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Analysis of local wisdom values in the ghofilinan tradition in Katimoho Village, Gresik Regency

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ABSTRACT

The research departed from the phenomenon of the elimination of elements of local culture in society. One of the causes was the current modernization and globalization of all aspects of life, including traditions and culture. The formation of noble values that were able to pattern the behavior of the Indonesian people was due to the decisive role of customs, which became a culture in people's lives. Although the customs and culture of each region were different, in general, they had the same essential values. Traditional and cultural philosophies that have developed in various parts of the Indonesian nation, on average, instill good and positive moral attitudes and behaviors. This research objective was to find the local wisdom values and the Ghofilinan tradition in the Katimoho Village community. This research was a qualitative method. Data were collected from primary and secondary sources. Primary sources were carried out by direct observation (natural observation). For in-depth review, interviews were carried out. Secondary data was obtained through literature study and village documentation. The research results concluded that the Ghofilin tradition had religious, social, historical, and economic values that coexisted with Islamic values. Islam is a religion with a set of values that have influenced the cultural terms and traditions of the Katimoho Village community. The meeting of Islamic values with the local wisdom values in the Dzikrul Ghofilin tradition was a process of cultural acculturation. It made the socio-cultural aspects of the local community not necessarily eroded by Islamic teachings.

Keywords:

Local Wisdom; Tradition; Dzikrul Ghofilin

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INTRODUCTION

Modernization, if not addressed critically, with its various appeals and propaganda, can stun a person to forget his identity and personality as the Indonesian nation. Lastly, the noble values of local, regional, and national culture are increasingly being eroded. Making gods and blind attitudes towards things that smell modern will be detrimental to the cultural existence of a nation itself. For Indonesian people, cultural richness is described by ethnic diversity (Basyari, 2014).

Events that have been present on the surface of society in the current information era are related to local wisdom, which has almost disappeared in people's lives. Local wisdom is one of the cultural products of the many cultures in Indonesia. Local wisdom is a product of ancestral culture and has received legitimacy from the community for a long time and has become a guideline and a way of life for the community. Events caused by modernization with various kinds of negative phenomena today can eliminate the local wisdom values themselves. One of the leading causes is the local wisdom values which have received less attention from the public to be told to the next generation (Aslan, 2017).

Humans are creatures of God who have perfection compared to other creatures because they have minds and reason. The reason a mind then give rise to human products called culture. One of the results of human culture is a tradition carried out from generation to generation. It, of course, is not necessarily passed down from one generation to the next generation because there are values that the tradition will convey. Furthermore, it can be understood that the meaning of culture is a reflection of society and cannot be separated from the behavior of the supporting community. Attitudes and configurations in certain people's behavior can be understood by understanding the wisdom in certain areas. Therefore, it is necessary to understand the culture of the various supporting communities.

The formation of noble values that can pattern the behavior of the Indonesian people is due to the strong role of customs, which become a culture in people's lives. Although the customs and culture of each region are different, in general, they have the same essential values. Traditional and cultural philosophies that have developed in various parts of the Indonesian nation, on average, instill good and positive moral attitudes and behaviors. Thus, there are rules about how to behave and act toward parents, children, relatives, neighbors, guests, foreigners, the community, and even how to behave towards nature, plants, and animals. There are also traditional guidelines, cultural formations, recommendations, and taboos. This phenomenon is so thick in the Indonesian people's lives (Affandy, 2017).

The loss of local wisdom will affect the values that apply in society. The local wisdom values in the community play an essential role and are believed to be true so that they become a reference in the local community's behavior. Local wisdom is an entity that significantly determines human dignity in the community. It means that local wisdom, which contains elements of intelligence, creativity, and local knowledge from the elite and the community, determines the development of the people's civilization (Mahdiana, 2019).

