

RESEARCH

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Islam and Local Traditions in Kaur, Indonesia: Reorienting Ritual Meaning, Tawheed, and Socio-Religious Transformation

Juliansyah^{1*}, Ani Jayanti²

***Correspondence:**

Juliansyah

juliansyah@stit-alwasikaur.ac.id

¹² Sekolah Tinggi Ilmu Tarbiyah Al
Wasi Kaur, Indonesia

Abstract

This study examines the integration of Islam and local traditions in Kaur Regency, Bengkulu, Indonesia, with a focus on how Muslim communities reinterpret ancestral traditions within the framework of Islamic belief and socio-religious practice. Using a qualitative approach with an ethnographic-interpretive design, data were collected through in-depth interviews, participatory observation, and documentation of local traditions, including grave pilgrimage, *nyeram*, banquets or feasts, traditional medicine, *dhikr-rudat* art, and death rituals. The findings show that the integration of Islam and local traditions in Kaur occurs through three main processes. First, traditions previously associated with ancestral spirits, sacred objects, sacred places, and supernatural powers are reoriented toward the value of *tawheed*. Second, customary practices are adjusted to Islamic teachings through the inclusion of prayer, *dhikr*, *tahlil*, Qur'anic recitation, religious lectures, and the involvement of religious leaders. Third, local traditions function as spaces of social solidarity and religious education through mutual assistance, almsgiving, condolence rituals, oral traditions, and cultural *da'wah*. The study concludes that Islamization in Kaur does not simply eliminate local culture, but proceeds through selection, reinterpretation, and adaptation. These findings contribute to the study of local Islam by showing how Muslim communities negotiate belief, ritual, and religious change while maintaining local cultural identity.

Keywords: Islam and local tradition; Kaur Muslim community; *tawheed*; customary rituals; socio-religious transformation

Introduction

The encounter between Islam and local traditions in Indonesia still leaves a problem when the Muslim community maintains ancestral traditions whose meaning is partly related to spirits, objects, sacred places, or supernatural powers. This issue shows a negotiation between cultural preservation and adaptation to Islamic teachings. In many local contexts, Islam can converge with local culture without erasing people's identities. Still, the relationship between Islam and customs can also create tensions when cultural practices are confronted with Islamic legal principles, religious authority, and changing societal understandings (Amin & Tanggok, 2022; Anggraeni, 2023). Local Muslim traditions are often a meeting place between customs, religious

practices, local wisdom, social solidarity, and the adjustment of Islamic values, as seen in the marriage traditions of the Serawai people in Bengkulu and the Muslim tradition of Mongondow in North Sulawesi (Rajafi & Susanti, 2023; Suwarjin et al., 2023). In the context of Kaur Regency, the main problem of this study lies in the lack of clarity regarding how local traditions change in meaning, how traditional elements are adapted to Islamic values, and how these traditions continue to function as a socio-religious space for the community.

Some previous studies have confirmed that the relationship between Islam and local traditions in Indonesia does not unfold linearly but through acculturation, negotiation of meaning, ritual contestation, and shifts in religious authority. The tradition of the Ark in Bengkulu and Javanese *slametan* shows that local rituals can be a medium of integration between Islamic values, social memory, ancestor respect, cultural symbols, and community solidarity (Marhayati & Suryanto, 2017; Muslih Hidayat et al., 2026; Nasir, 2019). Studies of the inland Malay community and the bid'ah debate show that local traditions are not always abandoned, but reinterpreted, negotiated, or contested in contemporary Islamic public spaces (Aflatun Muchtar et al., 2024; Ibrahim, 2018; Jahroni, 2018). Studies in Lombok also show that customs can be accommodated through Islamic law, local theology, and moderate Islamic practices when societies face tensions between religious norms and cultural heritage (Huda, 2019; Mutawali, 2016). Meanwhile, the Katoba and Suroan rituals show that hybrid cultures, the sanctification of time, and the changing meaning of rituals are an important part of the dynamics of local Islam in Indonesia (Rofiq, 2024; Zainal et al., 2024).

