

Islam's Integration with Local Culture through the Custom of Reciting the Qur'an at Death

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Abstract:

Lasi, which is in Agam Regency, West Sumatra Province, is an area rich in Islamic culture and traditions. One of the Islamic traditions there is the recitation of death. The tradition of reciting the Qur'an for death is a practice that combines elements of the Islamic religion with local cultural values. This research aims to determine the integration of Islam and local culture manifested in the practice of reciting the Qur'an for death in the Lasi community. The research method used in this research is a field research method that uses a qualitative approach by conducting in-depth interviews with members of the Lasi community who are involved in the tradition of reciting the Qur'an for death. Direct observations were also carried out to understand the implementation of this practice. Qualitative data was carefully analyzed to identify patterns of integration between Islamic religion and local culture in the context of the Qur'an for death. The results of this research reveal that the tradition of reciting the Qur'an for death in Lasi, Agam Regency, reflects close integration between the Islamic religion and local culture. The use of local languages in this tradition strengthens the community's cultural identity, while Islamic religious messages are also maintained. This tradition also plays a role in maintaining Lasi cultural values, connecting the younger generation to their cultural heritage, and strengthening community ties. This integration has helped maintain harmony between religion and culture, creating a model that can serve as an example for efforts to preserve culture and religion in an increasingly globalized society.

Keywords: globalized society; Indonesian culture; local tradition; religion and culture; religious message.

INTRODUCTION

Death rituals have a variety of psychological, social, and cultural functions, helping individuals and communities to process and respond to the loss of loved ones (Bautista et al., 2017; Cohen, 2002). Religious customs that are part of a culture in the context of death have several purposes: providing comfort and calm to the bereaved, helping to express grief and loss, and offering a way to honor and remember the deceased (Bahar et al., 2012; Ruttly, 2010; Sahoo, 2014). These customs often involve specific rituals and practices that are deeply rooted in a particular religion, belief system, or tradition (Johnson et al., 2023). Some examples of religious customs that become part of a culture in the context of death include: tearing clothes, sky burial, scattering ashes at sea, burial beads, church bells, jazz funerals, cremation pyres, and dancing with the dead (Hertz, 2016; Hoy, 2021; Rosenblatt, 2008).

Indonesia, with a population that is diverse in ethnicity, culture and religion, is a country known for its multicultural richness. West Sumatra, a province in Indonesia, plays an important role in this diversity, and Agam Regency, located in this province, is a perfect reflection of the cultural and religious plurality that enriches its social landscape. Religion, as a major element in the lives of many Indonesians, plays a central role in shaping the values and identity of individuals and communities (Mazidah, 2011). Islam is one of the majority religions in Indonesia. Therefore, Islam has had a significant impact on local culture and practices. In Agam Regency, the Islamic religion has developed over time and has adapted to local values and customs. In this framework, religious traditions such as the Qur'an for death are important as examples of interesting integration between Islam and local culture (Yuhaldi, 2022),

The tradition of reciting the Qur'an for death in Agam Regency is a practice that combines elements of the Islamic religion with local culture, which is passed down from generation to generation (Yulia & Ersi, 2022). In this context, reciting death is more than just a death ritual. The tradition of reciting the Qur'an for the dead is a form of respect for the dead which involves reading the Qur'an and certain prayers. However, what makes this practice so interesting is the way the Islamic religion and the local culture of the Lasi, the tribe that dominates Agam Regency, coexist and influence each other in this tradition. The historical background of Agam Regency and the Lasi tribe, who have inhabited this area for centuries, create the basis for the integration of local religion and culture. Islamic religious values such as simplicity, social justice and friendliness reflect the values also adhered to by the Lasi tribe. In the tradition of reciting the Qur'an for death, local languages are used to maintain the roots of Lasi culture, while Islamic religious messages are still integrated (Abdullah, 1966).

Research on the integration of Islam and local culture has been widely carried out and found in various regions, including first, research by Pramono (Pramono, 2015) on the integration of Islam with local culture in Minangkabau traditional practices in West Sumatra. The results of this research show that Islamic religious values are combined with local customs in Minangkabau traditional ceremonies. Second, Amalia (Amalia, 2017) research on the integration of Islam with local culture in religious practices (wedding tradition) in Lombok. This research provides an understanding of how Islam blends with local Lombok culture, which is realized through the tradition of wedding. Third, research by Rahmat (Rahmat, 2017) on the integration of Islam with local culture in the tradition of praying for death in the Pariaman community. The results of this research show how the integration of Islam and local culture creates strong values in Pariaman society through the tradition of praying for death. Of the three studies above, none has discussed how the integration of religion with local culture affects local communities. Therefore, the focus of this discussion is to explore how this tradition of reciting death influences local cultural identity, how Islamic religious values combine with local cultural elements in this context, and how this practice can play an important role in preserving culture and values. -religious values in an increasingly globalized society.

