Social Sciences and Humanities Reviews

From Pesantren Practice to Community Tradition: The Transformation and Continuity of Ratibul Haddad in Canga'an Hamlet, Banyuwangi, 1975–2019

M. Syaiful Rizal, Mahillah
Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

Correspondence: syekhrizal7@gmail.com

Received: July 07, 2026 | Revised August 15, 2026 | Accepted: August 30, 2026

ABSTRACT:
Background: Ratibul Haddad is a form of dhikr practice that has become widespread in Islamic boarding schools and Muslim communities in Indonesia. In Canga'an Hamlet, Genteng Wetan Village, Genteng District, Banyuwangi Regency, this practice has evolved from a religious activity confined to the pesantren to become a routine community tradition passed down through generations.
Aims: This study aims to describe the historical development of the culture of reciting Dzikir Ratibul Haddad in Canga'an Hamlet in 1975–2019, identify the factors that influence its sustainability, and analyze its impact on the socio-religious life of the community.
Methods: The research employed a qualitative approach using historical research and field research methods. Primary sources were obtained through interviews with religious leaders, community leaders, and residents of Canga'an Hamlet, while secondary sources came from books, journals, articles, and relevant documents. Analysis was conducted through the stages of source collection, source criticism or verification, interpretation, and historiography.
Result: The research results show that Ratibul Haddad was initiated by Mbah Abbas around 1950, then continued by Kyai Ahmad Affandi. After 1973, the activity began to be introduced more widely and around 1975 developed into a community activity and formed jamiyah groups. Its sustainability is supported by the charisma of religious leaders, community acceptance, religious beliefs, and the enthusiasm of the congregation. Conversely, the decline of the next generation, low involvement of some young people, poor communication, and the changing times are inhibiting factors. The community also interprets this activity as a means to increase religiosity and religious knowledge.
Conclusion: The culture of reciting Dhikr Ratibul Haddad in Canga'an Hamlet has transformed from a pesantren practice into a socio-religious tradition that has endured for decades. Its sustainability is heavily influenced by the role of religious leaders and the strength of the community's collective values, but it faces challenges of regeneration and social change that could impact the tradition's continuity in the future.

Keywords: Ratibul Haddad; religious culture; local traditions; social history; Canga'an Hamlet

Cite this article: Rizal, S., M., Mahillah. (2026). From Pesantren Practice to Community Tradition: The Transformation and Continuity of Ratibul Haddad in Canga'an Hamlet, Banyuwangi, 1975–2019. Social Sciences and Humanities Reviews, 2(3), 159-169.
This article is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License ©2026 by author/s

DOI: https://doi.org/10.64780/sshr.v2i3.261

INTRODUCTION

Religious culture is an important form of social practice that is passed down from generation to generation and functions not only as an expression of belief, but also as a mechanism for forming the identity, values, and social ties of a society (Permatasari & Fauzi, 2024; Supriadin & Pababari, 2024). Culture basically includes knowledge, beliefs, morality, customs and habits that are learned and maintained by members of a social group, so that its continuity cannot be separated from the life of the society that gave birth to it (Mawikere et al., 2024; Saryono et al., 2024; Widyastuti, 2021). In Indonesian Muslim society, especially Javanese society, communal religious practices develop through various traditions such as the recitation of tahlil, Yasin, Barzanji shalawat, and Dhikr Ratibul Haddad (Suryawati & Krisnanto, 2021; Sutono & Noorzeha, 2022). Ratibul Haddad itself is a composition of dhikr which is attributed to Habib Abdullah bin Alwi Al-Haddad and has developed widely in Islamic boarding schools, dhikr councils and Muslim communities (Noupal, 2018; Yamani, 2022). Because this kind of religious practice continues to experience inheritance and change in a dynamic social context, studying the continuity of the culture of reciting Ratibul Haddad is important for understanding how local religious traditions are maintained, transmitted, and interpreted by the community over time.

Generally, a tradition that has been accepted as part of a community's collective life will be passed down continuously from one generation to the next. However, this continuity does not always occur linearly. This condition is evident in Canga'an Hamlet, Genteng Wetan Village, Genteng District, Banyuwangi Regency, where the majority of the community is Nahdliyin (NU) and has strong religious traditions. The recitation of Ratibul Haddad is held regularly on Friday nights and has developed into a communal religious activity involving people from various neighborhood units (RT) and neighborhood units (RW). This tradition has grown increasingly widespread since around 1975, when the recitation, previously concentrated in Islamic boarding schools(pesantren), was introduced through prayer rooms and mosques, becoming a community practice. However, in 2019, the number of congregants began to decline, primarily because some younger generations left the hamlet to work or study at Islamic boarding schools outside the area. This situation highlights the gap between the ideal of continuing the tradition and the reality of social change and the regeneration of tradition practitioners.

