

Harmonizing Faith and Culture: The Role of *Bubur Keselamatan* in Madurese Identity

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Abstract

This study explores how Islamic values are integrated into local cultural practices through the *bubur keselamatan* tradition in Lerpak Bangkalan, Madura. It highlights how spiritual values, symbolism, and moral teachings are embedded in this tradition, reflecting the harmonious coexistence of Islam and indigenous Madurese culture. Data were collected using qualitative methods, including in-depth interviews, participatory observation, and documentation, with a focus on elements such as communal prayers, the symbolic use of odd numbers, and the value of patience demonstrated during the cooking process. The findings reveal that the *bubur keselamatan* tradition serves as a medium for expressing gratitude to Allah while preserving local wisdom. It exemplifies how Islamic principles, such as obedience to God and patience, are seamlessly integrated into cultural practices, creating unique forms of religious expression. For instance, the use of odd numbers in this tradition symbolizes spiritual significance that transcends cultural boundaries, demonstrating how universal values are reflected in local customs. The study contributes to religious and cultural anthropology by demonstrating the dynamic interaction between religion and culture in rural Indonesian society. It underscores the importance of preserving local traditions as tools for maintaining cultural identity and fostering social cohesion. Additionally, it highlights the relevance of the *bubur keselamatan* tradition as a model for understanding how universal Islamic values can coexist with local customs, offering valuable lessons for addressing cultural preservation challenges amid globalization. These findings emphasize the need to safeguard local wisdom to ensure the continuity of cultural heritage and strengthen national character.

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INTRODUCTION

Indonesia is renowned as a country with an abundance of cultural diversity, encompassing various traditions, customs, languages, arts, and beliefs unique to each region. Local wisdom, which arises from human thought within the framework of belief systems, standards, and culture, serves as a vital foundation in shaping societal identity (Pramana & Wirawibawa, 2023). This local wisdom not only acts as a cultural heritage but also functions as a tool for improving social conditions and maintaining harmony within communities. However, the existence of local wisdom faces significant challenges today due to globalization, modernization, and urbanization, which have brought about substantial changes in the mindset and behavior of society, particularly among the younger generation (Putri et al., 2025). Therefore, preserving local wisdom is crucial to safeguarding the nation's cultural identity to ensure it does not disappear in the future.

In this context, the arrival of Islam in Indonesia since the 13th century through trade routes brought profound influence on the social, cultural, and religious structures of society. Islam was not merely accepted as a new religion but also adapted to the pre-existing local cultures. This adaptation process involved syncretism between Islamic teachings and local cultural values, resulting in forms of Islam that are distinct from those in other Muslim-majority countries (Sina et al., 2024). For example, during religious rituals such as the celebration of the Prophet Muhammad's birthday (*Maulīd an-Nabi*) or Eid al-Fitr, Indonesians often incorporate local cultural elements,

such as communal feasts (*kenduri*) or traditional ceremonies, reflecting the harmonization of Islamic values with local traditions.

One prominent example of this syncretism is the *Rokat Bhuju*' tradition in Madura, an annual ritual to seek protection from Allah and ancestral spirits. This tradition serves not only as an expression of gratitude to God but also as a means to preserve local wisdom that has existed since pre-Islamic times. According to Donzelli (2014), rituals often undergo resemanticization, where their meanings are reinterpreted to align with contemporary spiritual and cultural contexts (Donzelli, 2014). Similarly, *Rokat Bhuju*' is conducted annually on Thursday night before *Jumat Legi*, beginning after the 'Asr prayer. The ceremony is considered sacred by the local community, as it is believed to ward off calamities and bring safety and prosperity to the residents (Umro'atin & Nurcahyaningtias, 2022). Furthermore, water from the well at the ceremony site is believed to possess healing properties, demonstrating how this tradition remains deeply rooted today.

However, beyond grand traditions like *Rokat Bhuju*', there are smaller local phenomena that reflect the interaction between Islamic values and local culture, such as the *bubur keselamatan* (salvation porridge) tradition in Lerpak Bangkalan, Madura. Based on interviews and participatory observations, this tradition has endured for so long because some segments of the community still believe that holding a *selamatan* (a communal thanksgiving event) with *tacin* (porridge) can save or help fulfill their wishes. Although this tradition is not an Islamic teaching, some communities continue practicing it with modifications, such as involving an *ustāz* (Islamic teacher) to recite prayers from the Qur'an, including Surah Al-Fātiḥah. The porridge is typically served in odd quantities three, five, or seven plates and shared communally by families and guests, including the *ustāz* who leads the prayer.

The Madurese tradition of *sesaji* (offerings), originally tied to animism and Hindu-Buddhism, transformed under Islamization into rituals framed as *tawassul* (seeking Allah's intercession). While Geertz and Woodward highlight this as cultural syncretism, conservative ulema reject such practices as *bid'ah* (innovation) or *syirk* (polytheism). For instance, the MUI Fatwa No. 2/2005 explicitly prohibits rituals involving "*perdukunan*" (shamanism) or non-Islamic intermediaries, citing Surah An-Nisā' verse 48 and hadiths condemning reliance on shamans. Nurcholish Madjid further argues that such practices dilute *tauḥīd* (monotheism). These sources indicate that ulama hardliners view the rituals as non-compliant with Islamic doctrine, framing them as deviations.

