

## ISLAM AND SUNDANESE CULTURE: HARMONIZING MORAL, SPIRITUAL, AND HUMANITARIAN VALUES

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### ABSTRACT

Islam is an open religion in the fields of science and culture, accommodating yet selective. Islam accepts science and culture that are in line with and do not contradict Islamic principles. Various cultures and customs inherited from ancestors have developed and assimilated with Islamic teachings. Local cultural wisdom must be preserved and maintained as long as it does not conflict with Islamic law. This study aims to identify Sundanese culture that contains religious and cultural values that are worth preserving from an Islamic perspective. The culture of a region is a reflection of that region's unique characteristics. Sundanese culture is known for its strong moral, spiritual, and humanitarian values, although there are negative elements that need to be filtered out. Cultural heritage such as Wayang Golek and Gembyung contain profound Islamic teachings and are still preserved by the community as a means of drawing closer to Allah SWT. The culture and customs practiced have high educational and religious value.

**Key Words:** Culture, Islam, Sunda, Gembyung, Wayang Golek

### ABSTRAK

Islam merupakan agama yang bersifat terbuka dalam bidang ilmu pengetahuan dan kebudayaan, bersikap akomodatif namun selektif. Islam menerima ilmu dan kebudayaan yang sejalan dan tidak bertentangan dengan prinsip-prinsip Islam. Berbagai budaya dan adat istiadat yang diwariskan secara turun-temurun dari nenek moyang berkembang dan berasimilasi dengan ajaran Islam. Kearifan budaya lokal harus dijaga dan dilestarikan selama tidak bertentangan dengan syariat Islam. Penelitian ini bertujuan untuk mengidentifikasi budaya Sunda yang mengandung nilai-nilai religi dan budaya yang layak dipertahankan dalam perspektif Islam. Kebudayaan yang dimiliki suatu daerah merupakan cerminan khas daerah tersebut. Budaya Sunda dikenal kental dengan nilai moralitas, spiritualitas, dan kemanusiaan, meskipun terdapat unsur negatif yang perlu diseleksi. Warisan budaya seperti Wayang Golek dan Gembyung mengandung ajaran Islam yang mendalam dan masih dilestarikan oleh masyarakat sebagai sarana mendekatkan diri kepada Allah SWT. Budaya dan adat yang dijalankan memiliki nilai pendidikan dan religius yang tinggi.

**Kata Kunci:** Budaya, Islam, Sunda, Gembyung, Wayang Golek

### INTRODUCTION

Indonesia is a country rich in cultural, religious, and traditional diversity, spread evenly throughout its territory. Each region in Indonesia has its own unique cultural characteristics and traditions, reflecting the long history and social interactions of the



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local community. This diversity is not only evident in cultural aspects, but also in the diversity of religions practiced by the Indonesian people. According to Kiswahni (2022), this cultural and religious wealth is one of the main strengths of the Indonesian nation that must be appreciated and preserved as part of the national identity. This diversity creates a complex yet harmonious social mosaic, which forms the foundation for the life of the nation and state. In this context, every Indonesian citizen has a moral and social responsibility to understand, maintain, and preserve the existing cultural heritage. Akhmad (2020) emphasizes that cultural preservation is not only about maintaining old traditions but also developing the noble values contained therein so that they remain relevant to the times. This cultural and religious diversity is clearly reflected in the various religious practices and traditions carried out by communities throughout the archipelago.

The majority of Indonesia's population is Muslim, making Islam a very influential religion in the social and cultural life of the community. Islam's presence in Indonesia is not only as a belief system but has also blended and integrated with various aspects of local culture. This allows Islam and culture to coexist harmoniously, complementing each other without losing their respective identities. According to Hasanah and Azzahra (2023), this integration creates a unique cultural dynamic, where Islamic values become a moral and spiritual foundation while enriching existing cultural traditions. This acculturation process shows how Islam is able to adapt to local cultures without losing the essence of its teachings, thus forming a unique and authentic cultural identity within Indonesian society. One concrete example of a rich and deeply rooted culture in Indonesia is the Sundanese culture that developed in the West Java region. Sundanese culture is not only known for the beauty of its arts and traditions, but also for the depth of the religious values contained within it. Traditions such as Wayang Golek and Gembyung Subang are cultural manifestations that contain Islamic values, both explicitly and implicitly. Wayang Golek, for example, not only serves as traditional entertainment but also as a medium for preaching that conveys moral messages and Islamic teachings to the community. Similarly, Gembyung Subang, which is a traditional art form with strong Islamic nuances, is often used in various religious rituals and celebrations of the Sundanese community. These two traditions are clear evidence of how local culture can be an effective means of strengthening faith and preserving Islamic values in society.

