

SHIFTING MEANING OF SACREDNESS IN RELIGIOUS RITUALS SOCIOLOGICAL STUDIES OF INDIGENOUS PEOPLES IN THE ERA OF MODERNIZATION

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Abstract: *This study examines the transformation of religious rituals in indigenous communities during the era of modernization. The study highlights three main aspects: the shift in sacred meaning, syncretism between Islamic values and local traditions, and the role of indigenous and religious institutions in responding to modernization. Technology allows for broader participation through digital media, but raises questions about the importance of physical presence. Globalization transforms rituals into global attractions, while commodification shifts the focus from sacredness to economic aspects. Despite these changes, some indigenous communities continue to uphold their ancestral traditions. The integration of Islamic values with local traditions demonstrates that modernization can be harmonized without eliminating sacredness. Syncretism between Islam and local traditions reflects cultural adaptation without losing identity. Indigenous and religious institutions play a crucial role in preserving customs, maintaining social norms, resolving disputes, and collaborating with village governments. Regulatory support and policies are needed to ensure cultural preservation and protect indigenous communities' interests.*

Keywords: *Sacredness, Sociology, Religion*

INTRODUCTION

Religion and religious rituals have become an inseparable part of indigenous communities worldwide, including in Indonesia. These rituals serve not only as spiritual means to communicate with ancestors, deities, or supernatural forces but also as social mechanisms that strengthen cultural identity and community cohesion. In this context, sacredness lies at the core of every ritual, providing profound meaning that transcends physical and material aspects. This sacredness is often manifested through symbols, procedures, and strict regulations passed down from generation to generation.¹

However, in the era of modernization, these sacred values have begun to shift. Modernization, characterized by technological advancements, globalization, and changes in social structures, has significantly impacted the practice and meaning of religious rituals among indigenous communities. Traditional values that were once considered absolute and irreplaceable are now being eroded by pragmatic interests, commercialization, and global

¹ Yeni Nofita, N. (2024). *Konstruksi Makna Dalam Ritual Sesaji Ki Ageng Boto Putih Bagi Masyarakat Desa Kawedusan Kecamatan Plosoklaten Kabupaten Kediri* (Doctoral dissertation, IAIN Kediri).

cultural influences. This phenomenon raises profound questions about how indigenous communities sustain or adapt their religious rituals amid the pressures of changing times.²

Modernization has dramatically transformed the landscape of indigenous societies. Technological advancements, such as the internet and social media, have provided access to global information and cultures, while urbanization and industrialization have altered lifestyles and social values. On one hand, modernization brings convenience and new opportunities, such as improved economic well-being and access to education. However, on the other hand, modernization also poses serious challenges to the continuity of traditions and the sacred values of indigenous communities.³ One of the greatest challenges is the erosion of spiritual values in religious rituals. Rituals that were once performed with deep reverence and sacredness are now often adapted for tourism or economic purposes. For example, traditional ceremonies initially intended to honor ancestors or seek blessings from nature have now been turned into tourist attractions that emphasize entertainment rather than spiritual meaning. This not only alters the essence of the rituals but also affects how indigenous communities perceive and experience their traditions.

Moreover, modernization introduces new values that often contradict traditional values, such as individualism, materialism, and secularization. Younger generations, who are more open to change, may view traditional rituals as outdated or irrelevant to modern life. Consequently, participation in religious rituals declines, threatening the continuity of these traditions.

In the context of Islam, sacredness holds profound meaning and is rooted in the values of *tawhid*, the recognition of the oneness of Allah (SWT). Islam teaches that all forms of worship and rituals must be performed with sincere intention (*ikhlas*) and in accordance with *sharia* guidelines.⁴ Religious rituals in Islam, such as prayer (*shalat*), fasting (*puasa*), and pilgrimage (*hajj*), possess sacred significance that is not only spiritual but also social, as they aim to strengthen the relationship between humans and Allah as well as among fellow human beings.

² Lubis, R. F., & Saleh, I. (2024). Desakralisasi Ritual Tolak Bala Dalam Perspektif Fenomenologis: Tradisi Masyarakat Desa Pardamean Baru Mandailing Natal. *Empirisma: Jurnal Pemikiran dan Kebudayaan Islam*, 33(1), 187-222.

³ Alim, S. (2024). *Komunikasi Lingkungan: Konsep Kunci dan Studi Kasus Terkini di Asia dan Indonesia*. Universitas Brawijaya Press.