However, not all ulama reject these traditions. NU scholars distinguish between *bid'ah ḍalālah* (misguided innovations) and *bid'ah ḥasanah* (praiseworthy innovations), categorizing communal prayers or *selamatan* as acceptable under sharia. This aligns with the *Islam Nusantara* framework, which accommodates local culture if it aligns with Islamic principles. Meanwhile, rural communities persist in rituals like *rokat bhelione* for safety and blessings, viewing them as culturally integral. While the MUI Fatwa indirectly condemns these practices, its focus on sorcery and shamanism creates ambiguity, allowing communities to justify rituals as "Islamized." Thus, the ulama's response is fragmented: conservatives reject them, while NU accommodates them as cultural expressions.

The theoretical framework of this study is grounded in two key approaches: cultural and religious acculturation theory (Sina et al., 2024) and folklore as local wisdom (Lestari et al., 2024). These frameworks are specifically selected to analyze how Islamic values such as prayer, patience, and salvation are embedded within the *bubur keselamatan* tradition in Lerpak Bangkalan. Cultural and religious acculturation theory explains how Islam adapts to local cultural practices without compromising its core teachings. For example, the use of odd numbers in serving the porridge reflects adaptation to Islamic principles, as odd numbers are considered spiritually significant in Islamic teachings (e.g., the number of *rak'ahs* in night prayers). This is further supported by Alawi (2022), who demonstrates that odd numbers hold universal spiritual significance, symbolizing perfection and harmony. Similarly, the communal prayers led by a local *ustāz* or *kiai*, which include recitations from Surah Al-Fātiḥah and Ayat Al-Kursi, highlight the integration of Islamic spirituality into the tradition.

On the other hand, the folklore framework emphasizes how the *bubur keselamatan* tradition serves as a vehicle for preserving local identity and universal values. For instance, the labor-intensive process of cooking the porridge symbolizes patience (*ṣabr*), a value deeply rooted in both Islamic teachings and Madurese cultural practices (Rafli, 2022). This dual theoretical approach allows for a comprehensive understanding of how the tradition harmonizes Islamic principles with local customs. Furthermore, research by Muliadi et al. (2024) on the syncretism of Islam and local culture supports this analysis, showing how traditions like *bubur keselamatan* create unique cultural expressions that address the spiritual and communal needs of the community. By maintaining this tradition, the community not only preserves its cultural heritage but also enriches it with spiritual meaning, ensuring its continuity amidst modern challenges.

Previous research has explored the interaction between Islamic values and local culture, such as Afnan's (2018) and Rafli's (2022) studies on the integration of Islam into everyday cultural practices, as well as Damanhuri's (2022) and Gufran et al.'s (2019) analyses of religious and cultural acculturation in rural communities. However, these studies often remain general and lack an in-depth analysis of specific traditions like *bubur keselamatan*. For instance, Setyaningsih et al. (2024) examined the *Saparan Bekakak* tradition, focusing on strengthening cultural identity without delving deeply into the embedded Islamic values. Similarly, Abidin et al. (2022) explored the *Nyadran* tradition as a representation of local wisdom integrated with Islamic teachings but did not specifically address the *bubur keselamatan* tradition from the same perspective. Mahanani and Syafuddin (2024) demonstrated how Bugis cultural values could integrate with Islamic teachings through digital media, yet their study did not explore the interaction between local traditions like *bubur keselamatan* and Islamic values. This highlights a significant research gap that needs to be addressed. The *bubur keselamatan* tradition in Madura, which has received minimal academic attention, reflects not only cultural values but also profound spiritual dimensions, offering new insights into the interaction between local culture and religion. Additionally, this study aims to deepen the understanding of how Islam transforms in Indonesia and how local culture continues to shape the characteristics of Indonesian Islam. By employing the approaches of cultural acculturation and local wisdom, this research provides comprehensive insights into the harmonization of religion and culture in rural Indonesian society, particularly within the context of social and cultural changes.

METHODS

This research is a field study employing a qualitative approach to provide an in-depth description of the *bubur keselamatan* (salvation porridge) tradition in Lerpak Village, Bangkalan. The ethnographic nature of this study focuses on exploring the meanings, practices, and interactions between local wisdom and Islamic teachings within the context of Madurese society. The study aims to understand how the community perceives religion and how local traditions influence their social and religious behaviors. By focusing on empirical analysis, this research provides greater academic value compared to normative-theological assessments. The data for this study consist of primary and secondary sources. Primary data were collected through in-depth interviews with key informants, including community leaders, religious scholars (*ulama*), local preachers (*ustāz*), and members of the community who still practice the *bubur keselamatan* tradition. Semi-structured interviews were conducted to allow flexibility in exploring the perspectives of the informants. Additionally, participatory observation was carried out to directly observe the implementation of the tradition, focusing on specific aspects such as the preparation of the porridge, its presentation in odd numbers, and the accompanying prayer rituals. Observations documented how the community integrates Islamic values into local cultural practices, such as the use of odd numbers in serving the porridge, which reflects the Islamic principle of the significance of odd numbers. Secondary data were obtained from relevant literature, including journal articles, books, and other documents related to the research topic, such as studies on the adaptation of Islam in Indonesia and the interaction between religion and local culture.

