


The Tradition *Ngejalang* As a Basis for Moderation in Religious Practices in Lampung

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Abstract	Article Info
<p>Ngejalang is a culture of praying together at cemeteries before the month of Ramadan and Eid al-Fitr which is held in Lampung. Ngejalang is an expression of gratitude, a reminder of death, and a place for friendship between traditional leaders (clans) and the community. This tradition is a combination of religious and cultural values, and is maintained in Lampung, especially on the West Coast. This research aims to analyze the religious and socio-cultural functions of traditions wandering around for the people of Lampung, and analyzing the values of moderation in religious practices in tradition wandering around for the people of Lampung. The research was conducted on the West Coast of Lampung, data was collected by means of interviews and documentation. Tradition wandering around in Lampung it cannot be separated from religious values (worship), educational values (akhlak), social values (ukhuwah) and cultural values. This accommodating attitude towards traditions leads to an inclusive and tolerant religious attitude and creates a peaceful and dynamic atmosphere of religious life, so that traditions wandering around moderation capital in religious practices in Lampung.</p>	<p>Article History <i>Received:</i> September 10, 2024 <i>Revised:</i> October 26, 2024 <i>Accepted:</i> November 30, 2024</p> <p>Keywords: <i>Tradition</i> <i>Ngejalang,</i> <i>Islamic</i> <i>Moderation,</i> <i>Cultural Values</i></p>
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INTRODUCTION

Culturally, ideas religious moderation It is embedded in ancestral heritage which provides direction for understanding each other and being tolerant towards others of different beliefs (Firmansyah et al., 2023; Nugroho, 2024; Soim et al., 2023). Religious moderation is practicing religion moderately by tolerating diversity of beliefs (Khumairo et al., 2023). This ancestral heritage is reflected in local traditions. Local traditions have noble values which are a means of unifying society and cementing diversity in Indonesia. Local traditions can also be constructive moderation in religious practices in Indonesia.

Local traditions are an alternative in framing diversity in a plural society (Wibowo et al., 2023; Widayati et al., 2023). Local traditions can be interpreted as local (local) ideas that give birth to wise, good attitudes and have been followed and practiced in a society for generations and become a bond of togetherness between internal community groups and groups of different ethnicities, races or religions

through exemplary (Deda et al., 2024; Hanafie Das et al., 2022; Sogen et al., 2024). Local traditions can also be conceptualized as *local knowledge* (local knowledge) or *local genius* (local intelligence). A traditional approach can be the key to building a paradigm and attitude of moderation in religious practice. On the other hand, it can also prevent the influence of the penetration of religious radicalism (Bedford et al., 2021; Hamzah et al., 2023). An accommodating attitude towards local traditions can lead to an inclusive and tolerant religious attitude and create a peaceful, dynamic and lively atmosphere for religious life. Religion does not come to eradicate local variants that approach it. On the other hand, religion must be present to then enter and diffuse until it influences the face of a community's culture without losing its cultural identity. In this way, local religion and tradition intertwine and complement each other, which is manifested in the attitude of cultured religious wisdom and culture based on religion.

Religion and cultural traditions are conceptions of reality, which deal with reality and even deal with social change. Therefore, society needs religion to support its unity and solidarity (Madrasah & Negeri, 2022; McGuire, 2021; Nopryana & Susilowati, 2022). Likewise, religion is seen as a system that regulates meaning or value in human life which is used as a reference point for all reality. From this point of view, religion is *cultural universal*, meaning that religion is found in every cultural area wherever society and culture exist.

History shows that religion and tradition can influence each other because both have values and symbols. Religion is a symbol that symbolizes the value of obedience to God (Asmanijar et al., 2021; Cohen, 2021; Pendekatan Sosial pada Pendidikan Islam Sebagai Solusi dalam Menghadapi Tantangan Perubahan Zaman et al., 2024). Tradition, in this case culture, also contains values and symbols so that humans can live in it. Religion requires a symbol system, or in other words, religion requires religious culture (Bachrong Balai Penelitian dan Pengembangan Agama Makassar Jl Pettarani & Auliya Ansar, 2021; Brass, 2024; Daher-Nashif et al., 2021). But the two, both religion and culture, need to be differentiated. Religion is something final, universal, eternal (perennial) and knows no change (absolute). Meanwhile, culture is particular, relative and temporary. Religion without culture can indeed develop as a personal religion, but without culture religion as a collectivity will have no place.