These characteristics also open up important opportunities to study Ratibul Haddad not merely as a form of dhikr ritual, but as a historical and cultural phenomenon undergoing a process of formation, expansion, and transformation. Historically, Ratibul Haddad activities in Canga'an were pioneered by Mbah Abbas around 1950 after the religious leadership period of Mbah Kholil. After Mbah Abbas's death, the practice was continued by Kyai Ahmad Affandi and around 1975 began to be introduced more widely to the community, including through Kyai Imam Syuhada, the founder of the Tamrinatul Wildan Islamic Boarding School. Its development then transformed Ratibul Haddad from an activity initially followed by a limited group within the Islamic boarding school environment into a weekly routine for the community. The time span of 1975–2019 thus provides adequate temporal space to trace the process of institutionalization of a religious practice over four decades, while also identifying changes in actors, implementation spaces, participation patterns, and the continuity of its tradition.

Previous studies have shown that Ratibul Haddad has been studied from various perspectives, but most view it as a practice that produces certain effects on individuals or groups. The research discusses Pratama et al., (2022) the influence of Ratibul Haddad on the psychological well-being of the Majelis congregation, while other research Maesaroh, (2019)examines the relationship between Ratibul Haddad intensity and spiritual intelligence using a quantitative approach. The literature shows a dominant focus on psychological, spiritual, and personal

DOI: https://doi.org/10.64780/sshr.v2i3.261

development effects. A relatively unexplained area is how Ratibul Haddad developed into a community culture over a long historical period, who maintained it, what factors enabled the tradition to survive, and how social change influenced its continuity. The novelty of this research therefore lies in the historical-cultural analysis of the transformation process of Ratibul Haddad from a pesantren practice to a community tradition of Canga'an Hamlet during the period 1975–2019, by integrating historical developments, sustainability factors, and its socio-religious impacts.

To explain this continuity, this study pays special attention to the socio-religious factors that shape and maintain the culture of reciting Ratibul Haddad. The selection of these factors is based on the empirical character of the Canga'an community, where the continuity of tradition is not only related to the text or procedures of dhikr, but also to the social authority of the ulama, community acceptance, belief in the spiritual benefits of dhikr, and the process of regeneration of the congregation. Findings in the research sources indicate that ulama with charisma and authority play a strong role in influencing the community to maintain the inherited practice, while community acceptance and belief in the positive impact of Ratibul Haddad strengthen its continuity. Conversely, the limited number of successors is one factor that can weaken the continuity of tradition. Therefore, the role of religious leaders, social support from the community, religious beliefs, and regeneration are important analytical factors to explain why a practice that began in the Islamic boarding school can develop into a religious culture of the community and persist for decades.

Based on these problems, this study aims to analyze the historical development of the Ratibul Haddad Dhikr recitation culture in Canga'an Hamlet from 1975 to 2019, identify the factors that influence its formation and sustainability, and explain the impact of its development on the socio-religious life of the community. This objective is consistent with the focus of the original research which places the history of development, influencing factors, and impact of Ratibul Haddad as three main issues. Theoretically, this study is expected to expand the study of the History of Islamic Civilization by showing that the practice of dhikr can be analyzed not only as an individual ritual, but as a social tradition that undergoes a process of transmission, institutionalization, adaptation, and intergenerational change. Empirically, this study provides historical documentation of the transformation of Ratibul Haddad from the pesantren environment to the religious practice of the Canga'an community, while practically the results of the study can be a basis for understanding how local religious heritage can be maintained amidst generational mobility, changes in societal structures, and the challenges of regenerating traditional practitioners.

DOI: https://doi.org/10.64780/sshr.v2i3.261

METHOD

Research Design

This study uses a historical research design with a qualitative approach and is based on field research to reconstruct the development of the Dzikir Ratibul Haddad reading culture in Canga'an Hamlet, Genteng Wetan Village, Genteng District, Banyuwangi Regency. The historical focus of the study covers the period 1975–2019, namely since Ratibul Haddad began to develop from the Islamic boarding school environment to community religious practices until its ongoing condition in 2019. The study follows the stages of the historical method which include topic selection, source collection (heuristics), source verification or criticism, interpretation, and historiography.

