
RELIGIOUS AND CULTURAL INTEGRATION IN THE *BAAYUN MULUD* TRADITION OF THE BANJAR TRIBE

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Abstract

The concept of integration between religion and culture is capable of producing new religious mosaics with local characteristics. As is the case with the Baayun Mulud Tradition from the Banjar Tribe, from a cultural context, the Baayun Mulud Tradition is a religious practice that is thick with the integration of Islamic values. This study uses a qualitative approach with data collection techniques such as interviews, observations, and literature based on relevant studies. The results of this study indicate that there is integration between religion and culture in the Baayun Mulud Tradition. The presence of Islam was able to change traditions that were originally closely related to the spirit of the unseen world into traditions that have Islamic elements, such as reciting shalawat poems addressed to the Prophet Muhammad. Meanwhile, culture is a form of practice for several Islamic values.

Keyword: Islam; Baayun Mulud Tradition; Banjar Tribe; Integration.



Abstrak

Konsep integrasi antara agama dan budaya mampu melahirkan mozaik-mozaik agama baru yang berwatak dan bercorak lokal. Seperti halnya yang terjadi pada Tradisi Baayun Mulud dari Suku Banjar. Dari konteks budaya, Tradisi Baayun Mulud menjadi praktik keagamaan yang kental dengan integrasi nilai-nilai keislaman. Kajian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data wawancara, observasi serta studi pustaka berdasarkan kajian yang relevan. Hasil penelitian ini menunjukkan bahwa terjadi integrasi antara agama dan budaya pada Tradisi Baayun Mulud. Hadirnya agama Islam mampu merubah tradisi yang awalnya erat dengan ruh alam ghaib menjadi tradisi yang mempunyai unsur-unsur keIslaman seperti pembacaan syair-syair shalawat yang ditujukan kepada Nabi Muhammad. Sedangkan budaya menjadi wujud praktik dari beberapa nilai keislaman.

Kata kunci: Islam; Suku Banjar; Tradisi Mulud Baayun.

I. INTRODUCTION

According to Clifford Geertz, religion, perceived as one of the cultural systems, has the force to shape and influence the behaviour of a society (Pal, 2015). Religion is intertwined with human experience, both as individuals and groups, because individual and group behaviour is a manifestation of the belief system of religious teachings that are integrated with culture (Mubit, 2016). The integration of religion and culture can be found in nearly all aspects of life for the people of Aceh. An example is the *Mulod* tradition of the Acehnese community, in which Islam colours the local culture with so much vividness.

The integration of religion and culture is capable of creating a new religious mosaic with local features and characteristics. In the Banjar tribe in South Kalimantan, for instance, religion is seen as a belief system that can be part of the value systems contained in the culture of the Banjar community. In addition, religion is also seen as a catalyst and guide for the social actions of the community group to be in accordance with the cultural values and religious teachings to which they belong (Adiansyah, 2017). Thus, in reality, religion has a central and crucial position because of its role as a guide and source of norms for various institutions in society. This has been realised in the Baayun Mulud tradition of the Banjar Tribe.

The Baayun Mulud tradition is a ritual performed by the Banjar people and has been passed down for generations. This tradition involves swinging a baby using a swing that is usually used to put babies to sleep. The swinging is followed by the recitation of maulid verses and shalawat for the Prophet Muhammad (Maimanah and Norhidayat, 2017). The Baayun Mulud tradition is held in mosques and cemeteries, is participated in by villagers and those from other villages, and is held on a large scale. In the past, this tradition had a different meaning. In the first place, for community groups who were royal descendants, this tradition became a necessity or obligation for a family that believed if it is not carried out, it will have a disadvantageous effect on the baby, such as frequent illness and whining from being disturbed by subtle spirits (Hiliadi, 2016). Nowadays, this tradition is a manifestation of gratitude to Allah for sending the Prophet Muhammad as the bearer of mercy on earth. Therefore, this swinging ritual is then accompanied by the recitation of melodious poems and performed during the celebration of the Prophet's birthday (Suriadi, 2019).