This research was conducted in Lerpak Village, Bangkalan District, Madura Regency, over a period of three months, from March to May 2025. The location was chosen because Lerpak Village is one of the areas where the *bubur keselamatan* tradition is still preserved as part of the local cultural identity. Data collection techniques included in-depth interviews with key informants, such as religious scholars (ulema), local preachers (*ustāz*), traditional figures, and community members involved in the tradition. Participatory observation was also used to understand the social dynamics and interactions between Islamic values and local cultural practices. Furthermore, documentation, including photographs and field notes, was utilized to record the process of implementing the tradition. These data collection methods follow the naturalistic descriptive model, which emphasizes natural and authentic descriptions obtained through the researcher's participation in the activities being studied.

Thematic analysis, as developed by Braun & Clarke was used to analyze the data. The process began with data reduction, which involved selecting relevant and significant information from the interviews and observations. The data were then categorized into major themes, such as "Islamic values in local traditions", "acculturation of culture and religion", and "the role of local wisdom in rural communities". These themes were revised to ensure they accurately and relevantly reflected the data and aligned with the research objectives. The final step involved drawing conclusions based on field findings and data analysis results. Through this approach, the study aimed to provide a holistic understanding of the interaction between Islamic values and local culture in the *bubur keselamatan* tradition. This study employs the analytical framework of cultural and religious acculturation theory by Sina et al. (2024), which explains how Islam adapts to local cultural elements without losing the essence of its teachings. In the context of this research, the acculturation theory is used to analyze how the *bubur keselamatan* tradition, which originally involved pre-Islamic offerings, was adapted into an Islamic ritual through the inclusion of Qur'anic prayers and sacred verses. Additionally, the study incorporates folklore theory by Dwi Lestari et al. (2024) to understand how this tradition has become part of the collective cultural heritage of Madurese society. Folklore reflects group identity passed down through oral traditions or cultural practices, such as the symbolic significance of the *beringin* tree in Sambu, which serves as a cultural anchor for local communities. By using these two theories, the study explains how the *bubur keselamatan* tradition remains relevant in modern social dynamics and serves as a means of preserving local wisdom values.

RESULTS AND DISCUSSION

Islamic Values in the *Bubur Keselamatan* Tradition

This study aims to explore the Islamic values contained in the *bubur keselamatan* (salvation porridge) tradition in Lerpak Bangkalan Village, Madura. Based on data obtained through in-depth interviews, participatory observation, and documentation, several key findings are as follows.

Contextual Description of the Bubur Keselamatan Tradition

The *bubur keselamatan* tradition is an annual ritual performed by the people of Lerpak Village as a form of gratitude to Allah. This ritual is typically conducted before significant events, such as weddings, long journeys, or the start of new ventures, reflecting the community's deep spiritual and cultural values. According to Abdul Hadi (62 years old), a respected traditional figure in Lerpak Village, "*This tradition is our way of expressing gratitude to Allah while seeking His blessings for safety and success in our endeavors*". The process begins with cooking porridge using rice and water as the main ingredients, with a notable emphasis on using more water than rice. This practice symbolizes patience and humility, as explained by Umar Faruq (57 years old), a local religious leader, "*The use of more water than rice teaches us to be patient and content, just as we must trust Allah's timing in life*". Once prepared, the porridge is served in odd quantities (three, five, or seven plates), aligning with Islamic principles that emphasize the spiritual significance of odd numbers. The porridge is then shared communally among family members, neighbors, and

invited guests, including the *ustāz* who leads the prayers. For example, during a recent observation of the ritual, the porridge was distributed among 21 participants, fostering a sense of unity and collective gratitude. For a clearer understanding of the presentation, see the accompanying figure 1 and 2.



Figure 1. *Bubur Keselamatan*



Figure 2. The Communal Sharing of *Bubur Keselamatan*

The figure 1 provide visual insights into the *bubur keselamatan* tradition in Lerpak Village, Bangkalan. The figure depicts a communal gathering during the *bubur keselamatan* ritual, showcasing the social and spiritual dimensions of the tradition. Participants are seated on the floor around a long table covered with a blue cloth, reflecting the egalitarian nature of the event. The setting appears to be indoors, likely within a simple community hall or mosque, emphasizing the modest yet sacred atmosphere of the ritual. On the table, various items such as glasses of water, plates of food (including slices of watermelon), and other communal offerings are arranged, symbolizing shared gratitude and collective participation. This scene highlights the integration of Islamic spirituality with local customs, as participants engage in communal prayers led by a religious leader (*ustāz* or *kiai*), underscoring the tradition's role in fostering unity and mutual support within the community.