Islam came to Indonesia responding to local traditions, customs wherever and whenever, and opening itself to accept local traditions, customs as long as local traditions, these customs do not conflict with the spirit of the Koran and Sunnah (Akmaliah et al., 2024; Fuadi et al., 2024; Pabbajah et al., 2021). Likewise, the Islam that developed in Lampung society is very strong in its traditions. Lampung traditions are currently still maintained and continued to be carried out by the people, including traditions *wandering around* before and after Eid al-Fitr.

Hanging out consists of four forms, namely *walking around cuckoo*, *leaving family*, *leaving for food*, And *wandering kubokh*. Overall implementation of tradition *wandering around* gives meaning as an expression of gratitude to Allah SWT for being reunited with the holy month of Ramadan, as a reminder of death, as a place for friendship

between clans and communities so that good relations can be established, and a means of forgiving each other, a place for cleaning village cemeteries and visiting graves..

Through tradition *wandering around* This shows that the people in Lampung, especially on the West Coast, have exercised balance and no extremism in religious practices. This is the basis for being moderate by compromising Islamic religious teachings and local traditions. So this research is worth carrying out by uncovering the practices, religious and social functions of traditions *wandering around* for the people of Lampung, and the values of moderation of religious practices in tradition *wandering around* for the people of Lampung.

METHOD

This type of research is field research (*field research*). In this research, researchers went directly to Pesisir Barat district to obtain data from this research. Primary data is data obtained directly from the object under study. Primary data sources were obtained from village officials, community leaders, religious leaders and the community in each village of Pesisir Barat Regency. Secondary data is used to support and strengthen primary data regarding moderation of religious practices in local traditions in Pesisir Barat Regency in the form of research, books, print media and other media.

Data collection techniques, namely observation, interviews and documentation. *First*, observation is direct observation. This was done to obtain real facts about local traditional practices in the people of Pesisir Barat Regency, both the religious and social functions of traditions *wandering around* for the people of Lampung, and the values of moderation of religious practices in tradition *wandering around* for the people of Lampung, then take notes. Researchers hope that with this observation they can understand socio-culture directly in Pesisir Barat Regency which is related to moderation in religious practices in traditional *wandering around*, and what are the traditions *wandering around* applied in everyday life. *Second*, interview (interview), namely collecting data by means of direct communication with informants related to the problems in the research. The informants who will be interviewed are government figures, religious leaders, community leaders, youth leaders and the local community. *Third*, documentation, namely written and unwritten material, which aims to obtain secondary data as a complement to the two methods of obtaining the data mentioned above. The written sources here are in the form of monographic data and archives that are related to this research. Meanwhile, unwritten sources are in the form of photographs regarding the implementation of traditions *wandering around* in realizing moderation of religious practices in communities on the West Coast.

The approaches used are religious (Islamic), sociological, historical and anthropological approaches. The religious approach is carried out by looking at Islamic values from local cultural traditions in society. A sociological approach is used to look at the social and religious conditions of society. A historical (historical) approach is taken to assemble historical evidence and connect them to each other. An anthropological approach is an approach taken to human culture which includes origins, beliefs and

rites. also to find out the condition of society. This anthropological approach is used to explain the situation and conditions of society, including environmental conditions and religious cultural behavior.

RESULTS AND DISCUSSION

Principles and Mottos of the West Pasisir Community

The West Coast community is predominantly Muslim, but in religious and social life the community respects each other and there is mutual respect between communities. This is reflected in Pesisir Barat's motto, namely "Helauni Kikbakhong" which means "It is good to be together". Whatever you do you have to do it together. In a broad sense, everything is better if done together (Interview with Mr. H. Robian Munir (Krui Religious Figure, Pesisir Barat Regency), Tuesday, 16 May 2023.) In addition to this motto, the people of Lampung Pesisir Barat has principles, namely:

- a. *Ghepot Dalom Mufakat* (principle of unity);
- b. *Terangguh Neighbors* (principle of equality);
- c. *Telephone call* (principle of respect);
- d. *Ghopghama Delom Bekejja* (principle of hard work).
- e. *Bupil Bupesenggiri* (the principle of aspiration and success (Interview with Mr Darmsansyah (Lampung Saibatin traditional figure), Wednesday, 17 May 2023)

Public Lampung has a motto called *piil pesenggiri*. Although motto This was originally owned by Lampung Pepadun, but in its development Lampung Pesisir uses the same motto in its life. This motto reflects the personality of the Lampung people.

