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Islamic Values Contained in the 'Adat Jamuan Kutai' Tradition of the Lemeu Community

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ABSTRACT

Background: Traditional customs in Indonesian society play a significant role not only as cultural heritage but also as a medium for religious education. These customs play a crucial role in internalizing Islamic values, enriching religious understanding, and enhancing spiritual practices within social life. **Objective:** This study aims to describe the traditional Jamuan Kutai procession and examine the Islamic values embedded within the ceremony. The study seeks to highlight the intersection between cultural practices and religious teachings, focusing on how this tradition serves as a means of transmitting Islamic principles to the community. **Method:** A qualitative approach was used in this field research, applying a case study methodology. Data were collected through direct observation, in-depth interviews, and document analysis. The data analysis employed a descriptive approach, utilizing triangulation of data sources, methods, and time periods to ensure the reliability and validity of the findings. **Result:** The study found that the Jamuan Kutai procession, held at night, involves the ceremonial serving of *Paunyung Sawo* and *Punyung Mei* as expressions of gratitude. These practices reflect core Islamic values, including faith, worship, and morality. **Conclusion:** The Jamuan Kutai tradition proves to be a valuable medium for promoting Islamic education. Through this tradition, Islamic principles are reinforced, blending local customs with religious teachings to enrich the community's cultural and spiritual life. **Originality/Value:** This case report fills an ethnopedagogical gap in the field of religious anthropology and indigenous-based Islamic education by documenting the sacred nocturnal procession and symbolic food offerings (*Paunyung Sawo* and *Punyung Mei*) that internalize core Islamic tenets of faith, worship, and morality regarding the Jamuan Kutai tradition of the Lemeu community, an indigenous practice that remains scarcely documented in academic literature. This analysis provides rich contextual insights and serves as a strategic reference for cultural preservation policymaking, developing community-grounded religious enculturation models, and addressing the preservation of syncretic cultural heritage in contemporary society.

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1. INTRODUCTION

Islamic values are deeply ingrained in various aspects of Indonesian society, including its traditions and culture. Values such as brotherhood, compassion, togetherness, cooperation, mutual respect, and friendship are deeply ingrained in the culture of this nation (Frémeaux et al., 2023). Indonesia, a vast country comprising diverse ethnic groups, religions, and races, boasts a rich tapestry of traditions and cultures, each with its own unique history (Agung et al., 2024). This history encompasses the origins of the tradition, its founder, and the messages conveyed through the culture inherited from ancestors.

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Customs or habits are behaviors that are consistently carried out within a community. In this case, culture is a collection of traditions or habits that emerge in community life, passed down from generation to generation to regulate community life (Ruotsalainen et al., 2017). Therefore, educational values can be obtained not only at school or within the family environment, but also through the community environment, primarily through tradition (Villa & Knutas, 2020). Not only are theories learned, but also examples of behavior and skills learned from community traditions.

One tradition that is very important in Indonesian culture is the tradition of marriage, which varies significantly from region to region. Marriage ceremonies are a form of tradition that must be preserved because they reflect a nation's identity (Pallathadka et al., 2022). Marriage ceremonies not only unite two individuals, but also strengthen social bonds within the community. One example is the Kutai Banquet tradition in the village of Lemeu, which, according to AH (the Informant), is the most significant event in a marriage ceremony. This event is attended by the entire community, including the village head, the imam, and the traditional leader, signifying that the marriage is recognized as valid and has become an integral part of community life.

Islamic education in Indonesia is not limited to theoretical learning in schools, but is also integrated into the traditions and culture of the community (Hanafi et al., 2021). One important aspect that shapes the value of Islamic education in society is traditional customs (Saada, 2023), which reflect social values such as togetherness, cooperation, and friendship. However, there is a gap between the understanding of education implementation in society and the practices that occur in everyday social life. This highlights the importance of examining Islamic values in greater depth as they are applied in Indonesian traditional customs, particularly in marriage ceremonies, which play a crucial role in strengthening social bonds and promoting unity within society.