Although previous studies have examined the relationship between Islam and local traditions across various Indonesian contexts, most focus on acculturation, ritual contestation, legal accommodation, or cultural hybridity in communities outside Kaur. These studies have not specifically explained how Muslim communities in Kaur reinterpret traditions associated with ancestral spirits, sacred objects, sacred places, and supernatural powers within the framework of Islamic belief and social practice. This gap is important because the Kaur case shows that local traditions are not simply abandoned after the strengthening of Islamic understanding, but are reoriented, selected, and adapted through the values of tawheed, Islamic ritual practice, social solidarity, and religious education. Therefore, this study aims to analyze the integration of Islam and local traditions in Kaur Regency by examining three main processes: the reorientation of local traditions toward tawheed, the adjustment of customary practices to Islamic teachings, and the transformation of local traditions into spaces of social solidarity and religious education.

This research makes an empirical and conceptual contribution to the study of local Islam in Indonesia by placing Kaur as a socio-religious context that has not been widely discussed in international studies of Islam and local traditions. Empirically, this study shows that the integration of Islam and local traditions in Kaur occurs through the reorientation of the meaning of tradition towards the value of monotheism, the adjustment of traditional practices to Islamic teachings, and the strengthening of tradition's role as a space for social solidarity and religious education. Conceptually, this study emphasizes that the Islamization of local traditions is not always in the form of the elimination of old cultures, but can take place through the process of selection, reinterpretation, and adaptation of values, so that cultural elements that do not conflict with Islamic teachings are still maintained as expressions of the socio-religious identity of the community.

Method

Research Design and Context

This study uses a qualitative approach with an ethnographic-interpretive design. This design was chosen because the research focuses on understanding religious practices, symbolic meanings, and social actions of people in the context of everyday life naturally. The ethnographic approach allows researchers to read local traditions not only as a series of rituals, but as socio-cultural practices that contain values, beliefs, social relations, and processes of changing meaning in people's lives (Gertner et al., 2021; Hurst, 2023). The research was carried out in Kaur Regency, Bengkulu Province, which was chosen purposively because this area has local traditions that still coexist with Islamic religious practices, such as grave pilgrimage, nyeram, banquet or feast, traditional medicine, the art of dhikr-rudat, and the tradition of death.

Participants

The study participants were selected through purposive sampling and identified through snowball sampling. Purposive sampling was used to select informants who had knowledge, experience, and direct involvement in the practice of integrating Islam and local traditions, while snowball sampling was used to reach out to other informants recommended by the initial informant, because they were considered to understand the socio-cultural context of the Kaur community (Palinkas et al., 2015; Tenny et al., 2025). The research informants included religious leaders, traditional leaders, village elders, traditional actors, and community members involved in local traditional practices. Data collection is carried out until the information obtained shows thematic adequacy, i.e., when the data has been able to explain the main patterns of research and no longer produces substantial new themes (Braun & Clarke, 2021; Hennink & Kaiser, 2022).

Data Collection

Data was collected through in-depth interviews, participatory observations, and documentation. In-depth interviews were used to explore informants' understanding of Islamic teachings, ancestral traditions, changes in ritual meaning, and the relationship between customs and religious values. Participatory observation was conducted to understand firsthand how local traditions are practiced in real social situations, including the sequence of events, the use of symbols, ritual language, forms of social interaction, and the involvement of religious and traditional leaders. Documentation complements interview and observation data through field records, photos of activities, customary documents, and local archives related to traditional community practices. The use of these three techniques aims to gain a more complete understanding of the integration of Islam and local traditions in Kaur Regency. (Ahmed, 2024; Schlunegger et al., 2024).

Table 1. Research Instrument Grid

Study Focus	Data Collection Techniques	Data Indicators	Informant
Reorienting the meaning of local traditions	Interviews and observations	Changing the meaning of kemenyan, nyeram, jamuan, or kenduri, and traditional medicine from a magical orientation to the value of tauhid.	Religious leaders, traditional leaders, community leaders, traditional actors
Adaptation of customary practices to Islamic values	Observations, interviews, and documentation	The use of prayer, dhikr, tahlil, salawat, Qur'an reading, religious lectures, and the involvement of	Religious figures, traditional figures, communities, customary