East Java, especially the Gresik area, is an area that has cultural diversity, both *tangible* and *intangible*. This cultural heritage must be preserved and developed to remain a complete wealth for East Javanese culture, especially in Gresik. One of the places in Gresik Regency that has an intangible cultural heritage is Katimoho Village, namely the *Ghofilinan* Tradition. This tradition is held every Saturday Pon per month in the Javanese calendar. This tradition is carried out from generation to generation by the surrounding community in the Darussalam Islamic Boarding School area of Katimoho Village. Apart from being an intangible cultural wealth, it also has local wisdom values, essential to know and apply in general people's daily lives.

Local wisdom has an important role and function. Sartini emphasizes that the role and function of local wisdom are for the conservation and preservation of natural resources, human resource development, cultural and scientific development, as a source of advice/belief/literature and taboos, as a means of forming and building communal integration, and as an ethical and moral foundation, as well as a political function (Ratih, 2019). One of the local wisdom in Katimoho Village, Gresik Regency, is the *Ghofilinan* Tradition. People still carry out one of the traditions that adhere to Islamic teachings amid current progress. The challenges the Katimoho Village people face are technological

advances and globalization, which indirectly affect policies or cultures previously held firmly until now trying to maintain amidst developing technological advances. Globalization can impact community patterns, so there is a need to research local wisdom in the *Ghofilinan* tradition in Katimoho Village, Gresik Regency.

METHOD

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The research method was qualitative. Bogdan and Taylor define qualitative research methodology as a research procedure that produces descriptive data in written or spoken words from people and observable behavior (Muhson, 2006). Additionally, the qualitative method is a research procedure that produces descriptive data in written or spoken words from people and observed behavior (Marianti & Azeharie, 2018). This method has unique characteristics originating from research problems starting from general and broad statements, the open and qualitative flexible data collection, and inductive and not generalized conclusions about findings (Irawan, 2006). Qualitative research aims to find in-depth understanding of a phenomenon of fact or reality. This research emphasizes the analysis of the deductive and inductive inference process and the analysis of the dynamics of the relationship between observed phenomena using scientific logic (Zuhro, 2020).

The research data were collected through observation, interview, literature study, and documentation techniques. In research, data can be obtained from various sources according to the required data and the research design. The source of research data was the data subject from which the data was obtained (Arikunto, 2010). Sources of data used, namely primary data, i.e., data obtained by researchers raw from data sources and still required further analysis (Subagyo, 2004). This primary data was data in the form of descriptive statements obtained from the sources and the results of observations of the *ghofilinan* tradition in the Darussalam Islamic Boarding School, Katimoho Village.

The second data source is secondary data, namely data sources that do not directly provide data to researchers (Sugiyono, 2014). Secondary data was a source of research data obtained by researchers indirectly through intermediary media (obtained and recorded by other parties). Secondary data was generally in evidence, historical records, or reports compiled in archives (documentary data) published and unpublished, for example, from other information or publications. The secondary data was written data sources and documentation to strengthen the research data analysis.

RESULT AND DISCUSSION

1. The Definition of Local Wisdom

In the dictionary sense, *local wisdom* consists of two words: *wisdom* and *local*. In the English-Indonesian dictionary by John M. Echols and Hassan Sadily, *local* means *setempat*, while *wisdom* is *kebijaksanaan*. In general, local wisdom can be understood as *local* ideas that are wise, full of the wisdom of good value, embedded and followed by community members. The definition of local wisdom can freely be interpreted as good cultural values in a society. People must understand the good cultural values in an area to know the local wisdom there. Honestly, the local wisdom values have been taught from generation to generation by our parents to us as their children. The culture of cooperation, mutual respect, and *tepa salira* are small examples of local wisdom.

4 Meanwhile, according to experts, the understanding of local wisdom is as follows: Local wisdom is human intelligence possessed by certain ethnic groups, which is obtained through community experience. Local wisdom results from specific communities through their experiences and is necessarily experienced by other communities (Rahyono, 2017). The meaning of local wisdom is the various values

created, developed, and maintained by the people who become their life guidelines. These guidelines can be classified as *social rules*, either written or unwritten. However, every community will undoubtedly try to obey it (Aprianto et al., 2008). According to Freire (1970) education based on local wisdom is education that teaches students to always be concrete with what they face. By being faced with concrete problems and situations, students will be increasingly challenged to respond critically. Therefore, it is necessary to integrate knowledge with local wisdom.

