

Harmonization of Religious Values and Customs of the Banua Tribe in Batu-Batu Gunung Tabur, Berau

Emilia Nurwati^{a,1}, Khamam Khosiin^b, Benny Prasetya^c

^{a,c} Institut Ahmad Dahlan Probolinggo, Indonesia

^b STIT Muhammadiyah Tanjung Redeb, Indonesia

¹emilia.nurwati@gmail.com, ²khamamkhosiin95@gmail.com, ³prasetyabenny@gmail.com

*Correspondent Author; khamamkhosiin95@gmail.com

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ABSTRACT

This study examines the harmonization of religious values and customs among the Banua Tribe in Batu-Batu Gunung Tabur, Berau. The research focuses on how religious values and local customs are practiced, negotiated, preserved, and transmitted within the community. This study uses a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation involving customary leaders, religious leaders, elders, youth, and community members. The findings show that Banua customs function not only as cultural heritage, but also as a medium for internalizing Islamic values. Traditions such as Puncak Rasul, Betarbangan, Hadrah, collective prayer, deliberation, and mutual assistance contain values of gratitude, ukhuwah, respect, responsibility, tolerance, and social solidarity. The harmonization process occurs through social negotiation between customary leaders, religious leaders, families, and young people. This process allows adat to remain culturally meaningful while staying aligned with Islamic principles. However, modernization creates challenges for cultural regeneration, especially through declining youth participation, changing lifestyles, digital influence, and weak intergenerational transmission. The study concludes that Banua customs contribute to Islamic education by functioning as a social curriculum based on local wisdom. The findings highlight the need to strengthen adat-religion dialogue, involve youth in cultural practices, document local traditions, and integrate Banua local wisdom into Islamic education and regional cultural programs.



Introduction

The harmonization of religious values and local customs is an important issue in Islamic education, cultural anthropology, and religious moderation studies. In local communities, religion does not only appear as formal doctrine. It also lives through symbols, rituals, oral traditions, arts, social norms, and inherited cultural practices. Therefore, customs should not be understood only as cultural heritage from the past. Customs also function as social spaces where communities interpret religious teachings, build collective identity, and maintain social order. Religious moderation in Islamic

education includes non-violence, justice, egalitarianism, and tolerance, which need to be practiced in safe and respectful social environments (Mulyana, 2023).

In the Indonesian context, the relationship between religion and local culture is highly relevant because society consists of diverse ethnic groups, languages, traditions, and religious practices. A bibliometric study on religious education and moderation shows that this topic continues to grow in international publications because moderation is considered an important approach to building peaceful and inclusive social life (Hasan & Juhannis, 2024). This indicates that the study of religion, local culture, and value education still has wide academic space, especially in local communities that have not been widely studied empirically.

Islamic education does not only take place in classrooms. It also operates within the social practices of communities. Local traditions can become media for value education when they contain prayer, gratitude, mutual help, deliberation, respect for elders, and social care. The internalization of religious moderation can be carried out through institutional culture and social experience, not only through normative teaching materials (Hanafi et al., 2023). This finding strengthens the view that customary communities can become effective spaces for religious value education, especially when local traditions are practiced consciously and aligned with religious principles.

The relationship between Islam and custom can also be understood through the principle of value alignment. The Peta Kapanca tradition in Bima contains values of faith, brotherhood, mutual help, and patience, and these values do not conflict with Islamic teachings (Yono, Amrin, & Imamah, 2022). Acehese society also shows that adat and sharia can be integrated as mutually reinforcing value systems in Islamic education based on local wisdom (Rizal et al., 2025). These studies show that custom is not always opposed to religion. Custom can function as a medium for translating religious values into the social life of the community.

Among the Banua Tribe in Batu-Batu Gunung Tabur, Berau, religious values and customs exist side by side in social practices, rituals, and local arts. The thesis document shows that the Banua community still maintains customs as a guide for social life, but at the same time faces the pressure of modernity, which affects the transmission of values, especially among younger generations (Nurwati R, 2025). The thesis also notes that there are different perspectives among some customary leaders and religious leaders regarding the priority between preserving tradition and adjusting customs to religious teachings (Nurwati R, 2025). This condition creates an academic need to understand more deeply how religious values and customs are harmonized in the life of the Banua community.

The main problem of this study lies in the negotiation process between religious values, customs, and social change. Modernization has changed the way younger generations view tradition. Some young people have begun to distance themselves from rituals, symbols, and customary practices that once formed the identity of the community. At the same time, customary leaders and religious leaders have a responsibility to ensure that traditions remain alive without departing from the religious principles embraced by the community. This situation shows that harmonization does not occur automatically. Harmonization requires dialogue, reinterpretation, social example, and mechanisms of value transmission that can be accepted by younger generations.

Previous studies have widely discussed religious moderation in formal educational contexts, such as schools, pesantren, and universities. Mulyana examined the values of religious moderation in Islamic Religious Education textbooks and their implementation in schools (Mulyana, 2023). Mukhibat et al. developed and evaluated a religious moderation education curriculum in Indonesian Islamic higher education (Mukhibat, Effendi, Setyawan, & Sutoyo, 2024). Alabdulhadi and Alkandari studied the practices of Islamic

education teachers in promoting wasatiyyah values among high school students in Kuwait (Alabdulhadi & Alkandari, 2024). Mappiasse and Hayadin compared the religious tolerance of Muslim students in public schools and pesantren in North Sulawesi (Mappiasse & Hayadin, 2022).

Although these studies are important, most of them focus on formal educational institutions and have not fully examined customary communities as living spaces of religious education. Studies on the harmonization of religion and custom in local communities in East Kalimantan, especially the Banua Tribe in Batu-Batu Gunung Tabur, Berau, remain limited. This gap forms the basis of the novelty of this study. This research does not only examine religious values and customs as two separate elements. It investigates how both meet, are negotiated, maintained, and transmitted in the social practices of the Banua community.

The uniqueness of this study lies in its focus on Banua traditions that live through Puncak Rasul, Betarbangan, Hadrah, collective prayer, deliberation, mutual help, and respect for customary and religious leaders. The thesis shows that Puncak Rasul and Betarbangan are major traditions passed down across generations, while the process of harmonization takes place naturally through cultural negotiation and collective support from the community (Nurwati R, 2025). This uniqueness is significant because these traditions do not only have cultural functions. They also contain educational, spiritual, and social functions.

The novelty of this study includes three main contributions. First, this study provides a conceptual contribution by expanding Islamic education studies from formal educational spaces to the cultural spaces of customary communities. Second, it provides an empirical contribution by mapping the forms, processes, supporting factors, inhibiting factors, and strategies of harmonizing religious values and customs among the Banua Tribe. Third, it provides a practical contribution for customary leaders, religious leaders, local governments, and educational institutions in designing cultural preservation strategies that remain aligned with Islamic values.

