while maintaining the study's focus on the aspects of cultural da'wah and Islamic social communication.

Participant observation was conducted by directly attending the implementation of *zikir keliling kampung* to observe the forms of ritual activities, patterns of community participation, interactions among participants, the roles of religious leaders, and the religious symbols that emerged throughout the activity. Through this observation, the researcher obtained empirical data regarding how the tradition created a space for social communication and strengthened community cohesion. In addition, documentation was not merely used as supplementary data but was also analysed as a primary source of research data. The documentation examined included photographs of activities, field

notes, local archives, recordings of ritual activities, and information regarding the historical development of *zikir keliling kampung*. These documentary data were used to identify forms of symbolic communication, patterns of community involvement, and representations of da'wah values reflected in the cultural practice.

Data analysis was conducted interactively through the stages of data reduction, data display, and conclusion drawing (Ratnaningtyas et al., 2023). At this stage, all data obtained from interviews, observations, and documentation were analysed in an integrated manner to identify patterns, themes, and meanings related to the function of *zikir keliling kampung* as a medium of cultural da'wah and Islamic social communication. The researcher then interpreted how Islamic values were communicated through collective actions, cultural symbols, and social interactions occurring throughout the ritual. Data validity was ensured through source triangulation and methodological triangulation by comparing data obtained from interviews, observations, and documentation to achieve consistency in the research findings. This procedure is consistent with Hadari Nawawi's view, which emphasizes the importance of rigor in the data interpretation process to ensure that research findings are grounded in strong empirical evidence rather than merely based on the researcher's subjectivity (Nawawi, 2015). Thus, the research method is expected to provide a comprehensive understanding of the role of *zikir keliling kampung* as a medium of ritual communication, cultural da'wah, and a means of strengthening social cohesion within the Medang Kampai community.

## RESULTS AND DISCUSSION

### ***Zikir Keliling Kampung* as a tradition of cultural da'wah**

The tradition known among the people of Medang Kampai District as *zikir kampung* is a religious practice that has been passed down from generation to generation and has become an integral part of the social life of the coastal Malay community in Dumai City. Based on an interview with H. Arhab, this tradition has been known since the era of *surau* teachers around the 1970s and developed as a collective religious activity carried out to strengthen community solidarity while seeking blessings for the village. In its early development, this activity was commonly performed on specific occasions, such as welcoming Ramadan, commemorating the Prophet's birthday (*Maulid Nabi*), thanksgiving for harvests, and various events considered important by the community. Over time, its implementation became more regular and was no longer limited to particular occasions. In this study, the term *zikir kampung* is used consistently because it is the term commonly employed by the local community to refer to this tradition.

Based on field observations, the *zikir kampung* procession begins after the *Isya* congregational prayer at a mosque or *surau* that has been agreed upon as the gathering

point. Participants, consisting of religious leaders, community leaders, youth, and children, assemble to recite the opening prayer led by the *khalifah zikir* (dhikr leader). The group then proceeds along the village roads in an orderly formation. The *khalifah zikir* walks at the front while leading the recitations, and the congregation follows in unison. The route generally includes the main village roads, residential alleys, areas surrounding the *surau* (prayer hall), and the boundaries of the residential neighbourhood. According to Khalifah Zainudin, the route is deliberately selected so that the *zikir* procession passes through all parts of the village, allowing every resident to experience the activity as part of their shared communal life.

Throughout the procession, the congregation repeatedly recites *tahlil*, *tahmid*, *takbir*, *istighfar*, and *shalawat* in a distinctive rhythm. The recitations are not delivered through excessively loud amplification but rather in a calm and rhythmic manner, creating a religious atmosphere that blends harmoniously with the surrounding community environment. As the procession passes residents' houses, some community members come out onto their porches or into their yards to welcome the group, respond to the prayers by saying *amin*, or even join the procession until its completion. The procession concludes at the mosque or *surau* where it began with the recitation of a closing prayer and a brief religious sermon delivered by a religious leader concerning the importance of maintaining *ukhuwah*, piety, and social concern in everyday life.

Interestingly, based on information provided by Syahrial and Ali Abri, this tradition also passes through neighbourhoods inhabited by non-Muslim residents. In practice, the procession proceeds in an orderly manner without engaging in any actions that could disturb the activities of other community members. Non-Muslim residents living along the route generally understand the existence of this tradition as part of the local community's cultural heritage. This condition demonstrates that *zikir kampung* has developed within a harmonious social environment and is not intended as an exclusive activity but rather as a religious expression that coexists with the diverse social realities of the community.