METHOD

This research uses a field research method in the form of qualitative research by conducting in-depth interviews with members of the Lasi community who are involved in the tradition of reciting the Qur'an for death. Direct observations were also carried out to understand the implementation of this practice. Qualitative data was carefully analyzed to identify patterns of integration between Islamic religion and local culture in the context of the Qur'an for death. This research has a descriptive research style, where descriptive research is able to produce good patterns regarding the situation of several groups in a valid manner (Moleong, 2007; Rahman, 2020). This research uses cultural integration theory.

RESULTS AND DISCUSSION

Integration of Religion and Local Culture

Integration is the process or action of combining various elements, components or aspects into a larger or complete whole. This can occur in various contexts, such as cultural, technological, organizational or even individual. In this context, we will focus on the integration of religion and local culture. Integration of religion and local culture refers to the process in which religions such as Islam, Christianity, Hinduism and others are integrated with local culture or cultural traditions of a region or community. This will, of course, create a harmonious relationship between religious and cultural aspects in people's daily lives (Abdullah, 1966).

In the context of the integration of Islam with local culture, several factors influence how Islam and local culture can unite and interact. These factors contribute to the complexity of this integration and influence the

way local religions and cultures operate. These factors are: first, history and cultural heritage. History and cultural heritage play an important role in shaping the integration between Islam and local culture. Second, cultural identity. Cultural identity includes language, customs and cultural values, being an important factor in this integration. Pride in local cultural identity can encourage efforts to maintain cultural elements in religious practices and vice versa. Awareness of this cultural identity can strengthen integration.

Third, religious teachings. Islamic religious teachings, as taught in the Qur'an and Hadith, also influence this integration. Religious values, such as social justice, concern for others, and sincerity, can unite with cultural values that emphasize cooperation and social harmony. Religious teachings provide a moral framework that shapes local cultural practices. Fourth, social change and globalization. Social changes and the influence of globalization also influence this integration. In an increasingly globally connected era, local cultures are often exposed to external influences. This can create challenges in maintaining the integrity of local culture while integrating religious values (Rahman, 2021).

Fifth, social environment and community. The social environment and community have a major impact on this integration. Interactions between individuals in a community, collaborative efforts, and social practices such as the tradition of reciting death chants create opportunities for integration. Communities that support local religious and cultural values can facilitate this integration. Sixth, religious and cultural leaders. The role of religious and cultural leaders in communities is also significant. Ulama or traditional leaders have a big influence in guiding people to understand how religion and local culture can coexist. This leader's approach to integration can impact the entire community (Rahman et al., 2023).

Seventh, the context of religious practice. The context of religious practice, such as the tradition of reciting the Qur'an for death, is a place where this integration is realized. How local languages are used in the recitation of the Qur'an, how religious messages are interpreted in a cultural context, and how rituals are carried out are important factors in this integration. Eighth, technology and social media. The use of technology and social media can also influence this integration. Access to global information can influence people's understanding of their local religion and culture. Additionally, social media can be a tool to promote integration or influence changes in religious practices (Sutopo, 2015).

The Tradition of Reciting Death in Lasi, Agam Regency

The tradition of reciting the Qur'an for death is a form of integration between the Islamic religion and local Lasi culture, which has developed over centuries. The tradition of reciting the Qur'an for death in Lasi, Agam Regency, has deep roots in local history and culture. This practice not only reflects the depth of the Islamic religion but also incorporates elements of Lasi culture that existed before Islam came to the region. Its history can be traced back to the past when Islam was introduced in this region. The tradition of reciting the Qur'an for death involves the process of reading the Qur'an and special prayers carried out by someone skilled in reading the Qur'an, usually a memorizer of the Qur'an (hafiz) or a kyai. This tradition is usually held in a funeral home or other place provided for this purpose. Family and relatives of the deceased will gather to take part in this event.

The reading of the Qur'an in the tradition of reciting death includes carefully selected surahs that are considered to have special meaning and value in the context of death. During the reading, the people present usually listen attentively while praying and contemplating the meaning of the verses being read. Apart from reading the Qur'an, in this tradition, there are also special prayers performed to pray for the souls of the deceased. These prayers include requests for forgiveness, blessings and salvation for the person who has died, as well as comfort for the family they leave behind.