		religious leaders in local traditions	documents
Tradition of grave pilgrimage	Observations and interviews	The purpose of the pilgrimage, pilgrimage manners, prayers recited, the use of regional languages, and changes in the meaning of respect for ancestors	Religious leaders, pilgrim families, and the community
Traditions of death and condolences	Observations, interviews, and documentation	Death announcement, funeral management, condolences, social assistance, tadarus, tahlil, and religious talks	Grieving families, religious leaders, traditional leaders, customary documents
The art of dhikr, <i>rudat</i> , and <i>Ta'dut Ta'ziyah</i>	Observations, interviews, and documentation	The use of tambourines, religious verses, qasidah, death advice, and the function of art as a medium of da'wah	Traditional figures, art actors, communities, and traditional documentation
Tradition as a space for social solidarity	Observations and interviews	Cooperation, consumption assistance for the mourners, family deliberation, citizen concern, and social protection for bereaved families	Grieving family, neighbors, community leaders, and traditional leaders

Data Analysis

Data analysis was carried out using the macula-interpretive analysis. The analysis process begins with re-reading all the data, marking the units of significance, compiling the initial code, grouping the codes into categories, developing themes, and interpreting the relationships between themes based on the socio-cultural context of the community. The analysis is carried out iteratively from the moment data collection begins, so that interim findings can be used to deepen the interview, expand observations, and sharpen the focus of interpretation. The thematic approach is used because it can identify patterns of meaning that emerge from the data, while the interpretive orientation helps researchers understand how people give meaning to religious traditions, symbols, and changes in their lives (Braun & Clarke, 2023; Byrne, 2022).

Trustworthiness

The validity of the data is maintained through source triangulation, triangulation techniques, member checking, and researcher reflexivity. Source triangulation is carried out by comparing information from religious leaders, traditional leaders, traditional actors, and community members. The triangulation technique was applied by comparing interview, observation, and documentation data. Member checking is conducted on a limited basis with key informants to ensure that the researcher's interpretation remains aligned with participants' experiences and understanding. In addition, researchers use reflective notes during the research process to monitor positions, assumptions, and possible biases in interpreting field data. This strategy is used to strengthen the credibility, dependability, and confirmability of research results (Ahmed, 2024; Birt et al., 2016; McKim, 2023).

Results

The results of the study show that the integration of Islam and local traditions in Kaur Regency occurs through the processes of adjusting meaning, selecting elements of tradition, and strengthening Islamic values within the community's socio-religious practices. Local traditions that were previously associated with belief in ancestral spirits, sacred objects, sacred places, and supernatural powers did not completely disappear but shifted in orientation after people gained religious understanding through religious leaders, Islamic educational institutions, and religious organizations. Data were obtained through observations, interviews, and documentation of the traditional practices of the Kaur people, especially grave pilgrimage, nyeram, banquets/feasts, traditional medicine, the art of dhikr-rudat, and the tradition of death.

Reorientation of the Meaning of Local Traditions Towards the Value of Tawheed

The results of the study show that the most prominent change in the integration of Islam and local traditions in Kaur Regency occurred in the aspect of meaning. Some traditions that were previously associated with belief in ancestral spirits, placekeepers, sacred objects, or supernatural powers began to shift towards meanings more in line with Islamic teachings. Society does not always erase old traditions, but rather reinterprets their purpose and meaning to align with monotheistic beliefs.

The results of observations of the banquet and feast traditions in Kaur Regency on April 8, 2026, show that elements of local culture remain visible in the form of dishes, the use of regional languages, sitting in a circle, and the habit of eating together. However, the series of events is no longer directed at summoning the spirit or supplicating the ancestors. The activity began with the reading of basmalah, joint prayers, and expressions of gratitude to Allah Swt. Offerings that once had the potential to be interpreted as offerings are now better understood as alms, social banquets, and a means of strengthening relationships among citizens.

Regarding the tradition of burning incense, interview data show that the practice is increasingly being abandoned. If it is still done, the community will no longer interpret it as a means of summoning spirits or seeking help from ancestors. Incense is better understood as a fragrance or symbol of old customs.

"If the community is still doing this, then the community thinks that it is nothing more than the fragrance and the form of maintaining old traditions that their ancestors have taught. The value and purpose are in accordance with Islamic law, which is to expect something only from Allah, and not because the spirits answer prayers." (TM, interview, April 10, 2026)

The quote shows that the Kaur people began to distinguish between cultural forms and religious orientations. Certain forms of tradition can still be preserved as traditional heritage, but the center of hope is no longer directed to ancestral spirits. This shift shows the Islamization of meaning, which is a change from a magical orientation to the recognition of Allah SWT as the only source of help.