Based on the understanding of local wisdom according to the experts above, it can be concluded that the *material of local wisdom and its discussion* is a form of local wisdom. Thus, local wisdom can be understood as local ideas and knowledge that are wise, full of wisdom, of good value, and virtuous, which are owned, guided and implemented by all community members. In the current era of globalization, local wisdom is needed. Not only for the object of promotion and so on but to solve particular problems that our formal law cannot appropriately solve. Local wisdom can also resolve conflicts with religious themes. Usually, the warring parties have different religions, sects, and schools but have the same noble culture. This noble culture has the potential to bridge the conflicting parties. Another term for local wisdom, a sublime culture can re-melt tenuous relationships (Affandy, 2017).

Nowadays, the problem is that local wisdom has begun to be eroded by the modern values that come from outside, local wisdom from a particular country or nation. The erosion of local wisdom can be prevented if we have a system and culture. Our nation, which is so vast, pluralistic, and geographically cross position, actually requires a future strategy for developing human resources. In the discipline of anthropology, it is known as *local genius*. *Local genius* is a term first introduced by Quaritch Wales. Anthropologists have discussed at length the notion of local genius, such as Haryati Soebadjo, who says that local genius is also *cultural identity* and national cultural identity or personality that causes the nation to be able to absorb and cultivate foreign cultures according to their character and abilities.

The term *local wisdom* is often referred to as *indigenous wisdom*, *traditional wisdom*, *indigenous inventions*, *local indigenous knowledge*, or *local genius*. Eric Hobsbawm and Terence Ranger use the term "*invented tradition*". The word *indigenous* (*indudan gignere*) indicates a person born, developed, or produced *naturally and natively* in an area or place. The birth and development of an idea result from the discovery of the creator (*invention*) of individuals in society as a response to the needs and interpretation of events, occurrences, or phenomena from the environment internally and externally. After being tested for its usefulness, the fruit of the creator is socialized, inherited (*institutional*) into a habit or tradition that is lived and believed to be true so that it has stability. Furthermore, Keraf (2002) also proposes the meaning of local wisdom, namely all forms of belief, understanding, insight, and customs or ethics that guide human behavior in life in an ecological community. *Indigenous knowledge* includes habits, knowledge, perceptions, norms, and culture that are obeyed by a community (*local*) and live from generation to generation.

Meanwhile, Moendardjito (1993) stated that the element of regional culture has the potential to be a local genius because it has been tested for its ability to survive until now. Its characteristics are as follows: (1) Being able to withstand external culture; (2) Having the ability to accommodate elements of a foreign culture; (3) Having the ability to integrate elements of foreign culture into the original culture; (4) Having the ability to control; and (5) Being able to give direction to cultural development.

Furthermore, wisdom can also be understood as everything based on knowledge, recognized by reason, and considered good by religious provisions. Customs are tested naturally and are good because they are social actions that are repeatedly reinforced. Movement naturally occurs voluntarily because it is considered good or contains goodness. Bad customs only occur when there is coercion by the authorities.

Thus, local wisdom can be defined as a wealth of local culture that contains the virtues of life and a *way of life* that accommodates wisdom and life wisdom. In Indonesia, local wisdom does not only apply locally to particular cultures or ethnicities but can be said to be cross-cultural or cross-ethnic to form national cultural values. For instance, almost every local culture in the archipelago is known for local wisdom that teaches cooperation, tolerance, work ethic, etc. In general, local wisdom's ethics and moral values are taught from generation to generation and passed down from generation to generation through oral literature (including in the form of adages and proverbs, *folklore*) and manuscripts.