Participants

The research participants consisted of key informants who had knowledge, experience, or direct involvement with the development and implementation of Ratibul Haddad in Canga'an Hamlet. Informants came from religious leaders, Islamic boarding school administrators or figures, community and youth leaders, village officials or community elements, and members of the Ratibul Haddad congregation. Documented interview sources included KH Abdul Halim, Achmad Nizar, Musleh, Syuhada, As'adi, Rahman, and congregation members such as Alfian Firdaus. The selection of these groups allowed the research to gain perspective on the history of development, the role of religious leaders, changes in community participation, supporting and inhibiting factors, and the socio-religious impact of Ratibul Haddad.

Population and Sampling

In the context of this qualitative-historical research, the population is not defined in terms of statistical numbers as in quantitative research. The scope of the research sources is the Canga'an Hamlet community that has a relationship with the history and practices of Ratibul Haddad, specifically religious leaders, hamlet heads or figures, community leaders, and members of the congregation. Primary sources are explicitly obtained through interviews with religious leaders, hamlet heads, and the Canga'an community. Informants are selected based on their relevance to the information needed in the research; the original manuscript states that informants are determined based on research criteria, but does not explicitly mention the name of the sampling technique.

Instrument

The main instrument is a qualitative/semi-structured interview guide, supported by the collection of documents and historical sources. The interview guide includes questions regarding: the history of Canga'an Hamlet, the history of the development of Ratibul Haddad, its impact on the community, the time and pattern of its implementation, factors influencing the continuity of the tradition, the biography of Canga'an elders, and the community's response to Ratibul Haddad. Primary sources were obtained through interviews, while secondary sources came from books, articles, journals, and other relevant written materials. Because the instrument is qualitative, validity and reliability are not determined through psychometric indices. The credibility of the source is examined through external criticism to assess the authenticity of the source and internal criticism to assess the credibility of the information by comparing one source with another.

DOI: https://doi.org/10.64780/sshr.v2i3.261

Procedures and Time Frame

The research procedure was carried out in five stages. First, the researcher determined the culture of reading Ratibul Haddad in Canga'an as the focus of the research. Second, historical sources were collected from primary sources in the form of interviews and secondary sources in the form of books, journals, articles, and related documents. Third, the sources were verified through external and internal criticism to assess the authenticity and credibility of the information. Fourth, the verified sources were interpreted through a process of analysis and synthesis to connect various facts with the research focus. Fifth, all results were reconstructed through historiography by placing the facts historically and argumentatively. The historical period analyzed was 1975–2019, while source documentation indicates that the field interview process was conducted between 2019–2021.

Analysis Plan

Data were analyzed using historical-qualitative analysis through source criticism, interpretation, synthesis, and historiographic reconstruction. In the first stage, each source was evaluated based on its authenticity and credibility. Interview data were then compared with written sources and statements from other informants to identify correspondences, discrepancies, and relationships between facts. In the interpretation stage, data were analyzed and then integrated (synthesis) to build an understanding of the development of Ratibul Haddad in Canga'an. The analysis focused on three main domains: (1) the historical development of Ratibul Haddad culture during 1975–2019; (2) factors that support and hinder its sustainability, including the role of religious figures, societal acceptance, regeneration, and changing times; and (3) the socio-religious impact of the practice on the Canga'an community. The final stage was carried out through historiography by arranging the various facts chronologically and contextually to produce an argumentative historical reconstruction.

RESULTS AND DISCUSSION

Result

The research results show that the development of the culture of reciting Dhikr Ratibul Haddad in Canga'an Hamlet has strong historical roots in the role of local religious figures. This tradition was introduced by Mbah Abbas around 1950 as a religious activity that was initially only attended by a small number of students and members of the community who attended evening religious studies. After Mbah Abbas's death, the activity was continued by Kyai Ahmad Affandi, his nephew. In the early stages of its development, the recitation of Ratibul Haddad was still concentrated in the Islamic boarding school environment and the surrounding mosque. After Kyai Ahmad Affandi's death in 1973, the practice began to expand and around 1975 was introduced to figures and wider community groups, including Kyai Imam Syuhada, the founder of the Tamrinatul Wildan Islamic Boarding School.