Islam and culture have a mutually influential relationship and shape each other in the social and spiritual context of society. The religious values contained in Islamic teachings not only serve as guidelines in religious life, but also play a role in shaping and influencing local culture. Conversely, the culture that develops in society gives its own characteristics to how Islamic teachings and values are practiced in everyday life. This process of interaction creates a complex dynamic, in which religion and culture adapt and transform each other. For example, in the context of Sundanese society, Islamic values that emphasize monotheism, morality, and spirituality are integrated into local traditions, resulting in religious practices that are distinctive and appropriate to the local cultural context (Hasanah & Azzahra, 2023; Sujati, 2019).

However, in the process of harmonization, an important question arises regarding the extent to which Islamic values can harmoniously coexist with existing cultural

values. Can the two truly synergize without causing value conflicts, or are there tensions and contradictions that must be addressed? This question is the main focus of this study, which aims to examine how tradition and religion can be harmonized to preserve local wisdom from an Islamic perspective. Previous studies show that harmonization between tradition and religion requires a selective and critical attitude, whereby cultural values that conflict with Islamic principles must be selected and adjusted so as not to erode the essence of religious teachings (Risdayah et al., 2021; Brata, 2018). Thus, this paper seeks to provide an in-depth understanding of the mechanism of harmonization as an effort to preserve local culture based on Islamic values.

## METHOD

This study uses a qualitative descriptive approach that aims to provide an in-depth description of Sundanese cultural phenomena that play a role in preserving local traditions based on Islamic teachings. This approach was chosen because of its ability to examine social phenomena holistically in their natural context without manipulating data, allowing researchers to understand the meaning and value contained in Sundanese culture as a whole (Sugiyono, 2021). With a focus on in-depth understanding, the qualitative descriptive method allows researchers to explore how local traditions such as Wayang Golek and Gembyung are not only performing arts but also media for spreading Islamic values that are internalized in Sundanese society. This is in line with Hidayat's (2023) opinion, which emphasizes that a qualitative approach is very effective in examining the interaction between culture and religion in traditional societies, thus providing rich insights into the process of cultural and religious acculturation.

The data used in this study was obtained from various sources such as scientific articles, books, and documentary videos related to Sundanese culture and Islam. Data collection was carried out through documentation and in-depth literature studies, as well as content analysis of Wayang Golek and Gembyung performances available on YouTube. Triangulation techniques were used to ensure the validity and reliability of the data by comparing information from various sources (Syafnidawaty, 2020). This approach allowed researchers to obtain a comprehensive and accurate picture of how Sundanese culture, rooted in Islamic values, remains sustainable and relevant in the modern context. According to Irfani and Hamidah (2020), the use of diverse secondary data and data triangulation are important strategies in qualitative research to avoid bias and strengthen the credibility of research results.

This research is based on the theory of cultural acculturation and Islamic selectivity in accepting local culture as explained by Abudin Nata (2019). This theory asserts that Islam is open but selective towards cultures that do not conflict with Sharia law, thus allowing for harmony between Islamic values and local traditions. In the context of Sundanese culture, this acculturation is clearly seen in religious practices embedded in the performing arts and daily traditions of the community, which not only preserve cultural identity but also strengthen the faith of the people (Sujati, 2019). Supriatna (2019) adds that Islam's selective attitude towards local culture is key to maintaining a balance between cultural preservation and the application of religious

teachings, so that cultures that contain moral values and monotheism can be preserved. This research makes an important contribution to understanding the dynamics of cultural and religious interaction in Sundanese society, while also serving as a reference for efforts to preserve culture based on Islamic values in the modern era.

## RESULT AND DISCUSSION

Islam is known as a religion that is open to accepting knowledge and culture from various sources. This openness shows that Islam does not close itself off to scientific and cultural developments in society, whether they originate from within or outside the Islamic community. Islam is accommodating, meaning that it is able to accept and accommodate various ideas, thoughts, and cultural practices as long as they do not conflict with the basic principles of Islamic teachings. This attitude allows Islam to continue to develop and adapt to changing times without losing its essence and fundamental values. Thus, Islam is not only a static religion, but also dynamic and relevant in various social and cultural contexts (Abudin Nata, in Supriatna, 2019).

