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Perspective of Islamic Religious Education Values in the Tradition of Sea Alms in Kedung Village, Malang

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Abstract

This study discusses how the values of Islamic religious education are in the tradition of sea alms. This study aims to describe the values of Islamic Religious Education (PAI) contained in the sea alms tradition in Kedung Malang Village, Kedung District, Jepara Regency. Although this practice contains religious and worship values that should be taught to the community, it is often considered contrary to Islamic teachings. Therefore, this study also focuses on how instilling these values can improve people's understanding of religion. The methodology used in this study is qualitative research with a phenomenological approach. The focus of this study is on the residents of Kedung Malang Village, especially religious leaders and fishermen. To identify information, data collection was carried out through documentation, interviews, and observations. Data analysis was carried out using an interactive model from Miles, Huberman, and Saldana, which includes data reduction, data condensation, data presentation, and conclusion. The results of the study indicate that the sea alms tradition not only reflects local culture, but also contains strong PAI values, including social concern, interpersonal cooperation, and gratitude to God. The instillation of moral principles and character in society, especially among youth and the younger generation, can also be done through this tradition. Thus, this study provides insight into the importance of integrating religious values into local cultural practices that can strengthen the understanding and practice of Islamic teachings in society.

Keywords: *Culture, Islamic Studies, Perspective of Sea Charity, Social, Tradition,*

Abstrak

Penelitian ini membahas bagaimana nilai-nilai pendidikan agaman Islam dalam tradisi sedekah laut. Penelitian bertujuan untuk mendeskripsikan nilai-nilai Pendidikan Agama Islam (PAI) yang terkandung dalam tradisi sedekah laut di Desa Kedung, Malang, Jepara. Meskipun praktik ini mengandung nilai-nilai agama dan ibadah yang seharusnya diajarkan kepada masyarakat, namun sering dianggap bertentangan dengan ajaran Islam. Oleh karena itu, penelitian ini juga berfokus pada bagaimana penanaman nilai-nilai tersebut dapat meningkatkan pemahaman agama masyarakat. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan fenomenologi. Fokus penelitian ini adalah pada warga Desa Kedung Malang, khususnya tokoh agama dan nelayan. Untuk mengidentifikasi informasi, pengumpulan data dilakukan melalui dokumentasi, wawancara, dan observasi. Hasil penelitian menunjukkan bahwa tradisi sedekah laut tidak hanya mencerminkan budaya

lokal, tetapi juga mengandung nilai-nilai Pendidikan Agama Islam yang kuat, meliputi kepedulian sosial, kerja sama interpersonal, dan rasa syukur kepada Tuhan. Penanaman prinsip-prinsip moral dan karakter dalam masyarakat, terutama di kalangan pemuda dan generasi muda, juga dapat dilakukan melalui tradisi ini. Dengan demikian, penelitian ini memberikan wawasan tentang pentingnya mengintegrasikan nilai-nilai agama ke dalam praktik budaya lokal yang dapat memperkuat pemahaman dan pengamalan ajaran Islam di masyarakat.

Kata Kunci: Budaya, Pendidikan Agama Islam, Perspektif Tradisi, Sedekah Laut, Sosial.

Introduction

Education is a learning process that contributes to the growth of individuals and society. Education includes all aspects of character development, increasing information, skills and values that help people become better people (Tuturop & Sihotang, 2023). In Indonesia, education is characterised as a deliberate and organised effort to build a learning environment and learning process that will help students develop self-control, personality, intelligence, moral character, and skills necessary for themselves, society, and the country (Harmi, 2022).

Government Regulation Number 54 of 1989 concerning Islamic Religious Education regulates Islamic Religious Education in Indonesia as one of the components of General Education. The purpose of Islamic Religious Education in Indonesia is to increase knowledge and obedience to the teachings of Islam, the religion revealed by Allah to the Prophet Muhammad (Matondang, 2023). With an emphasis on vertical interaction with God and horizontal relationships with society, this Islamic educational approach seeks to transform the eternal and absolute normative ideals of God (Rodiah, 2023).

Islamic religious education is not limited to classroom teaching. Islamic religious education is embedded in all aspects of culture, including the custom of giving alms to the sea. There is a procession, including throwing offerings into the sea, during the sea alms ceremony, which makes people believe that the traditions and principles of Islamic Religious Education conflict (Sabardila et al., 2022). The custom of sea alms, which has existed for

thousands of years, embodies cultural values that are still strong today (La Hade Et Al., 2021).