The importance of this study is also supported by the social challenges faced by local communities. Social change, information flows, population mobility, and the changing interests of young people can weaken the transmission of customs if they are not balanced with appropriate value education strategies. Humanistic, inclusive, and socially based religious learning can strengthen peaceful values and reduce narrow religious attitudes (Ali, Afwadzi, Abdullah, & Mukmin, 2021). Therefore, research on the Banua Tribe is important because it can show how religious values are internalized through cultural experience, not only through lectures or formal teaching.

This study is also important for strengthening religious moderation based on local wisdom. Local traditions can serve as media for teaching balance, tolerance, responsibility, and respect for difference. Values such as tolerance, inclusiveness, flexibility, and objectivity in understanding religious texts can empower students as agents of religious moderation (Mustakim, Ali, & Kamal, 2021). In the context of the Banua community, similar values can be examined through customary practices and cultural arts that remain alive in the community.

Based on the explanation above, the study entitled "Harmonization of Religious Values and Customs of the Banua Tribe in Batu-Batu Gunung Tabur, Berau" has academic, social, and practical urgency. Academically, this study fills a gap in research on the integration of religion and custom in a local community in East Kalimantan. Socially, it explains how a community preserves cultural identity without ignoring religious values. Practically, the findings can become a basis for designing strategies for customary

preservation, strengthening the roles of customary and religious leaders, and developing Islamic education based on local wisdom.

Thus, this study aims to describe the forms of religious values and customs practiced by the Banua community, analyze the process of harmonization between religious values and customs, identify supporting and inhibiting factors, and formulate strategies for preserving customs that remain aligned with religious values amid social change. This focus is important because the harmonization of religion and custom is not only related to cultural preservation. It is also related to character formation, cultural resilience, and the development of a religious, inclusive, and locally rooted social life.

Methods

This study uses a qualitative research design because the main aim is to understand how the Banua community interprets, practices, negotiates, and preserves religious values and customary traditions in everyday social life (Lim, 2025). Qualitative research is suitable for this topic because it allows the researcher to explore meaning, context, experience, symbols, social interaction, and cultural practices in a natural setting (Lim, 2025). The study applies a case study approach because the research focuses on one specific cultural community, namely the Banua Tribe in Batu-Batu Gunung Tabur, Berau (Bowen, 2021). A case study approach helps the researcher examine a social and cultural phenomenon in depth by connecting community practices, local history, religious interpretation, and social change within one bounded setting (Priya, 2021). The thesis also states that the research focuses on the forms of religious and customary values, the process of harmonization, supporting and inhibiting factors, and community strategies in preserving customs while adjusting them to religious values.

The research site is Batu-Batu Village, Gunung Tabur District, Berau Regency, East Kalimantan. This location was selected because the Banua community still preserves religious and customary practices, but also faces social change that affects the transmission of values across generations. The site is relevant because the study seeks to analyze the meeting point between religious values, customary identity, local wisdom, and modernization within a living community context. The participants are selected through purposive sampling. This technique is appropriate because the researcher needs informants who have direct knowledge, experience, authority, and involvement in Banua religious and customary life (Ahmad & Wilkins, 2024). The informants include customary leaders, religious leaders, community elders, cultural artists, youth representatives, women involved in community rituals, and local village officials. These informants are chosen because they can provide rich information about Puncak Rasul, Betarbangsan, Hadrah, collective prayer, mutual help, deliberation, and the role of religious and customary leaders in maintaining social harmony.

The number of informants is not determined rigidly at the beginning of the study. The researcher continues data collection until the information reaches saturation, meaning that new interviews and observations no longer produce substantially new themes related to the research focus (Hennink & Kaiser, 2022). This strategy is useful in qualitative research because the quality of information is more important than the number of participants (Nuhayati, Lias Hasibuan, 2021). Data are collected through observation, in-depth interviews, and documentation. Observation is used to examine how religious values and customs appear in real community practices, including rituals, social gatherings, artistic performances, symbolic actions, and interaction between generations. Direct observation is important because it provides contextual evidence about behavior, norms, space, and social

processes that may not be fully explained through interviews alone (Fix, Kim, Ruben, & McCullough, 2022).

In depth interviews are conducted using a semi-structured interview guide. This technique allows the researcher to prepare key questions while still giving space for informants to explain their experiences, memories, views, and interpretations freely (Adeoye-Olatunde & Olenik, 2021). The interviews explore the meaning of religious values, the function of customs, the role of Puncak Rasul, Betarangan, and Hadrah, the relationship between religious and customary leaders, the participation of youth, and the challenges faced by the Banua community in preserving tradition. Documentation is used to strengthen and complete the data obtained through observation and interviews. The documents include photos of rituals, video recordings of cultural activities, village archives, customary notes, family lineage records, local texts, cultural artefacts, and other materials related to Banua traditions. Documentation helps the researcher trace symbolic meanings, historical continuity, and the cultural structure behind religious and customary practices.

The researcher acts as the main research instrument. This role is common in qualitative research because the researcher directly interacts with the field, interprets social meaning, records field dynamics, and develops analytic sensitivity during the research process (Lim, 2025). Supporting instruments include an interview guide, observation guide, documentation checklist, field note format, audio recorder, camera, and consent form. These tools help the researcher collect data systematically while keeping the study flexible and responsive to field conditions. The research procedure begins with preliminary observation and social mapping. The researcher identifies key community actors, cultural events, ritual spaces, and relevant documents. After that, the researcher conducts interviews with selected informants and observes community practices related to religious and customary harmonization. All interview data are transcribed, field notes are organized, and documents are classified according to research themes.

Data are analyzed through an interactive qualitative analysis process. The analysis starts with data organization, transcription, repeated reading, initial coding, theme development, interpretation, and conclusion drawing. A systematic analysis process is needed to move qualitative data from raw field materials into meaningful findings that can answer the research questions (Bingham, 2023). The coding process combines deductive and inductive logic. Deductive coding is guided by the research focus, such as religious values, customs, harmonization process, supporting factors, inhibiting factors, and preservation strategies. Inductive coding is used to identify new meanings that emerge from the field, such as youth attitudes toward tradition, differences in interpretation between religious and customary leaders, and community efforts to reinterpret customs. This combination helps the researcher maintain theoretical direction while remaining open to field-based discoveries (Bingham, 2023).