The tradition of reciting the Qur'an for death has deep meaning in the people of Agam Regency. This tradition is a form of respect and appreciation for the deceased. In addition, this tradition also reflects the belief in the immortality of the soul and life after death. This practice also brings social values such as family unity and solidarity in the face of sadness. Religious leaders, such as kyai or ulama, have an important role in carrying out this tradition of reciting the Qur'an for death. They not only recite the Qur'an and prayers but also provide spiritual guidance and counseling to bereaved families. These religious leaders are often respected and considered important figures in society (Abdullah, 1966).

Death rituals in Lasi usually take place at night, precisely starting on the first night after the body's burial procession. However, several other areas hold it in the afternoon or evening. Before the event starts, several attribute preparations need to be prepared by the host, such as providing carano, tabia, curtains and pasopan. First, Carano is a tool used by the Minangkabau people to welcome guests of honor. Carano is used to place betel, gambier, areca nut, lime and tobacco surrounded by areca palm trees (Saputra, 2019).

Second, Tabia and Curtains. Tabia is a cloth that is installed on the walls of a room to cover the walls of the house. Tabia can also be interpreted as decorative fabric for the walls of a house. Meanwhile, curtains are cloth that are installed on the ceiling of the house. The curtains usually measure around 60cm x 150cm and there are two types: pool curtains which symbolize pious scholars and *cancang* curtains which symbolize the participation of young people in the community. Tabia and curtains are installed when carrying out traditional and religious ceremonies. The philosophy of tabia and curtains is aesthetics (beauty). What's interesting is that both are made from fabric that was previously useless (used fabric left over from tailors) which is combined to create beauty. This is in accordance with the results of an interview with Mr Nazirin, who said: "Tabia and curtains are one of the materials used for death rituals. *Habi kain nan* is said to be in the courtyard of the house. Suppose the curtain is the same fabric that is used in the house. My clothes and curtains are made from lots of pieces of cloth and mixed with bamboo to look messy" (Interview, Nazirin, 2023).

The traditional procession of reciting the Qur'an for death starts from Barundiang. After all the attributes are prepared, the guests and clerics present together to enter the room provided to begin the death *mangaji* procession. Once everyone is seated, the procession begins with *barundiang*. At the beginning of the *barundiang*, the *sipangka* (host) conveys the discussion (aims and objectives) to one of the *ulama*. These negotiations are divided into four parts: first, application for permission to start negotiations; second, respect for teachers; third, offering *betel* to the *ulama* and guests present; fourth, conveying the aims and objectives of the event to be carried out. After that, the religious leader led the way by reading *Surah Al-Fatihah* accompanied by reading *Surah Yasin*. After that, the *tahlilan* is read together, followed by the reading of *Asmaul Husna* and closed with the recitation of prayers. Finally, after that, everyone had a *bajamba* meal or meal together (Interview, Yulia, 2023).

Although the tradition of reciting death has become an integral part of the culture of Agam Regency, the influence of modernization and globalization has also influenced this practice. Sometimes, families can carry out this tradition by inviting a *hafiz* or religious leader from outside the area. The tradition of reciting the Qur'an for death is a concrete example of how the Islamic religion and local Lasi culture unite in harmony. The use of local languages in reading the Qur'an, emphasis on religious values, and maintenance of cultural values are strong indications of this integration. Although this tradition has persisted for centuries, modern challenges such as social change and the influence of globalization raise questions about its preservation in the future. Efforts to preserve culture and religion can play an important role in maintaining the sustainability of this tradition (Sugiharto, 2019).

Integration of Islam with Local Culture

The tradition of reciting the Qur'an for death in Lasi, Agam Regency, West Sumatra, is an interesting example of how the Islamic religion can combine and unite with local culture to create a unique and valuable unity. One of the clearest ways in which the integration of the Islamic religion with local culture occurs in the tradition of reciting the Qur'an of the dead is through the use of local languages. During Qur'an recitation events, the Qur'an is read in Lasi or the local language used by the community. This is not only a form of language integration, but also a way to ensure a better understanding of religious messages in the local cultural context. This tradition also plays a role in maintaining local Lasi cultural values. The practice of reciting the Qur'an for death maintains elements of Lasi culture such as language, customs and distinctive ways of mourning. This tradition helps maintain local cultural identity while also respecting Islamic religious teachings (Interview, Masrullah, 2023).

The integration of Islam with local culture in the tradition of reciting the Qur'an for death creates a strong cultural identity in Agam Regency. The Lasi people feel closely tied to this tradition, which is an integral part of their identity. This tradition is an example of how religion and culture can strengthen each other. This tradition allows Islamic religious values, such as sincerity, concern for others, and understanding of life after death, to be applied in the local cultural context. Religious messages become more relevant and understandable within the framework of Lasi culture, which reinforces these values in everyday life (Interview, Masrullah, 2023).