Regarding the relationship between religion and culture in the Baayun Mulud tradition among the Banjar people, following the ideas of Nurcholish Madjid, religion possesses absolute value, meaning that it would not change owing to changes in time and place. Meanwhile, culture, although based on religion, can change over time and place (Rizal, 2019). These cultural changes inevitably involve symbols in a religion. Symbols are believed to be sacred signs and places in various forms, in line with the culture and beliefs of each religion. (A. Wahab, 2011)

Religions, especially Islam, have symbols that are used as a platform and guideline for their adherents. In addition, symbols are also used as a socio-cultural system that provides a conception of reality and a blueprint for realising it (Abdillah and Hannan, 2019). However, these symbols do not have to be the same in one Islamic society as in another. This is because in perceiving the concept of reality, humans are not based on the source of knowledge they have but on the authority with which a person complies with certain rules, which are different in each religion.

There have been many discourses on the topic, as can be seen in the research conducted by Joko Tri Haryanto under the title *The Relationship between Religion and Culture in the Internal Relations of Muslims* in the journal *SmaRT*. This research is based on the concept of society from the perspective of structural functionalism, wherein it is

seen as a system made up of parts that are interconnected with each other and influence each other in a two-fold and reciprocal manner. The research was conducted in the provinces of Central Java, East Java, and Central Kalimantan through direct observation of the lives and social interactions of Muslims, both within the scope of specific groups and across groups. The results show that the strongest social cohesion in internal Muslim relations is the relationship between religion and local traditions. Moreover, the relationship between religion and culture can be used as a strategy towards building internal religious harmony (Haryanto, 2015).

The following article by Mohammad Arif and Yuli Darwati, entitled *Interaction of Religion and Culture* in *Empirisma Journal*, explores the concept of religion and culture from Fazlur Rahman, explaining that religion can provide value or moral guidance for all activities of human life, both social, cultural, economic, and political. So it is not uncommon for religion to be a determining factor in the adhesive process of socio-cultural interaction as well as community unity. The results of his research show that Islamic teachings have grown and developed in line with human reason and socio-culture in realising Islamic culture and society (Arif and Darwati, 2018). Then research from Riadus Sholihah entitled *Religion and Culture: The Religious Influence of the Madura Gebang Community on the Rokot Tase' Culture* in *Al-Mada: Journal of Religion, Social, and Culture*. This research uses a phenomenological approach to explain that the reinforcement of the Islamic values of the Gebang community has proven to have an influence on the implementation of the *Rokat Tase'* tradition. *Rokat Tase'* ritual is intended to liberate the sea and the fishermen from all kinds of misfortune in life so that they can live safely and prosperously. This happens because the *Rokat Tase'* tradition is characterised by the inclusion of several Islamic teachings in the series of its practices, such as praying addressed to Allah, reading the Prophet's salawat, and reading tahlil in a series of traditional processions (Solihah, 2019).

The above discussion suggests that religion is not merely a part of a large cultural system, as theorised by Geertz, but rather an ontological category of its own (*sui generis*) that is side by side with cultural categories and interacts with each other. To put it simply, it is a separate ontological category that exists alongside cultural categories and mutually affects and interplays with each other. This research wants to move beyond Geertz's thesis. Religion is always in dialogue with culture in its reality. The values contained in

it are spiritual values as well as cultural values, and in turn, the culture also influences religious symbols. This paper confirms that religion and culture, as observed in the Baayun Mulud tradition among the Banjar people, are two things that cannot be separated and are complementary. Finally, this research aims to contribute to providing concepts and insights into the integration of religion and culture as two elements that influence and fulfil each other in a community's cultural tradition.

II. RESEARCH METHOD

The research is qualitative and descriptive. The authors describe the integration between religion and culture based on the findings derived from observations of the Baayun Mulud tradition in the Banjar Tribe. Then the techniques used to obtain accurate data as a basis for developing this research are interviews, observations, and literature reviews on literature that has relevance to the topic of this research. The data was generated through field observations, which helped the authors understand the context of the data in identifying the spiritual and cultural aspects of the Banjar Community.