⁴ Faisal, F., Syahrullah, S., Atmowidjoyo, S., & Abdurrohman, F. M. (2024). ANALYSIS OF THE SCIENTIFIC LEARNING APPROACH IN ISLAMIC RELIGIOUS EDUCATION TO ENHANCE STUDENTS CRITICAL THINKING. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(04), 815-836.

However, in indigenous communities that have embraced Islam, syncretism between Islamic values and local traditions often occurs. This syncretism is evident in ritual practices that combine Islamic elements with indigenous beliefs. For example, *selamatan* or thanksgiving ceremonies often include the recitation of Islamic prayers while still incorporating offerings (*sesajen*) or specific rituals derived from pre-Islamic traditions. This phenomenon raises questions about the extent to which Islamic values can preserve the sacredness of rituals amid the pressures of modernization.

The Islamic perspective offers a normative framework that can be used to assess and guide ritual practices in indigenous communities. Islam emphasizes the importance of maintaining the purity of *tawhid* and avoiding practices that contradict *sharia*, such as *shirk* (associating partners with Allah) or *bid'ah* (introducing innovations in worship).⁵ However, Islam also acknowledges cultural diversity as long as it does not contradict fundamental religious principles. Therefore, this study will use the Islamic perspective as an analytical lens to understand and evaluate the shifting meaning of sacredness in religious rituals among indigenous communities.

The conflict between tradition and modernity is a central issue in this study. On one hand, indigenous communities strive to preserve traditions and sacred values that have been passed down for generations. On the other hand, modernization offers new values that often contradict these traditions. This conflict is not only evident between older and younger generations but also between indigenous institutions and religious institutions.⁶ The older generation, typically the guardians of tradition, tends to uphold traditional rituals with all their rules and sacred meanings. Meanwhile, the younger generation, who are more open to change, may perceive these rituals as outdated or irrelevant to modern life. In the context of Islam, younger generations may be more inclined towards universal religious practices that align with *sharia*, while the older generation remains firmly attached to local rituals inherited over time.

This conflict also occurs between indigenous institutions and religious institutions. Indigenous institutions, responsible for preserving traditions and sacred values, often face pressure to adapt to modernization. Meanwhile, religious institutions, such as Islamic councils (*majelis ulama*) or Islamic boarding schools (*pesantren*), play a crucial role in providing

⁵ Akbar, F. M. A., Lazuardi, A., & Haniatunnisa, S. (2024). EVOLUSI PEMIKIRAN MANAJEMEN SYARIAH TINJAUAN LITERATUR DARI PERSPEKTIF HISTORIS. *An Nawawi*, 4(2), 187-204.

⁶ Nasution, K. U. U. (2024). Peran Tokoh Adat Sebagai Agen Komunikasi Hukum Di Mandailing Natal. *Islamic Circle*, 5(1), 94-118.

accurate religious understanding and guiding communities away from practices that contradict *sharia*.⁷ Both indigenous and religious institutions play key roles in responding to modernization and preserving religious rituals. Indigenous institutions, as custodians of tradition, ensure that traditional rituals continue to be performed according to their established rules and sacred meanings. However, in the era of modernization, indigenous institutions face complex challenges, such as declining community participation and pressure to adapt these rituals to make them more relevant to contemporary life.

On the other hand, religious institutions, such as *majelis ulama* or *pesantren*, play a vital role in offering accurate religious guidance and directing communities away from practices that conflict with *sharia*. Religious institutions can also act as mediators between tradition and modernity by integrating Islamic values into indigenous rituals without eliminating their sacred meaning.⁸

This study holds both theoretical and practical significance. Theoretically, it will contribute to the understanding of the dynamics of shifting sacredness in religious rituals in the era of modernization, using the Islamic perspective as an analytical lens. Practically, this research is expected to provide recommendations for indigenous communities and religious institutions to sustain religious rituals and sacred values amid the challenges of modernization.

METHOD

The research methodology used in this study is a literature review. This methodology involves collecting and analyzing data from various written sources relevant to understanding the changes in the meaning of sacredness in religious rituals within indigenous communities. The first step is to identify and gather various literature sources such as books, journal articles, research reports, and other documents that discuss related topics, ensuring that these sources are credible and relevant to the research focus. The obtained information is then categorized based on the main themes of the study, namely the shift in the meaning of sacredness, the syncretism between Islamic values and local traditions, and the role of customary institutions, to facilitate analysis and the drawing of conclusions.⁹

⁷ Azra, A. (2017). *Surau: Pendidikan Islam tradisi dalam transisi dan modernisasi*. Kencana.

