

Teka Ra Ne'e: The Integration of Islamic Values and Local Culture in Strengthening Community-Based Economic Development and Customary Law in Bima

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Abstract:

The Teka Ra Ne'e culture in Bima society reflects the strength of the gotong royong tradition that has long been an integral part of their social life. This study examines the values contained in the Teka Ra Ne'e culture and how these values contribute to developing a community-based economy in Bima. This tradition, which involves voluntary community participation in assisting in the form of food, labor, and other resources, not only functions as a local cultural practice, but also as an implementation of Islamic values that support social solidarity, justice, and social responsibility in society. This study uses a qualitative method with a field study with an ethnographic approach that includes observation, interviews, and documentation. Data analysis techniques used include data reduction, data presentation, and conclusion. The results of the study show that Teka Ra Ne'e plays a role as a pillar in building an inclusive and sustainable community-based economy while creating harmony between religious and cultural values in supporting socio-economic development in Bima. This study contributes to the understanding of how local traditions, rooted in spiritual and social principles, can transform to meet the challenges of the modern economy. By upholding the values of solidarity, justice and social responsibility, Teka Ra Ne'e is a real example of community-based economic development that can be applied in the context of a developing society.

Keywords: *Teka Ra Ne'e, Mutual Cooperation, Economic Development, Islam, Local Culture*

INTRODUCTION

Teka Ra Ne'e culture is one of the traditions of the Bima community which is rooted in the principle of cooperation. This tradition is usually carried out in big events such as weddings, circumcisions, or even deaths (Ernawati, Sri, 2019). In practice, the community voluntarily assists in the form of food, money, or labor to ease the burden of families who are having a celebration. The local culture of *Teka Ra Ne'e* in Bima reflects a harmonious synergy between Islamic values and local traditions, demonstrating a mutually enriching relationship. *Teka Ra Ne'e*, which means fulfilling the obligation to help family and relatives who are having a celebration, is a manifestation of the principle of cooperation that has long been an integral part of Bima society. In practice, this tradition is carried out at various important events such as weddings, circumcisions, or death ceremonies. The community voluntarily assists in the form of food, money, or labor to ease the burden of families who are celebrating the celebration. This tradition not only functions as social support but also strengthens community ties and creates a sense of solidarity among community members. For example, when someone holds a celebration, neighbors and relatives will come bringing various necessities such as rice, firewood, and traditional food. This creates a strong atmosphere of togetherness and reminds us of the importance of collaboration in everyday life (Results of an Interview with Ahmad on July 23, 2023, nd).

This *Teka Ra Ne'e* shows how Islam in Indonesia adapts to local traditions without sacrificing religious teachings. In this context, the practice of *gotong royong* is in line with Islamic values that encourage mutual assistance and maintain unity between communities. Research shows that the implementation of *Teka Ra Ne'e* in the Bima community not only provides social benefits but is also considered by Islamic law because it emphasizes positive values such as cooperation and friendship (Nurrahmania, 2022). So, the *Teka Ra Ne'e* culture is not only a symbol of the strength of local traditions but also reflects how religion and culture can synergize to create a more cohesive and mutually supportive community. This tradition serves as a reminder of the importance of maintaining noble values in facing changing times and the challenges of modernization (Ruslin & Gusfa, 2019).

In the context of Economy and Social, this Tradition not only reflects the value of social solidarity but also supports the development of the local economy. Assistance in the form of goods and services can reduce the financial burden of families who have a celebration, while cooperation activities strengthen social and economic relations between community members. The tradition of cooperation in Indonesia is a reflection of the values of deep social solidarity and plays an important role in the development of the local economy. In this context, cooperation is not only a means to help individuals meet their *Ne'e* ds when holding an event but also strengthens social ties between community members. For example, in the Marsialapari tradition carried out by the Mandailing community, in North Sumatra, community members help each other in agricultural activities such as planting and harvesting rice. This activity not only lightens the financial burden for families who have a celebration but also fosters a sense of togetherness and concern among them (Andarini & Hidayat, 2019; Aricindy et al., 2023). More broadly, cooperation activities such as Rambu Solo' in Toraja (Lebba & Kaharuddin, 2023; Yuni et al., 2022) and Sinoman in Java show how communities come together to help each other in various events, from death ceremonies to weddings (Kanzunudin et al., 2022; Sholikhah & Sofiana, 2022). In each of these activities, community participation creates a supportive environment, where each individual feels involved and valued. This is in line with Durkheim's view of social solidarity, which emphasizes the importance of social interaction in maintaining traditions and building strong communities (Hidayatulloh & Saumantri, 2024) (Mishra & Rath, 2020).