The figure 2 focuses on the preparation and presentation of the porridge itself. These photographs illustrate the meticulous arrangement of the *bubur keselamatan*, which is served in odd quantities three, five, or seven plates on colorful trays. The use of vibrant colors (e.g., green, purple, yellow) reflects both aesthetic appeal and cultural symbolism, while the careful stacking and placement of the plates emphasize the ritualistic significance of odd numbers. According to Islamic teachings, odd numbers hold spiritual importance, representing perfection, harmony, and divine favor. In this context, serving the porridge in odd quantities aligns with these principles, demonstrating how local practices adapt and integrate Islamic values. The images also show the slow and deliberate process of preparing the porridge, symbolizing patience and humility, key virtues emphasized in both Islamic teachings and Madurese culture.

Together, these images capture the essence of the *bubur keselamatan* tradition as a medium for expressing gratitude to Allah while preserving local wisdom. They highlight the communal sharing of food, the symbolic use of odd numbers, and the harmonious blend of Islamic spirituality with cultural heritage. By visually documenting these elements, the images reinforce the study's findings regarding the adaptive and integrative nature of the tradition, providing readers with a tangible representation of how universal Islamic values are adapted into local practices, creating a unique cultural expression that bridges spiritual beliefs with everyday life.

Communal Prayer as a Spiritual Practice

The entire *bubur keselamatan* ceremony concludes with communal prayers, led by a local *ustāz* or *kiai*. The prayers recited are generally derived from the Qur'an, such as Surah Al-Fātiḥah, Ayat Al-Kursi, and other supplications for safety and blessings. One informant, Saru'i (49 years old), stated, "We believe that prayer is our way of drawing closer to Allah. Through prayer, we

hope that our wishes will be fulfilled and our journey will be safe". During the observation of the ritual, it was noted that participants gathered around the communal tray while the *ustāz* led the prayers. The recitation of Surah Al-Fāṭīḥah was followed by silent personal prayers, emphasizing the spiritual connection between the community and Allah. This aligns with the research by Setyaningsih et al. (2024), which highlights how communal prayers strengthen social bonds within the community.

Communal prayers serve as a bridge between spiritual devotion and social cohesion. The act of praying together not only reinforces individual faith but also strengthens collective identity, as participants share a common goal of seeking divine protection and blessings. This practice demonstrates how Islamic teachings are integrated into everyday life, making spirituality an integral part of community rituals.

Symbolism of Odd Numbers in Serving the Bubur Keselamatan

The *bubur keselamatan* is served in odd numbers, such as three, five, or seven plates. According to informants, odd numbers are chosen because they are considered to hold special spiritual significance in Islam. Fauzi (55 years old), a community leader, explained, "*Odd numbers are special in our religion. Even in the hadith, it is mentioned that Allah favors odd numbers*".

During the observation, it was noted that the porridge was served on a large communal tray, with five plates arranged symmetrically. This arrangement reflects the belief that odd numbers symbolize perfection, harmony, and divine favor. Additionally, the use of odd numbers ensures equitable distribution among participants, reinforcing the values of equality and mutual support.

The symbolism of odd numbers in the *bubur keselamatan* tradition reflects the harmonious integration of Islamic principles with local cultural practices. By serving the porridge in odd quantities, the community demonstrates its adherence to Islamic teachings while preserving cultural customs. This practice exemplifies how universal values (e.g., perfection and balance) are embedded in local traditions, creating a unique cultural expression that transcends religious and cultural boundaries.

Patience in the Process of Cooking the Bubur Keselamatan

The process of cooking the *bubur keselamatan* requires patience, as ingredients like rice and water must be carefully prepared and cooked slowly until they become a smooth mixture. Another informant, Ghazali (65 years old), noted, "*The process of cooking this porridge teaches us about patience. We believe that patience is one of the keys to receiving blessings from Allah*".

During the field observation, it was observed that the preparation of the porridge took approximately two hours, during which the cooks maintained a slow and steady stirring motion to ensure the consistency of the mixture. This meticulous process reflects the value of perseverance and humility, which are central to both Islamic teachings and Madurese culture.

The patience required in cooking the *bubur keselamatan* serves as a metaphor for life's challenges and the importance of perseverance in overcoming them. This value is deeply rooted in Islamic teachings, which emphasize *ṣabr* (patience) as a key virtue. By incorporating this value into the cooking process, the community reinforces moral teachings and fosters a sense of unity through shared effort and dedication.

To provide a clearer overview of the main findings, the table 1 summarizes the research results.

Table 1. Islamic Values in the *Bubur Keselamatan* Tradition

Number	Aspect of Tradition	Islamic Values Contained	Examples of Practices in the Tradition	Field Data or Support	Interpretation
1	Communal Prayer	Spirituality and Obedience	Recitation of Surah Al-Fātiḥah	Observations of communal prayers led by <i>ustāḏ</i> ; quote from Saru'i (49 years old)	Strengthens spiritual connection and social bonds within the community.
2	Odd Numbers	Significance of Odd Numbers	Serving porridge in odd quantities (e.g., three, five, seven plates)	Observation of five plates arranged symmetrically; quote from Fauzi (55 years old).	Reflects integration of Islamic principles with local cultural practices.
3	Process of Cooking Porridge	Patience and Perseverance	Slow and careful preparation of ingredients	Observation of two-hour cooking process; quote from Ghazali (65 years old).	Demonstrates the value of patience as a moral teaching in Islam and culture.