From the perspective of cultural da'wah, *zikir kampung* illustrates how Islamic values are communicated through social practices closely connected to the everyday lives of the community. Da'wah is not manifested solely in the form of formal sermons but is realized through collective actions involving the direct participation of community members. Nevertheless, it is important to emphasize that religious ritual and da'wah are not two separate entities. The interview findings indicate that the community does not perceive this activity merely as a ritual act of worship or solely as a means of da'wah but rather as an activity that simultaneously integrates both functions. In other words, the function of worship and the function of da'wah coexist within the same social practice. As

community members walk together, recite dhikr, maintain order, and demonstrate mutual respect, they are simultaneously performing an act of worship and communicating Islamic values to their surrounding social environment.

This phenomenon reflects the characteristics of *da'wah bil hal*, namely the communication of Islamic messages through concrete actions and social exemplification. Values such as togetherness, discipline, simplicity, respect for religious leaders, and concern for the social environment are not taught through lengthy verbal instruction but are demonstrated directly through the community's everyday practices. This form of *da'wah* is consistent with the concept of cultural *da'wah*, which positions culture as a meeting point between Islamic teachings and the social realities of society (Nurlaila & Zulihafnani, 2019; Kurniati, 2014). Therefore, the principal strength of *zikir kampung* lies not only in the recitations themselves but also in the collective actions that create a shared religious experience within the social space of the community.

From the perspective of Islamic social communication, *zikir kampung* functions as a medium that brings individuals together in a collective experience rich in meaning. Through shared participation, community members develop a sense of belonging to their community, strengthen relationships among residents, and reinforce an Islamic identity that is embedded within local culture. This tradition demonstrates that Islamic communication does not always occur through the verbal transmission of messages but also through symbols, actions, and social experiences that are collectively interpreted. Thus, *zikir kampung* in Medang Kampai represents a manifestation of cultural *da'wah* that integrates the dimensions of worship, culture, and social communication within a single harmonious religious practice. This tradition serves as evidence that Islamic values can continue to thrive and be transmitted through local wisdom that develops within society without losing the substance of the teachings it embodies (Nurlaila & Zulihafnani, 2019).

### **Social communication functions in the *Zikir Keliling Kampung* ritual**

The *zikir kampung* ritual in Medang Kampai District functions not only as a collective act of worship but also as a space for social communication that brings community members together in a shared religious experience. From the perspective of ritual communication theory, communication is understood not merely as a process of transmitting information but as a social practice that constructs togetherness, collective identity, and community bonds (Warner, 2005). This understanding is consistent with the concept of Islamic social communication, which positions communication as a means of strengthening *ukhuwah*, solidarity, and social harmony within society (Faridah et al., 2023; Adde & Rifa'i, 2022). In the context of Medang Kampai, *zikir kampung* serves as a

medium that simultaneously integrates the dimensions of worship and social interaction, enabling the community not only to experience spiritual closeness to Allah but also to strengthen social relationships among fellow community members.

Based on the findings of observations and interviews, the dimension of togetherness within this ritual is evident from the preparation stage through the implementation of the activity. Community participation is not limited to joining the *zikir* procession but is also reflected in various forms of social involvement. Some residents help prepare the gathering place at the mosque or *surau*, provide simple refreshments after the activity, clean the areas through which the procession will pass, arrange street lighting, and coordinate the participation of residents from different neighborhoods. Some families even encourage their children to participate in the procession as part of the process of learning religious values. As the procession passes residents' houses, some community members come out into their yards to greet the participants, respond to the prayers by saying *amin*, or join the procession until it concludes. According to H. Arhab, such participation enables the community to perceive the tradition as an integral part of their shared life rather than merely an activity organized by a particular group. These findings indicate that social communication within the ritual takes place through participatory actions that foster a sense of belonging and collective responsibility toward the community.

These field findings are reinforced by documentation and local archives collected by the researcher. One archive preserved in the local *surau*, consisting of records of community religious activities, indicates that *zikir kampung* has been conducted regularly for many years on specific evenings. Photographic documentation obtained from community leaders demonstrates the involvement of multiple generations in the activity, ranging from children and adolescents to older adults. In addition, several manuscripts containing prayers and the sequence of *zikir* recitations remain preserved in handwritten form by previous *khalifah* and continue to serve as guidelines for the implementation of the activity. The existence of these archives demonstrates that *zikir kampung* is not merely a temporary ritual activity but has become part of the community's collective memory, transmitted continuously from one generation to the next.

The function of social communication is also reflected in the formation of solidarity and *ukhuwah Islamiyah* among community members. As participants walk together in a single procession while reciting in the same rhythm, they create a collective experience that dissolves the social boundaries commonly encountered in everyday life. Individuals from different economic, educational, and occupational backgrounds occupy the same position as participants in the *zikir*. This situation generates a sense of equality,

empathy, and emotional closeness that forms the foundation of community social cohesion. This condition is consistent with the concept of Islamic social communication, which aims to build harmonious relationships through interactions grounded in mutual respect, compassion, and shared responsibility (Aqilla et al., 2023; Gandhi, 2020; Syobah et al., 2023; Sari et al., 2024). In the practice of *zikir kampung*, communication occurs not only through verbal conversation but also through shared presence, collective movement, and religious symbols that are collectively interpreted by the community.