In addition, *gotong royong* also contributes to the development of the local economy. By reducing the costs that individuals have to spend to organize an event, this tradition allows more resources to be allocated to other *Ne'e ds*. For example, in the Rewan tradition, women in Javanese society play an active role in cooking and preparing food for a wedding without any material compensation, thus reducing the financial burden on the family holding the event. Thus, the *Teka Ra Ne'e* tradition is not only a social practice, but *Teka Ra Ne'e* is a foundation for solidarity and economic support at the local level. Through this collaboration, the community can strengthen relationships between members while ensuring that cultural values remain alive and relevant amidst changing times (Amrin et al., 2024).

This study uses an exploratory descriptive qualitative approach with field studies to deeply understand the values contained in the *Teka Ra Ne'e* culture and its contribution to community-based economic development in Bima society (Yunus et al., 2024). This research approach uses ethnography to explore complex social phenomena, including cultural practices and social relationships that interact with the economic aspects of society. This research was conducted in Bima Regency, which was chosen as the research location because it has a unique *Teka Ra Ne'e* tradition. The data collection techniques without techniques are first, using in-depth interviews with various key informants consisting of traditional leaders, community leaders, and family members who are directly involved in the implementation of *Teka Ra Ne'e*. Second, through Participatory observation: Researchers are directly involved in several *Teka Ra Ne'e* events, observing how the cooperation process is carried out, as well as the social interactions that occur during the implementation of the event. This observation provides direct data on social and economic practices in the tradition. Third, Documentation is carried out by collecting secondary data in the form of notes, reports, and literature related to the history and implementation of the *Teka Ra Ne'e* tradition. While data analysis uses reduction, data presentation, and conclusion (Pranata et al., 2021).

DISCUSSION

In the theory of Community-Based Economic Development presented by Emberton & Blanton, it is argued that a community economy rooted in local culture has great potential to create economic sustainability (Green et al., 2021). In this case, the *Teka Ra Ne'e* culture that emphasizes cooperation and sharing can be a strong foundation for building an economy that is not only oriented towards individual profit but also towards shared welfare. This view is in line with the economic principle that emphasizes the importance of social networks in local economic development. Polanyi in his Social Economic theory, emphasizes the importance of social relations in economic development. He argues that the economy cannot be separated from the social and cultural structure of society (Madi & In, 2024). In this case, the *Teka Ra Ne'e* tradition which emphasizes cooperation, giving to each other, and paying attention to the common welfare, can be seen as a form of social capital that strengthens social networks within the community and supports inclusive economic development. Meanwhile, according to Bourdieu in his Social Capital theory, social capital, which is in the form of social relationships and networks in society, can be a key factor in the development of a community economy (Côté et al., 2023). *Teka Ra Ne'e* culture can be seen as a form of social capital that is very important in building solidarity and trust between community members. In this context, the cultural values contained in *Teka Ra Ne'e* provide the basis for the formation of strong social relationships that support the creation of economic opportunities for the community.

From several theories, it is concluded that the role of local culture such as *Teka Ra Ne'e* in the economic development of the Bima community has two opposing sides. On the one hand, this culture has great potential as social capital that supports cooperation and community-based economic development. On the other hand, major challenges arise in facing modernization and globalization which tend to prioritize individualism and market competition.

The Bima community, located in the eastern part of Sumbawa Island, has a rich culture and traditions (Amrin et al., 2023). *Teka Ra Ne'e* contains the values of togetherness, cooperation, and mutual assistance between individuals in the community (Yunus et al., 2024). This concept is not only applicable in social life but also has significant implications for the economic development of the Bima community. Therefore, this study was conducted to understand and examine the structure and functionality of the *Teka Ra Ne'e* culture in the context of Bima society. *Teka Ra Ne'e* culture is not only a tradition but also a complex socio-economic ecosystem. This study also identifies how this culture interacts with the economic aspects of society that can be integrated with modern economic dynamics to provide maximum benefits for the Bima community.

