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Islamic Religious Education Values In The Santeran Tradition: An Ethnographic Perspective In Marga Sungsang Village

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Abstract

Local traditions are part of cultural wisdom that plays a role in the inheritance of life values, including the values of Islamic Religious Education. One of the traditions still preserved by the people of Marga Sungsang Village, Banyuasin II District, Banyuasin Regency is the Santeran Tradition which is carried out during the month of Ramadan. This study aims to describe the implementation of the Santeran Tradition, analyze the values of Islamic Religious Education contained therein, and examine its relevance to contemporary education. The study used a qualitative method with an ethnographic approach. Data were collected through observation, interviews, and documentation, then analyzed using the Spradley model which includes domain analysis, taxonomy, componential, and cultural themes. Data validity was carried out through triangulation of sources and techniques, extended observation, and increased perseverance. The results of the study indicate that the implementation of the Santeran Tradition consists of the stages of preparation, cooking, making ketupat, and distributing food to families and the community. This tradition contains the values of Islamic Religious Education which include the values of faith, worship, and morals. These values are reflected in the spirit of mutual cooperation, mutual respect, sharing with others, maintaining relationships, and the development of social and

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religious character in the community. Furthermore, the values contained in the Santeran Tradition are relevant to contemporary education, particularly in strengthening student character through the values of togetherness, social awareness, youth involvement, preservation of local culture, and strengthening social relationships. Thus, the Santeran Tradition can be viewed as an educational medium based on local wisdom that supports character formation in the context of contemporary education.

Keywords: Santeran Tradition, Islamic Religious Education, Local Wisdom, Contemporary Education.

INTRODUCTION

Indonesia is a country with cultural diversity spread across various regions and forms an important part of its community identity. The existence of local culture not only serves as a legacy passed down from generation to generation, but also serves as a means of instilling social, moral, and religious values in community life (Sholeh et al., 2025). In the context of education, local culture plays a crucial role as a learning medium that enables the process of contextually transmitting values through social experiences that occur in everyday life. Therefore, local culture is not only understood as a form of community tradition, but also as an educational resource containing various values that can support the formation of individual character.

From the perspective of Islamic Religious Education, the educational process takes place not only through formal educational institutions but also through the family and community environment. Islamic Religious Education aims to shape individuals who are faithful, pious, and have noble character through the internalization of Islamic values reflected in daily behavior. Islamic education is not only oriented towards religious knowledge but also towards the development of character and morals in students so they are able to implement Islamic teachings in their social lives (Muliadi et al., 2024). Therefore, various social and cultural activities that develop in society can serve as educational tools that play a role in instilling Islamic values in the younger generation. Traditions that exist in society often contain moral, social, and religious messages that are passed down through generations through ongoing cultural practices.

Globalization and technological advancements have brought significant changes to people's lives. Advances in information technology have made it easier to acquire knowledge and communicate, but they have also influenced patterns of social interaction. Today's younger generation tends to interact more through digital media than through face-to-face interactions.

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This situation has the potential to impact the development of social character, concern for the environment, and the ability to build social relationships within society. Therefore, contemporary education is required not only to produce students who excel academically but also to develop strong character, morals, and social skills.

In line with these developments, contemporary education places character education as a crucial aspect of the educational process. Education is no longer solely oriented toward mastering knowledge, but also toward shaping students' attitudes, values, and behaviors. In this context, local culture can be a relevant learning resource because it contains various life values that can be used as a medium for character formation. Local culture enables students to gain a more contextual learning experience because the values learned are not only theoretical but also directly practiced in community life.

One local tradition that still survives and is practiced today is the Santeran Tradition, which developed in Marga Sungsang Village, Banyuasin II District, Banyuasin Regency, South Sumatra. This tradition is carried out during the month of Ramadan through cooking activities, making ketupat, and sharing food with family, relatives, and the surrounding community. The Santeran Tradition has become a part of community life that has been passed down from generation to generation and is still maintained as a form of local culture of coastal communities. In addition to functioning as a cultural heritage, the Santeran Tradition also contains various Islamic Religious Education values reflected in the attitude of mutual cooperation, togetherness, social awareness, silaturahmi, respect for parents, and character building of the younger generation.