Local wisdom is ideas or views, knowledge, beliefs, values, norms, morals, and ethics, institutions (involving norms, practices or patterned actions, organizations), and technology that contribute to the creation and maintenance of conditions community life in various fields, progress, and maintenance of the condition of environmental ecosystems and resources. Therefore, their use by human groups or communities there (as one component of the ecosystem) sustainably takes place.

I Ketut gobyah Thaim in "*berpijak pada kearifan lokal*" or "based on local wisdom" says that local wisdom (*local genius*) is a truth that has been a tradition or is constant in an area. Local wisdom combines the sacred values of God's word and various existing values. Local wisdom is formed as a cultural advantage of the local community and geographical conditions in a broad sense. Local wisdom is a cultural product of the past that should be continuously used to guide life. Although they are local values but their values contained are considered universal. Local wisdom has a broad meaning.

The label of local wisdom should be interpreted as "wisdom in traditional culture" of ethnic groups. The word "wisdom" itself should be understood in its broadest sense, namely not only in the form of cultural norms and values but also in all elements of ideas, including those that have implications for technology, health care, and aesthetics, in addition to proverbs and all other linguistic expressions as well as various patterns of action and the results of material culture. It means that "local wisdom is embodied in all cultural heritage, both tangible and intangible. The entire culture of a (tribe) nation is a figure of the identity of its owner. However, national identity is not something that should be static. Cultural expressions can change. These changes can occur by stimulation or attraction from new ideas outside the community concerned. At some point, the external stimuli and pulls can be very stressful, so what happens is not only cultural enrichment but also the uprooting of cultural roots to be replaced with completely new cultural content related to any aspect of tradition. If that happens, cultural heritage will no longer have the power to shape national identity. A "softer" situation can occur; namely the identity of another culture on a (somewhat) massive (as) known as "acculturation", which in turn forms a new figure. However, it still brings some old cultural heritage that can function as a continuing identity feature (Affandy, 2017).

2. Local Wisdom Values

Value is something valuable, so it becomes a benchmark in life. Values give meaning to life, thus giving a pattern in human behavior (Nashihin, 2015). William states that value is "...*What is desirable, good or bad, beautiful or ugly*". Meanwhile, Light, Keller &

Colhoun give the following value limits: "Value is a general idea that people share about what is good or bad, desirable or undesirable. Value transcends any one particular situation... Value people hold tend to color their overall way of life" (Armiah, 2014). Among these values, local wisdom is a community culture that has been created by the ancestors and becomes a legacy for their children and grandchildren and as a means of controlling people's behavior. Values considered social control tools are also considered religious values that guide human life. Meanwhile, the community considers values not under religious values as those that cannot appreciate values.

The values used as benchmarks for local wisdom in the community have long evolved in society and the environment and have experienced several generations from generation to generation (Hasbullah, 2012). With social changes in society, local wisdom is almost forgotten by society nowadays and almost forgotten by history in its presence. In the days of the ancestors, local wisdom was formed by the customs and traditions of the community so that it can be said as a cultural product. Nowadays, local wisdom is almost not recognized by the public and even the world of education today because local wisdom has been replaced by character education. When viewed from the history of local wisdom, character education has almost the same meaning as local wisdom. Local wisdom is not paid attention to by our education world. Therefore, character education is present in education, consisting of values. If studied more deeply, character education is education that teaches positive values so that these values become personalities in children. Meanwhile, local wisdom is an ancestral heritage that also teaches positive values to be passed down from generation to generation so that these values can become a means of control themselves. For more details, let us look at the meaning of local wisdom itself.

Etymologically, "*wisdom*" means a person's ability to use his mind to respond to an event, object, or situation". Furthermore, local means events that occur in the area. Local wisdom is positive human thoughts related to nature, the environment that comes from customs, religious values, and advice from ancestors formed by the surrounding community. This heritage is used as a means of control in society and has been institutionalized to become a culture (Ernawi, 2009).