In every region in Indonesia, diversity is visible. Various local cultures that are still developing in society are the source of diversity itself. Some of them are religious customs that have developed throughout the archipelago (Ma'aruf et al., 2025). The religious ideas and practices of the Indonesian people are influenced by culture and customs, which create beautiful differences. Religion and culture are two important elements that influence each other (Susilo, 2022). Therefore, society, religion and culture are closely related (Supriadi, 2023). Knowledge, beliefs, morals, art, science, law, customs, and other skills and behaviours acquired by people as members of society constitute part of culture, which is a complex whole (Hendra et al., 2023). Islam is a religion that teaches, since its inception, that Islam has spread moral, authentic, and unchanging principles that can be applied by everyone in their daily lives to find redemption for sins both in this world and in the hereafter (Darmalaksana, 2022).

Islamization, namely the introduction of Islamic teachings by the Wali Songo, especially Sunan Kalijaga, was the first major change that occurred in the traditions that emerged after the arrival of Islam (Darmawan & Makbul, 2022). By incorporating Islamic principles into Javanese culture, Sunan Kalijaga spread Islamic teachings. Acculturation between Islam and native Javanese culture was experienced by Sunan Kalijaga, an Islamic leader who lived from 1498 to 1566 (Supriadi, 2023). Sunan Kalijaga, one of the nine Wali Songo, overthrew the Javanese animist leaders and built mosques and surau in several locations. Sunan Kalijaga spread Islam in Java using a da'wah strategy that focused on the assimilation of local customs and culture (Nasution, 2023).

The practice of sea alms is carried out by coastal communities with cultural and Islamic backgrounds in various countries, especially in Indonesia. In Java, the integration of Islam and the tradition of sea alms is thought to have occurred since the time of Sunan Kalijaga (Sika Nurhasanah,

2022). This integration can be a process of changing the attitudes and behaviour of a person or group to mature humans through learning, which is expected to produce individuals or communities that are productive and able to produce work that is useful for the progress of oneself, the nation, and the state (Kurniawan et al., 2022). Islamic principles are used in the sea alms custom. This shows how religion and culture interact in the daily activities of coastal communities. This custom originated from the pre-Islamic era in Java and was later adopted by the local population. History shows that the only method to spread religion and ideas is through da'wah (Madinah, 2024).

One of the communities in Jepara Regency, Central Java, is Kedung Malang Village. This community is famous for its annual sea alms tradition. The residents of Kedung Malang Village have been carrying out this tradition for a long time. In addition, most of the residents of Kedung Malang Village are Muslim. The residents who are fishermen still hold fast to the customs inherited from their ancestors. According to Islamic teachings, several religious principles are upheld and practised in this tradition (Saitian & Hidayah, 2023).

Although Islamic teachings and the custom of almsgiving have entered the life of Kedung Malang Village, there are still differences between the two (Widati, 2011). This is due to the community's ignorance of the Islamic principles contained in the custom of sea almsgiving. The residents of Kedung Malang Village also still face several social problems, including low levels of education and poverty. In general, the Javanese custom of sea alms originates from animism, which gives offerings to the sea king, who is believed to live in the ocean. However, as Islam and the custom of sea alms become more assimilated, the tradition can be updated or modified to better reflect Islamic principles (Situmorang & Th, 2023). It is important to remember that opinions on the sea alms custom can vary. While some may consider it a cultural practice or local tradition that has no direct connection to religious beliefs, others may consider it an important form of worship that upholds

Islamic values. The moral teachings of the sea alms custom are understood and applied differently by each individual (Ma'aruf et al., 2025).

The process of implementing the sea alms custom and the meaning behind the giving of alms in the custom, according to previous research, contains several Islamic values, faith values, and cultural values (Arlindayanti, 2020). This shows that the sea alms custom is a manifestation of Islamic principles in the daily lives of the residents of Kedung Malang Village, in addition to being a religious activity (Solikah et al., 2024).

Previous research entitled "Sea Alms Tradition of Pantura Java Community in the Perspective of Islamic Education" showed that giving sea alms is a traditional ceremony carried out by fishermen along the coastal areas, which aims to express gratitude for the gift of fish produced and to strive to increase future yields. In addition, this ceremony embodies a request to avoid difficulties that can hinder their livelihoods that come from the sea (Husiyah & Imaduddin Ahmad, 2022).

