



Local Wisdom in the Development of Islamic Communities: A Case Study of the Kenduri Tradition in the Community of Mundu Coastal Village, Mundu District, Cirebon Regency

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Abstract

Local wisdom is an important element in the development of Islamic society, especially in maintaining social harmony and traditional values that have been passed down from generation to generation. One of the traditions that reflects local wisdom in the Muslim community in Indonesia is kenduri, a socio-religious practice that still survives in various regions, including in Mundu Pesisir Village, Mundu District, Cirebon Regency. This tradition not only functions as a religious ritual, but also as a means of strengthening social relations, strengthening community solidarity, and instilling Islamic values. This study aims to analyze the role of feasts in the development of Islamic society by focusing on the social, religious, and adaptation of this tradition to modernization. The method used in this study is a literature study with a qualitative approach, where various academic sources, both in the form of journals, books, and official documents, are studied in depth to understand the meaning and dynamics of the feast tradition in the Cirebon community. The results of the study show that feasts have an important role in building social solidarity, maintaining religious traditions, and adapting to the times. Although modernization and globalization bring challenges to the sustainability of these traditions, various forms of adaptation have been made to keep feasts relevant in the lives of modern Muslim societies. Therefore, the tradition of feasts can continue to be maintained as part of the cultural and Islamic identity of the Cirebon people.



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INTRODUCTION

The development of Islamic society not only rests on the normative aspect of religion, but must also consider local wisdom as part of the social and cultural sustainability strategy (Geertz, 1976). Local wisdom is part of the identity of the community that has developed from generation to generation and is a guide in living social and religious life (Koentjaraningrat, 1985). In the Indonesian context, people's religious practices often synergize with local traditions, creating harmony between Islamic teachings and local culture (Azra, 2013).

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Local wisdom is knowledge, values, norms, and practices that are inherited from generation to generation in a community that functions as a guideline in social, economic, and environmental life (Nando & Ramadhan, 2025). Local wisdom plays a role in various aspects of life, such as disaster mitigation, environmental conservation, and character education (Nada et al., 2025). In the context of disaster mitigation, for example, the people of Siberut Island rely on the local system "Teteu Amusiat Loga" in dealing with the threat of tsunamis that have been proven to be historically effective. Meanwhile, the integration of local wisdom in the education system, such as through the development of storybooks based on the local culture of West Kalimantan, can improve the understanding of traditional values among primary school students (Fatmawati & Afryaningsih, 2025). Thus, local wisdom not only functions as a cultural heritage, but also as an adaptation strategy that can be optimized in various aspects of modern society life (Agnafia & Anfa, 2025).

Local wisdom in Cirebon is part of a rich cultural heritage that is still maintained by the local community. One of the prominent forms of local wisdom is the kenduri tradition, which is a manifestation of the values of togetherness, mutual cooperation, and community spirituality. The tradition of feasts in Cirebon is usually carried out in various events, such as births, weddings, deaths, and other religious events. Kenduri not only functions as a religious ritual, but also as a means to strengthen social relations in society (Hamim & Salamah, 2024). The feast in Cirebon is also often associated with the Ngalap Berkah tradition, where the community believes that the prayers offered in the feast bring blessings and protection to the family and the surrounding environment (Kartika et al., 2024).

The tradition of feasts in the Cirebon community has long historical roots and developed as part of Islamic da'wah spread by the guardians, especially Sunan Gunung Jati (Ricklefs, 2006). Kenduri is not just a ritual of eating together, but also has a strong social and religious dimension, such as almsgiving, joint prayer, and strengthening relationships between residents (Muslim, 2017). From an Islamic perspective, feasts can be understood as part of religious teachings that contain the value of Islamic ukhuwah and the spirit of sharing sustenance in the community (Zamhari & Howell, 2012). The existence of this tradition shows how Islam adapts to local culture without losing its essence.

In practice, feasts in Cirebon have several stages, ranging from preparation to the implementation of the event. Usually, the community will prepare various special foods, such as tumpeng rice and various side dishes, which will later be distributed to the invitees as a form of gratitude. The joint prayer is led by religious leaders or community leaders, and ends with a meal together as a symbol of togetherness. Apart from being a forum for social interaction, feasts also function as a medium for conveying moral and religious values to the younger generation (Daniah, 2019). The feast in Cirebon also reflects the acculturation between Islamic culture and local traditions, which has developed since the time of the Cirebon Sultanate (Putra, 2019).