Syncretism or Orthodoxy? Negotiating Islam and Tradition in *Bubur Keselamatan* as Madurese Identity

The tradition of *bubur keselamatan* (salvation porridge) in Lerpak Bangkalan serves as a concrete example of the acculturation between Islamic values and local culture, as explained by Sina et al. (2024). According to this theory, Islam plays a significant role in shaping social and cultural identities within the Melayu community by adapting to local cultural elements without losing the essence of its teachings (Sina et al., 2024). In the Indonesian context, Islam is not only accepted textually but also adapted into local cultural forms to meet the spiritual needs of society. This is reflected in the *bubur keselamatan* tradition, where pre-Islamic cultural elements like offerings have been adapted into Islamic practices through communal prayers, led by local religious leaders such as *ustāḏ* or *kiai*. Research by Pala (2020) on the acculturation of Islam in Bugis Sinjai wedding customs supports this analysis, showing that Islam functions as a reinforcement of spiritual values without eliminating the essence of local culture (Pala, 2020). Additionally, the use of odd numbers in serving the porridge reflects harmony between religious rituals and local culture, as emphasized by Zulfadli et al. (2021) in their study on the *Mangaji Kamatian* tradition in Padang Pariaman. Odd numbers hold special spiritual significance in Islam, as reflected in the hadith about the odd number of *rak'ahs* in night prayers (Zulfadli et al., 2021). However, in the context of the *bubur keselamatan* tradition, this also demonstrates adaptation to local Madurese cultural principles. Furthermore, Nusantara et al. (2023) explain that Indonesian Islam (*Islam Nusantara*) is the result of unique acculturation, where local traditions like *bubur keselamatan* serve as vehicles for conveying Islamic spiritual values within the local cultural context (Nusantara et al., 2023). This tradition not only reflects the adaptation of Islam to local culture but also demonstrates how Islam enriches local culture through the integration of spiritual values. The syncretism between religion and local culture, as described by Sina et al. (2024), forms distinctive patterns of social interaction, such as mutual cooperation (*gotong royong*), deliberation (*musyawarah*), and kinship, which already exist in local culture (Sina et al., 2024). Thus, the *bubur keselamatan* tradition becomes a tangible example of harmony between religion and culture in the context of Indonesian Islam.

The Islamic values embedded in the *bubur keselamatan* tradition encompass aspects of spirituality, symbolism, and morality, reflecting how Islam gives spiritual meaning to local cultural practices. This is supported by the theoretical framework of folklore as local wisdom by Lestari et al. (2024), who explain that local traditions often serve as reflections of group identity passed down through generations via cultural practices, such as the symbolic significance of the *beringin* tree in Desa Sambi (Lestari et al., 2024). In the context of spirituality, communal prayers during the *bubur keselamatan* tradition are an important element that reflects obedience to Allah. The inclusion of Qur'anic prayers, such as Surah Al-Fātiḥah and Ayat Al-Kursi, shows how Islam imparts spiritual meaning to local cultural practices. These communal prayers not only strengthen the relationship between humans and God but also reinforce social bonds within the community. This aligns with the research by Setyaningsih et al. (2024) on the *Saparan Bekakak* tradition, which shows that Islam gives spiritual meaning to local cultural practices through the integration of Qur'anic prayers (Setyaningsih et al., 2024). Similarly, Winarva et al. (2024) on the *Ambengan* tradition in North Sumatra highlight how Islamic mystical values are often integrated with local culture to create harmony between religious rituals and cultural practices (Winarva et al., 2024).

In addition to spirituality, symbolism plays a significant role in the *bubur keselamatan* tradition. The use of odd numbers in serving the porridge holds special spiritual significance in Islam, as explained in fiqh literature such as *Fath al-Bāri* by Ibn Hajar Al-Asqalani. Odd numbers are often used in religious rituals because they symbolize perfection and harmony in Islam. This also reflects the adaptation of local culture to Islamic principles. Research by Nisa' (2025) on the *Rokat Tanean* tradition in Sumenep supports this analysis, showing that odd numbers are frequently used in religious rituals as a form of local cultural adaptation to Islamic principles (Nisa', 2025). Moreover, Hariandi et al. (2023) explain that Islamic values are often reflected through cultural symbols, such as wedding advice poetry in Kerinci, which combines religious and local values. This aligns with how the *bubur keselamatan* tradition uses odd numbers as a form of integrating Islamic values with local culture.

Lastly, the value of patience in the process of cooking *bubur keselamatan* reflects moral values in Islam. The time-consuming and diligent process of cooking the porridge embodies the value of patience, which is one of the essential teachings in Islam. This shows that Islamic values are not only reflected in religious rituals but also in everyday life practices. Research by Rafli (2022) on character education values in local Islamic traditions in Jambi supports this analysis. Rafli demonstrates that the value of patience is often manifested in daily practices, such as cooking or performing traditional rituals (Rafli, 2022). This aligns with how the *bubur keselamatan* tradition teaches patience through the labor-intensive process of preparing the porridge. Thus, the *bubur keselamatan* tradition not only serves as a medium for conveying Islamic values but also as a tool for preserving local wisdom based on universal values.