The change in meaning is also seen in the Nyeram tradition, which is performed when people want to open gardens or plant rice. The results of observations on April 12, 2026, show that the community remains familiar with local elements such as traditional foods, prayers in regional languages, and the habit of gathering before starting agricultural activities. However, the main emphasis is no longer on an application to the landholders, but an application for salvation to Allah SWT.

"The purpose of the harvest is to get a way of permitting the spirits of ancestors and land keepers. But in essence, the majority of the people are just trying to get Allah's protection." (TA, interview, April 13, 2026)

The quote shows a process of negotiation between the old tradition and the teachings of Islam.

Local elements are still recognized as part of the cultural heritage, but the center of people's beliefs has shifted to Allah SWT. Thus, the Nyeram tradition is an example of how the Islamization of local traditions in Kaur Regency occurs gradually, not through the direct elimination of all customary elements.

Changes in religious orientation are also seen in traditional medicine practices. People still recognize the practice of treating smart people or shamans, but the role of shamans is no longer always understood to involve supernatural powers. Shamans are better understood as people who know traditional medicine, while healing is still believed to come from Allah SWT.

"The development of Islamic education, even though they continue to treat shamans, they make the shaman only an intermediary and not just hoping for healing from the shaman, but asking Allah alone." (*AK, interview, April 15, 2026*)

"The definition of a shaman for the people of Kaur Regency today is a person who can treat someone using traditional medicines, and not someone who has supernatural powers." (*BK, interview, April 15, 2026*)

The quote emphasizes that Islamic education and religious leaders' da'wah have shifted people's perspective towards traditional medicine practices. Medicinal mediums such as water, herbs, or prayer are no longer understood as sources of strength but as means of effort. The source of healing is still returned to Allah SWT.

Table 2. Reorientation of the Meaning of Local Traditions Towards the Value of Tawheed

Focus Theme	Key Findings	Meaning Analysis
Banquets and feasts as alms	Banquets and feasts still feature the dishes, regional language, sitting in a circle, and eating together, but they begin with basmalah, prayer, and gratitude to Allah.	Traditions that once had the potential to be interpreted as offerings have shifted toward almsgiving, gratitude, and strengthening social relationships.
Redefinition of incense	Frankincense is no longer understood as a medium for summoning spirits or seeking help from ancestors, but rather as a fragrance and a symbol of old customs.	Elements of old traditions are still recognized, but the orientation of their beliefs is directed to Allah SWT.
A change in the meaning of the Holocaust	Nyeram is still known for opening gardens or planting rice, but the purpose is to seek salvation from Allah.	The agrarian tradition has shifted from belief in the land keeper to the value of monotheism.
Traditional medicine as an effort	Shamans or smart people are no longer understood as possessors of supernatural powers, but as intermediaries of traditional medicine.	Healing is believed to come from God, whereas traditional medicine is positioned as a human endeavor.

Adjustment of Customary Practices with Islamic Values

The results of the study show that Islamic integration also occurs through adjustments in the procedures for implementing traditions. Some traditional practices are still maintained, but they are filled with Islamic elements such as prayer, dhikr, tahlil, salawat, Qur'an reading, religious lectures, and the involvement of religious figures. This pattern is evident in the traditions of grave pilgrimage,

death, the art of dhikr-rudat, and banquet or feast activities.

The results of observations of the grave pilgrimage tradition on April 17, 2026, show that people come to the grave with a spirit of respect for the deceased's family. However, the practice of pilgrimage is directed toward activities such as cleaning the grave, reading prayers, reciting Surah Yasin, praying, and remembering death. The clothes also reflect politeness and the closure of the aurat, although some people still maintain traditional elements in their dress or in expressions of respect in the regional language.

Changes in the meaning of grave pilgrimage were also seen in the interview data. Before the understanding of Islam developed strongly, the pilgrimage to the grave was once understood as a means of asking for protection from the gravedigger. Today, the meaning is starting to shift.