The findings are then developed into themes. These themes may include religious values in Banua customs, customs as media of Islamic value education, cultural negotiation between adat and religion, intergenerational transmission of values, modernization as a challenge, and community strategies for cultural preservation. Thematic analysis is appropriate because it helps the researcher identify patterned meanings across interview transcripts, observation notes, and documents (Byrne, 2022). Data validity is strengthened through triangulation, member checking, peer discussion, and thick description. Source triangulation is conducted by comparing information from customary leaders, religious leaders, elders, youth, and community members. Technique triangulation is conducted by comparing interview data, observation findings, and documentation. Time triangulation is conducted by observing community practices in different situations, such as ordinary days

and ritual events. These strategies support credibility, dependability, confirmability, and transferability in qualitative research (Lim, 2025).

Member checking is conducted by returning key interpretations to selected informants for confirmation. This step helps reduce misunderstanding and ensures that the researcher's interpretation remains close to the experiences and meanings expressed by the participants. Member checking must be applied carefully because it requires reflective judgment, clear planning, and sensitivity to the relationship between researcher and participant (Lloyd, Hyett, & Kenny, 2024). Ethical principles are applied throughout the research process. The researcher explains the purpose of the study, asks for informed consent, protects the identity of informants, respects sacred cultural knowledge, and avoids publishing information that the community considers private. Ethical awareness is important in qualitative research because the researcher works directly with human experience, cultural memory, community identity, and local authority (Lim, 2025).

Through this method, the study is expected to produce a deep, systematic, and contextual understanding of how the Banua community harmonizes religious values and customs. The method also allows the researcher to explain not only what traditions are practiced, but also how these traditions are interpreted, negotiated, challenged, and preserved in the face of social change.

Results and Discussion

1. Custom as a Medium for the Internalization of Religious Values

The findings show that custom in the Banua community of Batu-Batu Gunung Tabur, Berau, does not only function as cultural heritage. It also serves as a medium for internalizing religious values in social life. Custom becomes a living space for value education because people do not only hear religious teachings verbally. They also experience religious values through rituals, symbols, arts, togetherness, and daily social practices. The thesis shows that religious values and Banua customs interact in everyday life, shape social identity, and influence community behavior (Nurwati R, 2025).

Custom as a medium for internalizing religious values can be understood through social habituation. The Banua people learn religious values through repeated customary activities, such as Puncak Rasul, Betarbankan, Hadrah, collective prayer, deliberation, mutual assistance, and respect for customary and religious leaders. This process is in line with studies on Islamic education based on local culture, which state that religious values can be internalized through social practices that are close to the lived experiences of the community (Burga & Damopolii, 2022).

In the Banua context, custom becomes a medium for internalizing gratitude. The Puncak Rasul tradition shows that customary activities do not only contain ceremonial elements. They also contain spiritual awareness of Allah, respect for Prophet Muhammad, and the strengthening of communal togetherness. The thesis explains that Puncak Rasul developed as a religious-cultural tradition that expresses the community's gratitude to Allah and honors the da'wah journey of Prophet Muhammad (Nurwati R, 2025).

The value of gratitude in Puncak Rasul is not taught in an abstract way. It appears through collective prayer, customary food, family involvement, and communal participation. This process shows that custom can become a medium of religious education because religious values enter concrete social experience. Yono, Amrin, and Imamah found that the Peta Kapanca tradition in Bima contains values of faith, brotherhood, mutual help, and patience that align with Islamic teachings (Yono et al., 2022).

Custom also becomes a medium for internalizing ukhuwah and social solidarity. In customary activities, the Banua people participate together in preparation, implementation,

and completion of community events. This participation builds a sense of belonging, mutual help, and social responsibility. This value is important because religiosity in Islam does not only concern the relationship between human beings and God. It also concerns the relationship among human beings. Fuadi et al. state that the integration of religion and local culture in Indonesia can strengthen social harmony when religious values are present through culture accepted by the community (Fuadi, Faishol, Rifa'i, Triana, & Ibrahim, 2024).

Betarbangan and Hadrah also function as media for internalizing religious values. Through lyrics, rhythm, praise, and shalawat, the community receives religious messages in a way that is close to feeling, memory, and cultural identity. The thesis shows that Hadrah accompanies prayer, religious celebrations, and customary rituals that carry deep spiritual meaning. As a result, participants and audiences can feel closeness to God and internalize religious values (Nurwati R, 2025).

Hadrah and Betarbangan show that customary art can function as cultural *da'wah*. Religious values are not only delivered through sermons. They are also delivered through sound, lyrics, movement, and collective atmosphere. This approach is effective because the community receives religious values through forms that have become part of its identity. This finding is in line with Mulyana's study, which states that moderation values in Islamic religious education need to be implemented in safe, dialogical, and respectful social environments (Mulyana, 2023).

Custom also functions as a medium for transmitting religious values across generations. Parents, customary leaders, and religious leaders play important roles in explaining the meaning of custom to young people. They do not only explain customary procedures. They also teach the spiritual meaning behind those customs. The thesis shows that parents and customary leaders become key sources of knowledge for younger generations through stories, ritual practices, and direct participation in customary activities (Nurwati R, 2025).

This transmission process shows that the internalization of religious values takes place through example. Young people observe how elders pray, work together, respect guests, honor customary leaders, and maintain social relationships. Religious values then enter their awareness through repeated social experience. Rizal et al. found that Acehese local wisdom can support transformative Islamic education because religious values live through social practices, collective care, and community growth (Rizal et al., 2025).

Custom in the Banua community also becomes a medium for internalizing deliberation. In customary activities, decisions are not made by one person alone. Customary leaders, religious leaders, families, and community members take part in collective discussion. This process builds the ability to listen, respect opinions, and seek decisions accepted by the community. This value of deliberation aligns with religious moderation because people learn to place different views within dialogue, not conflict (Hasan & Juhannis, 2024).

The findings also show that custom can serve as a means of social control. The community learns the limits of behavior considered proper, good, and aligned with religious values. In the Banua context, custom helps people maintain social relationships, respect elders, preserve manners, and avoid behavior that harms community harmony. Mappiasse and Hayadin show that religious tolerance is influenced by social and educational contexts, so a supportive social environment can shape more open religious attitudes (Mappiasse & Hayadin, 2022).

Custom as a medium for internalizing religious values can also be seen in how the Banua community adjusts tradition to Islamic teachings. This adjustment does not remove custom. It gives religious meaning to customary practices that the community still accepts.

The thesis shows that the harmonization of religious values and customs occurs naturally through cultural negotiation, collective support, and efforts to preserve local culture without coercion (Nurwati R, 2025).