Piil Pesenggiri supported by four elements, that is:

- a. *Juluk I give* (Name and Title)

With this nickname, the people of Lampung should maintain this name as well as possible in the form of daily social behavior. The nickname-adok is a principle of identity and a source of motivation for members of the Lampung community to be able to place their rights and obligations, words and deeds in every behavior and work. Especially in religion.

- b. *Nemui Nyimah* (Open Hands)

The concrete form of meeting nyimah in the context of today's social life is more accurately translated as an attitude of social concern and a sense of loyalty to friends. A family that cares about human values certainly has a broad view of the future with the motivation to work hard, be honest and not harm other people. This is in accordance with Islamic teachings for friendship with other people, and binding ties of brotherhood.

- c. *Middle Nyappur* (Living in Society)

Lampung people in general are required to be able to place themselves in a reasonable position, namely in the sense of being polite in their actions and polite in their words. The deeper meaning is that you must be ready to listen, analyze, and must be ready to convey information in an orderly and meaningful manner.

d. *Sakai Family* (Please Help/ Mutual Cooperation)

As Lampung residents, we are certainly able to participate in community activities. This behavior illustrates an attitude of mutual tolerance, so that someone will give anything voluntarily if the gift has beneficial value for other people or community members who need it.

Even The people of West Coast Lampung know various traditions or ceremonies that are inseparable from religious elements. In Lampung society, there are several parts of a person's life cycle that are considered important so that it is necessary to hold traditional ceremonies mixed with elements of the Islamic religion, including:

- a. Ceremony *squeeze lime*, when the pregnancy is 7 months old;
- b. Ceremony *righteous blood*, namely the birth ceremony;
- c. Ceremony *great manik*, namely the ceremony to descend the earth, the baby is 40 days old;
- d. Circumcision ceremony, if the baby is 5 years old;
- e. Ceremony *give it up quiet*, when the child is 17 years old;
- f. Wedding ceremony;
- g. Death ceremony (Interview with Mr Darmsansyah (Lampung Saibatin traditional figure), Wednesday, 17 May 2024)

Tradition *Hanging out*

Hanging out is the cultural month of Ramadan and Idhul Fitri. *Hanging out* It has been carried out by our ancestors for hundreds of years. Implementation of traditions *wandering around* gives its own nuance to the people of Lampung. Tradition *wandering around* consists of five forms, namely *walking around cuckoo*, *leaving family*, *leaving for food*, *wandering kubokh*, And *go for a walk*.

a. ***Ndangang Kukhuk***

Hanging out cookie, that is, tradition *wandering around* which is carried out before entering fasting, precisely one day before the month of Ramadan. In implementation *wandering around cookie* where families or communities gather at a public cemetery with the intention of cleaning the graves and making a pilgrimage to the graves of deceased ancestors or relatives to send prayers and read the Yasin letter, then traditional leaders or religious leaders *bring* (inform) ancestors or relatives who have died that soon the Holy Month of Ramadan will arrive, so that the spirits of deceased families can return home and gather with living families (Interview with Mr. H. Robian Munir (West Pesisir Regency Religious Figure), Tuesday, May 16 2024)

b. ***Hanging out with the Family***

Process *wandering around family* carried out before Idul Fitri. *Hanging out family* This is usually where younger families come older families bringing food or kitchen utensils, used for prayers or thanksgiving at the house of an elderly grandfather or uncle.

c. ***Walking for Food***

Hanging out food is a tradition carried out every year on 2 Shawwal. *Hanging out food* alternately centered in mosques. In tradition *wandering around food* Each pekon (village) gets a turn, inviting brothers or relatives from neighboring villages. Program *wandering around food* starting with welcoming guests and accompanied by the blowing of canang and gongs, then speeches from the invitees and a joint prayer led by a local cleric.