However, this open attitude does not mean that Islam blindly accepts all forms of knowledge and culture. Islam is also selective in filtering and assessing every form of knowledge and culture that enters. This selectivity is important to maintain the purity of Islamic teachings and prevent the entry of values that contradict Sharia law. Therefore, Islam opens the way for knowledge and culture that are in line with and do not contradict Islamic principles, while those that are contradictory must be rejected or adjusted so as not to undermine religious values. This selective attitude is an important mechanism in maintaining a balance between openness and the preservation of authentic Islamic teachings (Abudin Nata, in Supriatna, 2019). Thus, Islam is able to be an inclusive religion while maintaining its identity and integrity in the face of various cultural and scientific influences.

The culture that exists in society plays a fundamental role in strengthening social relationships and fostering family values, which are the foundation of communal life. According to Suhendar and Supriatna (2019), culture is not only a traditional heritage, but also a social medium that binds individuals in a community through norms, customs, and traditions that are passed down from generation to generation. In this context, culture functions as a social glue that maintains harmony and solidarity among citizens, thereby creating a sense of togetherness and collective responsibility. This is in line with Syihabuddin's (2019) view, which emphasizes that local culture is a reflection of the identity of a community that shapes its character and unique patterns of social interaction, which ultimately strengthens social cohesion and community stability.

From an Islamic perspective, local cultures that exist within society are not automatically rejected or accepted outright, but rather accommodated as long as they contain values of monotheism and morality that are in line with Islamic teachings. Islam places the principle of monotheism as the main foundation in assessing a culture, so that cultures that contain elements of faith in Allah SWT and good moral values can be accepted and used as a means of da'wah and religious education (Hasanah &

Azzahra, 2023). This is reinforced by Hidayat's (2023) research, which shows that the acculturation of Islam with local culture in Sundanese society has resulted in harmonious religious practices and enriched Islamic traditions without eliminating original cultural values. Thus, Islam is not only a religion that regulates spiritual aspects but is also capable of integrating local culture as part of the expression of faith and social life.

Conversely, cultures that contradict Islamic teachings must be abandoned in order to maintain the purity and sanctity of religious teachings. Risdayah et al. (2021) emphasize that selectivity in accepting culture is very important so that syncretism does not occur, which would destroy the values of monotheism and Islamic morals. Cultures that contain elements of shirk, immorality, or practices that contradict Sharia law must be eliminated or changed to conform to Islamic principles. Research by Irfani and Hamidah (2020) also highlights the importance of critically evaluating cultural traditions, especially those related to practices that are not in accordance with Islamic law, such as certain forms of dowry and traditional rituals that contain elements of bid'ah. Therefore, this cultural selection process becomes an important mechanism in maintaining a balance between cultural preservation and the preservation of authentic Islamic teachings.

Furthermore, the preservation of culture in accordance with Islamic values not only serves to strengthen religious identity, but also as a means of moral and social education for society. Supriatna (2019) emphasizes that a culture based on the values of monotheism and Islamic morality can be an effective medium for instilling the values of goodness, justice, and social responsibility. Such a culture is capable of shaping individuals and communities with noble character and contributing positively to community development. Thus, the harmonization between local culture and Islamic teachings not only preserves traditions but also strengthens the moral and spiritual foundations of society as a whole. This process requires collective awareness and commitment from all elements of society to continue to preserve and develop a culture that is in line with Islamic values in order to create a harmonious and civilized social life.

### **Wayang Golek: A Medium for Preaching and Moral Education**

Wayang Golek is a traditional performing art that is rich in Islamic values and has become an integral part of Sundanese culture in West Java. This performing art is not only a form of entertainment, but also an effective medium for preaching and moral education. According to Brata (2018), Wayang Golek conveys profound moral messages about kindness, justice, sacrifice, and obedience to Allah SWT, His Messenger, and leaders. Through the stories presented, this performance teaches the values of monotheism and noble character, which are the main foundations of religious and social life. Thus, Wayang Golek is not just a traditional art, but also an important means of strengthening the faith and character of the Sundanese people.

One very famous example is the Wayang Golek of Asep Sunandar's performance, in which the character Semar often conveys moral messages that are very relevant to everyday life. In one scene, Semar reminds humans not to be excessive in everything

and to always care for others, especially neighbors who may be experiencing difficulties such as hunger (picture 1). This message is very important in Islam because it emphasizes social and religious values that teach care, mutual assistance, and solidarity among fellow human beings. This is in line with Islamic principles that prioritize compassion and social justice as part of worshiping Allah (Hasanah & Azzahra, 2023). Therefore, Wayang Golek is an effective medium for conveying these values in a contextual and easily understandable way to the wider community.