This process of cultural negotiation is important because the community does not always share one view about custom. Some leaders emphasize the importance of preserving custom as identity. Others stress the need to adjust custom to religious teachings. These differences do not necessarily create conflict when the community has a healthy space for dialogue. Mukhibat et al. state that religious moderation education needs to strengthen tolerance, cultural accommodation, and the ability to place religious values within diverse social contexts (Mukhibat et al., 2024).

Therefore, custom functions as a bridge between normative religious values and social practice. Religion provides the moral foundation, while custom provides the social form that the community can easily understand. When both work together, the community does not see religion as something foreign to its culture. Instead, religion becomes a moral force that refines, guides, and strengthens custom. This view is in line with Fuadi et al., who explain that Islam Nusantara and the indigenization of Islam provide space for local culture as long as customary values do not contradict religious principles (Fuadi et al., 2024).

However, the findings also show that the role of custom as a medium for internalizing religious values faces several challenges. Modernization, lifestyle changes, digital information flows, and the declining interest of younger generations in tradition can weaken the effectiveness of custom as a medium of value education. The thesis shows that some young people have begun to distance themselves from cultural practices, rituals, and symbols that have long formed Banua identity (Nurwati R, 2025).

Another challenge lies in weak documentation and limited intergenerational dialogue. When customary values remain only in the memories of elders, young people may find it difficult to understand the religious meaning behind tradition. Therefore, custom needs to be explained again in a language that younger generations can understand. Islamic education based on local wisdom needs to connect religious texts, cultural practices, and social needs in a balanced way (Burga & Damopolii, 2022).

This discussion shows that Banua custom has educational, spiritual, social, and cultural functions. Educationally, custom teaches religious values through direct experience. Spiritually, custom nurtures gratitude, prayer, shalawat, and closeness to Allah. Socially, custom strengthens mutual assistance, ukhuwah, deliberation, and care. Culturally, custom preserves Banua identity amid social change.

The important implication of this finding is that Islamic education does not need to be limited to formal institutions. Islamic education can also grow through community traditions. Puncak Rasul, Betarbaran, Hadrah, collective prayer, and customary deliberation can be seen as a social curriculum that naturally cultivates religious values. Hanafi et al. also show that the internalization of religious moderation can be carried out through culture, social experience, and contextual educational practice (Hanafi et al., 2023).

For that reason, custom as a medium for internalizing religious values in the Banua community needs to be preserved through more structured strategies. Customary leaders and religious leaders need to build regular forums for dialogue. Young people need to be involved in customary activities. Traditions need to be documented in written, video, and local teaching material formats. Local governments and educational institutions can use Banua custom as a source of character education and religious moderation based on local wisdom.

Overall, the findings confirm that custom is not merely a cultural symbol. Custom is a living medium that internalizes religious values through habit, example, art, ritual, and social relations. In the Banua community, custom becomes a meeting space between

religion and culture. This space allows religious values to move beyond normative teaching and become social behavior that can be felt, practiced, and transmitted.

2. Harmonization as a Process of Social Negotiation

The findings show that the harmonization of religious values and Banua customs is not a fixed condition, but a social process that takes place through negotiation, reinterpretation, dialogue, and collective agreement. In the Banua community of Batu-Batu Gunung Tabur, harmonization emerges because religious values and customary norms meet in daily practices, ritual activities, art performances, family traditions, and communal decision-making. The thesis shows that the Banua people still maintain custom as a guide for social life, yet they also face modern social change that affects value transmission, especially among young people (Nurwati R, 2025).

Harmonization as social negotiation means that religion and custom do not simply merge automatically. They pass through a process of interpretation by social actors. Customary leaders, religious leaders, elders, parents, youth, and community members take part in shaping how a tradition should be understood and practiced. This process is important because every community has different ways of reading the relationship between religious teachings and inherited customs. Fuadi et al. explain that religious moderation in Indonesia grows through dialogue between religion and local culture, especially through the accommodation of local wisdom within moderate Islamic principles (Fuadi et al., 2024).

In the Banua case, social negotiation appears in the way the community manages different views between customary leaders and religious leaders. Some customary leaders emphasize that adat is the identity of the Banua people and should not disappear. Some religious leaders emphasize that adat must remain in line with Islamic teachings. These two positions do not always create open conflict, but they can create different interpretations in practice. The thesis notes that this difference of emphasis can cause value disorientation among younger generations when it is not supported by clear dialogue and shared guidance (Nurwati R, 2025).

This finding shows that harmonization needs a communicative space. Customary leaders protect the continuity of cultural identity. Religious leaders ensure that the tradition remains within the moral framework of Islam. Elders preserve historical memory. Youth test whether the tradition still feels relevant to contemporary life. These actors negotiate meaning through direct participation in rituals, family discussion, public advice, religious guidance, and community deliberation. Hanafi et al. show that religious moderation is not only a matter of content, but also a matter of how values are taught through dialogue, social experience, and internal harmony within religious communities (Hanafi et al., 2023).

The process of negotiation is visible in the reinterpretation of customary practices. The Banua community does not necessarily abandon tradition when it meets religious values. Instead, the community gives religious meaning to customary practices that are still accepted socially. Puncak Rasul, Betarbangan, Hadrah, collective prayer, mutual assistance, and deliberation become examples of how cultural practices receive religious content. Through this process, adat does not stand outside religion. It becomes a medium for expressing gratitude, strengthening brotherhood, honoring the Prophet, and building social solidarity. Yono et al. found a similar pattern in the Peta Kapanca tradition in Bima, where local wisdom values such as faith, brotherhood, mutual help, and patience align with Islamic law and support Islamic da'wah (Yono et al., 2022).

The negotiation process also works through selective adaptation. The community keeps elements of adat that strengthen moral life, social cohesion, and religious awareness. At the same time, the community may adjust elements that are considered unclear,

excessive, or difficult for younger generations to understand. This selective adaptation does not aim to erase custom. It aims to maintain cultural identity while giving the tradition stronger religious legitimacy. Mukhibat et al. argue that religious moderation education needs to strengthen tolerance, non-violence, national commitment, and local cultural accommodation (Mukhibat et al., 2024).

This pattern confirms that harmonization is also a process of cultural reconstruction. The Banua community reconstructs meaning so that adat remains relevant in a modern social context. Rituals are not only remembered as ancestral heritage. They are also explained as expressions of religious gratitude, social responsibility, and collective morality. This reconstruction allows young people to understand that adat is not merely symbolic. It carries ethical and religious meaning. Rizal et al. show that Acehese society integrates adat and sharia as an interdependent value system that strengthens community life and Islamic education (Rizal et al., 2025).