Implementation of *Teka Ra Ne'e* culture in Bima society

The procedures for implementing *Teka Ra Ne'e* in the context of *Nika Ro Neku* (marriage), *Ndosso* prayer (circumcision), *Selamatan* prayer (thanksgiving), *Made* prayer (*rowa*) have several similarities in Bima society in general, but there are striking differences in terms of implementation, especially related to the order and type of activities carried out.

"According to Anwar (as a Bima Community Leader), the main difference in each village in each sub-district in the Bima community lies in the existence of two implementations or one Teka Ra Ne'e in the series of activities, for example in wedding activities there are those called Teka Ra Ne'e Kalondo Fare and Teka Ra Ne'e Ngaji. Sometimes there are also ones such as ndosso (circumcision), thanksgiving prayers (thanksgiving), made prayers (rowa), However, the core of the implementation of this tradition remains the same as that carried out in other villages, namely providing voluntary assistance to families who have a Ne'e d, in this case, the event"(Results of an Interview with Anwar (Community Leader) on July 27, 2023, nd).

In general, *Teka Ra Ne'e* is a tradition of cooperation that involves the community to help families who have celebrations, such as weddings, circumcisions, thanksgiving and *rowa*, etc. Usually, this is done once during the preparation and implementation of the event. However, in Parado District, there are two main stages in this process. *Teka Ra Ne'e* Kalondo Fare is done earlier, during the wedding preparation stage, where the community collectively contributes in the form of food, labor, or other *Ne'e ds* to help make the event a success. After the main wedding event, it is continued with *Teka Ra Ne'e* Ngaji, which is usually done after the marriage contract, where the community is again involved to provide additional assistance or ensure the smooth running of the wedding process through more symbolic social assistance, such as praying together or sharing sustenance.

The implementation of *Teka Ra Ne'e* in the Bima community illustrates the dynamics of local culture that maintains the principles of cooperation but with a more structured and sustainable organization through two implementations. Although different from other villages that only hold *Teka Ra Ne'e* once, this difference does not reduce the value of solidarity and togetherness that is the core of the tradition. With two implementations of *Teka Ra Ne'e*, the Bima community can strengthen their social involvement in wedding events, making them more sustainable and providing a greater social impact for the entire community.

Based on interviews with Asfari, community leaders, the implementation of the *Teka Ra Ne'e* tradition in Bima shows that this tradition involves a series of structured stages and involves active participation from all members of the community. This process begins with the deliberation of families and community leaders to determine the day of the event, which reflects democratic and collaborative values in decision-making. After that, the next stage is *Kaboro haju ka'a*, where men work together to collect firewood using *Benhur* (Cidomo) and trucks from the hills or mountains. This activity shows a strong spirit of cooperation, where all members of the community contribute to lightening the burden of families who have a *Ne'e*. Furthermore, the *Ti'a haju ka'a* activity is carried out to split firewood into small pieces so that it can be used in the event (Results of an Interview with Asfari (Community Leader) on July 25, 2023, nd).

During the process of making snacks and carrying out *Teka Ra Ne'e*, there is a *Ka eli rawa Mbjo* activity, namely playing Bima regional songs, which adds to the atmosphere of togetherness and joy in the event. The core activity of *Teka Ra Ne'e* is cooperation to help families who celebrate by bringing rice or money, where financial contributions start from IDR 10,000 to IDR millions and above. Finally, the process is closed with the spilling of rice, where the rice brought by the guests is poured into sacks or large basins as a symbol of material support for the family who is celebrating the celebration.