The *bubur keselamatan* tradition in Lerpak Bangkalan reflects local wisdom that has been passed down through generations as a cultural heritage of the Madurese community. This aligns with the analytical framework of folklore as local wisdom by Lestari et al. (2024), who explain that folklore serves as a reflection of group identity inherited through oral traditions or cultural practices, such as the symbolic significance of the *beringin* tree in Desa Sambi (Lestari et al., 2024). In the context of the *bubur keselamatan* tradition, local wisdom is evident in the process of cooking the porridge, the presentation in odd numbers, and the communal prayers. These elements not only reflect local cultural values but also serve as tools to strengthen group identity within the community. According to Maulidin et al. (2024), local wisdom often plays a significant role in reinforcing group identity. This aligns with how the *bubur keselamatan* tradition strengthens the identity of the Madurese community through the integration of Islamic values with local culture (Maulidin et al., 2024). Furthermore, this tradition represents a form of preserving local culture that is integrated with Islamic values. The time-consuming and diligent process of cooking the porridge, the presentation in odd numbers, and the communal prayers reflect the community's efforts to preserve their cultural values. Research by Khasanah (2022) on the acculturation of religion and

local culture supports this analysis, showing that local traditions often serve as tools for preserving cultural values while simultaneously integrating spiritual teachings. This aligns with how the *bubur keselamatan* tradition strengthens the identity of the Madurese community through the harmonization of Islamic principles with local customs. By incorporating elements such as communal prayers, symbolic practices, and traditional rituals, this tradition exemplifies the dynamic interaction between religion and culture, ensuring the continuity of cultural heritage while enriching it with spiritual meaning.

Moreover, the *bubur keselamatan* tradition also reflects the national identity of the Madurese community through the integration of Islamic values with local culture. The analytical framework by Dwi Lestari et al. (2024) emphasizes that local wisdom often reflects national identity. This is consistent with the research by Satino et al. (2024), which explains that local wisdom can be considered an act of national defense because local traditions often embody national identity. The *bubur keselamatan* tradition serves as an example of how local traditions not only reflect group identity but also strengthen the character of the nation (Satino et al., 2024). The importance of preserving local wisdom is reflected in the *bubur keselamatan* tradition, which has been passed down through generations as a cultural heritage of the Madurese community. Such efforts are made to ensure that culture and national character do not disappear. Research by Maulidiawati et al. (2022) and Umro'atin & Nurcahyaningtias (2022) supports this analysis. Maulidiawati et al. show that local wisdom must be managed wisely to ensure cultural sustainability, while Umro'atin & Nurcahyaningtias emphasize the importance of maintaining the existence of local wisdom to preserve culture and national character (Effendy et al., 2022; Umro'atin & Nurcahyaningtias, 2022). Thus, the *bubur keselamatan* tradition becomes a means of preserving the local wisdom of the Madurese community while strengthening national identity and national character.

The interaction between culture and religion in the *bubur keselamatan* tradition reflects the social dynamics of the Madurese community. This aligns with the analytical framework by Sina et al. (2024), which explains that Islam plays a significant role in shaping social and cultural identities within the Melayu community by adapting to local cultural elements without losing the essence of its teachings. In the Indonesian context, Islam is not only accepted textually but also adapted into local cultural forms to meet the spiritual needs of society (Sina et al., 2024). In the *bubur keselamatan* tradition, this interaction is reflected in the integration of Islamic values with local cultural practices, such as the use of odd numbers, the patience-invoking process of cooking the porridge, and communal prayers.

The *bubur keselamatan* tradition holds deep spiritual meaning for the Madurese community. The implementation of this tradition involves communal prayers, led by local religious leaders such as *ustāz* or *kiai*, as an expression of obedience to Allah. Additionally, the use of odd numbers in serving the porridge reflects harmony between religious rituals and local culture. Research by Rosadi et al. (2023) on the *bubur suro* tradition during the pandemic supports this analysis, showing that local traditions often carry profound spiritual significance for communities. This aligns with how the *bubur keselamatan* tradition reflects the interaction between Islamic values and local cultural practices, such as the use of odd numbers and the patience-invoking process of cooking the porridge (Rosadi et al., 2023).

Furthermore, the syncretism of Islam and local culture in the *bubur keselamatan* tradition creates unique new forms, such as the use of odd numbers and the patient process of cooking the porridge. This reflects how Islam is adapted into local cultural forms to meet the spiritual needs of society. Research by Muliadi et al. (2024) on the *Makkuliwa Lopi* ritual in West Sulawesi supports this analysis. Muliadi et al. explain that the syncretism of Islam and local culture often creates unique new forms, such as the *Makkuliwa Lopi* ritual. This aligns with how the *bubur keselamatan* tradition reflects the syncretism between Islam and Madurese local culture (Muliadi et al., 2024).