The findings also indicate that social negotiation takes place through musyawarah or deliberation. In Banua social life, decisions related to customary activities are not made individually. They involve customary leaders, religious leaders, families, and community members. This collective process helps reduce tension between cultural preservation and religious adjustment. It also creates a shared sense of ownership. When a decision emerges from deliberation, the community is more likely to accept it as legitimate. Hasan and Juhannis state that religious moderation research increasingly highlights inclusive and tolerant education as a response to complex religious and social challenges (Hasan & Juhannis, 2024).

Harmonization also depends on social trust. The community trusts customary leaders because they represent cultural memory. The community trusts religious leaders because they represent religious authority. The community trusts elders because they connect the past with present life. This trust allows negotiation to run without open confrontation. When trust weakens, the interpretation of adat can become fragmented. The thesis shows that weak local regulatory mechanisms and limited intergenerational dialogue can cause customary values to be transmitted incompletely (Nurwati R, 2025).

The role of youth is central in this negotiation process. Young people are not only receivers of tradition. They also determine whether a tradition will continue, change, or decline. Modern education, digital media, mobility, and new social preferences influence how they view adat. If adat is presented only as an obligation, young people may see it as distant from their lives. If adat is explained as a source of religious meaning, identity, and social solidarity, young people can accept it more consciously. Mappiasse and Hayadin show that religious tolerance is shaped by social and educational contexts, which means that value formation depends strongly on the environment where young people learn religion and social life (Mappiasse & Hayadin, 2022).

In this sense, harmonization is not only a cultural issue. It is also an educational process. The Banua community teaches religious values through social participation. Youth learn by joining rituals, observing elders, listening to advice, helping in communal activities, and witnessing how leaders solve differences. This form of learning is informal, but it has strong educational value. Mulyana explains that religious moderation in Islamic education should be implemented through values such as tolerance, justice, non-violence, and respect for diversity (Mulyana, 2023)

The findings further show that harmonization functions as a strategy for preventing cultural conflict. Differences in interpretation between adat and religion can become a source of tension when they are not managed. However, the Banua community reduces this risk through shared rituals, collective prayer, mutual help, and dialogue between leaders. These practices create emotional closeness and reduce suspicion. They also help people

understand that custom and religion can support each other when both are interpreted wisely. Ali et al. argue that humanistic and inclusive religious learning can communicate peaceful religious values and reduce narrow religious attitudes (Ali et al., 2021).

Harmonization as social negotiation also strengthens social legitimacy. A tradition survives not only because it is old. It survives because the community still sees it as meaningful, useful, and morally acceptable. In the Banua case, adat gains legitimacy when it supports religious values and social harmony. Religion gains social acceptance when it does not erase local identity, but guides it toward ethical and spiritual meaning. This reciprocal relationship explains why harmonization becomes a living process rather than a formal doctrine. Fuadi et al. emphasize that Islamic indigenization and Islam Nusantara give space to local culture while maintaining moderate Islamic principles (Fuadi et al., 2024).

The negotiation process also shows a balance between continuity and change. Continuity appears in the preservation of Puncak Rasul, Betarbang, Hadrah, collective prayer, and communal cooperation. Change appears in the way these traditions are explained, organized, and adjusted to religious guidance and modern social needs. This balance allows the Banua community to avoid two extremes. The first extreme is rigid traditionalism that rejects all change. The second extreme is cultural discontinuity that removes local identity. Mukhibat et al. state that religious moderation supports tolerance and cultural accommodation as part of broader efforts to reduce conservatism and religious intolerance (Mukhibat et al., 2024).

The main challenge is that negotiation still depends heavily on informal mechanisms. If the process relies only on elders and oral transmission, younger generations may lose access to the deeper meaning of adat. This can weaken the continuity of Banua identity. The thesis indicates that limited generational dialogue and weak value transmission have created disparities in understanding tradition (Nurwati R, 2025).

Another challenge is the absence of a structured local forum that regularly brings together customary leaders, religious leaders, youth, and local government. Without such a forum, differences in interpretation can remain unresolved. A structured forum can help clarify which traditions should be preserved, which practices need religious guidance, and how young people can be involved. This is important because harmonization requires collective commitment, not only individual interpretation. Rizal et al. show that local wisdom becomes stronger when it is integrated into formal and informal Islamic education through participatory and contextual cultural models (Rizal et al., 2025).

Based on these findings, harmonization in the Banua community can be interpreted as a negotiated social order. This order is built through dialogue, trust, selective adaptation, intergenerational transmission, and shared participation. It allows religious values and customs to support each other. It also protects the community from value disorientation caused by modernization.

The implication of this discussion is that the Banua community needs a more systematic model of harmonization. First, customary and religious leaders should hold regular dialogue to build shared interpretation. Second, youth should be involved in ritual preparation, cultural documentation, and local history learning. Third, Banua traditions should be documented in written, audio, and visual forms. Fourth, local schools and Islamic education institutions can use Banua customs as contextual learning materials. These steps can strengthen cultural identity while keeping customary practices aligned with religious values.

Overall, the findings confirm that harmonization is not the simple blending of religion and custom. It is a social negotiation process that involves actors, meanings, authority, memory, and adaptation. In the Banua community, this negotiation keeps adat

alive, gives it religious legitimacy, and helps the community face social change without losing its cultural roots.

3. Modernization as a Challenge to Cultural Regeneration

The findings show that modernization has become one of the main challenges in the regeneration of Banua cultural values in Batu-Batu Gunung Tabur, Berau. The Banua community still maintains customs as a guide for social life, but rapid social change has affected the way younger generations understand, value, and participate in customary practices. The thesis notes that modernization in Berau has encouraged changes in value orientation and adaptation patterns, while also creating challenges for preserving local values that have long shaped Banua social behavior (Nurwati R, 2025).

Modernization does not only bring infrastructure, technology, education, and economic opportunities. It also changes the rhythm of social life. In the Banua context, this change can reduce the intensity of young people's involvement in rituals, oral traditions, collective work, and customary arts. This situation is important because cultural regeneration depends on repeated participation, not only on verbal knowledge. Ning, Omar, and Ye found that rapid social change and modernization can weaken intergenerational cultural transmission when younger generations prioritize economic mobility and modern opportunities over traditional practices (Ning, Omar, & Ye, 2025).

The most visible challenge is the declining participation of youth in customary activities. Banua traditions such as Puncak Rasul, Betarbangan, Hadrah, collective prayer, and mutual assistance require direct involvement from young people. When youth only become spectators, the transmission of meaning becomes weak. The thesis states that early observation found irregularity in the pattern of customary regeneration, especially among young people who began to distance themselves from cultural rituals and symbolic traditions that had long formed community identity (Nurwati R, 2025).