In foreign languages, "*kearifan lokal*" is conceptualized as "*local wisdom*". Meanwhile, "*pengetahuan setempat*" as "*local knowledge*" or "*kecerdasan setempat*" as "*local genius*". Local wisdom is the same as the community's cultural values, used as a way of life. However, despite its historical period, the local wisdom values have become the primary weapon in society. Over time, they have also changed. With the diversity of the Indonesian people, local wisdom also experiences differences (Fajarini, 2014).

Suhartini explains that local wisdom is "the inheritance of our ancestors in the life values that are united in the form of religion, culture, and customs". Local wisdom is environmental wisdom in every community (Suhartini, 2009). Preserving local wisdom is preserving a long-lost culture. Therefore, the community needs to form community institutions to maintain this sustainability so that it does not disappear in the gulp of time and taboos and prohibitions but needs to be improved with the cultural suitability of the community. From the beginning, abstinence and prohibition are not contained in the book. Now, they need to be written down, so that future generations can respect this tradition. Therefore, local wisdom is a system adopted by the community that contains values and norms that need to be applied in daily life (Zulkarnain, 2009).

Local wisdom is a relationship that regulates people's lives known as custom. Each ethnic group in Indonesia has different customs but has similarities at the local level in maintaining human relations with the various rituals and traditions used (Aslan, 2017).

Local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience. It means that local wisdom results from a community's experiences and is not necessarily experienced by other communities (Berkah et al., 2022).

According to Teezzi, Marchettini, and Rosini in Hasbullah, this local wisdom is formed by tradition and religion. For the community, "local wisdom can be found in songs, proverbs, *sasanti*, advice, slogans, and ancient books inherent in daily behavior". This behavior has been reflected in the habits of people's lives that have been going on for a long time (Hasbullah, 2012).

3. The *Ghofilinan* Tradition

The *Ghofilinan* tradition, or *ghafilin* dhikr, is routine at the Darussalam Katimoho Islamic Boarding School. However, apart from being followed by the entire family of the Islamic boarding school, this tradition is also followed by the entire village community around the boarding school, namely the people of Katimoho Village and also from the alumni of the Islamic boarding school scattered in several cities and villages outside the Katimoho Village area. This *Ghafilin* dhikr is a way to always remember the greatness and power of Allah SWT by reciting the great names of Allah SWT or by reading that contains praises to Allah Azza Wajalla.

Dhikrullah is also often used to meditate, soul calming, and introspection over all one's sins. Linguistically, dhikr means mentioning, telling, reminding, or understanding good deeds. According to the term, as stated in the Islamic encyclopedia, dhikr is an oral utterance, bodily movement, or vibration of the heart according to the methods taught by religion to get closer to Allah SWT. Ibrahim Mustafa in Al Mu'jam Al-Wasith states that dhikr means guarding or maintaining, presenting a good name, and mentioning something from the mouth after forgetting it (Musthafa, n.d.). Dhikr is also interpreted as an effort to get rid of forgetfulness and neglect of Allah. The trick is always to remember Him. Dhikr brings out a believer from forgetfulness to enter into an atmosphere of *musyahadah* (watching each other) with the eyes of the heart. It is due to the encouragement of a deep love for Allah SWT.

According to Shaykh Muhammad bin Ali Al Khird, dhikr is divided into three; namely, the first is dhikr *bil lisan* or verbal, which is accompanied by its presence in the heart; for example, when someone is doing dhikr reading *tahmid* praising Allah SWT, reading *tasbih*, praying, and so on. The second is dhikr *bil qolbi* with all sincerity, relax, understand the *wirid* that is read in the heart, and indeed lament and try to bring God in his heart. Thirdly, eliminating the dhikr in a servant who is doing dhikr because he has drowned in the sea of *musyahadah* to Allah SWT. He also explained that what is meant by dhikr is essentially the presence of the heart. Therefore, when doing dhikr, the presence of the heart should be the goal by really expecting the fruit or the result of the dhikr; contemplating what the dhikr words and trying to understand their meaning (Hafidz & Rusydi, 2019).