The period around 1975 marked a crucial turning point in the transformation of Ratibul Haddad from a practice confined to Islamic boarding schools (pesantren) into a community religious activity. Information from Ahmad Nizar indicates that during this period, the community began to form independent Ratibul Haddad recitation groups, one of which was Jamiyah Ratib Nurul Wathan, considered one of the oldest groups in Canga'an. Recitation, previously centered within families and Islamic boarding schools, then expanded to include prayer rooms (musallas), mosques, and the community. As the number of community members grew, the practice gradually became a weekly routine. This change demonstrates that Ratibul Haddad no longer functioned solely as a practice for a particular religious group, but had evolved into a collective custom passed down through the lives of the Canga'an Hamlet community.

DOI: https://doi.org/10.64780/sshr.v2i3.261

The continuity of this practice can be traced throughout the period 1975–2019. Ratibul Haddad remains a tradition passed down through generations and is part of the community's socio-religious life. However, conditions at the end of the research period indicate a change in participation levels. In 2019, Ratibul Haddad activities continued in the community and at the Tamrinatul Wildan Islamic Boarding School, but the number of congregants decreased. This decline was particularly evident among the younger generation, as some teenagers and young adults left Canga'an to work or study at Islamic boarding schools outside the region. These findings demonstrate that the tradition remains sustainable, but its regeneration process faces demographic changes and the mobility of the younger generation.

The continued existence of the Ratibul Haddad tradition is influenced by a number of supporting factors, both religious and social. The most prominent factor is the influence of religious figures who possess charisma and authority within the community. These figures play a role in introducing, passing on, and encouraging the community to continue practicing Ratibul Haddad. Furthermore, community acceptance of this tradition is strengthened by the belief that reciting Ratibul Haddad has a religious basis, serves as a means of drawing closer to God, and provides spiritual benefits for those who practice it. Enthusiasm and community acceptance are also important factors that have enabled this activity to develop from the pesantren environment into a communal practice. Some communities even interpret Ratibul Haddad as a form of protection or warding off disaster, thus belief in the benefits of this practice also strengthens its consistent implementation.

On the other hand, the study identified several factors that could potentially hinder the sustainability of the tradition. These factors include a reduction in the number of successors, low involvement of some younger generations, limited communication within the community, reduced awareness among some residents of the importance of sustainable activities, and changes that adapt to changing times. The mobility of the younger generation is a significant challenge, as some young people work or study outside Canga'an Hamlet. This situation limits the number of generations with the potential to continue the tradition. Thus, the research findings indicate that the sustainability of Ratibul Haddad is determined by the interaction between strong religious authority and community acceptance on the one hand, and issues of regeneration and social change on the other.

In addition to its development and sustainability, the study found that the community associated the recitation of Ratibul Haddad with a number of socio-religious impacts. Informants viewed this activity as a means to strengthen love for Allah and the Prophet Muhammad, increase faith, and cultivate remembrance of Allah. Some informants also linked participation in Ratibul Haddad with blessings and serenity in life; these findings represent the informants' religious perceptions and experiences, not a quantitatively tested causal relationship. At the community level, the presence of lectures accompanying the activity was also considered to enhance the community's religious knowledge. Overall, the results of the study indicate that during 1975–2019, Ratibul Haddad evolved from a practice centered in Islamic boarding schools (pesantren) to a communal tradition that contributed to the formation of the religious life of the Canga'an community, although its sustainability faces challenges of regeneration.

DOI: https://doi.org/10.64780/sshr.v2i3.261

Discussion

Research findings indicate that the recitation of Dhikr Ratibul Haddad in Canga'an Hamlet is no longer merely an individual religious practice, but has developed into a collective tradition institutionalized in community life. The shift from an activity initially centered in the Islamic boarding school environment to a routine community activity since around 1975 indicates a process of inheritance and the formation of social habits. This finding is in line with the explanation that culture is part of the living environment created by humans and maintained through continuous practices, both individually and in groups (Ferreira da Silva et al., 2022; Hudaya et al., 2023; Ogwu & Osawaru, 2022). In addition, culture is related to the work, feelings and creativity of society and is not static, but continues to develop following the life of society (Ayu & Bela, 2023; Salsabilla, 2024; Suhassatya, 2025). Thus, the transformation of Ratibul Haddad from a pesantren practice to a community tradition can be understood as a social process when a religious practice is accepted, repeated, and inherited until it becomes part of the religious identity of the Canga'an community.