Several previous studies have shown that local traditions are closely related to the values of Islamic Religious Education. Maryamah et al.'s (2023) research on the Nganggung Tradition in Bangka Belitung showed that local traditions contain values of togetherness, mutual cooperation, and religiosity that play a role in community life (Maryamah et al., 2023). Nawir et al.'s (2023) research on the Damar Tradition in Fak-Fak found that local traditions can be a medium for instilling Islamic Education values in the community (Nawir et al., 2023). Meanwhile, Erkham Maskuri's (2023) research on the Malem Selikuran Tradition in Magelang showed that religious traditions that develop in the community contain religious values that function as a means of social and religious education (Maskuri, 2023). The results of these studies indicate that local traditions have the potential as educational media that integrate cultural and religious values.

However, most previous research has focused on identifying Islamic values embedded within traditions or on the symbolic meanings inherent in cultural practices. Studies on the relationship between the values embedded in local traditions and contemporary educational

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needs are still relatively limited. Yet, amidst the various challenges facing education today, learning resources are needed that integrate cultural values, religious values, and the development of student character in a contextual manner.

Based on these conditions, this study is novel because it not only identifies the values of Islamic Religious Education contained in the Santeran Tradition, but also analyzes its relevance to contemporary education. This study views the Santeran Tradition not only as a cultural heritage of coastal communities, but also as an educational medium based on local wisdom that can support the formation of student character through the values of togetherness, friendship, social awareness, involvement of the younger generation, and preservation of local culture.

Thus, this study aims to analyze the implementation of the Santeran Tradition in Marga Sungsang Village, identify the Islamic Religious Education values contained within it, and examine its relevance to contemporary education. The results are expected to contribute to the development of Islamic Religious Education studies based on local wisdom and serve as a reference in efforts to preserve local culture as a means of character education in the modern era.

RESEARCH METHODS

This study uses a qualitative method with an ethnographic approach to understand the cultural meaning and values of Islamic Religious Education contained in the Santeran Tradition in Marga Sungsang Village. The ethnographic approach was chosen because it is able to provide a deep understanding of cultural practices, social interactions, and value systems that develop within a community through direct involvement of researchers in the field (Umarella & Lasaiba, 2023). The ethnographic approach was chosen because it allows researchers to understand cultural patterns, social practices, and community value systems through direct involvement in the field. The study was conducted from November 2025 to May 2026. Research data were obtained through participatory observation, in-depth interviews, and documentation. Research informants were selected using a purposive sampling technique, including village heads, traditional leaders, community leaders, and members of the community directly involved in the implementation of the Santeran Tradition.

Data analysis used Spradley's ethnographic model, which includes domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis. The analysis was conducted continuously, from data collection to conclusion drawing, to gain a deeper understanding of the implementation of traditions and the values of Islamic Religious Education contained therein. Data validity was ensured through source triangulation, technical triangulation,

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member checking, and the use of supporting documentation to ensure the validity and credibility of the research findings.

RESULTS AND DISCUSSION

Implementation of the Santeran Tradition in Marga Sungsang Village

The Santeran tradition is a tradition of the Marga Sungsang Village community that is still preserved and passed down from generation to generation. This tradition is carried out during the month of Ramadan and is part of the social, cultural, and religious life of the local community. Culture is a system of values passed down from generation to generation and manifested through various social practices that contain meaning for the supporting community. Cultural traditions function as a means of transmitting values, social identity, and character formation that are continuously maintained by the community from generation to generation (Umarella & Lasaiba, 2023). In this context, the Santeran Tradition is understood not only as an activity of sharing food, but also as a cultural symbol that contains social and religious meaning for the people of Marga Sungsang Village.