"Nowadays, when making a pilgrimage to the grave, it is nothing but cleaning around the tomb, praying and reciting the prayer of the Prophet, and reciting Surah Yasin." (TA, interview, April 18, 2026)

The quote shows that the pilgrimage to the grave in Kaur Regency is no longer centered on supplication to the deceased, but on prayer, reverence, and remembrance of the dead. The local element, in the form of respect for ancestors, has survived but has been placed within the framework of Islamic teachings.

The customary adjustment to Islam is also evident in the tradition of death. The results of observations on the death of the Kaur people on April 20, 2026, show that there is a combination of local symbols and Islamic practices. The announcement of death was made through the beating of a bedust. After that, the community gathered at the funeral home, helped the family, deliberated, and prepared the funeral arrangements. In this practice, customary symbols go hand in hand with the Sharia of the management of the body.

"If the deceased is a woman, she is notified by using two devices. If the deceased is a man, he is notified by using three devices." (D-1, Document of the Kaur Regency Customary Consultative Body, 2009)

Observations of the death procession show that the community is not only present as mourners, but also takes a role in helping bereaved families. Mosque employees and close family members handle the process of bathing and preparing the bodies, while the community helps with grave digging, delivering the bodies, and condolence activities. Local traditions of cooperation remain strong, while the core procedures for managing the body follow Islamic teachings.

"Bathing and fondling the corpse is the duty and responsibility of mosque employees and close families. The burial prayer is carried out in cooperation by relatives arranged by the village head and the traditional chief." (D-1, Document of the Kaur Regency Customary Consultative Body, 2009)

On the night of condolences, the results of observations conducted on April 20-22, 2026, showed that the funeral home had become a religious space. The activity included not only condolence visits but also religious lectures, Qur'anic tadarus, prayers, and tahlil. This shows that the tradition of death not only serves the function of customs but also serves as a means of religious education for the community.

"The implementation of condolences was held from the first, second, and third nights in a row. The condolence night event is filled with religious lectures or tadarus reading the Qur'an." (D-1, Document of the Kaur Regency Customary Consultative Body, 2009)

The art of dhikr and rudat also shows the adjustment of local culture to Islamic teachings. The results of observations on April 24, 2026, show that this art still retains local elements, including tambourines, rhythms, groups of performers, and traditional performance patterns. However, the

content presented was directed to religious messages, such as praise to Allah, peace be upon the Prophet, qasidah, and moral advice.

"The art of Zikir and Rudat uses tambourine and sings songs that breathe Islam or qasidah songs." (*TAD, interview, April 25, 2026*)

These findings show that local art was not erased by Islam, but was used as a medium of cultural da'wah. The community maintains a cultural form that is familiar to their lives, while the content and message are directed towards strengthening Islamic values.

Table 2. Adjustment of Customary Practices with Islamic Values

Focus Theme	Key Findings	Meaning Analysis
Pilgrimage to the grave as a prayer and a reminder of death	The pilgrimage to the grave involves cleaning the grave, reciting Surah Yasin and salawat, and remembering death.	Respect for ancestors is maintained, but directed within the framework of prayer and Islamic values.
Customary-based death traditions and sharia	The announcement of death through the powder is still used, while the management of the body is carried out through bathing, washing, blessing, and burying.	Customary symbols go hand in hand with Sharia obligations in the management of the body.
Condolences as a religious space	The condolence period lasted three nights and was filled with religious lectures, Qur'anic recitals, prayers, and tahlil.	The tradition of condolences not only serves a social function but also serves as a medium of religious education for the community.
The art of dhikr and rudat as cultural da'wah	The art of dhikr and rudat still uses tambourines, local rhythms, and traditional performance patterns, but the song's content incorporates nuances of qasidah and Islamic teachings.	Local art is not deleted, but adapted into a cultural da'wah medium.

Local Traditions as a Space for Solidarity and Religious Education

The results of the study show that the integration of Islam with local traditions in Kaur Regency is evident not only in ritual changes but also in the social functions of traditions. Local traditions provide a space for solidarity, cooperation, almsgiving, and the informal transmission of religious values.

The results of observations on the death tradition on April 20-22, 2026, show that grieving families are not left to bear the burden alone. The community is present to help from the announcement of death and the management of the body to the provision of the mourners' needs and the expression of condolences. The presence of residents is interpreted not only as a customary obligation but also as a form of concern and help in line with Islamic teachings.