Based on the results of the interview with Sumitro (chairman of the Hajatan Committee) In general, the main objectives of *Teka Ra Ne'e* include: first, *Teka Ra Ne'e* functions as a medium to strengthen social ties between community members. Through cooperation, each individual in the community contributes to the big ceremony, which not only lightens the burden of the family holding the event but also strengthens relationships between residents. This tradition is a way to maintain bonds of brotherhood, support each other, and create a strong sense of togetherness. Second, to improve the economic welfare of the community through the principle of cooperation in helping families in *Ne'e d*, *Teka Ra Ne'e* functions to lighten the economic burden of families holding the event. Through this collective participation, the community can reduce the costs that families should spend on weddings or other events, which can prevent debt or excessive financial burdens. In addition, this activity also creates economic circulation in the community, by distributing aid according to *Ne'e*. Third, *Teka Ra Ne'e* reflects the application of religious values, especially in Islam, such as charity, mutual assistance, and social justice. In Bima society, this tradition is considered a form of worship and a means to strengthen faith and show solidarity towards others. This shows the harmony between local culture and religious values that exist in society.

This is also supported by direct observation that during the celebration, researchers recorded various contributions made by the community, such as providing food, labor in cooking and setting up tents, and monetary donations. From the observation, it is clear that every individual, regardless of social status, participates in *Teka Ra Ne'e*, indicating that this tradition has an inclusive purpose and strengthens a sense of togetherness. This participation is not only limited to material contributions but also to emotional and social support, where residents talk to each other and gather to maintain brotherhood. One informant, Abdillah M. Saleh explained that:

"Teka Ra Ne'e plays an important role in maintaining social harmony and ensuring that events run smoothly without causing a heavy financial burden for the families holding the celebration and Teka Ra Ne'e, the community feels bound in a system of mutual support. "When we help others, we also know that when we Ne'e d help, others will be there for us," said one community leader"(Results of an Interview with AAbdillah (Community Leader) on July 30, 2023, nd).

Teka Ra Ne'e not only has a social purpose to strengthen relationships between residents but also an economic purpose to reduce the financial burden of families who have a *hajat*. Participation in this tradition is not only limited to the material aspect but also strengthens emotional and social relationships in society. Thus, *Teka Ra Ne'e* is a real example of how local culture can integrate social and religious values in supporting community welfare, providing economic benefits, and maintaining sustainable social harmony.

***Teka Ra Ne'e* Culture and the Application of Islamic Values in Community Economics**

The *Teka Ra Ne'e* culture in Bima society contains Islamic values that are very relevant to be applied in community-based economic development. One of the main values upheld is the spirit of sharing and helping each other, which is the principle of charity in Islam. In this tradition, the community provides voluntary assistance to families who have *Ne'e ds*, both in the form of necessities such as rice and coconuts, to assistance with labor. This principle is in line with Islamic teachings that encourage its followers to help each other and share their fortune, as explained in QS. Al-Baqarah/2:245 which emphasizes the importance of providing loans or assistance with full sincerity as a form of worship to Allah SWT (Inhorn et al., 2020).

Through the application of Islamic values in the economy, this culture can create a balance between material and spiritual *Ne'e ds*. Not only does it lighten the economic burden of families who have a *Ne'e d*, but this tradition also strengthens social relations and religious values in the community (Samaddar et al., 2020). Thus, *Teka Ra Ne'e* is not only a local tradition but also a form of cultural *da'wah* that strengthens the harmony between religion and culture in the lives of the Bima community. By integrating Islamic values such as alms, deliberation, and friendship, *Teka Ra Ne'e* shows how local traditions can be effective instruments of *da'wah*. This culture not only lightens the financial burden of families who are having a wish but also strengthens the spiritual and social dimensions of society. In the context of economic development, these values support the creation of solidarity and sustainable cooperation. The *Teka Ra Ne'e* tradition provides a real example of how harmony between religious and cultural values can support the welfare of society, making it a relevant and valuable heritage in facing the challenges of the modern era.

In Émile Durkheim's theory of social solidarity, the importance of social ties in building social cohesion (Durkheim, 2020). Durkheim argued that social practices, such as mutual assistance in *Teka Ra Ne'e*, contribute to strengthening solidarity among members of society. This theory emphasizes that social practices involving togetherness and interaction between individuals, such as mutual assistance, play an important role in building community cohesion. Durkheim distinguished two types of solidarity: mechanical solidarity and organic solidarity. Mechanical solidarity, which is relevant to the context of *Teka Ra Ne'e*, emerges in communities that share common values, traditions, and collective goals. The *Teka Ra Ne'e* tradition reflects this solidarity by involving all elements of society to help each other's families who have *Ne'e ds*, both in the form of material donations and social support. This practice creates strong social bonds because it is based on the values of togetherness and volunteerism.