When a person enlivens the practice of dhikr with its meaning, it will get many benefits, such as forming a good person and avoiding sin. People who do many dhikrs will form a good personality in their lives and avoid committing sins. The second benefit is that it can eliminate anxiety. With dhikr, anxiety disappears. Someone can feel serenity within himself. Feelings of revenge and guilt are reduced, their worries are also slowly reduced, and they can slowly control their emotions (Kumala et al., 2019).

The third benefit is that it can eliminate sexual fantasies. With dhikr, negative thoughts will be clean, which leads to sin. With wholehearted dhikr will strengthen

affective, cognitive, and conative. Hence, dhikr with total concentration will inhibit the emergence of negative thoughts, one of which is sexual fantasy. It happens because influential dhikr can change a lousy mindset to focus more on just one thing. Thus, the point is to focus the individual on only one thing as a diversion. This diversion becomes something good, namely by dhikr, so that the diversion makes oneself clean from the negative (Setiawan, 2021).

The benefits of the four dhikr are physical and spiritual. Dhikr is beneficial for the body to cleanse the heart of all negative behaviors and emotions. Meanwhile, the benefits of spiritual dhikr are to bring the spirit in life into the heart to reduce anxiety. At the time of dhikr, the emotions obtained can be controlled. The media of dhikr can help reduce negative emotions such as the complexity of worldly problems, the feeling of wanting to give up, anxiety, and stress will disappear (Aliasari, 2019).

The dhikr of *ghafilin* itself has the meaning of remembrance of people who forget Allah for people who are happy or want to be gathered with the lovers of Allah (*Auliyaullah*). *Ghafilin* dhikr is a means for humans who neglect God (Allah) to return in the form of servitude and glorify sincerely only to Allah SWT (Setiawan, 2021). The practice of *Ghofilin* Dhikr begins with reading al Fatihah to the *waliyullah*. That is, starting with *basmalah*, which was awarded to the Prophet, Shaykh Abdul Qadir Jailani, Shaykh Abu Hamid Al Ghozali, and to Shaykh Abdullah bin Alwi Al Haddad, only then with Al Fatihah, *Ayat Kursi* (The Throne Verse), Asmaul Husna, and prayer to sweep the universe so that the *samiin* (the name for the practitioners of *dhikrul ghofilin*) achieve happiness in this world and the hereafter (Muhibuddin, 2014).

As for *fadhilah* from reading Asmaul Husna, Shaykh Shalih Al Ja'fari explains that whoever prays through Asmaul Husna has asked for the whole good and prevented himself from all evil. Thus, when someone mentions "*Ar Rahman Ar Rahim*", he has asked for mercy. Then, when he mentions al Lathif, he asks for gentleness. The conclusion is that anyone who reads *Asmaul Husna* will benefit from each *Asmaul Husna* reading (Nurhakim, 2019).

4. Local Wisdom Values of the *Ghofilinan* Tradition

Value is an abstract concept that cannot be seen or touched. The abstract conception of value, institutionalized in the human mind both individually and socially in society, institutionalizes a value. It can be said to be a value system. Without a value, anything will mean nothing to humans because the realization of a value is mandatory for the existence of a thing (Rahmaniar et al., 2020).

In essence, this tradition asks for peace of life and a means to get closer to Allah SWT (God Almighty). In this *Ghofilin* tradition in which there is the reading of Asmaul Husna, he has asked for the whole good and prevented himself from all evil. In addition, before starting *Dhikrul Ghofilin*, it is preceded by as safe as the Qur'an first. The Qur'an is a place to complain about all the problems of life. By listening and reading the Qur'an, a person will feel calm within himself. It is said that once someone came to Gus Miek to complain about his problems with his wife's life, his wife is fussy, his heart is stuffy, his mind is complicated, and even that person was almost desperate to say, "should I put down my responsibility as the head of the family and look for a deep river and then kill myself?" Gus Miek replied, do not be discouraged; who wants to talk to Allah, then read the Qur'an.