Usually every pekon (village) holds an event *wandering around food*, also prepare food in the form of cakes and continue with eating rice with the best side dishes, as alms which is a form of gratitude for the blessings received. The food is served above *pahakh* (special trays) are collected from each head of family living in the area, then taken to the mosque in the local village. This event was attended by traditional leaders, religious leaders, community leaders and local peratin (village heads). After completing the prayer procession, a meal is held together by exchanging food first between one resident and another. This meal is often accompanied by events *Taliban* (reply to rhyme) which has high literary value.

d. ***Ndangang Kubokh***

Tradition *wandering around in* grave cleaning, grave pilgrimage) is carried out twice, namely before the Ramadan fast, usually 1 day before Ramadan and Eid al-Fitr between 1-4 Syawal. *Walk around the house* in practice it is almost the same as *wandering for food*, namely by carrying food in a container similar to food handling (*pahakh*). The thing that differentiates *wandering around food* with *wandering around in* is a gathering place for residents. If you are traveling, food is concentrated in the mosque or field, but if... *wandering kubokh* placed in the local village cemetery (Interview with Mr Darmsansyah (Lampung Saibatin traditional figure), Wednesday, 17 May 2024)

The local community started this activity by cleaning their respective family graves, after which they continued by reading the Yasin letter and praying together. After the fortune-telling, the community gathers and sits on the mat together lengthwise (seating separately from the mothers/women). The event began with remarks from the mosque administrators then continued with tahlilan and prayers. After that the event continued with eating cake together above *pahakh*. If you don't run out of cake, you can take it home in a plastic bag (Interview with Mr Yuhdi (community figure), Thursday, May 18 2023.)

Darmansyah explained that entering the holy month of Ramadan, a number of activities were carried out to welcome the month full of blessings and forgiveness from Allah SWT. As in several villages on the West Coast, West Lampung Regency, and Tanggamus Regency, Kota Agung, they carry out traditions *wandering around in*. Residents perform prayers after reading

Surah Yasin together, this tradition has been carried out from generation to generation.

Hanging out with kubokh Eid al-Fitr is more festive compared to *wandering kubokh* before Ramadan. *Hanging out with kubokh* This Eid al-Fitr you can see several public cemeteries (TPUs) very busy with people visiting, from 1 Shawwal to 4 Shawwal. While cleaning the graves, they also pray together for the families or relatives who have died. Generally they are local people as well as families who live outside the Regency, from Jakarta, Palembang and others. So, let's all stay in touch in the village that is being used as a place *wandering around*. Almost all pekons/villages have traditions *wandering around* This. Tradition *wandering around cookie* And *wandering around in* carried out at a Public Cemetery, the process for these two traditions is not much different (Interview with Mr Darmsansyah (Lampung Saibatin traditional figure), Wednesday, 17 May 2024)

e. **God bless you**

Hanging out This is done on the 4th of Syawal. For that *wandering around ashes* specifically intended for jurai or descendants *Paksi Buay Walking on the Way* (nobles) who lived and settled in the local pekon (village). Tradition *foraging* This is all done by Lampung residents (tribes) on Eid al-Fitr, precisely after completing the Ramadan fast.

Tradition *wandering around* This is usually led by a traditional figure who is in the place where the tradition is held. Implementation *wandering around* begins with welcoming guests accompanied by traditional music and chanting of religious advice. The schedule of events for carrying out this tradition usually begins with the reading of the holy verses of the Koran, then the reciting of prayers, followed by the delivery of remarks from local traditional leaders, followed by reciting the Yasin and saying prayers for deceased relatives (Interview with Mr Heri Saputra (Head of Marang Village), Thursday, 18 May 2023)

Then the event continued with the process of enjoying the food that had been brought by each family. Before enjoying the food served above *pahakh* (special tray) usually the elders and traditional figures chant *muayyak* (berpantun) is one of Lampung's oral literature which contains hopes and prayers for family members who have died so that their graves will be made wider. Besides that, *muayyak* invited everyone present to start eating the first course, namely cake, then continued eating rice and side dishes.