Based on interviews and observations, the Santeran tradition begins with a preparatory stage carried out by each family. During this stage, the community purchases various food ingredients, prepares nipah leaves for making ketupat (rice cakes), and prepares various types of food to be shared with family and the surrounding community (Junaida, 2026). These preparatory activities are carried out collectively within the family, fostering interaction and cooperation among family members.



Figure 1. Photo of the implementation of the Santeran Tradition

After the preparation phase is complete, people cook various types of food in their

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respective homes. The prepared food is then placed in food containers to be shared with parents, in-laws, grandparents, relatives, and neighbors. This tradition of exchanging food is a characteristic of the Santeran tradition, and is still maintained by the community today. Interviews revealed that this activity is seen as a form of respect for family and a means of strengthening ties among community members (Rokaya, 2026).

In the evening, children participate in the Santeran tradition by bringing small food containers to share with their peers and immediate family. Children's involvement in this tradition demonstrates the process of cultural inheritance to the younger generation. Through this participation, children learn the importance of sharing, togetherness, and maintaining social relationships in community life (Nuraeni, 2026).



Figure 2. Implementation of the Santeran Tradition at Night

The atmosphere of the Santeran tradition becomes more festive with the decoration of woven palm leaves and lights installed in front of people's houses. Based on observations, the community still maintains the use of woven palm leaves as part of their cultural identity in implementing the Santeran Tradition. In the past, the lighting used was strongkeng lamps, kerosene lamps, or candles placed in woven palm leaves. Even though the form of lighting has changed with the times, society still maintains these cultural elements as part of traditions passed down from generation to generation (Junaida, 2026).

From Geertz's perspective, the various activities within the Santeran Tradition can be understood as cultural symbols that hold specific meanings for the community (Geertz, 1973). The activities of cooking together, sending food using food containers, the involvement of children, and the use of woven nipah leaves and lamps not only demonstrate cultural activities but also

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represent the values of togetherness, respect for family, social solidarity, and the spirit of togetherness that live within the Marga Sungsang Village community. Thus, the Santeran Tradition not only functions as a local cultural heritage but also serves as a means of strengthening social relations and the religious life of the community during the month of Ramadan.

The Values of Islamic Religious Education in the Santeran Tradition

Based on the results of observations, interviews, and documentation, the Santeran Tradition contains various values of Islamic Religious Education that are reflected in its implementation. These values include the values of faith, worship, and moral values that are passed down from generation to generation through the cultural practices of the Marga Sungsang Village community. These values are not only apparent in the form of activities carried out by the community, but are also reflected in the meaning and purpose behind the implementation of the tradition. According to Geertz, culture is a system of meaning that is inherited historically through symbols that are used by society to understand and direct their lives (Geertz, 1973). In this context, the Santeran Tradition becomes one of the media for inheriting Islamic values that live and develop in society.

Faith Values

The religious values of the Santeran Tradition are reflected in the community's belief in the virtues of Ramadan as a month full of blessings and mercy from Allah SWT. The implementation of traditions during Ramadan demonstrates a community awareness of utilizing religious momentum to engage in various positive activities. This belief serves as the foundation for maintaining and carrying out the Santeran Tradition from generation to generation.

In Islamic Religious Education, creed is the primary foundation that shapes one's beliefs and guides one in thinking, behaving, and acting in accordance with Islamic values. Creed values play a crucial role in shaping spiritual awareness, which is reflected in social behavior and daily life (Muliadi et al., 2024). The Santeran tradition demonstrates that a community's religious beliefs are not only manifested through ritual worship but also through social behavior that reflects Islamic values. Therefore, the implementation of the Santeran tradition serves as a way to strengthen the community's religious awareness of the importance of doing good deeds during

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this month, which is revered in Islamic teachings.

Value of Worship

The religious values of the Santeran tradition are reflected in the act of sharing food with family, relatives, and the surrounding community. This activity demonstrates Islamic teachings, which encourage followers to do good, give alms, and help others. Through sharing, people not only carry out cultural traditions but also implement religious values in their daily lives.