This finding shows that cultural regeneration is not only a matter of preserving ceremonial forms. It also involves transmitting meaning, values, skills, and emotional attachment to local identity. If young people attend a ritual without understanding its religious and cultural meaning, the tradition may survive as an event but lose its deeper function as a source of identity. Zhang, Ikiz Kaya, van Wesemael, and Colenbrander argue that youth participation in cultural heritage management must include purpose, positioning, perspectives, and power relations, because young people need to become active cultural actors rather than passive recipients (Zhang, Ikiz Kaya, van Wesemael, & Colenbrander, 2024).

Modernization also creates a shift in the authority of knowledge. In traditional settings, parents, elders, customary leaders, and religious leaders serve as the main sources of cultural and religious knowledge. In modern settings, young people also learn values from schools, smartphones, social media, peer groups, and popular culture. This broader access can enrich knowledge, but it can also weaken the authority of local cultural transmission if Banua values are not presented in ways that are relevant to young people. Kasemsarn and Nickpour explain that digital platforms can support youth engagement with cultural heritage, but cultural content must remain authentic, accessible, and suitable for contemporary social media patterns (Kasemsarn & Nickpour, 2025).

The Banua case shows that modernization creates both threat and opportunity. It becomes a threat when digital media replaces direct participation in rituals, arts, and community gatherings. It becomes an opportunity when the same digital media is used to document Puncak Rasul, Betarbangan, Hadrah, customary stories, and the meanings of religious-cultural symbols. Kasemsarn and Nickpour found that digital storytelling for cultural heritage should integrate social media platforms, multimedia engagement,

community participation, and cultural authenticity to attract youth audiences (Kasemsarn & Nickpour, 2025).

Modernization also affects the way young people judge the relevance of tradition. Some young people may view adat as old, formal, or unrelated to their future. This perception can emerge when tradition is taught as obligation without interpretation. In contrast, when adat is explained as a source of religious values, social identity, moral discipline, and communal solidarity, young people can understand its relevance more clearly. Mulyana states that religious moderation in Islamic education must be implemented through values such as tolerance, justice, equality, and non-violence in real social environments, not only through textbook content (Mulyana, 2023).

The findings also show that modernization challenges the continuity of oral transmission. Banua cultural knowledge is transmitted through stories, ritual participation, artistic practice, family advice, and observation of elders. This model is strong when intergenerational contact remains active. It becomes fragile when young people spend less time with elders, move outside the village, or participate less in customary events. The thesis states that parents and customary leaders are the main sources of knowledge for young people through stories, ritual practice, and direct participation in customary activities (Nurwati R, 2025).

This challenge is similar to findings in other cultural communities. Ning, Omar, and Ye found that ethnic identity is not transmitted effectively when generational attitudes differ and when younger generations prioritize economic opportunities over cultural practice (Ning et al., 2025). This comparison strengthens the interpretation that Banua cultural regeneration needs more than ceremonial preservation. It needs structured intergenerational learning.

Modernization also creates differences in interpretation between generations. Older generations may see adat as identity, inheritance, and moral order. Younger generations may ask whether adat still has practical value in modern life. Religious leaders may focus on conformity with Islamic teaching. Customary leaders may focus on continuity of ancestral identity. The thesis notes that differences in emphasis between customary leaders and religious leaders can cause value disorientation among younger generations when not supported by clear dialogue (Nurwati R, 2025).

This condition shows that cultural regeneration requires dialogue between adat, religion, and modern life. The community needs to explain why a tradition matters, which values it carries, and how it can remain aligned with Islamic principles. Fuadi et al. explain that religious moderation in Indonesia is closely related to the dialogue between religion and local culture, especially through the accommodation of local wisdom within moderate Islamic principles (Fuadi et al., 2024).

The findings further show that modernization challenges the religious function of adat. Banua customs do not only function as cultural performances. They also internalize religious values such as gratitude, prayer, shalawat, brotherhood, mutual help, and respect for elders. When youth participation declines, the religious function of adat also weakens. Burga and Damopolii found that local culture-based Islamic boarding school environments can strengthen religious moderation because local culture creates a living space for multicultural and religious value education (Burga & Damopolii, 2022).

Modernization also affects collective solidarity. Traditional activities often require cooperation in preparing food, organizing ceremonies, performing arts, welcoming guests, and cleaning ritual spaces. These activities train young people to work together and respect communal roles. When social life becomes more individualistic, these shared practices may decline. Mappiasse and Hayadin show that social and educational contexts influence

religious tolerance, which means that value formation depends strongly on the environment where youth learn and interact (Mappiasse & Hayadin, 2022).

In this sense, modernization becomes a challenge to cultural regeneration because it reduces the social spaces where values are practiced. A tradition cannot regenerate if it only exists as memory. It must live in repeated practice. It must involve young people in real roles. It must be explained in language they understand. Zhang et al. emphasize that youth participation in heritage should give young people meaningful roles, perspectives, and influence in heritage processes, not only symbolic involvement (Zhang et al., 2024).

The Banua community also faces the challenge of documentation. If cultural knowledge remains only in oral form, it becomes vulnerable when elders pass away or when young people no longer learn directly from them. Documentation can support regeneration by recording ritual procedures, meanings, songs, prayers, symbolic objects, historical stories, and the role of religious values in adat. Kasemsarn and Nickpour argue that digital storytelling can make cultural heritage more accessible and engaging while maintaining links between virtual and physical cultural experience (Kasemsarn & Nickpour, 2025).

However, documentation must not replace living practice. A video of Hadrah cannot fully replace direct participation in Hadrah. A written description of Puncak Rasul cannot fully replace involvement in its preparation, prayer, symbolism, and communal gathering. Digital preservation should support direct transmission, not weaken it. Rizal et al. show that local wisdom-based Islamic education becomes transformative when it connects cultural values with social participation and communal growth (Rizal et al., 2025).

Modernization also requires reinterpretation. Banua customs need to be explained not only as ancestral inheritance, but also as religious-cultural education. Puncak Rasul can be taught as an expression of gratitude, historical memory, and love for the Prophet. Betarbankan and Hadrah can be taught as cultural da'wah and spiritual art. Mutual assistance can be taught as social worship and community ethics. Yono, Amrin, and Imamah found that the Peta Kapanca tradition in Bima remains meaningful because its local wisdom values align with Islamic law and social morality (Yono et al., 2022).

The findings indicate that the strongest response to modernization is not rejection, but adaptive regeneration. The Banua community does not need to reject modern education, technology, or digital media. It needs to connect them with adat and religious values. Mukhibat et al. show that religious moderation education can be strengthened through curriculum design that includes tolerance, non-violence, national commitment, and local cultural accommodation (Mukhibat et al., 2024).