In the *bubur keselamatan* tradition, religion and culture mutually reinforce each other. Islamic values, such as obedience to Allah, are integrated with local cultural practices, such as the use of odd numbers and the patient process of cooking the porridge. This reflects how religion and culture

work together to create a unique social identity. Research by Pathiyah et al. (2024) on the *Tari Inai* in traditional wedding ceremonies of the Melayu community in North Labuhan Batu supports this analysis. Pathiyah et al. demonstrate that local traditions often reflect the integration of Islamic values with cultural practices, serving as tools for reinforcing group identity and character education (Pathiyah et al., 2024). This aligns with how the *bubur keselamatan* tradition strengthens the identity of the Madurese community through the harmonization of Islamic principles with local customs. By incorporating elements such as communal prayers, symbolic practices, and traditional rituals, this tradition exemplifies the dynamic interaction between religion and culture, ensuring the continuity of cultural heritage while enriching it with spiritual meaning.

The symbolism of odd numbers in the *bubur keselamatan* tradition can be analyzed from a universal perspective, showing that odd numbers hold spiritual significance that transcends cultural boundaries. This aligns with the analytical framework of folklore as local wisdom by Anggriawan (2024), who explains that traditional practices, such as the game of *Galah Asin*, often serve as tools for reinforcing group identity and character education. In the context of the *bubur keselamatan* tradition, the use of odd numbers not only reflects adaptation to Islamic principles but also demonstrates how the symbolism of odd numbers carries universal spiritual significance (Anggriawan, 2024). According to research by Alawi (2022) on sacred numbers in Shakespearean literature, odd numbers hold spiritual significance that transcends cultural boundaries. Although the focus of this study was not on local traditions, the findings on the significance of odd numbers in universal culture support the interpretation that odd numbers are often considered special in various cultural contexts (Alawi, 2022). In the *bubur keselamatan* tradition, the use of odd numbers in serving the porridge reflects harmony between religious rituals and local culture. In Islam, odd numbers hold special spiritual significance, as reflected in the hadith about the odd number of rak'ahs in night prayers. However, in a universal context, odd numbers are also often regarded as symbols of perfection, harmony, and balance.

Moreover, the *bubur keselamatan* tradition reflects the integration of universal values with local cultural practices. The use of odd numbers in serving the porridge not only reflects adaptation to Islamic principles but also shows how universal values such as perfection and harmony are reflected in local traditions. Research by Alawi (2022) on sacred numbers in Shakespearean literature supports this analysis. Alawi demonstrates that odd numbers hold spiritual significance that transcends cultural boundaries, such as perfection and harmony (Alawi, 2022). This aligns with how the *bubur keselamatan* tradition uses odd numbers as symbols of perfection and harmony in the context of Madurese culture.

The use of odd numbers in the *bubur keselamatan* tradition also reflects inherited spirituality that has been integrated into local cultural practices. This shows that the symbolism of odd numbers not only holds spiritual meaning in the context of Islam but also reflects universal values passed down through generations. The analytical framework by Anggriawan (2024) emphasizes that traditional practices, such as the game of *Galah Asin*, often serve as tools for reinforcing group identity and character education. Similarly, the *bubur keselamatan* tradition uses the symbol of odd numbers as a form of inherited spirituality that reflects universal values. Research by Anggriawan (2024) on the manifestation of *Galah Asin* as cultural heritage supports this analysis, showing that symbolism in local traditions often reflects universal values inherited through generations. This aligns with how the *bubur keselamatan* tradition integrates spiritual and cultural elements to strengthen communal identity.

Thus, the symbolism of odd numbers in the *bubur keselamatan* tradition not only reflects adaptation to Islamic principles but also demonstrates how universal values such as perfection, harmony, and balance are reflected in local cultural practices. This tradition serves as a concrete example of the integration of universal values with local cultural practices, while also reflecting inherited spirituality passed down through generations.

Previous research, such as the study by Setyaningsih et al. (2024) on the *Saparan Bekakak* tradition, primarily emphasizes how local traditions are integrated with Islamic values to strengthen

cultural identity. However, this focus often lacks an in-depth exploration of spiritual values embedded within these traditions (Setyaningsih et al., 2024). In contrast, my research provides a detailed analysis of Islamic values in the *bubur keselamatan* tradition, particularly highlighting elements such as communal prayers, the symbolism of odd numbers, and the value of patience reflected in the cooking process. Additionally, while Abidin et al. (2022) explored the *Nyadran* tradition as a representation of local wisdom, they did not specifically address the significance of odd numbers or the cooking process as a reflection of patience in Islam (M. Yasin Abidin et al., 2022). My study fills this gap by demonstrating how these elements harmonize religious rituals with local cultural practices, offering a new perspective on the integration of Islamic values into local traditions.

The study by Nisa' (2025) on the *Rokat Tanean* tradition in Sumenep focuses on the adaptation of local culture to Islamic principles but does not delve into the universal dimensions of cultural symbols, such as the use of odd numbers (Nisa', 2025). My research expands on this by exploring the universal spiritual significance of odd numbers, as explained by Alawi (2022) in his study of sacred numbers in Shakespearean literature. This shows that the symbolism of odd numbers in the *bubur keselamatan* tradition transcends cultural boundaries, reflecting both Islamic teachings and universal values like perfection and harmony. Furthermore, while Riset et al. (2023) highlighted the mutual reinforcement of religion and culture in the *koloman* tradition, my study goes further by illustrating how Islamic values and local culture interact to create unique new forms, as seen in the integration of communal prayers, symbolic practices, and traditional rituals in the *bubur keselamatan* tradition (Riset et al., 2023).