Although the tradition of feasting still survives in the Cirebon community, modernization and social change have brought challenges in its preservation. Some younger generations are starting to abandon this tradition because it is considered irrelevant to the modern lifestyle. However, various efforts have been made to maintain feasts as part of cultural identity, such as through cultural education and revitalization programs by local governments (Syafitri, 2022). Recent research also shows that feasts can contribute to strengthening social harmony and local values amid the growing tide of globalization (Rohayati et al., 2023). Therefore, the preservation of the feast tradition is not only to maintain the culture, but also to maintain the sustainability of social values that have been inherited from generation to generation in Cirebon.

Along with the times, various challenges have emerged in preserving the kenduri tradition, especially in the face of modernization and globalization (Hidayah et al., 2023). The younger

generation tends to understand less about the philosophical meaning of feasts and rather consider it as just ceremonial that is economically burdensome (Asry, 2019). In addition, there is a debate about whether feasts are part of Islamic teachings or only limited to cultural heritage that must be reviewed (Rodiyah, 2019). Feasts in Cirebon society have thus become an interesting phenomenon to study, especially in relation to the development of Islamic societies based on local values.

Research on local wisdom in the development of Islamic society, especially through the kenduri tradition, has academic and practical urgency. Academically, this study can enrich the literature on the interaction between Islam and local culture, as well as strengthen the understanding of Islam Nusantara as a form of Islam that is contextual and accommodating to local values (Azra & Hasan, 2002). Practically, this research is expected to provide insight for the community and policy makers on how to preserve the tradition of feasting as part of social and religious development without eliminating its essential values (Mujahidin, 2017).

A number of studies have discussed the relationship between Islam and local culture, including the kenduri tradition. For example, research by Woodward (2011) highlights how Islam in Indonesia developed through the process of acculturation with local culture, creating a unique form of religiosity (Woodward, 2010). Another study by Zamhari and Howell (2012) addresses religious practices in the form of rituals and joint prayers, including kenduri, as part of traditional Islam (Zamhari & Howell, 2012). Meanwhile, Prasetyo (2023) researched the challenges of the sustainability of the feast tradition in the face of modernization and social change (Prasetyo, 2023). However, there are still few studies that specifically analyze the role of feasts in the development of Islamic communities in Cirebon, so that this research can fill the gaps in the existing literature.

This study aims to analyze the role of the feast tradition in the development of the Islamic community in Cirebon, with a focus on the value of local wisdom, socio-religious contribution, and adaptation to modernization. The results are expected to enrich the understanding of the interaction between Islam and local culture and provide recommendations for the preservation of feasts in community development.

METHOD

This study uses a qualitative approach with the type of literature study research (library research). The literature study was chosen because this study aims to analyze local wisdom in the development of Islamic communities through the tradition of feasts in Mundu Coastal Village, Mundu District, Cirebon Regency based on available sources. This approach allows researchers to explore the meaning, value, and relevance of the feast tradition to the social, cultural, and religious context of the local community through the study of various literature, both conceptual and empirical research-based (Creswell, 2014).

The data sources in this study consist of secondary data obtained from various relevant literature, such as books, journal articles, research reports, and official documents that discuss local wisdom, Islamic community development, and feast traditions in the Cirebon area. In addition, this study also refers to primary sources in the form of Islamic classics and local manuscripts that discuss religious traditions in Cirebon, especially those related to the influence of Wali Songo's teachings, including Sunan Gunung Jati.

The data collection technique is carried out through the documentation method, namely by collecting and studying various relevant written sources. The sources studied include academic articles, ethnographic books, Islamic history journals, as well as the results of previous research that discuss social and religious aspects in Cirebon society (Bowen, 2009). In addition, secondary data from official reports, historical records, and local government publications were also analyzed to obtain a more comprehensive understanding of the feast tradition in Mundu Pesisir Village.

The data analysis in this study uses content analysis and descriptive analysis. Content analysis is used to identify and categorize the main themes that appear in various literature sources regarding the tradition of feasts and their relation to the development of Islamic society (Krippendorff, 2018). Meanwhile, a descriptive analysis is carried out to summarize and present the results of the study systematically, so that it can provide a clear picture of how the feast tradition plays a role in building social solidarity, strengthening Islamic values, and maintaining the local cultural identity of the Mundu Pesisir community (Huberman, 2017).