Therefore, it is very important and useful to combine the sea alms tradition with the teachings of Islamic Religious Education in Kedung Village, Malang. Thus, it is expected to improve the preservation of regional customs and traditions and help the community understand religious teachings (Hidayah, 2024). In addition, by instilling these teachings, the community's faith in the sea alms tradition can be strengthened. Based on the description above, the researcher is interested in studying more deeply the values of the Sea Alms in Kedung Village, Malang. Islamic Religious Education is practised through the sea alms tradition. The term "Perspective of Islamic Religious Education Values in the Sea Alms Tradition in Kedung Village, Malang" was raised by the researcher. In this case, the purpose of the study is to find out how the Perspective of Islamic Religious Education Values in the Sea Alms Tradition in Kedung Village, Malang. Therefore, this study will explain how the perspective of Islamic Religious Education values is reflected in the sea alms tradition in Kedung Malang, Jepara.

Methods

This study adopts a qualitative approach with a focus on case studies or phenomenology. The aim is to understand in depth and comprehensively how the values of Islamic Religious Education (PAI) are integrated into the sea alms tradition in Kedung Malang Village, Kedung District, Jepara Regency. The qualitative approach was chosen because of its ability to produce rich descriptive data from informants, with an emphasis on meaning and context, rather than generalisation. In the field, researchers will be actively involved in data collection using three main techniques:

Non-Participant Observation: Researchers will directly observe various activities and rituals that occur during the sea alms tradition. This includes paying attention to the procession, interactions between residents, religious symbols that appear, and the role of community/religious figures. Researchers will not be actively involved in these activities, but rather focus as outside observers to record and analyse the phenomena that occur.

Documentation: Researchers will collect and review relevant documents or records related to the history and development of the sea alms tradition. This can be in the form of village archives, local publications, or other written sources that can provide historical context and the evolution of the tradition.

Face-to-Face Interview: The researcher will interact directly with key informants to explore their perspectives and experiences. The informants to be interviewed include: Mrs. Mustafiyatun, Head of Kedung Malang Village, for administrative and general views. Mr. Mustakim, one of the religious figures of Kedung Malang, for understanding Islamic values and their integration. Mr. Suharto, a native of Kedung Malang, for community perspectives and personal experiences. Through the combination of these three methods, the researcher will obtain rich and in-depth data to analyse the integration of Islamic Religious Education values in the tradition of sea alms in Kedung Malang Village.

Result and Discussion

A. The Origin of the Tradition of the Lomban Every Shawwal Month in Kedung Malang

Residents of Jepara Regency, Central Java (Jateng), will be enlivened by various Syawalan rituals after the month of Syawal, which is a Lomban tradition in Kedung Malang for hundreds of years. This is the beginning of the Lomban Party, a custom in Kedung Malang, which is celebrated as an expression of gratitude from the community after undergoing a month of Syawalan fasting.

In other words, the name "*lomban*" comes from the word "*lelumban*" which means to have fun. It is said that the fishing community at that time liked to hold sea competitions, which are now held at every Lomban celebration. In the Jepara Regency area, the Lomban Festival is a celebration of the fishing community in the form of sea alms. However, now Bada Loman has become the property of everyone in Jepara, not just fishermen. Everyone has the same goal, which is to enjoy the holiday after fasting for a whole month in the month of Ramadan. No wonder, after fasting for a month, the fishermen also enjoy the joyful celebration of Eid al-Fitr in Bada Loman.

Muttaqin & Mujadid Qodri Azizi (2022) More than a century has passed since the beginning of the race. This information is based on an article about the race published in the second half of the 19th century in the Kalawarti/Malay language magazine, *Slomporet Melayu*, published in Semarang in the 12th and 17th August 1893 editions. The article describes the conditions of the race at that time, and it turns out to be no different from what is happening in society today. The core of the association at that time, according to the report, began in Jepara Bay and ended on Kelor Island.

Jepara fishermen have organised a contemporary Lomban Festival, which has developed into an important part of the local community. The enthusiastic reception of the Jepara community towards the Lomban Festival is proof of this. The markets in the city of Jepara appear crowded two or three days before the Lomban Festival, as happens before Eid al-Fitr.

As the second holiday, housewives are busy preparing for the Lomban party. To complement the side dishes, traders who provide ketupat packages that include janur (ingredients for making kupat and lepet) also sell chicken. Shadow puppet shows are usually held all night before the Lomban party. Every market in Jepara is closed during the Lomban celebration, and there are no vendors selling their wares. Instead, people flock to Kartini Beach. The ceremony of releasing offerings from TPI Jobokuto marks the beginning of the Lomban celebration at 07.00 WIB. The Regent of Jepara and other Regency officials attend this ceremony, which is led by the religious head of Kedung Malang village.