In generating data, the author conducted interviews with several informants, such as *tutuha kampung*, or people who are older in age so that they are highly respected in the village and play a leading role in the tradition, and the cleric who also leads the Baayun Mulud tradition. In addition, the author also interviewed people who were directly involved in the procession of this tradition. The informants were selected based on purposive sampling. After all the data is generated, proceed to the data reduction, presentation, and verification process, thus producing data whose credibility can be accounted for.

III. DISCUSSION

Religious and Cultural Integration

The process of integrating of culture and religion, for example, in Mamala, one of the villages in Ambon, Indonesia, demonstrates that the community's culture and identity are formed through several processes, namely adaptation, relations, and negotiations between local traditions and other cultural influences (Andries, 2018). In response, the

development of religion and culture in social society is not inflexible, but rather dynamic. It is also a demonstration of a change brought about by the effects of globalization (Ergashev & Farxodjonova, 2020). Furthermore, they underline that the shift is in the form of integration, which is perceived as having both positive and negative consequences at the same time, as well as the relevance of state law in protecting the culture that has become the intrinsic identities. The positive impact of cultural and religious integration in a community is in terms of economic growth (Nugroho, 2022), the establishment of tolerance (Mukhtar et al., 2021), as well as the next generation of enhanced (Schnitker et al., 2019). The negative result is that identity of community or nation will be estranged and cultural character would deteriorate (Ergashev & Farxodjonova, 2020). As a result, the state's role in limiting cultural integrity that leads to loss of cultural or religious identity is critical.

Geertz's thoughts on religion and culture in Indonesia have a strong impact on the identity of religious groups. He divided Javanese society into religious typologies, namely, Abangan, Santri and priyai (Geertz, 1981) that It is what limits Indonesian religious identity, particularly Islam and Javanese culture. Geertz's inaccuracy in interpreting Javanese culture and Islam is obvious in his claim that the teachings of Islam in Java diverge from the true teachings of Islam (Rofiqoh et al., 2021). In addition, Woodward has a different understanding of Islam and Javanese culture (Yogyakarta) that brings the two together even more in the act of community life (Amrozi, 2021). Furthermore, he sees Javanese Islam as Sufism Islam, he also categorizes the characteristics; believing in God Almighty, mystical, and syncretic. (Woodward, 1999). In his book, he concludes that there is only one Javanese religion where the binding factor is Islam (Rofiqoh et al., 2021; Sriwahyuni, 2023).

***Baayun Mulud* Tradition**

Culture and religion are two social categories that are highly intertwined and inseparable. Not only is religion part of the cultural system, but culture itself is actually part of religion itself. According to Koentjaraningrat, culture has several elements, one of which is the religious system (Hermansyah and Suyatno, 2022). Based on this understanding, we can conclude that religion is part of culture. Even with the tradition of Baayun Anak.

Baayun Mulud is made up of two words: *Baayun* and *Mulud*. *Baayun* is synonymous with the word 'berayun' in Indonesian, which means hanging and moving back and forth regularly; lulling using a swing (a tool that hangs to put a child to sleep, usually made of rattan or rope, long cloth, and so on). *Mulud* is synonymous with the Indonesian word 'maulid', which means birth (especially the birthday of the Prophet Muhammad). Thus, *Baayun Mulud* is the ceremony of swinging someone, both babies and children, using a swing that is usually used to put babies to sleep, followed by the chanting of maulid verses and shalawat on the Prophet Muhammad (Maimanah and Norhidayat, 2017).