The continuity of Ratibul Haddad can also be explained through the perspective of social facts. Within this framework, social facts exist beyond the individual and have normative power that influences the behavior of members of society (Arthur, 2025; Hariani & Mardikaningsih, 2017). The research paper positions Ratibul Haddad as a form of non-material social fact because it contains values, morals, norms, and interactions that are passed down between generations. The findings regarding the strong influence of religious figures, community acceptance, and the routine of reading Ratibul Haddad indicate that the continuity of tradition is not only determined by individual decisions. Community norms and religious authorities also shape the tendency of society to maintain the practice. Social facts have an existence beyond the individual and can shape social action. In the context of Canga'an, this power is more appropriately understood as pressure and normative bonds of the community, not physical coercion against individuals.

The role of religious figures is another crucial element in the cultural reproduction process of Ratibul Haddad. Mbah Kholil, Mbah Abbas, Kyai Ahmad Affandi, and subsequent figures not only served as religious teachers, but also as actors who transmitted religious values, legitimacy, and practices to the community. This is evident from the finding that the charisma and authority of the ulama, support for religious arguments, and societal acceptance are the main factors supporting the sustainability of Ratibul Haddad. These findings can also be interpreted through Soerjono Soekanto's definition of culture, which places knowledge, beliefs, morals, customs, and habits as part of the cultural complex of a social group (Irawan & Sholehudin, 2023; Muttaqin & Saputra, 2019). Therefore, Ratibul Haddad in Canga'an is not only maintained because of its ritual form, but because the practice has acquired meanings related to faith, morality, social relations, and respect for religious authority.

However, this cultural continuity does not mean that Ratibul Haddad is free from change. At the end of the research period, there was a decline in congregational involvement, particularly among the younger generation who work or study outside the region. This phenomenon reinforces the view that culture is always connected to society and continues to evolve over time. Thus, the research findings demonstrate two concurrent processes: the continuity of tradition through the inheritance of religious values and routines, and changes in tradition resulting from social mobility, regeneration, communication, and the changing times. The survival of Ratibul Haddad from 1975–2019 is therefore not simply the result of ritual repetition, but rather the community's ability to maintain the socio-religious meaning of tradition amidst changing generational structures.

Implications

The research findings imply that preserving local religious traditions is not simply about maintaining rituals, but requires a process of value transmission, the involvement of religious leaders, and the regeneration of community members. From Durkheim's perspective, the sustainability of a social fact depends on the existence of collective values and norms that continue to occupy a place in group life. Therefore, the reduced involvement of the younger generation can be

DOI: https://doi.org/10.64780/sshr.v2i3.261

a significant issue if the transfer of Ratibul Haddad values relies solely on the older generation. Practically, these findings indicate the need for greater participation for the younger generation in Ratibul Haddad activities so that traditions are not merely passed down as rituals but also understood for their religious, historical, and social significance.

Research contribution

The main contribution of this research lies in interpreting Ratibul Haddad as a historical phenomenon as well as a socio-cultural fact, not merely a dhikr practice studied based on individual psychological or spiritual benefits. This research shows the historical process of Ratibul Haddad's transformation from a limited practice within Islamic boarding schools to a communal tradition during 1975–2019, while also demonstrating the role of ulama authority, societal acceptance, religious values, and regeneration in maintaining it. This contribution expands the application of Durkheim's theory of social facts to local religious practices, especially non-material social facts manifested through values, norms, morals, and social interactions. This research also supports Selo Soemardjan's conception that a society living together produces culture, because Ratibul Haddad in Canga'an was formed and maintained through the collective life of the community.

Limitations

This research has limitations, primarily related to the availability of historical sources. The original manuscript explicitly acknowledges the difficulty of obtaining data on Ratibul Haddad in Canga'an Hamlet. Furthermore, the reconstruction of the 1975–2019 period relies heavily on oral sources and the memories of informants interviewed after the events occurred, thus potentially resulting in limited memory, differing interpretations, and incomplete historical information. This research also focuses on a single community, so the findings cannot be directly generalized to all Ratibul Haddad communities in Indonesia. Because of its qualitative-historical approach, impacts such as increased religiosity, blessings, or spiritual benefits must be understood as the experiences and perceptions of informants, not as quantitatively proven causal relationships.