Apart from that, the implementation of the Santeran Tradition takes place simultaneously with various Ramadan worship activities, such as fasting, tarawih prayers, and tadarus Al-Qur'an. These conditions show that this tradition developed in a religious atmosphere that supports strengthening the values of community worship. The value of worship is a form of devotion to Allah SWT. which is realized through various activities that reflect obedience, social concern and good deeds. Implementation of the value of worship is not only seen in the implementation of religious rituals, but also in behavior that provides benefits to fellow humans (Bulhayat et al., 2023). Therefore, the Santeran tradition can be understood as a means that supports the implementation of the values of worship in people's lives.

Moral Values

Moral values are the most dominant values in the Santeran Tradition. These values are reflected in various community activities during the tradition. First, the value of mutual cooperation is seen in activities to prepare traditional needs, from buying food ingredients, making ketupat from nipah leaves, to cooking together within the family environment. Second, the value of mutual respect is seen through the community's habit of sharing food with parents, in-laws, grandparents, and older family members as a form of respect and attention. Third, the value of sharing with others is realized through the activity of sharing food with relatives, neighbors, and the surrounding community. Fourth, the value of maintaining relationships is seen through the activities of visiting each other and exchanging food that are part of the implementation of the Santeran Tradition. Fifth, the value of character building in children is reflected through children's involvement in sharing food with peers and close family members so that they learn about social awareness, responsibility, and togetherness from an early age.

Morality is a manifestation of Islamic moral values reflected in an individual's behavior when interacting with other people and their environment. The formation of morality is one of the main goals of Islamic Religious Education because it functions to build character based on

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religious and social values (Bulhayat et al., 2023). Based on research findings, moral values are the most dominant values in the Santeran Tradition because they are clearly reflected in various community activities during the tradition's implementation. Through the values of mutual cooperation, mutual respect, sharing, friendship, and character building of children, the Santeran Tradition functions as an educational medium that plays a role in instilling the values of Islamic Religious Education in the younger generation.

Thus, the Santeran Tradition not only functions as a local cultural heritage that continues to be preserved by the people of Marga Sungsang Village, but also becomes an educational medium that contains the values of faith, worship and morals that are relevant to the aim of Islamic Religious Education in forming people who are faithful, devout and have noble character.

The Relevance of the Santeran Tradition to Contemporary Education The Relevance of the Value of Togetherness

The Santeran tradition teaches the importance of togetherness through communal cooking, making ketupat (rice cakes), and preparing traditional necessities. This value of togetherness is relevant to contemporary education, which emphasizes collaboration, cooperation, and communication skills in the learning process. Education aims not only to develop academic abilities but also to shape students with the collaboration, communication, and social skills necessary to navigate the dynamics of modern society (Asbarin et al., 2024).

The Relevance of the Value of Silaturahmi

The mutual visits and sharing of food in the Santeran tradition demonstrate the importance of maintaining harmonious social relationships. This value of silaturahmi (silaturahmi) is relevant to contemporary education, which demands that students develop communication skills, social interaction skills, and mutual respect.

This value is in line with the word of Allah SWT. In QS An-Nisa verse 1 which orders humans to maintain family relationships and friendship.

اها النَّاسُ اتَّ.قُوا اربَّكُمُ الَّذِي خالااقكُمْ مِنْ نا.فْسٍ اواحِ ادةٍ اوخالاقا مِنْ .اها ازوْجا اها اوباثَّ مِنْ .ءاواتَّ.قُوا.ايَ أايُّ
God willing God willing

"O people! Fear your Lord who created you from one person (Adam), and from him Allah created his partner (Eve); and from the two of them Allah gave birth to many men and women. Fear Allah in whose name you ask each other, and maintain family relationships. Indeed, Allah always guards

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and watches over you." (QS An-Nisa: 1)

This verse demonstrates the importance of maintaining family ties and friendship in community life. In the Santeran Tradition, the value of friendship is reflected through mutual visits, sharing meals, and strengthening ties between family, relatives, and the community. Therefore, the Santeran Tradition is relevant to contemporary education because it can be a means of character-building for students who are able to establish good social relationships, respect others, and maintain harmony in community life.