Contemporary leading scholar Bryan S. Turner highlights in his work that religious ritual activities often have significant economic dimensions. In the context of *Teka Ra Nee*, Turner's view is particularly relevant. This tradition is not merely a religious or social practice, but also has profound economic implications. The assistance provided in *Teka Ra*

Nee, such as food and labor, has real economic value. Furthermore, this activity creates a microeconomic cycle at the local level, where resources and services are exchanged among community members. Thus, *Teka Ra Nee* can be seen as an example of how religious rituals can function as economic mechanisms that support community well-being. *Teka Ra Nee* is a concrete manifestation of how religious, social, and economic values can synergize in a cultural tradition.

It is interesting that the *Teka Ra Ne'e* tradition also reflects the values of sustainable solidarity through the transformation into the arisan system. In Durkheim's perspective, this change reflects the adaptation of society to modern socio-economic challenges without losing the essence of its traditional values. Arisan as a new form of solidarity not only supports individual financial stability but also expands social networks at the community level (Mishra & Rath, 2020). In this way, *Teka Ra Ne'e* combines religious values, traditions and relevant social theories, making it a real example of how local culture can make a significant contribution in creating a balance between social and economic aspects in society.

a. Value of Deliberation

The implementation process of *Teka Ra Ne'e* in Bima society is a real example of how Sharia values, especially through the mechanism of deliberation, are applied in everyday life. Deliberation in Islam is seen as one of the important pillars in decision-making, as reflected in QS. Ash-Shura/42:38, states that Muslims are those whose affairs are carried out by consulting each other (Ministry of Religion of the Republic of Indonesia, 1994). In *Teka Ra Ne'e*, the community uses deliberation to determine the form and amount of contributions that will be given to Ne'e dy families. This process is carried out openly so that each party feels respected and the decisions taken reflect justice for all. This not only strengthens sharia values but also strengthens the principle of togetherness in society.

This opinion is reinforced by Abdul Rahman al-Rashid, an Islamic legal expert, who stated that deliberation is one of the basic principles in fair and transparent decision-making. He emphasized that deliberation allows society to reach an agreement without coercion so that the results of the decision do not only reflect the will of the majority but also consider the interests of the minority (Amin, 2020). In the context of *Teka Ra Ne'e*, this value is very relevant because it ensures that the tradition is carried out by considering the abilities and Ne'e ds of each member of the community. In this way, this tradition not only lightens the economic burden of the family who is having the event but also maintains social harmony at the community level.

However, this view has been challenged by some modern theories of collective decision-making. Scholars such as Mancur Olson in *The Logic of Collective Action* argue that in collective decision-making processes, there is the potential for a "free-rider problem," in which individuals who do not contribute still benefit from the outcome of the decision (Guiwu et al., 2024). In the context of *Teka Ra Ne'e*, this challenge can arise if there are individuals who do not actively participate in the tradition of cooperation but still enjoy the benefits of social solidarity that it produces. However, the deliberation system used in *Teka Ra Ne'e* is often equipped with strong social norms, such as rewards for contributions and moral sanctions for those who do not participate, so that this problem can be minimized.

In addition, the opinion of Al-Mawardi, an Islamic philosopher, highlights that deliberation is not only important in decision-making but also serves to

educate society to better understand collective responsibility. According to Al-Mawardi, deliberation involves each individual in the problem-solving process, which ultimately strengthens the sense of responsibility and commitment to the decisions taken (Nur et al., 2024). In *Teka Ra Ne'e*, this process becomes an effective means of social education, where people learn to contribute fairly according to their abilities, while still respecting collective decisions. This creates a balance between individual rights and collective interests.

b. Moral Values and Friendship

The *Teka Ra Ne'e* tradition is a reflection of noble moral values that are manifested in real form, especially through the preservation of social relations and the strengthening of friendship between members of society. In Islam, maintaining friendship is an important commandment that is stated in various verses of the Qur'an and hadith. QS. An-Nisa 4:36, for example, teaches the importance of doing good to relatives and neighbors as part of worship to Allah SWT (Ministry of Religion of the Republic of Indonesia, 1994). In the context of *Teka Ra Ne'e*, this tradition provides an opportunity for people to gather, interact with each other, and share happiness, whether in weddings, circumcisions, or other activities. This tradition is a medium to strengthen social relations based on Islamic values.