Baayun Mulud or *Baayun Anak* tradition is very popular in Banjar society. It is ceremonially performed and has spread widely to various regions in South Kalimantan since the 1990s. According to Zulfa Jamalie, before Islam came in, this tradition was carried out by the Dayak people in the *Aruh Ganal* ritual by swinging a child, accompanied by the recitation of mantras. *Aruh Ganal* itself is a traditional ceremony held by the Dayak Meratus community once a year after harvest to celebrate the harvest (Tantri, 2022). It aims to make the child who is swung receive blessings from the 'spirit of the ruler of the unseen world' through the recitation of these mantras. However, after Islam arrived, the tradition that was originally performed along with mantras changed and began to be acculturated with Islamic teachings, namely, reading maulid, which contains praise, history, and the life story of the Prophet Muhammad (Z. Jamalie, personal communication, June 23, 2023). According to Ahmad Fachrani, an Islamic religious leader in Banjar, what is usually read is *Maulid Diba'*. *Maulid Diba'* poems contain praise for the Prophet Muhammad. The composer is Abdurrahman bin Ali Ad-Diba'i. Initially, it was popularly known as the *Baayun Anak* tradition, but it shifted to the *Baayun Mulud* tradition because it contains strings of maulid verses (A. Fachrani, personal communication, June 23, 2023).

The *Baayun Mulud* tradition is usually held to coincide with the commemoration of the maulid of the Prophet Muhammad, which is on the 12th of Rabiul Awal in the Hijra calendar. The ceremony begins in the morning and is attended by the general public. In a year, the number of people who follow the *Baayun Mulud* tradition is approximately 800 (A. Fachrani, personal communication, June 23, 2023). The location of the Banjar tribe's

Baayun Maulid tradition is at the Sultan Suriansyah Mosque, according to the maulid reading event (Sabra, personal communication, June 23, 2023).

The equipment used in the Baayun Mulud tradition includes swings, swing decorations or flowers, wadai or traditional Banjar cakes, piduduk (offerings), manisan (sugar cane) ladders, and others. The swing consists of three pieces of women's long cloth (tapih bahalai), two pieces made of sasirangan or batik cloth, and one yellow cloth sheet. The tapih bahalai is then tied to the right and left sides with a rope hung on an iron pipe or bamboo rod, which has been stretched in several rows (adjusted to the number of participants) in the courtyard of the mosque. Then, the swings are decorated with plaits made of janur (young yellow coconut leaves). In this tradition, the Banjar tribe calls it janur kumbuh, which has shapes such as an umbrella throne, broken kangkung, sarai flower chain, tigarun fence, princess ladder (tangga Putri Junjung Buih), pangeran ladder (tangga Pangeran Samudera or Sultan Suriansyah), sapit udang, and snake-ularan. The centre is tied and then decorated with a long shawl or veil that functions as a cover. (Z. Jamalie, personal communication, June 23, 2023) These equipment has a symbolic meaning. The equipment that has been provided by each participant in the Baayun Maulid activity has many meanings and philosophical values that can be a lesson for the larger community. The swing symbolises a local tradition or a distinctive culture of the region. The swing symbolises a typical regional (local) tradition or typical culture of community life (Dayak-Banjar); the piduduk symbolises various things related to daily life, such as food sufficiency, kinship ties, and symbols of business success or work ethic.



Figure 1. the Baayun Mulud Tradition Swing

As for the practice, the Baayun Mulud tradition begins with two important rituals, namely reading the maulid of the Prophet Muhammad and swinging children. Baayun activities altogether with the reading of the maulid of the Prophet Muhammad, more specifically in the *mahalul qiyam* section or the reading of sha'ir-sya'ir sholawat, which aims to present the Prophet Muhammad in the gathering, one of which is in the form of reading *asraqal*. In the implementation of maulid, the mahalul qiyam part is the most sacred. This part indicates that when hearing the birth of the prophet Muhammad, people will stand up as a form of respect for the birth of the prophet Muhammad. After the reading of the maulid is finished, the process continues with a religious sermon regarding the role-model characteristics of the Prophet Muhammad. After all the rituals of the Baayun Mulud tradition are completed, the ritual continues with the reading of prayers by community leaders and local clerics. The purpose of the community carrying out the Baayun Mulud tradition is to commemorate the birthday of the prophet Muhammad as well as one of the efforts in the hope that the babies who are swung along with the reading of the maulid can follow the noble qualities of the majesty. The maulid contains a lot of praise that reflects the character of the role model and *akhlakul karimah* of the Prophet Muhammad. With the recitation of maulid verses in the Baayun Mulud tradition, the community hopes that one day the children who take part in the Baayun Mulud tradition

may emulate the morals of the Prophet Muhammad presented in the maulid verses. In addition, this is also a form of cultural preservation that has been carried out for generations by the Banjar people (A. Qadir, personal communication, June 23, 2023). This is a manifestation of the combination of local traditions and Islamic teachings; Baayun is a local tradition, and the recitation of the maulid is an Islamic teaching. It also proves that culture goes hand in hand with religion, and religion lives in culture.