Picture1. Wayang Golek performance that shows Semar giving moral lesson to Cepot

Furthermore, Wayang Golek also plays a role as a cultural heritage that must be preserved and maintained because it contains very profound religious educational values. This performing art not only teaches religious values but also shapes the character and morals of society through stories that are full of messages of kindness and wisdom. Liani and Gumilar (2022) emphasize that the preservation of Wayang Golek is very important as part of efforts to maintain cultural identity while strengthening Islamic values in Sundanese society. By preserving Wayang Golek, the community not only preserves traditional art, but also preserves a spiritual heritage that is a source of moral and religious strength.

In addition, Wayang Golek also serves as a medium of cultural communication that connects the younger generation with traditional and religious values. Supriatna (2019) states that through Wayang Golek performances, Islamic values can be conveyed in a creative and interesting way, thereby attracting the attention of the younger generation who tend to be more familiar with modern culture. Thus, Wayang Golek becomes an important bridge in transferring noble values from generation to generation, while ensuring that these values are not lost over time. This is very important considering the challenges of globalization and modernization that can

erode traditional and religious values in society. Wayang Golek also contains elements of social education that teach the importance of justice and sacrifice in social life. Brata (2018) emphasizes that the stories in Wayang Golek often feature characters who fight for justice and truth and are willing to sacrifice themselves for the common good. These values are very relevant to Islamic teachings, which place justice as one of the main principles in social life. Thus, Wayang Golek not only teaches spiritual values, but also social values that shape a just and civilized society. This is reinforced by Hidayat's (2023) research, which shows how Wayang Golek performances are able to shape a high level of social and religious awareness among the Sundanese people.

In addition to moral and social values, Wayang Golek also plays a role in strengthening obedience to *ulil amri* or legitimate leaders, in accordance with Islamic teachings. In performances, messages are often conveyed that the community should respect and obey just leaders as part of their obedience to Allah and His Messenger. This is important for maintaining order and harmony in society. Hasanah and Azzahra (2023) emphasize that obedience to *ulil amri* is an integral part of Islamic teachings, which is also reflected in local culture through performing arts such as Wayang Golek. Thus, Wayang Golek is an effective medium for instilling good leadership values and social obedience in society.

Wayang Golek has long been known as an effective medium for preaching Islam to the Sundanese people. The uniqueness of Wayang Golek lies in its ability to convey religious messages in the form of stories and artistic performances that are interesting and easy to understand by various groups, including people who have had little exposure to formal religious education. According to Brata (2018), Wayang Golek not only serves as entertainment, but also as a means of moral and spiritual education that contains Islamic values such as monotheism, justice, sacrifice, and obedience to Allah, the Messenger, and leaders. With a narrative and symbolic approach, Wayang Golek is able to convey its messages subtly yet profoundly, so that the messages can be accepted and internalized by the audience without resistance. Hasanah and Azzahra (2023) add that the use of local language and Sundanese cultural symbols in these performances strengthens the appeal and relevance of the message, making Wayang Golek a highly effective medium for connecting Islamic values with the daily lives of the Sundanese people.

The harmony between Sundanese culture and Islam through Wayang Golek was created because this performance was able to integrate Islamic values with local cultural traditions in a balanced and complementary manner. Sujati (2019) explains that Wayang Golek is a concrete example of successful cultural acculturation, where Islamic elements are adapted into traditional Sundanese art forms without eliminating the original cultural identity. This process creates a harmony that enriches both aspects, allowing the Sundanese people to practice Islam in a way that is appropriate to their cultural context. Liani and Gumilar (2022) emphasize that through Wayang Golek, Islamic values such as justice, morality, and spirituality are conveyed in a contextual and easily accepted form, thereby strengthening social and religious bonds within the community. Thus, Wayang Golek has become a symbol of the harmonious fusion of religion and culture, which strengthens the identity of the Sundanese people as a religious and cultured community.

Wayang Golek has become a deeply rooted Islamic tradition in Sundanese society due to its continuity and relevance in their social and religious lives. Hidayat (2023) states that Wayang Golek performances are not only staged in the context of entertainment but also in various religious events and traditional rituals that contain Islamic values, such as the commemoration of the Prophet's birthday and regular religious lectures. The presence of Wayang Golek in these important moments shows how this traditional art has become an integral part of the religious practices of the Sundanese people. Supriatna (2019) adds that the preservation of Wayang Golek as a medium for preaching and religious tradition is supported by the collective awareness of the community to preserve their cultural heritage while strengthening their faith. Thus, Wayang Golek is not only a performing art, but also a deeply rooted spiritual medium that continues to live on in Sundanese society, making it an authentic and sustainable Islamic tradition.