⁸ Muhammad, K. H. (2021). *Islam agama ramah perempuan*. IRCiSoD.

⁹ Akbar, F. M. A. (2020). ANALISIS TANTANGAN DAN PELUANG PENGEMBANGAN UMKM HALAL DALAM ERA PASAR NASIONAL. *Zhafir: Journal of Islamic Economics, Finance, and Banking*, 2(2), 105-130.

A qualitative analysis is conducted to examine the content of the collected literature, identifying patterns, themes, and emerging trends related to the transformation of sacredness in religious rituals, as well as understanding the social context and dynamics that influence indigenous communities. Subsequently, a synthesis of information is carried out by integrating findings from various sources to provide a comprehensive overview of how modernization, globalization, and technology impact religious rituals and to identify the relationship between social and cultural changes and the religious practices of indigenous communities.

Finally, conclusions are drawn based on the literature analysis, highlighting how indigenous communities adapt to change while maintaining the sacredness of their rituals, and presenting the research findings within a broader context, demonstrating their implications for cultural preservation and the identity of indigenous communities. By utilizing a literature review, this study can access various perspectives and historical data that enrich the understanding of the shift in the meaning of sacredness within the context of modernization, allowing the researcher to develop in-depth insights without the need for direct field data collection.

RESULT AND DISCUSSION

1. Shifting the Meaning of Sacredness in Religious Rituals

a. Influence of Technology

Technology has transformed the way religious rituals are conducted and interpreted. For example, with the advent of technology, religious rituals such as congregational prayers or mass can be broadcast virtually through social media and video conferencing applications. This allows for broader participation but also raises questions about whether physical presence remains an essential element of ritual practice or if its significance can be replaced by digital connections.¹⁰

Additionally, technology facilitates the use of modern communication tools in the execution of rituals. For instance, in Bali, communities use both traditional communication tools such as *kulkul* and modern tools like loudspeakers to announce religious ceremonies. Although modern communication tools like loudspeakers are

¹⁰ Hartono, B. D., & Akbar, F. M. A. (2023). The Advantages of Muvon Ecosystem For The Quality of Practicum of SMK Students in Distance Learning: Case Study of Muhammadiyah SMK in Jakarta. *International Journal Of Economics, Management, Business, And Social Science (Ijembis)*, 3(3), 753-62.

utilized, traditional tools such as *kulkul* remain more significant in influencing the execution of these rituals.¹¹

b. Globalization

Globalization has created a vast space for cross-cultural interactions, influencing how local communities interpret their rituals. Traditional rituals are no longer just religious or cultural practices but have also become part of global attractions. For example, traditional ceremonies such as *Ngaben* in Bali now attract the attention of foreign tourists, who often participate as spectators. The involvement of external elements introduces new dynamics into these rituals, where local traditions are adapted to meet the expectations of a global audience.¹²

Globalization has also led to the commodification of rituals, where traditional rituals that once held sacred meanings are often altered to appeal to the market. An example of this is the Chinese New Year celebration, which in some countries has evolved beyond a family ritual into a promotional event for multinational corporations. Grand Chinese New Year decorations and fortune-themed products have become symbols of economic success rather than spiritual significance.¹³

c. Changes in Social Values

Changes in social and cultural values also influence the meaning of religious rituals. Society is starting to adopt modern values and be more open to foreign cultures, which may reduce interest in preserving traditional religious customs and rituals. However, some indigenous communities, such as the Cikondang indigenous community, still try to maintain their ancestral traditions from the influence of modernization. They carry out various religious rituals such as *wuku taun*, *ruat bumi*, *ruat hajat*, *khotaman*, and *nmerbang*, which are still preserved amidst the influence of modernization.

d. Integration of Islamic Values

In the context of the integration of Islamic values, indigenous communities such as Cikondang show a strong understanding of religion, especially in welcoming various moments in life by holding various religious rituals. They view modernization as an era

¹¹ Antara, I. N. L. (2017). Pengaruh alat komunikasi tradisional dan moderen terhadap pelaksanaan odalan di kahyangan tiga desa adat rejas. *Matrix: Jurnal Manajemen Teknologi dan Informatika*, 5(2), 28.