In the analysis process, this study uses a hermeneutic approach, namely by understanding the meaning contained in related texts, both in historical sources and in religious studies. This approach is used to interpret how the people of Cirebon understand feasts as a religious practice that remains relevant in the modern context (Gadamer, 1989). The results of the analysis were then compared with previous studies to find patterns that can enrich the understanding of the relationship between Islam and local culture in the context of Islamic community development.

RESULT AND DISCUSSION

The data in the following table are the results of a selection of several academic articles that discuss local wisdom in the development of Islamic society, especially related to the tradition of feasts in Indonesia. The ten selected articles come from various trusted academic sources and discuss different aspects, ranging from social values to modernization challenges to the preservation of the kenduri tradition.

Table 1. Literature Review

No	Author	Title	Research Focus
1	A. Hufad & Y. Ruyadi	The Efforts to Preserve the Traditional Values of Kenduri Sko Ceremony as The Local Wisdom of The Community	Sko Kenduri as a local wisdom that plays a role in maintaining the identity of Islamic culture in the Kerinci community
2	A. Asikin	Social Cohesion of Local Wisdom for Plural Communities	Feast as a tool to build social cohesion in a multicultural society
3	NZ. Marpaung & RH. Harahap	Local Wisdom of Kenduri Blang in Acehnese Society: Sociological Analysis of Human Ecology	The Blang Kenduri tradition in Aceh plays a role in maintaining ecological balance through a structural-functional perspective
4	S. Suyitno & S. Supana	Religious Value in the Local Wisdom of Labuhan Kombang Mountain Ngliyep Beach Malang District	Kenduri as part of religious rituals in local Islamic traditions in Java
5	Z. Hasan & R. Firdaus	The Tradition of Kenduri Motor in The Community of The Teluk Ondan Village, Bengkalis Regency	Motorcycle Feast as a form of adaptation of Islam and local culture of the coastal community of Bengkalis
6	A. Warisno & ZA. Tabrani	The Local Wisdom and Purpose of Tahlilan Tradition	Tahlilan as a form of feast that functions to strengthen the Islamic ukhuwah
7	Z. Zubir & KB. Ahmad	The Dialectics of Islam and Custom in the Kenduri La'öt Tradition of the Coastal Muslim Community of East Aceh	La'öt Feast as a Form of Synergy between Islam and Customs in the East Aceh Fishing Community

8	VS. Soeprapto & FC. Effendi	Study of Traditional Kenduri Ceremony in Gunungpayung Village, Temanggung, Central Java	The tradition of feasts as a symbol of Islamic identity in rural communities
9	MD. Pusparini & S. Achiria	Javanese Local Wisdom Values for Development from an Islamic Perspective	Local wisdom in Javanese Islam as a form of cultural and religious acculturation
10	AJ. Afandi	Islam and Local Culture: The Acculturation Formed by Walisongo in Indonesia	Walisongo as a pioneer of Islamic acculturation and local culture in the archipelago, included in the kenduri tradition

The findings from various articles that have been selected show that the feast tradition has a very important role in the development of Islamic society, especially in Indonesia. This tradition not only functions as a form of religious expression but also as a social mechanism that strengthens community cohesion, maintains harmony between citizens, and is a tool for preserving Islamic cultural values that have developed since the time of Wali Songo.

In the research of Hufad and Ruyadi (2019), for example, feasts are seen as part of local wisdom that functions to maintain Islamic cultural identity in the midst of the Kerinci community. The feast in this context is not just a place for a banquet together, but also a symbol of solidarity and mutual cooperation that has been passed down from generation to generation. This element shows how the practice of feasting not only survives in a religiously homogeneous environment but also in a society that has a diversity of cultures and traditions (Adiwijaya et al., 2019).

Research conducted by Asikin (2021) further clarifies that feasts not only function in a spiritual context but also play an important role in building social cohesion in a pluralistic society. Through the kenduri ritual, people from different social and economic backgrounds can gather and interact with each other in an atmosphere full of togetherness. This reflects how feasts are able to be a means to overcome social inequalities and strengthen the values of togetherness, especially in a society that is facing modernization and rapid social change (Asikin, 2021).

Meanwhile, the research of Marpaung and Harahap (2024) discusses the Blang Kenduri in Acehese society and how this practice has an ecological dimension. This tradition is not only related to religious and social aspects but also becomes an ecological mechanism that maintains environmental balance. The Blang Kenduri is held as a form of respect for nature and as an expression of gratitude for the harvest, which emphasizes that Islam in the archipelago is closely related to the environment and sustainability practices (Marpaung & Harahap, 2024).