This *Dhikrul Ghofilin* activity begins with the Fajr prayer in congregation, reading Al Fatihah, then continues with reading the Qur'an, Duha prayer, reading the Qur'an, congregational Maghrib prayer, *dhikrul ghofilin*, congregational Isha' prayer, prayer for

completion of the Qur'an. The goal is to practice istiqomah congregational prayers five times a day, and *Ihya'ul bayna isya'ayni* fills between maghrib and Isha' by worshipping as an "*amaliah*" or practice that in the past was always practiced by scholars.

Religious values still firmly held by the community are held once a month, to be precise, on Saturday *Pasaran Pon* (the day in the Javanese calendar). The entire village community participated in a series of *Ghofilinan* traditional events at the Darussalam Islamic boarding school pavilion in the congregation from after Maghrib prayers until late at night. At certain times, the event starts from the morning after the Fajr prayer until the evening.

Viewed from the social aspect, this *Ghofilinan* tradition has a high social value. This event can unite harmony and cooperation, help communities, preserve cooperation values, and eliminate individualism. Humans are essentially social beings who cannot live alone. They will depend on each other and need help and assistance from others.

This *Ghofilinan* tradition procession cannot run smoothly if the community only works individually. They must work together, help each other, maintain harmony and cooperation, and preserve nature. That way, solidarity grows between them so that there will be no significant problems when preparing for the *Ghofilinan* tradition event. Social sense, unity, and union are needed to maintain the *Ghofilinan* tradition. This event can unite harmony and cooperation, help communities, preserve cooperation values, and eliminate individualism. Various generations, grandparents, fathers, and mothers to children, also work together when carrying out the *Ghofilinan* tradition, held once a month.

Thus, through this tradition, social integrity will be maintained among the community and relatives and can build the values of togetherness or cooperation as a form of the influential social accommodation process, both in terms of family and community interests. The *Ghofilin* tradition cannot be separated from historical value because, in its journey, it has been passed down from generation to generation. The *Ghofilin* tradition is in people's minds and is considered valuable and essential in their lives. Cultural values guide attitudes and give direction to people's lives like their ancestors, respecting existing traditions to get safety and prosperity in life. The behavior-based on culture is deemed necessary in modern times like today. Therefore, the young generation of the Indonesian nation will not forget their identity. By preserving local cultural heritage, future generations can learn from these heritages and appreciate them.

The *Dzikrul Ghofilin* tradition or commonly called *Ghofilinan*, also has economic value because, in its implementation, the organizing committee feels the positive impact and the community itself. Simple things such as selling along the road to the event's location more or less positively affect people who have businesses to make a living through selling throughout the event.

CONCLUSION

The Katimoho Village people have participated in preserving environmental conditions. The role of the community was an activity that has taken root and has become a daily habit. Community life had harmony between *hablumminannas*, *hablumminallah*, and also *hablumminal* nature. Local wisdom in terms of maintaining the *Ghofilin* tradition has made the environment safe for the social life of the community as well as their religious activities. The *Ghafilin* Dhikr tradition was a way to always remember the greatness and power of Allah SWT by reciting the great names of Allah SWT or by reading that contains praises to Allah Azza Wajalla.

The local wisdom values contained in the *Ghofilin* Tradition included religious values, social values, historical values, and economic values. Religious values were those that could create gratitude and mutual forgiveness for fellow human beings. Furthermore, social values could create a sense of responsibility towards others. Meanwhile, historical values could increase people's knowledge of local arts and people's knowledge about village history. Then, the economic value of this tradition became an asset for Katimoho Village to increase the business sales sector owned by the village community. The local wisdom values were relevant throughout the ages to be useful for future generations. Local wisdom was not just a belief in something but the meaning of that wisdom. The attitudes and behavior of the community deserved to be imitated and applied to be applied in daily life by people in other places to maintain the people's welfare and peace. It is better for the community and village officials, and religious leaders in Katimoho Village to actively inform and directly involve the younger generation in the *Ghofilinan* tradition to maintain the synergy of the continuity of local wisdom in the modern era.

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