Religious and cultural leaders, such as *kyai* or *ulama*, play an important role in bridging this integration. They not only act as spiritual leaders in reciting the Qur'an, but also as guardians of local cultural values and traditions. This leader facilitates the integration process by understanding and respecting both. The tradition of reciting the Qur'an for death also reflects deep respect for people who have died. This creates an atmosphere of respect and gratitude for the life of the person who has passed away. The use of local languages and special prayers communicates this respect in Lasi culture. Not only that, this tradition also strengthens solidarity in

society. When families and communities come together to attend the tradition of reciting death, this creates strong social bonds.

The tradition of reciting death is a concrete example of how religion and culture can influence social relations in society. This tradition plays a role in preserving local culture and religion in a society that is increasingly affected by social change and globalization. This tradition is a way to maintain the unique identity of Agam Regency and preserve traditions that have been passed down from generation to generation. Through this tradition, heritage values such as cooperation, togetherness and social harmony also continue to be preserved. The tradition of reciting death chants promotes cooperation and feelings of mutual care in society. The tradition of reciting death prayers also serves as a way to unite people in feelings of sadness. When someone dies, this tradition brings people together to experience and celebrate the life of the person who has passed away. This creates a deep emotional bond between participants and helps overcome the grief felt by the bereaved family (Batubara et al., 2021).

The Role of the Tradition of Studying Death in Lasi Cultural Identity

There are eight roles of the tradition of reciting death in forming and strengthening Lasi cultural identity, as well as how this practice becomes a reflection of cultural values, guardians of traditions, and a source of community identity, namely:

1. **Lasi Cultural Identity.** Cultural identity is a reflection of a long history and unique cultural development. The tradition of reciting the Qur'an for death is one of the main elements in this identity, because it combines elements of local culture with Islamic religious teachings. The tradition of reciting the Qur'an for death creates a distinctive cultural identity, which differentiates the Lasi people from other cultures.
2. **Maintenance of the Lasi Language.** One of the most striking aspects of the tradition of reciting death is the use of the Lasi language. The Qur'an is recited in the local language, which helps in the maintenance and development of the Lasi language. This practice helps the Lasi people stay connected to their linguistic roots and encourages the younger generation's understanding of the language.
3. **Guardian of Cultural Values.** This tradition also functions as a guardian of cultural values. Values such as cooperation, concern for others, and respect for elders are maintained and strengthened through the traditional practice of reciting the Qur'an for death. This plays an important role in maintaining the integrity of Lasi culture.
4. **Relationship with Nature.** The Lasi's cultural identity is also closely linked to their relationship with the natural environment. The tradition of reciting the Qur'an for death is often carried out in places that have natural value, such as under large trees or on the banks of rivers. This reflects local wisdom in connecting with nature and maintaining ecosystem balance.
5. **Belief in Life After Death.** The tradition of reciting the Qur'an for death reflects the Lasi people's deep belief in life after death. Recitations of the Qur'an and special prayers in this tradition communicate hope for happiness in the afterlife. This tradition is an important part of the Lasi cultural identity which is reflected in their religious practices.
6. **Passing on Values to the Younger Generation.** This tradition also plays a role in educating the younger generation about cultural and religious values. Children and young people who attend the death recitation event learn about the importance of respecting their traditions, religion and culture. The tradition of reciting the Qur'an for death is an effective way to transmit cultural values from one generation to the next.
7. **Community Solidarity.** The tradition of reciting the Qur'an for death also strengthens solidarity within the Lasi community. When family and relatives gather to take part in this event. The tradition of reciting death chants creates strong social bonds. This is an example of how religious practices can also strengthen social relationships in society.
8. **Acceptance in the Community.** Following this tradition is also a sign of acceptance within the Lasi community. People who are active in these traditions are respected and appreciated, and they are often seen as custodians of traditions and cultural identity (Rohmah, 2015).

From the role above, it can be understood that the tradition of reciting the Qur'an for death plays an important role in forming and strengthening the cultural identity of the Lasi community in Agam Regency. This practice is a central point in preserving language, cultural values, religious beliefs, and community solidarity. Lasi cultural identity is the result of the integration of the Islamic religion with local culture in this tradition, and these practices provide a

window into a rich and valuable cultural heritage. The tradition of reciting death is an interesting example of how religion and culture can come together in harmony and form a strong identity in society.