In a study conducted by Suyitno and Supana (2019), it was found that feasts in Javanese society have a strong religious dimension. Kenduri is often associated with the tradition of tahlilan and joint prayer which has a foundation in Islamic teachings, as well as containing elements of local culture that developed before the arrival of Islam. This study emphasizes that feasts are the result of acculturation that does not contradict Islamic teachings, but rather enriches the religious practices of the Muslim community in Indonesia (Rahmaniar et al., 2019).

In a more specific case, Hasan and Firdaus (2023) examined the tradition of the Motorcycle Feast that developed in Bengkalis, Riau. This tradition shows how feasts can undergo changes and adaptations according to the social and cultural conditions of the local community. The Motor Feast is an example of how the feast ritual can be adapted to the development of the times without losing its essence as a forum for togetherness and joint prayer. This shows that feasts are not static traditions, but dynamic and flexible in facing various modernization challenges (Hasan & Firdaus, 2023).

The study conducted by Warisno and Tabrani (2018) focuses on the relationship between feasts and the practice of Tahlilan, which is an integral part of many Muslim communities in Indonesia. Tahlilan is often carried out in conjunction with feasts as a form of prayer for the deceased, as well as a means to strengthen relations between residents. This practice is proof that feasts are closely related to the spiritual aspect and Islamic ukhuwah (Warisno & Tabrani, 2018).

In Aceh, research by Zubir and Ahmad (2022) shows that Kenduri La'öt, which is a tradition of fishermen on the coast of Aceh, has an important social and economic function. This feast is held as a form of respect for the sea and as a way to strengthen solidarity between fellow fishermen. This ritual shows how Islam interacts with pre-existing maritime cultures, resulting in unique and distinctive traditions (Zubir & Ahmad, 2022).

Research conducted by Soeprapto and Effendi (2024) in Temanggung, Central Java, shows how feasts remain part of the lives of rural communities. Kenduri is not only a gathering place for the community but also a means to educate the younger generation about religious and cultural values. In other words, feasts function as a social mechanism that helps in transmitting Islamic values to the next generation, so that they do not lose their relevance in modern life (Effendi & Soeprapto, 2024).

In a broader perspective, Pusparini and Achiria's (2023) research highlights the values of local wisdom in Javanese Islam and how feasts are part of the process of acculturation of Islam with local culture. Islam in Java developed with an inclusive approach to local traditions, of which feasts are one of the most vivid examples of this process. This proves that Islam in Indonesia does not develop in a sterile space, but always interacts with pre-existing culture and social practices (Sobaya et al., 2023).

Afandi's study (2023) strengthens the finding that Walisongo plays a key role in shaping Islamic acculturation and local culture, including in the kenduri tradition. Islamization in the archipelago is carried out in a peaceful and accommodating way to the local culture, so that feasts continue to exist as an Islamic tradition full of spiritual and social values (Afandi, 2023).

Based on various studies that have been studied, it can be concluded that feasts are an Islamic tradition that has taken root strongly in Indonesian society. This tradition is not just a religious ritual but also has a social, cultural, and even ecological function in several contexts. Kenduri plays a role in strengthening social solidarity, building cohesion in a pluralistic society, and maintaining Islamic values and togetherness in the Muslim community. In addition, kenduri also undergoes a dynamic adaptation process, where this practice continues to evolve in accordance with social changes and modernization, without losing its essence as part of local wisdom in Islamic society.

Thus, feasts are not only a cultural relic of the past, but also part of the Islamic identity of the archipelago that continues to develop and is relevant in the lives of Muslim communities in various regions in Indonesia. This study shows the importance of understanding the tradition of feasts not only as a cultural practice but also as part of a value system that continues to live in Islamic societies in Indonesia.

Discossion

The tradition of feasting in Pesisir Mundu Village, Mundu District, Cirebon Regency, is a manifestation of local wisdom that is deeply rooted in the life of the Islamic community. Kenduri is not just a religious ritual, but also has a significant social, cultural, and economic function in community development. This analysis will outline the role of feasts in three main aspects: the value of local wisdom, socio-religious contribution, and adaptation to modernization.