According to Muhammad Quraish Shihab, maintaining *silaturahmi* not only brings blessings in life but also strengthens social solidarity among people. He explained that *silaturahmi* is the key to strengthening emotional and spiritual relationships, which ultimately creates harmony in society (Hasiholan & Abdillah, 2022)(Wartini, 2014). The *Teka Ra Ne'e* tradition, through collective activities such as providing material assistance to families in Ne'e d, becomes a tool for fostering friendship. Each individual who participates not only provides material support but also shows deep concern and a sense of brotherhood, so that this tradition has a strong spiritual dimension.

However, this theory of *silaturahmi* is also enriched by the views of social scientists such as Pierre Bourdieu, who links it to the concept of social capital. In his theory, Bourdieu states that strong social relationships can produce social capital, namely networks and trust that enable individuals or groups to achieve certain goals (Wojciechowska, 2021). In *Teka Ra Ne'e*, the social network formed through this tradition allows people to support each other, both economically and socially. This shows that *silaturahmi* in this tradition is not only spiritually valuable but also has a real impact on creating social capital that supports shared welfare. On the other hand, criticism of the importance of *silaturahmi* comes from the individualistic approach in modern theory as expressed by Robert Putnam in his book *Bowling Alone*. Putnam argues that modern society tends to lose "social ties" due to increasing individualism (Hampton et al., 2020). In this context, *Teka Ra Ne'e* is the antithesis of this trend, because this tradition strengthens social ties through direct interaction between residents. However, the sustainability of such a tradition requires strong social norms to prevent a shift towards more individualistic interaction patterns, such as simply assisting without deep emotional or social involvement.

c. Value of Mutual Cooperation

Cooperation as one of the main values in the *Teka Ra Ne'e* tradition, shows a form of cooperation that is deeply rooted in Bima society. This concept involves voluntary participation from the community to help families who have celebrations, such as weddings, circumcisions, or death ceremonies. The assistance provided can

be in the form of food, labor, or other resources, to ease the financial and logistical burden of the family holding the celebration. In the view of the Bima community, cooperation is not only a social action but also part of a collective identity that strengthens social relations between community members.

This mutual cooperation can be referred to through Émile Durkheim's theory of social solidarity. Durkheim argued that in traditional societies, such as the Bima community, mechanical solidarity is the main bond. This solidarity is based on the similarity of values, norms, and traditions that are upheld by all members of society (Andalib et al., 2024). In the context of *Teka Ra Ne'e*, this solidarity is seen in the way the community works together collectively without expecting anything in return for the success of the event. Mutual cooperation in this tradition not only strengthens social cohesion but also ensures that each individual has a place in the social network of their community. This makes *Teka Ra Ne'e* an effective medium for practicing social solidarity.

Another view comes from James Coleman with his theory of social capital. Coleman states that strong social relationships can create social capital, namely a network of trust and cooperation that makes it easier for individuals or groups to achieve common goals (Frank, 1992) (Engbers et al., 2017). In *Teka Ra Ne'e*, mutual cooperation creates social capital that not only supports the smooth running of the celebration but also builds long-term relationships between community members. This social capital is a valuable asset for the community, especially in facing economic and social challenges. Criticism of Coleman comes from Robert Putnam who states that social capital in traditional communities is often prone to exclusivity, where only those in certain networks truly benefit. However, in *Teka Ra Ne'e*, this tradition is inclusive, involving all community members regardless of social status (Luz, 2020).