"The community should gather at the funeral home, deliberate to inform distant relatives or pick up as needed." (*D-1, Document of the Kaur Regency Customary Consultative Body, 2009*)

Observations also show that funeral homes are not directly responsible for providing food and drink for mourners. At the beginning of the condolence period, the mourner's consumption was assisted by extended family and neighbors. This practice demonstrates that the local customs of the Kaur community uphold the value of social protection for families affected by disasters.

"At the time of death, the funeral home is not allowed to cook food, let alone feed and drink to the condolences/mourners. People who mourn are prepared to eat/drink by neighbors' relatives." (*D-1, Document of the Kaur Regency Customary Consultative Body, 2009*)

The observation findings show that the tradition of death in Kaur Regency has a strong social function. Traditional values, such as togetherness and cooperation, align with Islamic values, including *ta'awun*, almsgiving, and respect for bereaved families. Thus, the integration of Islam and local culture occurs not only at the level of symbols but also in the community's social actions.

In addition to being a space for solidarity, local traditions are also a medium for religious education. This can be seen in the Ta'dut Ta'ziah tradition, which mothers chant at night. The verses that are chanted contain messages about death, patience, resignation, and the afterlife. The results of observations on the night of condolence on April 21, 2026, show that the chanting of Ta'dut Ta'ziah was delivered in a quiet atmosphere after prayer and tahlil activities. The poem is not only an expression of grief, but also a spiritual advice for the family and the community present.

"Every life will die, the world will be left, Love will be divorced, the sea will dry, Panggar will be broken, the mountains will be tilted." (*D-2, Ta'dut Ta'ziah Documentation, April 21, 2026*)

Another verse shows a reflection on the relationship between the body, life, and life after death: "O body kemane nyawe, oh nyawe ke mane body Nyawelah lost tiade unknown, enter the paradise of Wallahu a'lam bishawab." (*D-2, Ta'dut Ta'ziah Documentation, April 21, 2026*)

The poem shows that the Kaur people passed on religious messages through cultural language. The Islamic values of death and surrender are conveyed not only through lectures but also through oral traditions that resonate with people's emotional experiences. Thus, local traditions serve as a medium for da'wah and spiritual education, embedded in the community's social practices.

Based on the overall findings, the integration of Islam and local traditions in Kaur Regency occurs through three main patterns: changing the meaning of tradition towards monotheism, adjusting traditional practices to Islamic values, and using tradition as a space for solidarity and religious education. Traditions that contain elements of belief in spirits, sacred objects, or supernatural powers begin to be abandoned or reinterpreted. On the other hand, traditions that uphold the values of prayer, almsgiving, cooperation, respect, moral advice, and togetherness are still maintained because they align with Islamic teachings. Thus, the religious diversity of the Kaur people reflects an Islamic cultural pattern rooted in monotheism, yet remains embedded in the cultural expressions of local communities.

Table 3. Local Traditions as a Space for Solidarity and Religious Education

Focus Theme	Key Findings	Meaning Analysis
Solidarity in the tradition of death	The community helps bereaved families from the announcement of death through funeral management and funeral services to condolences.	Local traditions are a space for cooperation and the embodiment of <i>ta'awun</i> values in Islam.
Social protection for bereaved families	The consumption of mourners is prepared by extended family and neighbors, not by the funeral home.	Local customs reduce the burden on grieving families and reflect the value of empathy in Islam.
Takziah sebagai pendidikan keagamaan	Recitals of the Qur'an, prayers, tahlil, religious talks, and advice on death mark condolences.	The tradition of condolences serves as a space for informal religious learning.
Ta'dut Ta'ziah	The poem Ta'dut Ta'ziah contains	Islamic values are inherited

as spiritual messages about death, patience, through the cultural language
advice resignation, and the afterlife. and oral traditions of the Kaur
people.

Discussion

The integration of Islam and local traditions in Kaur Regency can be understood as a gradual process of cultural-religious reinterpretation. Traditional change does not occur through the total elimination of local heritage, but through the adjustment of meaning to better align with the principles of monotheism. This pattern shows that local communities tend to maintain a form of culture with a social function, while changing their spiritual orientation from belief in spirits, sacred objects, or supernatural forces to belief in Allah SWT as the center of salvation and help. These findings are in line with previous studies showing that local religious traditions often undergo both continuity and change, especially as people negotiate cultural identity with Islamic values. (Amin & Tanggok, 2022; Ju'subaidi et al., 2025). In this perspective, local traditions are not merely remnants of old beliefs but rather cultural spaces where Islamic values are understood, accepted, and articulated in people's lives.