Suggestions

It is recommended that further research strengthen historical reconstruction through broader source triangulation, incorporating cross-generational interviews, Islamic boarding school archives, religious organization records, village documents, photographs, and contemporary written sources. Future research could also specifically examine the regeneration process of Ratibul Haddad among young people, as changing times and the decline of the next generation have been identified as significant challenges. A comparative approach between Canga'an Hamlet and other Ratibul Haddad communities could also be used to distinguish local cultural elements from more general social patterns. This aligns with the view that culture is an inherited system that continues to develop and change in community life.

DOI: https://doi.org/10.64780/sshr.v2i3.261

CONCLUSION

This study concludes that the culture of reciting Dhikr Ratibul Haddad in Canga'an Hamlet developed through a long historical process from a religious practice initially centered in the Islamic boarding school environment to a communal tradition of the community. This activity was pioneered by Mbah Abbas around 1950, then continued by Kyai Ahmad Affandi, and began to experience significant expansion around 1975 when Ratibul Haddad was introduced to the wider community and developed through mosques, prayer rooms, and jamiyah groups. In its development until 2019, Ratibul Haddad was maintained as a weekly routine activity and became part of the socio-religious life of the Canga'an community. Its continuity shows that Ratibul Haddad does not only function as a ritual activity, but has also undergone a process of intergenerational inheritance, thus forming a religious tradition that is inherent in the life of the community.

The sustainability of this tradition is primarily supported by the charisma and authority of religious leaders, community acceptance, belief in the spiritual values of Ratibul Haddad, and the existence of collective values and norms that bind the community's social life. This condition aligns with Émile Durkheim's social fact perspective, which positions values, morals, and norms as non-material social forces that can influence individual actions within a community. However, research also finds challenges in the form of a decreasing next generation, low involvement of some young people, mobility to work and study outside the region, weak communication, and changing times. Nevertheless, the community continues to interpret Ratibul Haddad as a means of getting closer to God, strengthening religious life, and increasing religious knowledge through accompanying activities. Thus, the sustainability of Ratibul Haddad culture in Canga'an is highly dependent on the community's ability to maintain its religious values while regenerating so that the tradition remains relevant for the next generation.

ACKNOWLEDGMENT

The author would like to thank all informants, religious leaders, Islamic boarding school administrators, community leaders, and residents of Canga'an Hamlet who provided information and support throughout the research process. He also expressed his gratitude to all those who assisted in data collection and the completion of this research.

AUTHOR CONTRIBUTION STATEMENT

MS contributed to the research conceptualization, data collection, data analysis, interpretation of results, and manuscript preparation. MH contributed to research supervision, development of the conceptual framework, validation of the analysis, critical review, and revision of the manuscript. Both authors read and approved the final version of the manuscript.

DOI: https://doi.org/10.64780/sshr.v2i3.261

REFERENCES

Arthur, N. (2025). Internalization of Legal Norms as an Institutional Model of Social Behavior in Society. Case*: Journal of Law and Political Science*, 3(4), 1017–1029. https://doi.org/10.51903/r6syqm79

Ayu, NAC, & Bela, LS (2023). Changes in the Young Generation's Mindset Towards Indonesian Traditional Culture from a Global Perspective. TANDA: Journal of Cultural, Language and Literature Studies (e-ISSN: 2797-0477), 3(03), 26–31. (Indonesia). https://doi.org/10.69957/tanda.v3i03.1884

Ferreira da Silva, M., Vegas Macias, J., Taylor, S., Ferguson, L., Sousa, L. P., Lamers, M., Flannery, W., Martins, F., Costa, C., & Pita, C. (2022). Tourism and coastal & maritime cultural heritage: A dual relationship. Journal of Tourism and Cultural Change, 20(6), 806–826. https://doi.org/10.1080/14766825.2022.2073825

Hariani, M., & Mardikaningsih, R. (2017). The Role of Group Norms in Shaping Individual Behavior. Journal of Economics and Business, 7(2), 75–86.