¹² Mubayanah, S., & Amin, N. (2024). TRANSFORMASI MAKNA RITUAL DALAM MASYARAKAT MODERN: ANALISIS SOSIOLOGIS DAN BUDAYA. *GAHWA*, 3(1), 17-33.

¹³ Mubayanah, S., & Amin, N. (2024). TRANSFORMASI MAKNA RITUAL DALAM MASYARAKAT MODERN: ANALISIS SOSIOLOGIS DAN BUDAYA. *GAHWA*, 3(1), 17-33.

that must be experienced and overcome, but still try to maintain their ancestral values and religious rituals. This shows that modernization does not have to eliminate the sacred meaning of rituals, but can be integrated in a harmonious way.¹⁴

e. Social Function of Ritual

Religious rituals not only have spiritual meaning, but also play an important role in strengthening social bonds, conveying cultural values and norms, and communicating changes in status. In traditional and modern societies, rituals help build and maintain social cohesion. For example, rituals such as death ceremonies remind family and community members of the values of togetherness and sacrifice that the group considers important.¹⁵

Modernization and globalization have changed the meaning of sacredness in the religious rituals of indigenous peoples in complex ways. While technology and globalization provide opportunities to enrich and simplify the performance of rituals, they also pose challenges in maintaining the authenticity and original meaning of these rituals. However, with the integration of Islamic values and efforts to maintain ancestral traditions, indigenous communities can maintain the sacred meaning of rituals amidst rapid social change.

2. Syncretism between Islamic Values and Local Traditions

a. Integration of Islamic Values and Local Traditions

This syncretism occurs because of the ability of the Islamic religion to interpret the local cultural environment in a new way without losing that cultural identity. For example, in Polewali Mandar, the Makuliwa Lopi ritual shows how traditional and Islamic religious elements coexist and are closely related in the religious practices of the local community. These rituals, which were originally part of local traditions, have now been integrated with Islamic teachings, creating a unique and harmonious religious practice.¹⁶

b. Forms of Syncretism

At the Sunan Ampel Mosque in Surabaya, Islamic-Javanese syncretism is very visible in the architecture of the mosque and the activities carried out there. The saints, such as Sunan Ampel, used a wise strategy in converting the land of Java to Islam by

¹⁴ Miharja, D. (2015). Keberagamaan masyarakat adat cikondang dalam menghadapi modernisasi. *IAIN Bukit Tinggi*, 1(1), 95-101.

¹⁵ Mubayanah, S., & Amin, N. (2024). TRANSFORMASI MAKNA RITUAL DALAM MASYARAKAT MODERN: ANALISIS SOSIOLOGIS DAN BUDAYA. *GAHWA*, 3(1), 17-33.

¹⁶ Dute, H., Syarif, M. Z. H., & Thoif, M. (2021). Sinkretisme NU dan Muhammadiyah dalam Pendidikan Islam Papua. *Al-Fikr: Jurnal Pendidikan Islam*, 7(2), 104-113.

adapting to the tastes and way of life of the surrounding people. This allows for an effective acculturation process, where local Javanese culture and Islamic teachings are combined without losing their respective identities. For example, activities at the Sunan Ampel Mosque, such as slametans and other rituals that combine Islamic and Javanese elements, show a political manifestation of Islam that is tolerant of Javanese culture.¹⁷

c. Impact on Understanding Sacredness

This syncretism has a significant impact on the understanding and appreciation of sacredness in religious rituals. In the Javanese-Islamic context, syncretism allows people to understand sacredness not only in the context of pure Islamic teachings, but also through the lens of local culture. For example, the slametan ritual, which was originally considered a traditional practice, can now be accepted as part of a legitimate religious expression because it has been integrated with Islamic values. This shows that sacredness is not only limited to religious teachings, but can also be found in local cultural practices that have been Islamized.¹⁸

d. Reactions and Perspectives of Religious Figures

The reactions of religious figures to this syncretism vary. Several religious figures criticized syncretism because they thought it could give rise to heretical ritual practices or even shirk. They argue that syncretism can damage the teachings of monotheism and shift the focus from the pure teachings of Islam. However, there are also religious figures who support syncretism as an effort to propagate and spread Islam through a local wisdom approach. For example, Nur Syam (2012) believes that syncretism can transformatively strengthen Islamic teachings and enable harmonious integration between religion and local culture.