The adjustment of customs with Islamic values shows that the relationship between customs and Sharia in local Muslim societies is dynamic. Adat does not always stand in opposition to Islamic teachings but can serve as a social forum for implementing religious values, as long as its elements do not contradict the principles of faith. This reinforces the view that customary and Islamic relations in Indonesia often unfold through negotiation, accommodation, and social adjustment rather than rigid opposition. (Anggraeni, 2023; Dahwal & Fernando, 2024). In the context of the Kaur society, traditional symbols still serve a social function, while Islamic values provide normative direction for the practices carried out. This kind of pattern also shows that the integration of culture and religion can form a contextual pattern of religiosity, namely one that remains rooted in sharia yet engages in dialogue with local cultural expressions.

The social dimension in local traditions shows that Islamic integration is not only related to ritual changes, but also to the strengthening of community cohesion. The tradition of death, condolence, and assistance to bereaved families shows that local culture can be a mechanism of social protection that is in line with the values of *ta'awun*, almsgiving, empathy, and collective responsibility. This is in line with previous research that shows that death rituals in Indonesia are often a meeting ground between Islamic values, family ties, and community solidarity (Sahrul et al., 2024; Seise, 2021). Other studies also confirm that kinship and family participation in the rite of death play an important role in maintaining the social sustainability of local communities. (Arjawa & Zulkifli, 2021; Sokoy & Idris, 2025). Thus, local traditions in Kaur have important social implications, as they can serve as cultural capital to strengthen concern, cooperation, and social ethics within the Muslim community.

The art and oral traditions in Kaur society also show that Islamic da'wah can take place through a cultural medium that is close to the community's experience. Zikir, rudat, and Ta'dut Ta'ziah not only function as aesthetic expressions but also as a medium of moral education, spiritual advice, and the inheritance of religious values. This is in line with research showing that traditional arts can serve as a space for the transmission of Islamic values and the formation of religious awareness in society (Asrori et al., 2025; Samsul Hady et al., 2025). Studies of local music and traditions have also shown that cultural expression can strengthen social resilience and community identity when moral values are passed on through language that is familiar to the community (Hanif & Sri Maruti, 2024; Karim et al., 2023). The implication is that religious leaders, traditional leaders, and Islamic educational institutions can use local art as a medium for cultural da'wah, so that religious guidance is inseparable

from the community's cultural roots.

Although this research contributes to understanding the integration of Islam and local traditions in Kaur Regency, some limitations warrant consideration. This study focuses on specific local contexts, so the results cannot be generalized widely to the entire Bengkulu community or other local Muslim communities. In addition, this study has not in-depth compared views between generations, for example, between traditional leaders, religious leaders, parents, and the younger generation, even though the transformation of traditions often takes place differently in each age group. Based on these limitations, further research is recommended to expand the study's location, compare several indigenous-Muslim communities, and analyze the roles of the younger generation, Islamic educational institutions, religious organizations, and digital media in shaping a new direction for the integration of Islam and local traditions.

Conclusion

The integration of Islam and local traditions in Kaur Regency occurs through reorienting meaning, adjusting customary practices, and strengthening the socio-religious function of traditions. Traditions such as grave pilgrimage, *nyeram*, banquets/feasts, traditional medicine, the art of *dhikr-rudat*, and the tradition of death are not completely abandoned. Still, they are reinterpreted to align with the values of monotheism and Islamic teachings. Local forms of culture are maintained as long as they serve a social function and do not contradict the principles of faith. At the same time, elements related to belief in ancestral spirits, sacred objects, or supernatural powers are increasingly abandoned or given new meanings. This finding addresses the problem formulation that the integration of Islam and local traditions in Kaur Regency occurs adaptively through negotiations between customs and sharia, rather than through conflict between the two. The implications of this study affirm the importance of the roles of religious leaders, traditional leaders, Islamic educational institutions, and the community in guiding local traditions so that they remain a cultural identity and serve as a medium for *da'wah*, social solidarity, and religious education in accordance with Islamic values.

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