The Value of Local Wisdom in the Kenduri Tradition

The tradition of feasting in Mundu Coastal Village, Mundu District, Cirebon Regency, is a form of local wisdom that continues to survive in the midst of changing times. Kenduri is not just a religious ritual, but also has a deep social and cultural significance for the local community. This tradition reflects the value of mutual cooperation and social solidarity, where the community actively participates in its preparation and implementation. The concept of "donation" or "donation" has become a common practice that strengthens a sense of togetherness, where each individual contributes food, energy, or prayer together as a form of care and togetherness. In Islam, this practice reflects the value of ta'awun or mutual help, which is part of the teachings of community life.

In addition, feasts also function as a form of expression of gratitude to Allah SWT for the various blessings received, both in births, weddings, harvests, and death commemorations. This tradition teaches the importance of blessings and simplicity in life, where the value of sharing takes precedence over luxury in the presentation of food. Kenduri is a means for people to be grateful and ask for blessings for their lives, while still upholding the values of simplicity and sincerity.

The feast also reflects the harmonious relationship between Islam and local culture. As a practice that has been passed down from generation to generation, feasts combine Islamic elements such as tahlil reading, joint prayer, and food alms, which are in harmony with Islamic teachings about friendship and sharing sustenance. This tradition shows how Islam is able to assimilate with local culture without losing its essence as a teaching that prioritizes togetherness and blessings.

In the socio-religious aspect, feasts play a role as a means to strengthen the Islamic identity of the community. Through the ritual of joint prayer and dhikr, people not only deepen their understanding of religion, but also strengthen relationships between individuals in the community. Kenduri is a forum for people to interact with each other, share experiences, and build a stronger social network. In addition, feasts are also a tool in preserving the Islamic teachings of Ahlussunnah wal Jama'ah (Aswaja), which are widely embraced by the Nahdlatul Ulama community in Cirebon.

From a social perspective, feasts help reduce social gaps by creating a space for all people to gather and enjoy a meal together. There is no difference in social status in kenduri; everyone is invited to sit together and share a meal, reflecting the values of egalitarianism in Islam. In this context, feasts not only strengthen relationships between individuals, but also become a social mechanism to maintain balance in society.

Along with the times, the feast tradition has undergone various forms of adaptation to remain relevant to modern life. Simplification in its implementation is beginning to be seen, where the community is now more flexible in arranging events, both in terms of time and place. If previously the feast was always held at the organizer's house, now some families choose to hold it in a mosque or village hall to be more practical and can accommodate more participants. In addition, the use of technology in communication is also growing, with feast invitations that are now widely distributed through short messages or social media groups, replacing the traditional method of going from house to house.

Kenduri has also undergone a transformation in the form of social charity. Some families replace traditional feasts by donating food to orphanages or the poor, as a more practical way and in accordance with the spirit of sharing in Islam. In fact, in the digital era, some communities have begun to adapt feasts into a virtual format, with joint prayers being held through online platforms. Even though the shape has changed, the essence of the feast as a forum for friendship and prayer is still maintained.

From the various aspects that have been analyzed, it can be concluded that feasts play an important role in the development of Islamic society in Cirebon. This tradition not only preserves the values of local wisdom that are deeply rooted in social life, but also contributes to strengthening spirituality and social bonds in society. Despite the changes in its implementation, the feast still

survives as part of the cultural and Islamic identity of the Cirebon people. The adaptations made show that the feast remains relevant in the midst of modernization, as well as showing how this tradition can continue to develop without losing its noble meaning and values.

Socio-Religious Contribution of Kenduri in Society

Kenduri has a very important contribution in building social and religious aspects in society. This tradition is not only a cultural ritual, but also plays a role in strengthening the religious identity of the Muslim community in Cirebon. Kenduri functions as a forum for religious education that teaches Islamic values from generation to generation. Through the recitation of prayers, tahlil, and dhikr as part of kenduri, people are increasingly in-depth in Islamic teachings and strengthen their spiritual awareness. In a broader context, this tradition also plays a role in preserving the Islamic teachings of Ahlussunnah wal Jama'ah (Aswaja), which are widely embraced by the Nahdlatul Ulama (NU) community in Cirebon. Thus, feasts not only strengthen social relations, but also strengthen the foundations of Islam that have been passed down from generation to generation.

Apart from being a medium for religious learning, feasts are also an effective means of strengthening social and family relationships. In the kenduri event, people from various social walks of life gathered in an atmosphere full of togetherness. This activity is an important moment to strengthen the relationship between residents, reduce potential conflicts, and strengthen solidarity in the community. Kenduri is also often used as a place to share information related to social, economic, and religious conditions in the surrounding environment. With close interaction between citizens, this tradition indirectly helps to create stronger social harmony and build a more solid community.