The Impact of the Integration of Islam with Local Culture

The integration of Islam with local culture in the tradition of reciting the Qur'an for death in Agam Regency has had a significant impact on the Lasi community. Apart from strengthening faith and belief, this tradition also plays a role in preserving language, culture, community solidarity and cultural identity. This reflects how religion and culture can coexist and enrich each other in a unique societal context (Zuhdi, 2017). The impact of the integration of Islam with local culture (the tradition of reciting the Qur'an of Death) on the Lasi community is as follows:

1. **Strengthening Faith and Belief.** The integration of the Islamic religion with local culture in the traditional practice of reciting the Qur'an for death has made a major contribution to strengthening the faith and faith of the Lasi people. When the Qur'an is read in the local language and special prayers are performed in the local cultural context. This allows people to deepen their appreciation of the Islamic religion. They feel more connected to religious messages and religious values.
2. **Preservation of Language and Culture.** This integration has helped in the preservation of the Lasi language. The use of local languages in the tradition of reciting the Qur'an for the dead keeps these languages alive and used in meaningful contexts. Apart from that, this practice also supports the preservation of local Lasi culture, including the traditional customs and values inherent in the community.
3. **Solidarity in Society.** The tradition of reciting the recitation of death creates solidarity in society. When families and communities come together for these events, it creates strong social bonds.
4. **Education and Learning Cultural Values.** This integration also plays a role in educating the younger generation about cultural and religious values. Children and young people who attend the death recitation event learn about the importance of respecting their traditions, religion and culture. This tradition is an effective way to transmit cultural values from one generation to the next.
5. **Increased Awareness of Death.** The tradition of reciting the Qur'an about death also reminds people about the nature of death. This practice helps them understand the meaning of death in the context of the Islamic religion and local culture. This can provide a deeper perspective on the meaning of life and the afterlife.
6. **Strengthening Cultural Identity.** This tradition has strengthened the cultural identity of the Lasi people. They feel proud of their cultural heritage and identify themselves with the traditional practice of reciting death. A strong cultural identity is a source of pride and a sense of belonging in society.

The Significance of Integrating Islam with Local Culture

The integration of Islamic religion with local culture in the tradition of reciting the Qur'an for death in Agam Regency has deep significance in preserving culture and religion. This practice not only reflects the harmony between religion and culture, but also plays an important role in preserving the unique cultural heritage, strengthening religious values, and enriching the spiritual experience of the Lasi people. The integration of Islamic religion with local culture in the tradition of reciting the Qur'an for the dead is one effective way to preserve the Lasi language and traditional culture. The use of local languages in this practice maintains language continuity, so that the younger generation remains connected to their cultural roots. This helps prevent language replacement by another, more dominant language and maintains the unique Lasi cultural identity. The integration of Islamic religion with local culture in the tradition of reciting the Qur'an for death creates a unique religious practice, where Islamic teachings are conveyed through the lens of local culture. This creates a rich and valuable cultural heritage that has deep historical value and relevance for today's society (Dhofier, 1982).

The integration of the Islamic religion with local culture in the traditional practice of reciting the Qur'an for death also helps in preserving traditional cultural values. This practice promotes values such as cooperation, concern for others, and respect for elders. These values are kept alive and relevant in Lasi society through this practice. This integration also strengthens their cultural identity and makes them proud of their cultural heritage. The Lasi people feel they have an important role in maintaining this tradition, which creates a strong sense of belonging and involvement in their cultural identity. This integration also plays an important role in the involvement of the younger generation in their culture and religion. Children and teenagers who attend the death recitation event learn about their cultural and religious values. This is an effective way to transmit these values from one generation to the next, so that cultural and religious preservation continues (Effendy, 1998).

CONCLUSION

The integration of Islam with local culture in the traditional practice of reciting the Qur'an for death in Lasi, Agam Regency is not just a combination of two different elements, but a harmony that is rooted in Lasi society. Through this integration, Lasi language and culture continue to develop in a modern context, while traditional cultural values and Islamic religious teachings are carefully maintained. Local languages remain alive, and younger generations engage with their cultural heritage. More than just a tradition, reciting the Qur'an for death is a real expression of inter-religious harmony and community solidarity in Lasi, Agam Regency. The significance of this integration is also seen in strengthening cultural identity, enhancing religious values, and maintaining unique cultural heritage. This practice brings inspiration for artistic and cultural creativity, while also introducing Lasi culture to visitors coming from outside. The tradition of reciting death is a valuable legacy that will be passed on to future generations. This proves that culture and religion can coexist in harmony, preserving cultural and religious wealth that is priceless for the Lasi people. In the face of changing times, this integration is a strong pillar in maintaining their rich and valuable identity.

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