Relevance of Social Care Values

The social awareness values embodied in the Santeran Tradition have strong relevance to contemporary education. This tradition teaches people to share food with family, relatives, neighbors, and the surrounding community without distinction of social status. This sharing activity demonstrates a growing sense of empathy, caring, and social responsibility within the community. Through the Santeran Tradition, people not only engage in cultural activities but also cultivate a sense of caring for others and strengthening social ties within the community.
The value of social concern is also in line with the word of Allah SWT in QS Al-Ma'un verses 1–7 which emphasizes the importance of caring for others and helping those in need.

ذِبُ بِلِ ¹دِينِ ۝١ فاٰذلِكا الَّذِي ايدُعُّ الْايتِيما ۝٢¹أاارأائيْتا الَّذِي يُكا God willing, God willing, God willing, God willing اين ¹لِ¹لْمُصالِ
٤ ۝ الَّذِينا هُمْ اعن صا ا لِتِهِمْ ساهُونا ۝٥ الَّذِينا هُمْ ي.اُراءُونا ۝٦ اوايثُا.عُونا الْ اماعُونا ۝٧
Meaning: “Do you know the one who denies the religion? He is the one who rebukes the orphan and does not encourage the feeding of the poor. So woe to the praying ones, who are heedless of their prayers, who show off and refuse to help.” (QS Al-Ma'un: 1–7).

This verse explains that a person's faith is not only demonstrated through performing ritual worship, but also through caring for others. Islam teaches that helping others, sharing one's wealth, and caring for the needs of the community are part of implementing religious values in daily life. Therefore, the act of sharing food in the Santeran Tradition can be understood as a form of practicing Islamic teachings that instills the value of social concern in the community.

The Relevance of Youth Involvement

The involvement of children and adolescents in the Santeran tradition demonstrates that character education can be implemented through direct experiences in community life. Through

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this involvement, the younger generation learns about responsibility, cooperation, social awareness, and the importance of maintaining relationships with others. This aligns with the concept of character-based education, which emphasizes contextual learning through direct experience, enabling students to internalize social, cultural, and religious values in their daily lives (Arif & Chapakiya, 2025).

The Relevance of Preserving Local Culture

Amidst the increasingly rapid flow of globalization and technological development, the Santeran tradition has become a medium for preserving local culture, embodying educational values. This tradition can be utilized as a source of learning based on local wisdom, helping students recognize cultural identity and understand the values of life that develop within society. Education plays a strategic role in preserving local culture as part of community identity and as a means of character development for students by strengthening local wisdom values relevant to contemporary life (Mansur & Sholeh, 2024).

CONCLUSION

The Santeran tradition is a tradition of the Marga Sungsang Village community that is still practiced for generations during Ramadan. This tradition involves preparation, making ketupat (rice cakes) from nipah leaves, cooking, and distributing the food to family, relatives, and the surrounding community. This tradition is not only a cultural heritage but also a means of strengthening social ties and strengthening religious life.

The Santeran tradition embodies Islamic religious education values, including faith, worship, and morals. Faithful values are reflected in the community's belief in the virtues of Ramadan as a blessed month. Worshipful values are evident in the sharing of food as a form of practicing Islamic teachings. Meanwhile, moral values are reflected in the spirit of mutual cooperation, mutual respect, sharing with others, maintaining relationships, and developing children's character through their involvement in the tradition.

The Islamic educational values embodied in the Santeran Tradition are relevant to contemporary education, particularly in strengthening the values of togetherness, friendship, social awareness, youth involvement, and the preservation of local culture. Therefore, the Santeran Tradition can be viewed as a local wisdom-based educational medium that contributes to the formation of student character and supports the development of contextual education in the contemporary era.

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