e. Local Cultural Involvement in Da'wah

The involvement of local culture in the process of Islamic da'wah is very important in understanding this syncretism. In Kuta Village, for example, the meeting of Islamic teachings with Sundanese culture has given rise to Islamic teachings that are syncretic with local culture. The people of Kuta in their daily lives carry out traditional rituals which are significantly influenced by Islamic teachings. This shows that Islamic da'wah

¹⁷ Baidawi, K. H. (2020). *Sejarah islam di Jawa menelusuri genealogi islam di Jawa* (Vol. 101). Araska Publisher.

¹⁸ Hanik, U., & Khamidah, N. (2022). *Ekoteologi Masyarakat Lombok Dalam Tradisi Bau Nyale*.

can be carried out in a more effective way and accepted by local communities if it is integrated with local culture and traditions.¹⁹

f. Acculturation and Cultural Identity

This syncretism also shows the ability of Javanese culture to absorb new cultural influences and integrate these new elements without losing its identity as Javanese society. This acculturation process allows for a combination of external cultural influences with Javanese identity, so that it melts into a unique entity. This is reflected in traditional Javanese rituals which are still maintained and respected, but are also integrated with Islamic religious practices.²⁰

g. Harmony and Concord

The syncretism between Islamic values and local traditions creates harmony and harmony between religion and local culture. This allows people to maintain their cultural identity while still living up to religious teachings. This is clearly seen in the various religious rituals carried out in various regions, where traditional and Islamic religious elements are combined to create rich and inclusive religious practices. Thus, this syncretism not only enriches the understanding of sacredness but also strengthens social and cultural ties in society.²¹

In this context, syncretism is not just a combination of two belief systems, but is also a dynamic process that allows for harmonious and sustainable integration between religion and local culture. This shows that religion and culture do not have to be in conflict, but can complement and enrich each other.

3. The Role of Traditional and Religious Institutions in Facing Modernization

a. Regulating Customs

Traditional institutions have a major role in maintaining and preserving customs that have been passed down from generation to generation. They function as cultural guardians who ensure that the traditions that characterize the community are maintained and respected by all members of the community. For example, in Tayem Village, there is a traditional institution called Bacepat which is tasked with regulating various aspects of community life, starting from traditional ceremonies, mutual cooperation, to village

¹⁹ Supriadi, E. (2023). *Islam Nelayan; Rekonstruksi Ritual Keislaman dalam Bingkai Islam dan Budaya Lokal Masyarakat Nelayan Cirebon*. Penerbit Lawwana.

²⁰ Suprpto, M. A. (2020). *Dialektika Islam Dan Budaya Nusantara: Dari Negosiasi, Adaptasi Hingga Komodifikasi*. Prenada Media.

²¹ Dute, H. (2021). *Pembelajaran Pendidikan Agama Islam dalam Masyarakat Pluralistik*. Publica Indonesia Utama.

meetings. The existence of this traditional institution not only plays a role as an implementer of traditions, but also as a facilitator in maintaining social and cultural balance in a society that continues to experience change.²²

b. Maintaining Social Norms

Apart from regulating customs, traditional institutions also act as guardians of social norms and values adhered to by society. They have the authority to monitor community behavior and provide customary sanctions for those who violate agreed rules. This is done to maintain order, harmony, and ensure that social life runs in accordance with the moral principles that have been passed down from ancestors. In Muara Mujan, traditional institutions play a role in supporting the village government to ensure smooth development, especially in the social and socio-cultural fields, by enforcing customary laws and safeguarding public interests.

c. Resolving Customary Disputes

Traditional institutions also function as mediators in resolving disputes related to customs. They prioritize the principles of deliberation and kinship in finding solutions that are fair and acceptable to all parties involved. Customary dispute resolution is carried out based on applicable customary law and taking into account existing social and cultural aspects. In Muara Mujan, for example, traditional heads and members of traditional institutions act as communication facilitators and transmitters of information to disputing parties, ensuring that decisions taken remain within the corridors of justice and reflect the noble values upheld by the local community.²³

d. Maintaining Local Wisdom

As custodians of cultural heritage, traditional institutions have the responsibility to preserve various aspects of local wisdom that have been passed down by previous generations. This local wisdom covers various fields, from traditional medicine, agricultural techniques, to performing arts which become the unique identity of an area. In Tayem Village, traditional institutions actively maintain local wisdom by teaching

²² Siregar, I., Nurhaini, P., Al Husaini, H., & Efendi, M. F. (2023). Dinamika kebudayaan masyarakat Kampung Naga dalam menghadapi ancaman kultural budaya luar di Desa Neglasari. *Jurnal Ilmiah Ilmu Sosial*, 9(2), 181-192.