Moderation of Religious Practices in Tradition *Hanging out*

As explained above that *wandering around* It consists of four forms, viz *walking around cuckoo*, *leaving family*, *leaving for food*, *wandering kubokh*, And *go for a walk*. In ancient times tradition *wandering around* Overall, this is intended to strengthen ties between clans (traditional leaders) and communities who live side by side and maintain good relations.

Implementation of traditions *wandering around* gives meaning as an expression of gratitude to Allah SWT for being reunited with the holy month of Ramadan, and also as a reminder to the community about death, with the aim of being a place for friendship between clans and communities. Tradition *wandering around* will continue to be implemented keeping in mind tradition *wandering around* as a legacy of our ancestors whose preservation must be preserved. So that future generations will continue to carry out the tradition *wandering around*. In this case, traditional leaders have a role as controllers and reminders so that existing traditions continue to be implemented so that their sustainability is maintained

If seen from one by one meaning *wandering around*, namely for the meaning and purpose of *wandering for food, traveling with family, And go for a walk* is a form of charity as a form of gratitude for the blessings given by Allah SWT and a means of friendship and a means of forgiving each other between citizens. Meanwhile, meaning and purpose *walking around cuckoo And wandering kubokh* is a place to clean village cemeteries and visit graves.

In more detail, *wandering kubokh* is a tradition that has a purpose other than as an event friendship between relatives, as well as a means of sending prayers or continuing prayers to the family of the deceased. From that, *wandering kubokh* is an appropriate tradition as a gathering place, because usually before entering Ramadhan those who have been outside the community/village, either for work or school outside the area, go home to celebrate the first night of sahur together with their extended family in the village.

Actions related to Islam are a culture that is still practiced by the people of Lampung, or in other terms, that tradition-This tradition still remains and continues to be preserved and passed down from generation to generation. If you look at what people in Lampung do, this tradition is a combination of local religious and cultural values. This tradition is possible the influence of several ancestral, Hindu and Islamic teachings that came later where the values of Islamic teachings were inserted into it.

Through tradition *wandering around* this is good *walking around cuckoo, wandering food, wandering kubokh, And wandering around*, It appears that the values of harmony, friendliness and openness, mutual assistance and mutual cooperation, and being sociable emerge as a reflection of the expected attitude in upholding the values instilled by traditional elders regarding the philosophy of life summarized in the concept *arrow messenger*

Overall that deep *wandering around* the existence of the concept of identity in relation to the concept *arrow speaker, nemui nyimah* reflected when the people of Lampung brought it *pahakh* which contains food offerings and sharing of food offerings between the residents of the pekon (village), *pause nyapur* reflected at the time when the community was deliberating about when the *ntengahng* event would be held. Besides that, *pause nyapur* reflected in the Pekon Penggawa Lima or Penengahan community having good relations between the community and their environment when they eat together, *sakai hand in hand* reflected in society *pekon* (villages) make grave

pilgrimages and work together to clean the graves. These concepts reflect that the people of Lampung still actualize the noble values of traditional advice from their elders/traditional figures.

It is the same thing that the principles of moderation in religion are practiced by people on the West Coast through tradition *wandering around*. This is reflected by the inclusion of Islamic teachings in this tradition. This shows that society thinks and is religious in a moderate way, while still accommodating culture and continuing to preserve it, but Islamic teachings are still maintained. This makes society have a middle-class attitude in religious practices, cultural practices and Islamic teachings are still implemented.

With what has been done by the people of the West Coast with the principles and mottos they have, they continue to carry out traditions (*walking around cuckoo, leaving family, leaving for food, wandering kubokh, And go for a walk*) and Islamic teachings are also maintained by combining the two, this shows that the West Coast community has created moderation in religious practices in local traditions, religion with *happy* and fun. Likewise, the principles of religious moderation are also actualized in the cultural traditions of the West Coast, namely the principles:

a. *Tawassuth* (take the middle road)

Tawasuth is the understanding and experience of religion that is not *ifrath*, namely exaggeration in religion and *tafrith*, namely reducing religious teachings, *tawassuth* is a middle or moderate attitude between two attitudes, namely not too far to the right (fundamentalist) and not too far to the left (liberalist). With attitude *tawasuth* In this way, Islam will be easily accepted at all levels of society. character *tasamuth* in Islam is the middle point between two extremes and that is a good thing that Allah SWT has placed since everything.