The Regent of Jepara performed a ritual of releasing buffalo head offerings. Religious leaders prayed before the offerings were lifted by fishermen to a transport boat escorted by the Regent and his entourage. The members of the entourage departed for Jepara Bay to arm themselves with various types of ketupat and lepet ammunition in anticipation of the Sea War, while the offerings were floated out to sea.

The existing ceremonial rituals can be an example of how the fishing community still holds fast to the traditions that have been passed down from generation to generation. The strong commitment of the Jepara fishermen to maintain or care for their traditional culture is evident from their belief in their ancestors and spirits. According to the Jepara community, their lives will always be safe and protected from natural disasters if they maintain the cultural heritage of their ancestors.

B. Analysis of Islamic Religious Education Values in the Sea Alms Tradition in Kedung Village, Malang, Jepara.

The tradition of giving alms from land and sea sources is a Javanese tradition that continues to survive in contemporary times. Anything that can adapt to the development of the times will automatically have its value so that it can be accepted by future generations. From an Islamic perspective, the tradition of giving alms related to the earth and sea includes components

that are closely aligned with the basic principles of Islamic education. This cultural practice shows resilience amidst the progress of modernity, especially in an era marked by the emergence of a new cultural paradigm originating from the West. Any tradition that effectively navigates the flow of temporal change always embodies distinctive values or characteristics, ensuring continued support by the community across generations. Analysing the tradition through an Islamic lens reveals that the cultural practice of giving alms related to the earth and sea shares many elements with the core principles of Islamic educational philosophy. The majority of the population of Kedung Malang Village is Muslim. All age groups are welcome to participate in routine religious events, which include berjanjen and tahlilan. Tradition is highly respected in the village's education system, especially Islamic education which is rooted in history. Therefore, it is expected that the Islamic education model that is oriented towards culture will be able to create a society that has a sense of identity, self-esteem, and self-confidence based on their own local culture. This is not the culture of another country, but rather the heritage of their ancestors.

In line with the wise principles of Islam, Islamic education guides the physical and spiritual growth of a person by providing guidance, instruction, training, nurturing, and supervision towards the implementation of all Islamic teachings. A person can only become a servant of Allah SWT who can submit and obey the teachings of His religion by completing the education process. There are 3 characteristics of Islamic education found in the sea alms tradition, according to the results of interviews with residents of Kedung Village, Malang:

1. Worship

The Arabic word "abada-ya'budu-'ibaadah", which means worship, is the origin of the word "worship". Technically, worship is a way for humans to serve the Creator by obeying His commands and avoiding His prohibitions. Furthermore, human worship functions as a link between humans and the

Creator (Rabb). Mr. Mustkim, a prominent religious figure in Kedung Village, Malang, stated:

*"One of the Islamic values contained in the sea alms tradition is the implementation of tahlilan before the larungan event, namely offering prayers for ancestors who have passed away, and asking Allah SWT to grant safety in seeking sustenance at sea"*Verse 56 of the Adz Dzariyat letter states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create jinn and humans except so that they would serve Me" (QS. Adz-Dzariyat: 56)

Allah SWT sent the Messenger to invite humans to worship Him because He created humans for that purpose. Therefore, preparing humans to submit and devote themselves to Allah SWT is the main goal of Islamic education. All animals, including humans, are great creatures because they worship Allah SWT. Piety or ubüdiyah perfects greatness and produces benefits in all aspects of life. The fact that Allah SWT created the people of the Messenger of Allah SAW is the main evidence of the greatness of ubüdiyah.

There are also those who think that worship is limited to praying, paying zakat, fasting in the month of Ramadan, and performing the hajj after reciting the two sentences of the shahada. Activities outside of that are not considered worship. Worship includes all human actions, feelings, and thoughts that are directed to Allah SWT. Worship covers all aspects of life, including words, actions, emotions and thoughts directed towards Allah SWT. In this sense, Islamic education aims to prepare people for worship as a whole so that they can serve Allah (ibad al-rahman).

2. Morals

The Arabic word Khuluq is the origin of the word "akhlak". According to its etymology, akhlak describes a person's behaviour, morals, and faith. Beyond morality and ethics, this phrase includes spiritual elements in a person's behaviour and personality. Akhlak incorporates psychological elements into a person's internal and external actions. Here, akhlak serves as a tool to encourage positive interactions between the Creator and His

animals and between other creatures. Since Muslims consider environmental purity as a component of their faith, the custom of sea alms, when viewed from a moral perspective, fosters harmony in society and encourages cooperation in preserving the environment (Supriyanto, 2024).