The role of religious leaders constitutes an important factor in this process of social communication. Khalifah Zainudin and H. Adnan serve not only as leaders of the *zikir* recitations but also as figures who unite the community. Based on the interview findings, both frequently use the moments before or after the activity to remind community members of the importance of maintaining *silaturahmi*, resolving problems through deliberation, and avoiding disputes that could undermine village unity. This function is consistent with the view of Kamaruzzaman and Zulfikar that religious leaders occupy a strategic position as social mediators who bridge religious values with the practical needs of everyday community life. Thus, the social communication established through the ritual occurs not only among community members but also through the relationship between the community and religious leaders (Kamaruzzaman, 2024; Zulfikar, 2022), who serve as the source of the community's moral legitimacy.

Another significant finding is the function of this ritual as a means of reducing the potential for social conflict. Based on interviews with Syahrial and Ali Abri, before this tradition was conducted regularly, there were several minor tensions within the community, generally related to youth issues, differences in the perspectives of religious organizations, and misunderstandings among neighbors. Although these tensions did not develop into major conflicts, they nevertheless had the potential to disrupt social relationships within the community. According to the informants, *zikir kampung* creates a recurring space for community encounters that enables more intensive interpersonal communication. As community members meet, walk, and pray together within a religious atmosphere, previously strained relationships become more open and harmonious. These findings reinforce Hasibuan's view that participatory religious communication can function as a social mechanism for reducing tensions and strengthening conflict resolution based on moral values (Hasibuan, 2019). The findings of this study also correspond with those of Nisma regarding the *Rateb Siribee* tradition in Aceh, which has been shown to strengthen religious solidarity and the community's collective sense of security (Nisma, 2020).

From the perspective of Islamic social communication, *zikir kampung* functions as a medium that connects individuals, families, and the wider community within a shared

space of meaning. Parents who encourage their children to participate in the activity are indirectly transmitting religious values, social ethics, and cultural identity to the next generation. This process demonstrates that social communication functions not only to establish social relationships in the present but also as a means of reproducing Islamic values and culture within society. As explained by Ali et al. (2025) as well as Gozali and Novriandi (2024), cultural traditions integrated with da'wah possess the capacity to preserve religious identity while simultaneously strengthening the community's social bonds.

Thus, the analysis of the *zikir kampung* ritual in Medang Kampai demonstrates that its function of social communication is not limited to symbolic interaction during the ritual itself. This tradition serves as a space for community participation, a medium for transmitting Islamic values, a means of strengthening social solidarity, and a social mechanism that helps maintain community harmony (Darmastuti, 2016; Budiantoro & Saputri, 2021; Budiantoro, 2016). Through communication that occurs collectively and repeatedly, the community develops a sense of togetherness, religious identity, and social cohesion, which constitute essential foundations for the sustainability of Muslim community life in Medang Kampai.

### **Islamic values and social transformation in *Zikir Keliling Kampung***

The practice of *zikir keliling kampung* in Medang Kampai District demonstrates that local religious traditions function not only as ritual activities but also as spaces for the actualization of Islamic values within the social life of the community. The most prominent values embodied in this tradition are togetherness, gratitude, the strengthening of faith, and the hope of obtaining Allah's protection from various forms of misfortune, which the community understands as part of the concept of *tolak bala*. Based on interviews with H. Arhab and Khalifah Zainudin, this activity is carried out collectively by involving community members from various age groups and social backgrounds. The presence of residents in a single *zikir* procession moving throughout the village creates a shared religious experience that strengthens their sense of belonging to the community. From the perspective of *zikir* studies, this practice not only embodies an individual spiritual dimension but also cultivates a collective awareness of continuously remembering Allah in everyday social life (Latif, 2022; Widianengsih, 2022; Sabarudin, 2023). Thus, the da'wah values emerging from this tradition are not confined to the verbal recitation of *dhikr* but are realized through collective actions that demonstrate the community's commitment to a harmonious religious life.

From the perspective of *da'wah bil hal*, the most important aspect of this tradition is not merely the recitation of *dhikr* itself but the community's collective actions that

visibly demonstrate Islamic values in the public sphere. The presence of community members walking together, maintaining order, greeting one another, and showing respect to religious leaders constitutes a form of social exemplification that can be directly observed by society. In this context, da'wah is carried out through actions demonstrated to others rather than solely through sermons or verbal communication. This understanding is consistent with the concept of *da'wah bil hal*, which positions behavior and social practice as means of disseminating Islamic values in a tangible manner (Burhanuddin, 2020; Sakareeya, 2014; Zuhdi et al., 2022). Therefore, *zikir keliling kampung* can be understood as a social demonstration of Islamic values as they are lived within the community, in which the message of da'wah is communicated through the practices of togetherness, discipline, care, and respect for fellow community members.