Hudaya, SSR, Najla, R., & Anaztasya, R. (2023). The Importance of Culture in the Society Environment. Scientific Journal of Educational Counseling, 2(1), 21–28. https://doi.org/10.22437/kopendik.v2i1.28959

Irawan, DS, & Sholehudin, M. (2023). The implementation of the guardian lineage is far from the perspective of Soerjono Soekanto's legal effectiveness. Sakina: Journal of Family Studies. http://urj.uin-malang.ac.id/index.php/jfs/article/view/3202

Maesaroh, M. (2019). Intensity of Dhikr Ratib Al-Haddad and Spiritual Intelligence of Students. Irsyad*: Journal of Islamic Guidance, Counseling, Counseling, and Psychotherapy*, 7(1), 61–84. https://doi.org/10.15575/irsyad.v7i1.885

Mawikere, MCS, Hura, S., Mawikere, JCR, & Mawikere, MDB (2024). Culture in Multiple Perspectives: Discourse and Its Components. PADAMARA: Journal of Psychology and Socio-Cultural Studies, 1(1), 10–24. https://doi.org/10.70420/qhj82966

Muttaqin, FA, & Saputra, W. (2019). The Legal Culture of Shame as a Vital Value in Realizing Public Legal Awareness. Al-Syakhsiyyah: Journal of Law and Family Studies, 1(2), 187–207. https://doi.org/10.21154/syakhsiyyah.v1i2.2026

Noupal, M. (2018). Zikir Ratib Haddad: A Study of the Spread of the Haddadiyah Order in Palembang City. Intizar, 24(1), 103–114. https://doi.org/10.19109/intizar.v24i1.2185

Ogwu, M. C., & Osawaru, M. E. (2022). Traditional Methods of Plant Conservation for Sustainable Utilization and Development. In S. Chibueze Izah (Ed.), Biodiversity in Africa: Potentials, Threats and Conservation (pp. 451–472). Springer Nature. https://doi.org/10.1007/978-981-19-3326-4_17

Permatasari, SP, & Fauzi, AM (2024). The Tradition of Earth Alms in Nanggulan Hamlet: A Perspective from the Sociology of Religion. Indonesian Journal of Sociology of Religion (JSAI), 5(1), 1–12. https://doi.org/10.22373/jsai.v5i1.3704

Pratama, AK, Hartati, H., & Hasyim, AF (2022). The Influence of Dhikr Ratib Al-Haddad on Spiritual and Emotional Intelligence (Living Hadith in Nanggela Village, Kuningan Regency). Indonesian Journal of Hadith Studies, 4(2), 115–124. https://doi.org/10.24235/jshn.v4i2.12989

Salsabilla, S. (2024). Protection of Traditional Knowledge and Cultural Expressions Based on the Law on the Advancement of Culture. Jurnal Syntax Admiration, 5(6), 2113–2127. https://doi.org/10.46799/jsa.v5i6.1219

Saryono, S., Iriansyah, HS, & Hardiyanto, L. (2024). Basic Concepts of National Culture and Character Education. Journal of Citizenship Virtues, 4(1), 661–673. https://doi.org/10.37640/jcv.v4i1.1959

DOI: https://doi.org/10.64780/sshr.v2i3.261

Suhassatya, GK (2025). The Extinction of Regional Languages in Indonesia from the Perspective of Language as Cultural Identity. Journal of Social Education and Humanities, 4(2), 3280–3290.

Supriadin, I., & Pababari, M. (2024). Dialectics and the Process of Inculturation of Religion and Local Culture in Indonesia | Al-Qalam: Journal of Islamic Studies and Education. https://journal.uiad.ac.id/index.php/al-qalam/article/view/3330

Suryawati, N., & Krisnanto, W. (2021). Legal Protection of Religious Inculturation in the National Legal System. Kosmik Hukum, 21(3), 182–182. https://doi.org/10.30595/kosmikhukum.v21i3.11255

Sutono, A., & Noorzeha, F. (2022). Morality, Religion, and Culture: The Dialectic of National Character Education (Case Study of the Decline of Local Wisdom Values in Javanese Society). National Seminar on Indonesianness (FPIPSKR). http://conference.upgris.ac.id/index.php/snk/article/view/3289

Widyastuti, M. (2021). The Role of Culture in the World of Education. JAGADDHITA: Journal of Diversity and National Insight, 1(1). https://doi.org/10.30998/jagaddhita.v1i1.810

Yamani, Q. (2022). The Tradition of Ratibul Hadad in Majlis Alkhairaat (Living Qur'an Study on QS Al-Baqarah Verses 285-286). Multidisciplinary Journal of Madani, 2(5), 2461–2478. https://doi.org/10.55927/mudima.v2i5.395

DOI: https://doi.org/10.64780/sshr.v2i3.261