b. *Tawazun* (continuous)

Tawazun is the understanding and practice of religion in a balanced way that covers all aspects of life, both worldly and ecclesiastical, firmly stating the principle that can distinguish between *inhiraf* (deviation), and *disagreement* (difference). Human life can be balanced if all aspects that influence it are also balanced. For example, when someone seeks success in this world, he must balance it with success in the hereafter. Accompanying hard work in the world with worship of Allah SWT, Allah will undoubtedly balance his life and calm his heart. So there is no more anxiety and doubt for him.

c. *I'tidal*

Linguistically *i'tidal* has a broad and firm meaning, the meaning is to put something in its place and carry out rights and fulfill obligations proportionally. *I'tidal* is part of implementing justice and ethics for every Muslim. The justice commanded by Islam is explained by Allah to be carried out fairly, that is, to be moderate and balanced in all aspects of life by showing *ihsan* behavior. Fairness means realizing equality and balance between rights and obligations.

d. *Tasamuh* (tolerance)

Tasamuh means tolerance. in the dictionary *lisan al-arab* say *Tasamuh* taken from the original form of the word *samaha-samahah* which is close to the meaning of generosity, forgiveness, ease and peace. Etymologically, *tasamuh* means to tolerate or accept things lightly. In terms of terminology, *tasamuh* means to tolerate or accept differences with a light heart. *tasamuh* is a person's stance or attitude which is manifested in a willingness to accept various views and positions, even if they do not agree with them.

e. *Musawah* (egalitarian)

Linguistically *musahah* means equality. in terms *musahah* is equality and respect for fellow humans as creatures of God, all humans have the same dignity and worth regardless of gender, race or ethnicity. *Musawah* in Islam has a principle that every Muslim must know, namely equality is the fruit of justice in Islam. everyone is equal, there are no privileges between one another, maintaining the rights of non-Muslims, equality of men and women in religious and other obligations, and equality is based on the unity of origin for humans.

f. *Shura'* (deliberation)

Say *shura* means explaining, stating or proposing and taking something, *syaura'* or deliberation means mutually explaining and negotiating or asking each other and exchanging opinions regarding a matter. Apart from being a form of God's command, deliberation is essentially also intended to create a democratic social order. On the other hand, holding deliberations is also a form of appreciation for community figures and leaders for participating in common affairs and interests.

To strengthen moderation in religious practices carried out in the West Coast community, of course it cannot be separated from the role of all parties, including religious leaders, government, community leaders, traditional leaders, on the West Coast. Supported by all traditional parties *wandering around* can be preserved on the West Coast. This tradition is still being preserved and integrated with Islamic teachings. This makes society have a middle attitude in religious practices.

CONCLUSION

Ngejalang is a culture in the month of Ramadan and Eid al-Fitr. *Hanging out* It has been carried out by our ancestors for hundreds of years. Tradition *wandering around* consists of five forms, namely *walking around cuckoo*, *leaving family*, *leaving for food*, *wandering kubokh*, And *go for a walk*. Tradition *wandering around* Overall, it is intended to strengthen ties between clans (traditional leaders) and communities who live side by side and maintain good relations. If seen from one by one meaning *wandering around*, namely for the meaning and purpose of *wandering for food*, *traveling with family*, And *go for a walk* is a form of charity as a form of gratitude for the blessings given by Allah SWT and a means of friendship and a means of forgiving each other between citizens. Meanwhile, meaning and purpose *walking around cuckoo* And *wandering kubokh* is a place to clean village cemeteries and visit graves. Through tradition *wandering around*,

it appears that the values of harmony, friendliness and openness, mutual assistance and cooperation, and sociability appear as a reflection of the expected attitude in upholding the values instilled. The principles of moderation in religion are practiced by people on the West Coast through tradition *wandering around*. This is reflected by the inclusion of Islamic teachings in this tradition. This shows that society thinks and is religious in a moderate way, while still accommodating culture and continuing to preserve it, but Islamic teachings are still maintained. This makes society have an intermediate attitude in religious practices, culture is carried out and Islamic teachings are still implemented.

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