### **Gembyung: Traditional Performance with Islamic Nuances**

Gembyung is one of the traditional arts that is still preserved and developed in the West Java region, especially in Subang Regency. This art features a combination of distinctive traditional musical instruments, such as the *rebab*, *saron*, *kempul*, *goong*, *kulanter*, and *kendang*, which harmoniously produce distinctive and captivating music. According to Liani and Gumilar (2022), Gembyung, as we can see in picture 2 below, is not merely entertainment, but also a means of cultural expression imbued with Islamic religious values. This art form is often performed in various religious events and community rituals as a form of gratitude to Allah SWT. The existence of Gembyung as a cultural medium that contains Islamic values shows how traditional art can function as a vehicle for preaching and preserving religious and local cultural values.



Picture 2. Gembyung Performance

The Islamic nuances in Gembyung are very evident in the types of songs and poems recited during the performance. The songs are generally sholawat and poems containing religious messages, although they use ancient Sundanese language that is rarely understood directly by the younger generation today. This shows the challenges in preserving Gembyung, especially in ensuring that the religious meaning and values contained in the poems can still be understood and appreciated by the wider community. Hasanah and Azzahra (2023) emphasize the importance of proper translation and interpretation efforts so that the Islamic messages in Gembyung are not lost over time. Thus, Gembyung is not only a symbol of Sundanese culture, but also an effective medium for conveying and maintaining Islamic values in society.

The integration of Gembyung with Islam shows the dynamics of complex cultural acculturation. On the one hand, Gembyung successfully accommodates Islamic values through its lyrics and religious performance context, making it an effective medium for preaching. However, on the other hand, the use of ancient Sundanese language that is difficult to understand poses the risk of distorting the meaning or even losing the essential religious message. Sujati (2019) reminds us that cultural acculturation must be balanced with educational and adaptation efforts so that religious values are conveyed clearly and do not become mere symbols. For example, when young people who do not understand the ancient Sundanese language watch a Gembyung performance, they may only enjoy the music and dance without grasping the moral and religious messages contained therein, thereby reducing the effectiveness of Gembyung as a medium for preaching.

Furthermore, Gembyung also plays a role as a medium for strengthening the cultural and religious identity of the Sundanese people. Through this performance, the community not only celebrates artistic traditions but also reaffirms their commitment to Islamic values that are ingrained in their daily lives. Hidayat (2023) emphasizes that traditional arts such as Gembyung are an important means of maintaining a balance between preserving local culture and strengthening Islamic spirituality. Thus, Gembyung serves as a bridge connecting the past and the present, tradition and religion, as well as art and spirituality in a harmonious unity. This role is very important in the context of modernization and globalization, which often threaten the continuity of local culture and religious values.

## CONCLUSION

Islam demonstrates a very open attitude in the fields of science and culture, with an accommodating yet selective approach. This attitude allows Islam to accept science and culture that are in line with and do not contradict the principles of Islamic teachings, especially those based on tauhid, namely the belief in the oneness of Allah SWT. In this context, the culture that must be preserved is one that contains values of tawhid and morality in accordance with Islamic law, while cultures that contradict Islamic teachings must be abandoned in order to maintain the purity and sanctity of religious teachings. A concrete example of this harmonization can be found in the culture of the Sundanese people, who to this day still preserve traditions that are rich in Islamic values. For example, Wayang Golek performances not only serve as traditional entertainment, but also as a medium of da'wah that conveys moral messages and

Islamic teachings in a subtle and effective manner. Wayang Golek teaches the values of goodness, justice, and obedience to Allah, the Messenger, and leaders, making it an important means of spreading Islam among the Sundanese people. In addition, Gembyung art, which is a combination of traditional musical instruments such as the rebab, saron, and kendang, also has strong Islamic nuances, especially in the performance of poetry and dance that is modest and full of gratitude to Allah SWT. This art form is often performed in religious events and rituals that strengthen the spiritual and social bonds of the community. However, in the modern era, many people have begun to be influenced by Western culture, which often conflicts with Islamic values, such as a consumerist lifestyle, individualism, and practices that are not in accordance with Sharia law. Therefore, it is important for Muslims, especially in the Sundanese region, to continue to preserve and maintain local cultures that have been acculturated with Islamic values, such as Wayang Golek and Gembyung, as a form of cultural identity and an effective medium of da'wah in strengthening the faith and morality of the people. Thus, Islam is not only a religion that regulates spiritual aspects, but also a force capable of harmonizing and preserving positive local cultures based on monotheism.

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