Previous studies, such as those by Maulidiawati et al. (2022) and Umro'atin & Nurcahyaningtias (2022), emphasize the importance of preserving local wisdom to ensure cultural sustainability. However, these studies often do not focus on specific traditions like *bubur keselamatan* or analyze how Islamic values are embedded within them (Effendy et al., 2022; Umro'atin & Nurcahyaningtias, 2022). My research provides a concrete example of how the *bubur keselamatan* tradition serves as a vehicle for preserving local wisdom while integrating Islamic spiritual values. For instance, the use of odd numbers and the patient process of cooking the porridge reflect universal values that resonate with both local culture and Islamic teachings. Unlike Satino et al. (2024), who focused on local wisdom as a form of national defense, my study highlights the role of local traditions in strengthening group identity and character education within rural communities (Satino et al., 2024). This approach underscores the dual function of traditions like *bubur keselamatan* in preserving cultural heritage and enriching it with spiritual meaning.

This study makes a significant contribution to the field of religious and cultural studies by demonstrating how local traditions can be adapted to align with religious principles. The findings are particularly relevant to the social dynamics of rural communities, where local wisdom serves as a crucial bridge for the acceptance and implementation of Islamic values. As explained by Sina et al. (2024), Islam plays a vital role in shaping social and cultural identities within the Melayu community by adapting to local cultural elements without losing the essence of its teachings (Sina et al., 2024). This is evident in the *bubur keselamatan* tradition, where Islamic values such as obedience to Allah SWT, the symbolism of odd numbers, and the value of patience are seamlessly integrated into local cultural practices.

Furthermore, this research highlights the profound spiritual dimension of the *bubur keselamatan* tradition, making it a model for other traditions in Indonesia. This tradition reflects how Islamic values can be harmoniously embedded into local customs, fostering both spiritual growth and cultural preservation. This is consistent with the study by Riset et al. (2023) on the *koloman* tradition in Madura, which shows that religion and culture often mutually reinforce one another. Such interactions not only strengthen communal bonds but also create unique forms of cultural expression that reflect universal values (Riset et al., 2023).

The study also provides new insights into the importance of preserving local wisdom as a cultural heritage of society. As explained by Maulidiawati et al. (2022) and Umro'atin &

Nurcahyaningtias (2022), local wisdom must be managed wisely to ensure cultural sustainability. For instance, Umro'atin & Nurcahyaningtias (2022) emphasize the application of spiritual values in post-pandemic local traditions, such as the *kenduri hari raya* in Desa Sendang Jambon Ponorogo, which demonstrates how spiritual practices can preserve cultural identity while addressing contemporary challenges (Effendy et al., 2022; Umro'atin & Nurcahyaningtias, 2022). Therefore, the *bubur keselamatan* tradition not only serves as a means to convey Islamic values but also acts as a tool to preserve local cultural values based on universal wisdom.

In this way, this research not only explores historical dimensions but also offers a new perspective on the relevance and contribution of Islam within the framework of contemporary Indonesian culture and social dynamics. These findings are relevant for understanding how Islam in Indonesia can function as a unifying force, capable of embracing diversity without compromising the essential values of religious teachings.

CONCLUSION

The *bubur keselamatan* tradition in Lerpak Bangkalan exemplifies the harmonious integration of Islamic values with local cultural practices, reflecting the dynamic interaction between religion and culture. This tradition demonstrates how Islamic principles such as obedience to Allah, the symbolism of odd numbers, and the value of patience are seamlessly embedded into the cultural fabric of the Madurese community. The use of odd numbers in serving the porridge, the communal prayers led by an *ustāz*, and the patient process of cooking the porridge all highlight the adaptability of Islam within local traditions. This tradition not only preserves cultural heritage but also enriches it with spiritual meaning, ensuring its continuity amidst modern challenges. Furthermore, the *bubur keselamatan* tradition serves as a model for other local practices in Indonesia, showcasing how universal values such as perfection, harmony, and balance can be integrated into cultural expressions. By maintaining this tradition, the community reinforces its identity while contributing to the broader understanding of Indonesian Islam as a unifying force that embraces diversity without compromising religious teachings.

To ensure the preservation and relevance of traditions like *bubur keselamatan*, academic institutions and policymakers should develop programs aimed at raising awareness about their cultural and spiritual significance. These programs could include educational initiatives that incorporate local wisdom into formal curricula, fostering appreciation among younger generations. Additionally, further research should explore similar traditions across diverse regions in Indonesia to identify patterns of religious and cultural integration. Such studies could provide valuable insights into the processes of adaptation and syncretism that shape the characteristics of Indonesian Islam. Finally, communities should be encouraged to document and share their traditions through digital media or cultural festivals, ensuring their transmission to future generations while addressing contemporary challenges posed by globalization and modernization. These efforts will not only safeguard cultural heritage but also enhance societal resilience and unity in the context of Indonesian Islam.

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