²³ Nisa, K., Azwir, A., & Muhazir, M. (2024). Mediator Non-Hakim di Aceh: Menelisik Peran Peradilan Adat Dalam Penyelesaian Kasus Sengketa. *lentera*, 6(2), 146-165.

cultural values to the younger generation, holding traditional ceremonies, and maintaining sacred places that have historical value for the community.²⁴

e. Helping the Village Government

Traditional institutions do not work alone in carrying out their duties, but collaborate with village governments in various development and social aspects. They are involved in organizing traditional events, developing cultural tourism, and solving social problems related to customs and traditions. In Muara Mujan, for example, traditional institutions support the village government in increasing active community participation in social and development activities, both physical and non-physical, especially in the social and socio-cultural fields.

f. Integration with Religious Values

Apart from maintaining customs, traditional institutions also have a role in integrating traditional values with religious teachings. This is done so that traditional rituals can still be carried out without conflicting with the religious values held by the community. For example, in Kuta Village, traditional traditions related to respect for ancestors are maintained by incorporating Islamic elements, so that customs can remain sustainable in a more inclusive context.²⁵

g. Response to Modernization

In facing the era of modernization, traditional institutions not only survive with traditional methods, but also strive to adapt technology and modern ideas without losing the essence of their culture. One example is the use of social media as a means of promoting and preserving traditional traditions. In Tayem Village, traditional institutions are working with the village government to develop cultural tourism that combines modern elements with local traditions. In this way, the village's identity is maintained, while utilizing technology to introduce their culture to the wider community.²⁶

h. Support from Regulations and Policies

In order for traditional institutions to function optimally, support from clear regulations and policies is needed. Regulations that favor traditional institutions will provide a legal basis for them to carry out their duties. In addition, supportive policies

²⁴ Praditha, D. G. E. (2023). Hukum Kearifan Lokal: Suatu Pengantar Hukum Adat.

²⁵ Maulidin, S., & Nawawi, M. L. (2024). A Kearifan Lokal dalam Tradisi Keislaman: Memahami Kontribusi Budaya Islam di Indonesia. *ISEDU: Islamic Education Journal*, 2(2), 41-50.

²⁶ Ustianti, S. P. (2025). Interaksi manusia dan kebudayaan. *Mosaik Peradaban: Interaksi Manusia dan Kebudayaan*, 70.

will strengthen the position of traditional institutions in decision making and managing resources owned by indigenous communities. Village governments and traditional institutions need to work together to develop policies that can ensure that local culture and traditions are maintained and the interests of indigenous communities are protected.²⁷

CONCLUSION

The conclusion of this research shows that modernization, globalization and technology influence the meaning of sacredness in the religious rituals of indigenous peoples. Technology enables broader participation through digital media, but raises questions about the importance of physical presence. Globalization turns rituals into global attractions, and commodification shifts the focus from sacredness to economic aspects. Changes in social values and the adoption of modern values influence the preservation of customs, although some communities continue to maintain ancestral traditions. The integration of Islamic values with local traditions shows that modernization can be harmonized without eliminating sacredness. Rituals also strengthen social bonds and convey cultural values. The syncretism between Islam and local traditions shows cultural adaptation without losing identity. Reactions to syncretism vary, with some religious figures criticizing it and others supporting it as a proselytizing approach. Traditional and religious institutions play an important role in preserving customs, social norms, and resolving disputes. They work together with the village government, integrating traditional values with religious teachings, and adapting modern technology. Regulatory and policy support is needed so that traditional institutions can function optimally, ensuring cultural preservation and protecting the interests of indigenous communities. Indigenous communities are able to adapt and maintain the sacredness of their rituals through integration and syncretism, creating harmony between traditional and modern values.

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²⁷ Andriyadi, F. (2015). Reposisi Majelis Adat Aceh Dalam Tata Pemerintahan Aceh Pasca Qanun no. 10 Tahun 2008. *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia*, 5.

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