Symbols in Baayun Mulud Tradition

Mosque

Before Islam was introduced, the Dayak Kaharingan people living in Banua Halat village used to perform the *aruh ganal* ceremony. *Aruh* means kenduri or selamatan, and *ganal* means big; *aruh ganal* means big kenduri. This ceremony is performed festively and on a large scale in the traditional hall when the *pahumaan* (huma, fields, tugalan, or dry rice fields in hilly areas) produces a lot of rice as an expression of gratitude for the gifts given by God. The main activity in the aruh ganal ceremony, which may last for a week, is the recitation of mantras by the *balian* or religious leaders together with maayun or Baayun Anak. Young children are swung on swings that are specially made, provided, and decorated with various equipment as if to teach children to be grateful for the gifts they get, as well as to get salvation and blessings from the 'ruler of the unseen world' after going through the process of reciting certain mantras. But after Islam stepped in, the recitation was replaced with the recitation of the Prophet's maulid verses, containing the history, struggles, and praise of the Prophet Muhammad. The place of implementation was then centred at the al-Mukarramah Mosque, which was a relic and was founded by Datu Ujung as an Islamic figure who was respected by the Banua Halat people and honoured by the people of Banua Halat, or the border village.

According to Zulfa Jamalie and Ahmad Fachrani, for this performance, the mosque is a holy and sacred place (Z. Jamalie, personal communication, June 23, 2023). The purpose of performing the Baayun Mulud Tradition at the mosque is to make the children feel pleasure when in the mosque. Besides, the hope is that the children who follow the Baayun Mulud tradition will have a pure heart and be protected from bad things, as the mosque is always looked after and cared for (A. Fachrani, personal communication, June 23, 2023).

Piduduk

Piduduk, also known as *seserahan* (offerings), are a number of items that symbolise the love of the Baayun Maulid celebrants. *Piduduk* consists of several components, including: Rice, as a staple food, is a symbol of prosperity. This means that the Banjar people are always prosperous in terms of staple foods. *Second*, yarn. Yarn symbolises the lifeblood of a person. The hope is that all Banjar tribe people are able to maintain and nurture strong family bonds in their lives. *Third*, the needle. The needle symbolises the bones in a person's body. It is hoped that the babies who have taken part in the Baayun Mulud procession will become someone beneficial when they grow up. *Fourth*, brown sugar. Sugar that has a sweet taste is interpreted as the language of the Banjar people, who are sweet and kind.

Fifth, coconut. Coconut is interpreted as a symbol of usefulness. This means that every deeds committed by the Banjar people are expected to provide benefits to everyone. *Sixth*, yellow rice. Yellow rice symbolises a good, beautiful, and radiant face. *Seventh*, coins. Coins symbolise that in the world, money plays an important role. Therefore, through this symbol, it is hoped that the entire Banjar community will be granted their sustenance and business and not have any disadvantages. *Eighth*, glutinous rice (*lakatan*), symbolising the love for the Prophet Muhammad that is always in the hearts of the Banjar people. *Ninth*, duck-egg, symbolising the unanimity of solid brotherhood between all community groups. *Tenth*, thick oil, also called *baboreh* oil. The oil is meant to make the child sensitive to their surroundings. All components of this *piduduk* are placed in a small plastic basin or basket. Therefore, it can be interpreted that the existence of this *piduduk* symbolises things related to life. It is a symbol of life, food, a bond of intimacy, and the ethos of work (Z. Jamalie, personal communication, June 23, 2023).

