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The Religious Social Construction of Local Communities in East Kalimantan from an Islamic Anthropological Perspective: A Literature Review

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Abstract

The religious social construction of the local community in East Kalimantan reveals a dynamic relationship between Islamic teachings and local culture that has developed within the community. This study aims to analyze the religious social construction of the local community in East Kalimantan from the perspective of Islamic anthropology. The study employs a qualitative approach using library research. Research data were obtained from scientific journals, academic books, and previous studies relevant to the themes of Islamic anthropology, local culture, and the communities of East Kalimantan. Data analysis employed content analysis through the stages of data reduction, categorization, interpretation, and drawing conclusions. The results indicate that the religious social practices of East Kalimantan communities are shaped through a dialectical process between Islamic values and local traditions. Traditions such as the haul, tahlilan, village celebrations, and religious mutual aid serve as symbols of social integration and cultural identity for the community. From an Islamic anthropological perspective, these practices are viewed as forms of cultural acculturation that strengthen social solidarity and the internalization of Islamic values in community life. This study demonstrates that Islam in East Kalimantan has developed in an adaptive, moderate, and culturally harmonious manner. Keywords: social

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construction, Islamic anthropology, local culture, East Kalimantan, religious diversity

Keywords: Social Learning Theory; Connectivism; Constructivism; Education.

INTRODUCTION

Islam in Indonesia has developed through a long process of social and cultural interaction. The spread of Islam has occurred not only through theological approaches but also through cultural adaptation and social relations within communities. This has led to distinct patterns of religiosity in each region, including East Kalimantan.

East Kalimantan is a region with high ethnic and cultural diversity. The lives of local communities are influenced by Dayak, Kutai, Banjar, Bugis, and Javanese cultures, which coexist within the social structure of a multicultural society. These interactions have given rise to distinctive religious social practices that differ from those in other regions of Indonesia.

From an Islamic anthropological perspective, religion is understood not only as a system of beliefs but also as a living social practice within society. A community's religious practices are shaped through a process of interaction between religious values and local culture that has unfolded over time (Asad 2020), Traditions such as the haul, tahlilan, village celebrations, sedekah laut, and traditional rituals represent forms of integration between Islamic teachings and the local culture of East Kalimantan.

Research on Islam and local culture in East Kalimantan has been conducted extensively, but most studies still focus only partially on the historical aspects of Islamization or local culture. Studies on the social construction of religion among local communities from an Islamic anthropological perspective remain relatively limited. Therefore, this research is important for understanding how local communities in East Kalimantan construct their religious social practices through the interaction between religion and local culture.

THEORETICAL REVIEW

Social Construction Theory

Berger and Luckmann's social construction theory explains that social reality is shaped through the processes of externalization, objectification, and internalization (Berger and Luckmann 2018). In the context of religion, societies construct religious practices based on social and cultural experiences passed down through generations.

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Islamic Anthropology

Islamic anthropology is an approach that views Islam as the social and cultural practices of a community According to Asad (2020), religion must be understood within the social and historical context of the communities that practice it. This approach allows for a more comprehensive analysis of the relationship between religion, culture, and social structures.

Islam and Local Culture

The relationship between Islam and local culture in Indonesia reflects a process of cultural acculturation. Islam has developed through an adaptive approach that allows religious values to be accepted by society without erasing local cultural identities (Azra 2019). This phenomenon has given rise to a distinct form of religious practice in Indonesian society that is moderate and inclusive.

RESEARCH METHOD

This study employs a qualitative approach using library research. Data sources were obtained from national and international scientific joumals, academic books, conference proceedings, and research documents relevant to the study's theme.

Data collection was conducted through documentation and a review of academic literature using the Google Scholar and Garuda databases, as well as SINTA-indexed journals. Data analysis was performed using content analysis, which involved the stages of data reduction, data categorization, interpretation, and drawing conclusions.

Data validity was ensured through source triangulation by comparing various relevant academic references

RESULTS AND DISCUSSION

The Dynamics of Religious Diversity in the Local Communities of East Kalimantan

The local community of East Kalimantan exhibits patterns of religious diversity influenced by the history of Islamization and local cultural diversity Islam spread through trade routes, the missionary work of Islamic scholars, and the influence of the Kutai Kartanegara Sultanate, which served as a center for the dissemination of Islam in the East Kalimantan region (Yusuf 2021).

The community's religious practices have evolved through the integration of Islamic values with local culture. Traditions such as the haul, selamatan, tahlilan, and sedekah kampung have become an important part of the community's social life. These traditions are not only religiously

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significant but also serve as a means of fostering social solidarity and strengthening the cultural identity of the local community.

The Social Construction of Religious Practices

From the perspective of Berger and Luckmann's social construction theory, the religious social practices of the people of East Kalimantan are formed through three social stages.

Externalization

The community expresses religious values through various social-religious rituals such as yasinan, haul, and sedekah kampung.

Objectification

Religious traditions practiced continuously eventually become a social reality accepted by society as part of collective life.

Internalization

Social and religious values are then absorbed by individuals as part of the social and cultural identity of the community.

This phenomenon demonstrates that religion and local culture mutually influence one another in shaping the social practices of the community.

An Islamic Anthropological Perspective on Local Traditions

From an Islamic anthropological perspective, local traditions are viewed as expressions of a community's religiosity that emerge from a specific cultural context The practices of haul and tahlilan are understood not only as religious rituals but also as symbols of social solidarity within the community (Karim 2021).

Geertz (2017) explains that religious symbols serve a social function in constructing the meaning of community life. In the context of East Kalimantan, religious symbols serve to strengthen social bonds among diverse community groups.

The Relationship Between Islam and Local Culture

The relationship between Islam and local culture in East Kalimantan reflects a process of cultural acculturation. Islam has been introduced through an adaptive approach, allowing it to be

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accepted by the community without eroding local cultural identity (Salim 2020).

This phenomenon reflects the moderate and inclusive character of Nusantara Islam. Islamic values are practiced through local cultural practices such as religious mutual aid, village charity, and community social rituals.

Critical Analysis

The religious social practices of the local community in East Kalimantan show that religion does not function as a force that erases local culture, but rather as a value system that engages in dialogue with community traditions. The perspective of Islamic anthropology indicates that the religious identity of the community is shaped through a dynamic and contextual social process

On the other hand, modernization and globalization have begun to influence the local cultural practices of the community. Some members of the younger generation are experiencing a shift toward a more individualistic approach to religion that is less tied to local traditions. This situation poses a challenge to the preservation of the socio-religious identity of the local community in East Kalimantan.

CONCLUSION

The religious social construction of the local communities in East Kalimantan has been shaped through the interaction between Islamic values and local culture, which has unfolded historically and socially. The communities' religious practices demonstrate a character of religiosity that is adaptive, moderate, and rooted in social harmony

From an Islamic anthropological perspective, local traditions are viewed as forms of socio-religious expression that serve cultural and social functions within society. Traditions such as haul, tahlilan, and selamatan serve as symbols of social integration and the cultural identity of local communities.

This study demonstrates that Islam in East Kalimantan has developed through a dialogical and inclusive cultural approach. It is hoped that this study will enrich research in Islamic anthropology and serve as an academic reference for understanding the relationship between religion and local culture in Indonesia.

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