Table 1. Islamic Values in Community Economics

Aspects of Islamic Values	Theoretical Basis/Argument	Implications in <i>Teka Ra Ne'e</i>	Potential Challenges
Deliberation	QS. Ash-Shura/42:38; Theory of collective decision making; The concept of collective responsibility (Al-Mawardi); The principle of justice and equality in sharia; Abdul Rahman al-Rashid (deliberation as the basis for fair decision making).	Determine the form and amount of contributions collectively; respect the opinions of all members; create fair and transparent decisions; educate the community about collective responsibility; strengthen the sense of community ownership; and create a space for dialogue for value negotiation.	"Free-rider problem" (Olson); challenges in managing differences of opinion; the need for strong social norms; adaptation to social change; the influence of modern theories of collective decision-making; the potential for domination by certain groups in deliberation.
Morals and Friendship	QS. An-Nisa/4:36; Hadith about honoring neighbors; Concept of social capital (Bourdieu); Theory of social solidarity (Durkheim).	Strengthening emotional and spiritual relationships; creating social capital; maintaining good relations with neighbors; practicing noble moral values; strengthening social solidarity; and	The potential for individualism (Putnam); the challenge of maintaining social ties in the modern era; and the need to adapt to changing times.

		preventing a shift to individualistic patterns.	
Cooperation	Social solidarity theory (Durkheim); community-based economic principles; reciprocity theory (Mauss); the value of charity in Islam; the concept of social cohesion.	Easing families' economic burden, creating micro-economic cycles, building reciprocal relationships, strengthening social cohesion, integrating religious and cultural values, encouraging local economic growth, and transforming solidarity into an arisan system.	Potential conflicts of interest; need for effective coordination; challenges in maintaining active participation; risk of loss of the essence of traditional values; adaptation to modern socio-economic challenges.

The *Teka Ra Ne'e* tradition in Bima society is not only a local cultural practice but also an implementation of deep Islamic values, especially in the development of a community-based economy. In Islam, the principles of deliberation, mutual assistance, and sharing, *silaturahim* are teachings that are highly emphasized, which are also reflected in the practice of *Teka Ra Ne'e*. During a celebration or social activity, the community voluntarily assists families who have *Ne'e* ds, either in the form of food, labor, or money. This tradition reflects the spirit of mutual assistance which is in line with the concept of alms in Islam, where every assistance given is considered a *jariyah* charity that brings rewards. In addition, *Teka Ra Ne'e* also prioritizes the value of social care. Through the cooperation mechanism, every member of society participates according to their abilities, without any social discrimination. This ensures that every individual, both rich and poor, can contribute to this process. The *Teka Ra Ne'e* tradition contributes to the development of a sustainable community-based economy. Through active participation in cooperation activities, the Bima community not only strengthens its social network but also creates a more efficient and sustainable economic circulation. The assistance provided is not only material but also strengthens social capital that drives local economic growth. By involving all elements of society in a collaborative system, *Teka Ra Ne'e* teaches the importance of working together to create shared prosperity, which in turn supports more inclusive and sustainable socio-economic development, in line with the principles of Islamic teachings that prioritize the welfare of the people.

CONCLUSION

The *Teka Ra Nee* tradition has a strategic role in strengthening social solidarity and supporting community-based economic development in Bima. Through mutual cooperation practices involving deliberation, almsgiving, and friendship, this tradition not only lightens the economic burden of families in need but also strengthens social relations and applies Islamic values in everyday life. This supports the theory of Community-Based Economic Development presented by Emberton & Blanton and the theory of Social Capital from Bourdieu. In addition, it is also in line with Islamic teachings that encourage its followers to help each other and share their fortune, as reflected in QS. Al-Baqarah/2:245. Thus, *Teka Ra Ne'e* is not only a local tradition but also functions as an instrument of cultural preaching that integrates religious values with economic practices, thus making a significant contribution to the welfare of the Bima community and becoming a real example of how harmony between religious and cultural values can support sustainable socio-economic development in the modern era. This study has

limitations in the local context, so the findings may be difficult to generalize to other cultural contexts that have different social structures and values. Thus, it is recommended that other researchers conduct comparative cultural studies examining how the younger generation views the *Teka Ra Nee* tradition and how they contribute or innovate for the sustainability of this tradition. In addition, policy studies involving policy perspectives to explore how local traditions such as *Teka Ra Nee* can be supported or integrated into government programs for community-based socio-economic development.

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