Adaptive regeneration can take several forms. First, young people should receive clear roles in ritual preparation, art performance, documentation, and public explanation of Banua traditions. Second, customary leaders and religious leaders should jointly explain the religious meaning of adat. Third, local schools and Islamic education institutions should use Banua customs as contextual learning materials. Fourth, digital media should document and promote Banua traditions without reducing their sacred and communal meaning. These strategies are consistent with research showing that youth engagement, community participation, and cultural authenticity are key elements in digital heritage communication (Kasemsarn & Nickpour, 2025).

The discussion also suggests that modernization can strengthen Banua identity if the community manages it carefully. Digital media can help young people share local traditions with wider audiences. Schools can transform local culture into learning resources. Village programs can make youth cultural groups more active. Religious forums can clarify the Islamic meaning of customary practices. Hanafi et al. found that religious

moderation teaching becomes stronger when it uses relevant content and learning strategies that connect values with lived social experience (Hanafi et al., 2023).

Therefore, modernization should be understood as a test of cultural resilience. It tests whether Banua customs can remain meaningful under new social conditions. It tests whether religious values can guide cultural adaptation. It tests whether young people can become cultural actors rather than cultural spectators. Fuadi et al. argue that the accommodation of local culture is one of the important indicators of religious moderation because it creates dialogue between Islamic values and community traditions (Fuadi et al., 2024).

Overall, the findings confirm that modernization is a serious challenge to Banua cultural regeneration, but it is not an unavoidable threat. The challenge lies in declining youth participation, weak intergenerational transmission, limited documentation, changing value orientation, and differences in interpretation between adat and religious actors. The opportunity lies in adaptive regeneration through dialogue, youth involvement, local curriculum, digital documentation, and cultural-religious reinterpretation. In this way, Banua customs can remain alive, religiously meaningful, and relevant for younger generations in modern social life.

4. Contribution to Islamic Education

The findings show that the harmonization of religious values and Banua customs contributes significantly to Islamic education because it expands Islamic education beyond formal classrooms. Islamic education in the Banua community does not only occur through textbooks, sermons, or school lessons. It also occurs through customs, rituals, arts, family practices, collective prayer, deliberation, and social participation. The thesis states that the study contributes to socio-religious and cultural studies by explaining the relationship between religion, culture, and social change in local communities (Nurwati R, 2025).

The first contribution is conceptual. This study shows that Islamic education can be understood as a living social process. In the Banua community, religious values are transmitted through Puncak Rasul, Betarbankan, Hadrah, mutual assistance, respect for elders, and community deliberation. These traditions teach gratitude, brotherhood, discipline, humility, responsibility, and love for the Prophet. This finding supports the idea that religious values can be internalized through cultural practices that are close to the daily experience of the community (Burga & Damopolii, 2022).

This contribution is important because many Islamic education studies still focus on formal institutions, such as schools, madrasahs, pesantren, and universities. The Banua case shows that local communities also function as educational spaces. In this setting, adat becomes a social curriculum. It teaches Islamic values through action, participation, memory, and example. Mulyana's study also shows that Islamic religious education should not stop at textbook content because moderation values need to be practiced in real educational environments (Mulyana, 2023).

The second contribution is pedagogical. The Banua traditions offer a contextual model of Islamic value education. Puncak Rasul teaches gratitude to Allah and respect for the Prophet. Betarbankan and Hadrah teach love for Islamic symbols through rhythm, lyrics, shalawat, and communal performance. Mutual assistance teaches social responsibility. Deliberation teaches respect for different views. These practices show that religious learning becomes stronger when learners experience values directly. Hanafi et al. found that religious moderation teaching needs clear objectives, relevant content, and learning strategies that connect religious values with lived experience (Hanafi et al., 2023).

The third contribution is related to character education. Banua customs help form religious character through repeated social habits. Young people learn adab by observing

elders. They learn responsibility by joining ritual preparation. They learn solidarity by helping neighbors. They learn respect by listening to customary and religious leaders. These forms of learning are not abstract. They are embedded in community life. Alabdulhadi and Alkandari found that Islamic education teachers promote wasatiyyah values not only through content delivery, but also through personal practice and character formation (Alabdulhadi & Alkandari, 2024).

The fourth contribution is the strengthening of religious moderation. The Banua case shows that Islamic education can promote moderation by harmonizing religious values with local customs. The community does not reject adat. It also does not allow adat to stand outside Islamic values. It negotiates both through dialogue, reinterpretation, and collective agreement. This model supports the principle that religious moderation can grow through the integration of religion and local culture (Fuadi et al., 2024).

This contribution is highly relevant for Islamic education in multicultural societies. Indonesia has diverse ethnic groups, customs, languages, and religious expressions. Islamic education needs to help learners understand Islam without rejecting local identity. The Banua case shows that local wisdom can become a bridge between religious commitment and cultural belonging. Hasan and Juhannis show that religious education and moderation have become growing academic themes because both are needed to respond to religious diversity and social complexity (Hasan & Juhannis, 2024).

The fifth contribution is curriculum development. Findings from the Banua community can become material for Islamic education based on local wisdom. Teachers can use Banua traditions as examples in lessons on akhlak, ukhuwah, gratitude, tolerance, social worship, and cultural accommodation. Learning materials can include local stories, ritual meanings, shalawat traditions, customary deliberation, and the role of religious leaders in guiding adat. Mukhibat et al. show that religious moderation education curriculum needs development and evaluation so that tolerance, harmony, and cultural accommodation can be taught more systematically in Islamic higher education (Mukhibat et al., 2024).

The sixth contribution is the development of community-based Islamic education. In the Banua context, the community itself becomes a learning environment. Customary leaders, religious leaders, parents, artists, and elders serve as educators. They teach through speech, ritual, performance, example, and social control. This finding strengthens the idea that Islamic education should connect formal, informal, and non-formal learning spaces. Rizal et al. found that transformative Islamic education based on Acehnese local wisdom integrates adat and sharia as one interdependent value system that strengthens community life and education (Rizal et al., 2025).

The seventh contribution is intergenerational value transmission. The Banua case shows that Islamic education needs continuity between elders and youth. If young people only receive formal religious lessons but lose contact with local religious culture, their understanding of Islam can become less rooted in community life. Through adat, young people learn that Islamic values are not only taught in school. They are practiced in family gatherings, religious arts, community service, and cultural rituals. Mappiasse and Hayadin show that religious tolerance is shaped by educational and social contexts, so the environment where young people learn religion strongly affects their attitudes (Mappiasse & Hayadin, 2022).