This tradition also generates significant social impacts on the life of the Medang Kampai community. Based on interviews with Syahrial and Ali Abri, the regular implementation of *zikir keliling kampung* serves as a social gathering that strengthens relationships among community members who are often occupied with their respective daily work. The interactions that take place before, during, and after the activity create opportunities for more intensive communication, thereby fostering closer and more harmonious social relationships. This condition contributes to the development of social solidarity, a sense of security, and a collective religious identity. These findings are consistent with the studies of Agus et al. (2020) and Muchith (2015), which demonstrate that collective *dhikr* activities function as social institutions that strengthen community cohesion. From the perspective of Islamic communication, the social relationships established through such repeated interactions constitute an important foundation for the realization of *ukhuwah Islamiyah* and peaceful social life (Gozali & Novriandi, 2024; Safrawali & Rozi, 2022).

The social transformation emerging from this tradition is reflected in the process of internalizing moral and religious values within community life. Children and adolescents who participate in the *zikir* procession gain direct learning experiences regarding proper conduct, respect for religious scholars, discipline, and the importance of involvement in the community's religious activities. This process occurs naturally through observation and participation, enabling Islamic values to be transmitted not only through formal instruction but also through concrete social experiences. These findings support the view that cultural da'wah constitutes an effective mechanism for transmitting Islamic values through cultural practices that are actively maintained and accepted by the community (Gozali & Novriandi, 2024; Ali et al., 2025). In this context, *zikir keliling kampung* functions as a means of fostering sustainable religious character

because the values conveyed are not presented as abstract doctrines but as social habits that continue to be practiced collectively.

Furthermore, the findings of this study contribute to the development of Islamic communication studies, particularly in understanding the relationship between cultural da'wah and Islamic social communication. The tradition of *zikir keliling kampung* demonstrates that communication media in da'wah do not always take the form of mass media or digital media but may also consist of cultural practices that function as vehicles for the transmission and reproduction of religious meanings. In this study, *zikir keliling kampung* functions as a medium of Islamic social communication because it serves as a channel that brings together religious messages, collective actions, and social interactions within the same cultural space. Through this cultural medium, the vertical communication between humans and Allah manifested through the practice of *dhikr* is transformed into horizontal communication among community members through togetherness, *silaturahmi*, and the strengthening of social solidarity (Khiyaroh, 2024; Faridah et al., 2023). Thus, cultural da'wah and Islamic social communication are not two separate concepts but are closely interconnected in the process of constructing religious meaning at the community level.

From the perspective of ritual communication, the practice of *zikir keliling kampung* also demonstrates that communication functions not only to transmit information but also to create and sustain a shared social reality. The repeated recitations, the physical participation of community members in the procession, and the collective experience continuously transmitted from one generation to the next contribute to the formation of the social and religious identity of the Medang Kampai community. Therefore, *zikir keliling kampung* is not merely a religious ritual but also a transformative medium of Islamic social communication because it is capable of fostering collective awareness, strengthening social solidarity, and actualizing the principle of *amar ma'ruf nahi munkar* through cultural practices that remain alive within the community (Budiantoro, 2016; Budiantoro & Saputri, 2021). These findings affirm that local religious traditions can serve as effective media of da'wah communication in connecting the spiritual and social dimensions while simultaneously enriching the body of knowledge in Islamic communication based on Indonesia's local cultural traditions.

## **CONCLUSION**

This study concludes that the tradition of *zikir keliling kampung* in Medang Kampai District functions not only as a religious ritual activity but also as a medium of cultural da'wah and Islamic social communication that is actively practiced and sustained within the community. This tradition represents a form of *da'wah bil hal* because Islamic values

are communicated not only through speech or sermons but also through collective actions that demonstrate togetherness, social concern, discipline, and community participation in religious activities. As a practice of cultural da'wah, *zikir keliling kampung* illustrates how Islamic teachings can be internalized and communicated through local traditions that are contextual, inclusive, and widely accepted by the community without losing the substance of their Islamic values.

This study also found that *zikir keliling kampung* performs an important function as a medium of Islamic social communication that strengthens social cohesion, solidarity, religious identity, and social harmony within the community. Through a shared religious experience, this tradition creates a communicative space that connects individuals, families, and the wider community within a strong socio-religious bond. These findings enrich the field of Islamic communication studies by demonstrating that cultural traditions can function as effective communication media for transmitting religious values, fostering collective consciousness, and strengthening community social resilience. Therefore, *zikir keliling kampung* represents a community-based model of cultural da'wah that remains relevant as a means of strengthening spirituality, social solidarity, and the development of a harmonious community life.

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