Swing Ayunan

For the Banjar people, the swing is also known as a cradle, which symbolises a typical regional tradition of Dayak and Banjar life. (Z. Jamalie, personal communication, June 23, 2023) The activity of swinging children along with the chanting of poems during the Baayun Mulud ceremony is one way of expressing the local values that live and develop in Banjar society. During the swinging ritual, babies will feel a sense of comfort and tranquilly because they are under the protection and love of their parents (Z. Jamalie,

personal communication, June 23, 2023). In addition, the existence of this swing also symbolises chastity, which a woman is expected to have to be able to maintain her purity by always covering her aura.

Religion and Culture Integration in Baayun Mulud Tradition

Understandably, culture in the Baayun Mulud tradition functions as a symbolic element of religion. The Baayun Mulud tradition is the result of a process of acculturation and Islamization in the Banjar tribe. This tradition has become a ritual that has been carried out for generations and is an element of a regional culture that enriches religious practices. According to Koentjaraningrat, one of the seven elements of culture is the religious system (Syakhrani and Kamil, 2022). The religious system is a combination of community activities with the beliefs embraced; therefore, the Baayun Mulud tradition is one of the cultures that have been acculturated with Islamic teachings.

The Baayun Mulud tradition is one form of a tradition that successfully integrates religion and culture. Although the Baayun Mulud tradition was previously filled with mantras addressed to spirits, with the arrival of Islamic teachings, the Baayun Mulud tradition was transformed into a medium to revive Islamic teachings. This is because the Baayun Mulud tradition contains many religious values. Baayun Anak, a form of Banjar tribal culture used to put children to sleep accompanied by the recitation of poems praising the Prophet Muhammad, illustrates that the Banjar people have also practiced Islamic teachings.

Among the values contained in the Baayun Mulud tradition are as follows: First, the recitation of poems in the performance of the Baayun Mulud tradition is a form of reviving the characteristics of the Prophet Muhammad both for personal and community life. Second, the Baayun Mulud tradition teaches that, as a human being, one must be able to maintain *hablumminannas* and also *hablumminallah*. The purpose of the hundreds of people participating in the Baayun Mulud ritual is to collectively carry out goodness in terms of *hablumminannas* and *hablumminallah*.

Furthermore, it can be seen that in the procession of the Baayun Mulud tradition, the role of religion appears as part of a system that is integrated with this culture. In addition, according to the perspective of religious historicity, Islam is also believed to have a cosmopolitan character that is able to provide the spirit of this tradition. Therefore,

in Banjar society, Islam develops gradually until it is finally able to integrate with various cultures, one of which is the Baayun Mulud tradition.

Needless to say, religion has influenced the lives of the Banjar people. The Baayun Mulud ceremony is one form of representation of local traditions that features Islamic elements. These elements include, first, the ceremony that is held to commemorate the birth of the Prophet Muhammad. Secondly, the Baayun Mulud ceremony is attended by all Muslims. Third, the readings recited in this tradition are in the form of verses of the Qur'an, prayers, and poems of sholawat that are chanted. Fourth, the location of the implementation of this tradition is in the mosque. Fifth, the closing of the series of events, namely religious sermons delivered by religious leaders, is a form of preaching itself.

Apart from the five Islamic elements contained in the procession of the tradition ceremony Baayun Mulud above, another thing is also apparent in all the equipment used to present this activity. Such as the existence of *piduduk*, or offerings, where all components in them have symbols or meanings of Islamic values.

IV. CONCLUSION

In light of the above observation on the integration of religion and culture in the Baayun Mulud tradition, it can be summed up that the presence of Islam has a strong influence on the Banjar tribe. This has been represented in Islamic symbols that bring changes from traditions that are condensed with shamanism to traditions that have Islamic values and elements. The Islamic symbols in question are the meanings of the symbols that is used, such as mosques, swings, and *piduduk*, consisting of rice, yarn, needles, brown sugar, coconut, yellow rice, coins, sticky rice (*lakatan*), glutinous rice (*lakatan*), duck eggs, and creamy oil.

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