3. Community/Social

In organising the sea alms tradition, the value of deliberation is highly upheld. This is shown before the sea alms event is held, a committee is formed through deliberation, called a village discussion between the community and village officials. In the deliberation, it is discussed how to find funds for the event. Many people are enthusiastic about attending the sea alms celebration in Kedung Malang Village, where everyone gathers to foster a sense of sociality through sharing experiences and stories. Therefore, good relationships between humans are established, and Islamic teachings strongly recommend treating each other well, as explained in the Qur'an in the Letter (Al-Baqarah: 195).

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ

And spend (your possessions) in the way of Allah, and do not throw yourself into destruction, and do good, for indeed Allah loves those who do good. (QS- Al Baqarah: 195).

In conclusion, the verse above generally encourages Muslims to save some of their wealth for Allah, namely to worship, obey His commands, and seek His pleasure by refraining from wasteful spending, to obtain the title of "Ihsan", which is loved by Allah.

C. Analysis of Inhibiting Factors and Supporting Factors in the Sea Alms Tradition in Kedung Village, Malang, Jepara

1) Inhibiting Factors

1. Internal Barriers; a) Due to financial constraints, the community must limit the amount of money donated to sea charity activities, b) It is difficult for the committee to raise funds because the general

public is not aware of the importance of sea charity activities, c) The importance of sea charity activities can sometimes be overshadowed by the many other demands on society.

2. External Barriers; a) The committee had to postpone the implementation of the sea charity activity due to extreme weather changes, b) Due to limited access to the location where the marine charity event was held, the committee had to look for other options, c) The committee must collect funds carefully so that the budget is right.
3. Social Barriers; a) The committee must find a strategy to raise awareness because there are people who do not want to pay the sea alms fee, b) The committee must find the best approach because everyone has different ideas about how to implement sea alms, c) Due to a lack of communication, the committee had to figure out how to educate the public about sea alms.
4. Financial Barriers; a) Limited funds mean the committee has to limit the amount of marine charity donations, b) The high cost of implementing the sea charity event meant the committee had to find ways to save money, c) Lack of sponsors means we have to find ways to increase revenue.

2) Supporting Factors

When viewed from various perspectives, the following elements help the local Kedung Malang community in organising the sea alms event:

- a. Belief in the Islamic religion. Because the Kedung Malang fishing community views sea alms as a way to express gratitude to God for the many blessings they have received from the sea, they believe that sea alms will have additional positive impacts. In addition to praying, the crew and all their family members participate in the voyage to the middle of the sea as a way to express their gratitude.

- b. Local cultural traditions. Our ancestors have left a priceless legacy in local culture. The tradition of Kedung Malang sea alms that survives in the current era of globalisation is one of the many local customs that should be preserved. Here are some reasons why local culture should be preserved; 1) Local culture is a priceless legacy from our ancestors, 2) Preserving local culture allows us to respect and appreciate the heritage of our ancestors, 3) In today's contemporary society, local culture is an attraction for cultural tourists.
- c. Financial well-being. The economic prosperity of the community, especially the traders, is one of the main drivers behind the introduction of the sea alms event. Opportunities for traders to boost their income are created by the many foreign guests who come to celebrate the event. In addition, by offering boat and ship services for tourists who want to sail out to sea and parking spaces for cars and motor vehicles, this event creates opportunities for residents. Some of them sometimes even turn into impromptu traders (mremo). The sea alms event is also seen by the local government as a regular component of the tourism agenda that enhances local culture and generates economic benefits.
- d. Spiritual Needs. Kodiran claims that the majority of Javanese people believe that the universe regulates human life. Therefore, the majority of Javanese people tend to accept everything as it is and let fate regulate it. They believe that humans are an important component of the cosmos and that all living things in the universe are closely related to each other. Humans will be affected if there is a natural area that faces challenges. Furthermore, Javanese people believe in the existence of supernatural powers, or kasekten, in objects such as spears, keris, gamelan, and so on, in accordance with a participatory view of nature. Therefore, the people of Kedung Malang share money with the sea genies to make peace

with nature, and they continue to believe that everything happens with God's permission.

Conclusion

The tradition of sea alms in Kedung Malang Jepara village is a tradition that has been passed down from generation to generation since ancient times, and is a legacy from the ancestors of Kedung Malang village which continues to be preserved as a form of gratitude for the health, welfare, peace and tranquility from Allah SWT which has been bestowed upon the people of Kedung Malang village. Village alms in Kedung Malang village are all carried out together. The values of Islamic education contained in the village alms tradition in Kedung Village, Malang are: the value of gratitude from the genduri event, the value of worship from the tahlil and sending prayers event, the value of faith, the value of unity and togetherness from togetherness when working together to prepare the sea alms event, the value of deliberation/social.

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