The eighth contribution is the reconstruction of Islamic education as culturally responsive education. The Banua findings show that Islamic education becomes more meaningful when it respects the cultural background of learners. Local culture is not treated as a barrier. It becomes an entry point for understanding Islamic values. This view aligns with research on local culture-based pesantren, which shows that local values such as

mutual respect, mutual advice, mutual honor, and mutual love can support multicultural Islamic education (Burga & Damopolii, 2022).

The ninth contribution is the prevention of value disorientation among youth. The thesis notes that differences between customary and religious perspectives can create disorientation among younger generations when there is no clear dialogue or shared guidance (Nurwati R, 2025). Islamic education can respond to this problem by explaining which customary values are aligned with Islam, which practices need reinterpretation, and how young people can participate in preserving tradition without losing religious direction. This is consistent with the view that religious moderation education should strengthen tolerance, non-violence, national commitment, and local cultural accommodation (Mukhibat et al., 2024).

The tenth contribution is the strengthening of Islamic da'wah through culture. Betarbangan and Hadrah show that da'wah does not only happen through formal preaching. It can also happen through music, rhythm, poetry, shalawat, collective memory, and public participation. This form of da'wah is effective because it speaks through familiar cultural forms. It does not alienate the community from its identity. Yono, Amrin, and Imamah found that the Peta Kapanca tradition in Bima contains Islamic values such as faith, brotherhood, mutual help, and patience, which shows that local tradition can become a medium of Islamic moral education (Yono et al., 2022).

The eleventh contribution is practical for Islamic education teachers. Teachers can use Banua customs as contextual examples in classroom discussion. For example, Puncak Rasul can support lessons on gratitude, maulid, and love for the Prophet. Hadrah can support lessons on shalawat, Islamic arts, and da'wah. Mutual assistance can support lessons on social worship and ukhuwah. Deliberation can support lessons on adab al-ikhtilaf and collective responsibility. Mulyana states that Islamic religious education should help students practice moderation values such as tolerance, justice, egalitarianism, non-violence, and balanced worship in real life (Mulyana, 2023).

The twelfth contribution is practical for Islamic higher education. The findings can be used as case material in courses such as Islamic Education, Islamic Culture, Islamic Anthropology, Religious Moderation, Sociology of Islamic Education, and Local Wisdom-Based Education. Students can analyze how religion and adat are negotiated, how religious values are internalized through culture, and how modernization affects value transmission. Hanafi et al. show that higher education still needs stronger strategies for teaching religious moderation through content, learning methods, and meaningful classroom engagement (Hanafi et al., 2023).

The thirteenth contribution is methodological for Islamic education research. This study shows that Islamic education research can use ethnographic and qualitative approaches to understand how religious values live in society. Such research does not only measure knowledge. It studies meaning, symbols, rituals, leadership, intergenerational transmission, and community practice. Rizal et al. used ethnographic design to examine how Acehese local wisdom supports transformative Islamic education, which strengthens the relevance of cultural fieldwork for Islamic education studies (Rizal et al., 2025).

The fourteenth contribution is policy-oriented. The findings can guide local governments, schools, madrasahs, and Islamic education institutions in designing programs that combine religious education and cultural preservation. These programs may include local wisdom modules, youth cultural training, documentation of oral traditions, Hadrah and Betarbangan workshops, and community-based religious moderation forums. The thesis states that this research can become a consideration for local government and related institutions in designing community development programs based on local wisdom and religious values (Nurwati R, 2025).

The fifteenth contribution is the strengthening of social ethics in Islamic education. Banua customs train people to respect elders, serve guests, maintain harmony, help neighbors, and participate in collective work. These values are part of akhlak education. Islamic education becomes stronger when akhlak is practiced through social habits, not only explained as moral theory. Fuadi et al. argue that the dialogue between Islam and local culture can support religious moderation because local culture offers social forms through which Islamic values become visible in community life (Fuadi et al., 2024).

Overall, the findings show that the harmonization of religious values and Banua customs contributes to Islamic education in conceptual, pedagogical, curricular, social, and practical ways. It expands Islamic education from a school-based model to a community-based model. It shows that adat can become a living curriculum for akhlak, moderation, gratitude, ukhuwah, and cultural identity. It also shows that Islamic education becomes more effective when it respects local wisdom and transforms it into meaningful religious learning.

Thus, the main contribution of this research is the formulation of a local wisdom-based Islamic education model. This model places custom as a medium of religious value internalization, religious leaders as guardians of Islamic direction, customary leaders as guardians of cultural continuity, and youth as future transmitters of tradition. This model can help Islamic education become more contextual, inclusive, moderate, and rooted in the lived culture of the community.

Conclusion

Based on the discussion, the harmonization of religious values and customs among the Banua Tribe in Batu-Batu Gunung Tabur, Berau, shows that custom does not only function as cultural heritage. It also serves as a living medium for religious value education in the community. Through Puncak Rasul, Betarbangan, Hadrah, collective prayer, deliberation, mutual assistance, and respect for customary and religious leaders, the Banua community internalizes gratitude, ukhuwah, social responsibility, good manners, and love for Islamic teachings.

The harmonization between religion and custom takes place as a process of social negotiation. The community does not separate custom and religion rigidly. Instead, people interpret, adjust, and preserve traditions so that they remain aligned with Islamic values. Customary leaders play a role in maintaining cultural continuity, while religious leaders guide customary practices so they stay within religious principles. This process gives custom both social and religious legitimacy. Modernization has become a major challenge to the regeneration of Banua culture. Changes in lifestyle, digital information flows, social mobility, and declining youth interest can weaken the transmission of customs. This challenge can be seen in the reduced involvement of young people in rituals, traditional arts, and adat-based social activities. Therefore, cultural regeneration cannot rely only on preserving ceremonial events. The community needs to explain the religious, social, and historical meanings of each tradition to younger generations.

The discussion also shows that Banua customs contribute significantly to Islamic education. Islamic education does not only take place in schools, madrasahs, or pesantren. It also lives within community traditions. Banua customs can be understood as a social curriculum that teaches akhlak, religious moderation, brotherhood, care, tolerance, and collective responsibility. Thus, this study confirms that the harmonization of religious values and Banua customs represents a model of Islamic education based on local wisdom. This model places custom as a medium for value internalization, religious leaders as

guardians of religious direction, customary leaders as guardians of cultural identity, and young people as future transmitters of values.

To strengthen this harmonization, the community needs to improve dialogue between adat and religion, involve young people, document traditions, and integrate Banua local wisdom into Islamic education and regional cultural programs. Overall, custom and religion in the Banua community do not stand as two conflicting systems. Both can strengthen each other when they are managed through dialogue, reinterpretation, community participation, and awareness of preserving cultural identity within the framework of religious values.

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