In addition, feasts also have an impact on reducing social disparities in society. The concept of sharing in feasts ensures that every individual, regardless of their economic or social status, can enjoy the food provided. This reflects Islamic principles of social care and balance in sharing sustenance. Kenduri provides an opportunity for all citizens, both those who are able and those who are less fortunate, to feel togetherness without any difference in status. Thus, this tradition not only strengthens social values in Islam but also plays a role in creating a sense of community and inclusivity.

Adaptation of the Kenduri Tradition to Modernization

Along with the times, the feast tradition has undergone various forms of adaptation to remain relevant in the social and cultural dynamics of modern society. In the past, feasts often involved complex preparations with large amounts of food and a long set of rituals. However, now many people choose to simplify its implementation. The food served no longer has to be plentiful, but rather focuses on the meaning of togetherness and blessings. This simplification also makes it easier for more families to continue carrying out the feast tradition without being constrained by limited resources.

In addition, technological advances have changed the way people communicate in the implementation of kenduri. If previously the invitation was done directly from house to house, now many residents use short messages or social media groups to convey information about kenduri. The use of this technology not only accelerates coordination, but also increases community participation in the event. With digital communication, more people can know and attend the kenduri, even if they are outside the area.

Flexibility in the time and place of implementation is also another form of adaptation that is increasingly being applied. If in the past feasts were almost always held at the organizer's house, now many families choose to hold them in mosques or village halls. This option is considered more

practical because it can accommodate more people while reducing the burden on organizers in preparing venues and equipment. In addition, some families have also begun to replace traditional feasts with forms of social charity, such as donating food to orphanages or the poor. This change still maintains the main value of kenduri, namely sharing and gratitude, but in a form that is more in line with the needs of the times.

Modernization also opens up opportunities for feasts to develop as a means of digital da'wah. Several Islamic communities in Cirebon have begun to adapt feasts to a virtual format by holding joint prayers or religious studies through digital platforms. Although the form is different from traditional feasts, the main essence of this tradition is still maintained, namely strengthening friendship, strengthening spirituality, and sharing blessings. This adaptation shows that feasts not only survive in the midst of changing times, but also develop into a part of modern society's life without losing their core values.

CONCLUSION

The results of this study show that the feast tradition in Mundu Pesisir Village has a very complex and diverse function in the life of the Islamic community. Kenduri is not only a religious ritual related to certain thanksgivings or commemorations, but it also has a strong social function in strengthening relationships between individuals, creating a sense of solidarity, and maintaining cultural values inherited by previous generations. Kenduri serves as a means of social integration where people from various social and economic backgrounds gather in an atmosphere of togetherness without barriers. In a religious context, feasts are also part of Islamic practices that emphasize the value of Islamic ukhuwah and sharing sustenance through food alms and joint prayers.

In addition, this research also highlights how feasts undergo changes and adaptations in the midst of modernization. Some forms of feasts are now simpler in their implementation, with changes in consumption and ritual aspects to better suit the lifestyle of modern society. For example, the use of digital media in the distribution of kenduri invitations, as well as the transformation of kenduri into charitable activities, such as sharing food with people in need. This shows that the feast remains relevant in modern society, as long as its essential values are maintained.

The implications of this study show that feasts can continue to survive as a form of local wisdom in the development of Islamic society, as long as there are efforts to adapt it to the changing times. Local governments and community leaders can take a more active role in preserving this tradition, for example through cultural education programs and the integration of feasts in wider social activities. In addition, the use of feasts as a means of da'wah and the spread of Islamic values can be further strengthened so that it is not only a cultural ritual, but also has a wider impact on the moral and spiritual development of the community.

As a suggestion, this study recommends that the younger generation be more involved in the implementation of the feast so that they can understand and appreciate the cultural values contained in it. An educational approach based on local culture can be carried out in school environments and religious communities to foster awareness of the importance of maintaining cultural heritage that is in harmony with Islamic teachings. In addition, further research can be carried out with an ethnographic approach or field studies to get a more in-depth picture of the practice of feasts and their variations in various regions in Indonesia. Thus, feasts can continue to develop as a dynamic cultural heritage, which not only retains traditional values, but is also relevant to the needs of today's Islamic society.

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