Many studies have been conducted on the relationship between Islamic values and community traditions. However, the majority of these studies focus more on the role of education in schools or within families. Kamila (2023) reveals that Islamic education has a significant influence on shaping the character and social behavior of individuals, with a focus on the importance of character building through religious teachings in both formal and non-formal education contexts. In addition, research by Sudirman et al. (2025) reveals that traditional customs in Indonesia, such as marriage ceremonies, contain profound moral values that support character building in society and facilitate the implementation of Islamic teachings through social practices that occur in everyday life. Turyani et al. (2024) also found that traditional customs, including those in marriage ceremonies, play a role in teaching religious and social values, which help shape the attitudes and behaviors of community members in maintaining social harmony. Research by Juwaini (2018) emphasizes that Indonesian marriage customs are not only sacred ceremonies but also a means of moral education, through which Islamic values are transmitted to the community, especially to the younger generation. Haryanto's (2024) research examines how traditional customs, particularly in the context of marriage customs, serve as a medium for instilling Islamic values, strengthening social relationships between individuals, and reinforcing cultural bonds within the community. Although many studies have examined the relationship between Islamic values and traditional customs, few have explored in depth how Islamic values are integrated into traditional practices, particularly in marriage ceremonies, which play a significant role in Indonesian society.

Although many studies have discussed the role of Islamic values in the daily life and culture of Indonesian society, few have specifically examined the relationship between Islamic values and traditional practices in marriage customs. This gap exists because previous studies have generally focused only on formal and informal education within the family, without considering how community traditions also serve as a medium of learning that incorporates religious values. The 'Adat Jamuan Kutai' tradition of the Lemeu community offers a unique lens through which Islamic values are embedded within the cultural fabric of Indonesian society, particularly in the context of marriage customs. While existing studies have extensively explored the role of Islamic values in education, whether formal or informal, they often overlook how these values are transmitted through traditional practices. The 'Adat Jamuan Kutai' ceremony, with its deep-rooted cultural significance, is more than just a social event; it is a platform where the Lemeu community practices and reinforces core Islamic principles such as gratitude (syukur), unity (ukhuwah), and respect (adab). By examining this tradition, it becomes evident that traditional ceremonies are not merely cultural performances but are intertwined with religious teachings, offering a space for communal learning and the internalization of Islamic values in everyday life. Thus, this study fills a crucial gap by highlighting how such cultural traditions serve as an alternative medium for religious education, shaping the worldview of individuals within the community.

This study aims to analyze the application of Islamic values in Indonesian marriage traditions, with a specific focus on the "Adat Jamuan Kutai" in Lemeu Village, Uram Jaya District, Lebong Regency. This research seeks to iden-

tify the core values embedded in this marriage tradition and explore how these values contribute to strengthening the understanding and practice of Islam within the community. Additionally, the study aims to provide new insights into the role of tradition in supporting character education based on Islamic values, which can be applied in the social life of Indonesian society. The focus of this study is on examining the relationship between traditional marriage customs and Islamic values, particularly the values of faith, worship, and morality, and how they influence the social and spiritual development of the community.

2. METHOD

2.1 Research Design

This research employs a qualitative approach in its fieldwork. This approach was chosen because it aims to explore and understand social phenomena occurring in society, particularly those related to the implementation of Islamic values in traditional customs in Lemeu Village, Uram Jaya Subdistrict, Lebong Regency. This study uses a qualitative descriptive design, in which the researcher will describe the phenomena that occur based on observations and experiences in the field.

2.2 Research Object

This study was conducted in 2024. The subjects of this study were the people of Lemeu Village, specifically those involved in traditional marriage ceremonies, including the village head, traditional leaders, imams, and families hosting marriage ceremonies. The subjects were selected using purposive sampling, which is selecting subjects based on specific criteria relevant to the research objectives. The selected subjects have sufficient knowledge and experience related to traditional practices and the implementation of Islamic values in traditional marriage customs.

2.3 Data Collection

Data collection was carried out using three main techniques: 1) Observation: The researcher will directly observe the implementation of traditional marriage customs in Lemeu Village, focusing on how Islamic values are applied in each stage of the ceremony; 2) Interviews: In-depth interviews were conducted with key informants, such as the village head, traditional leaders, imams, and local people involved in the wedding ceremony. These interviews aim to explore their perceptions and understanding of Islamic values contained in traditional marriage customs; 3) Documentation: Documentation techniques are used to collect data in the form of archives, photos, or documents related to the implementation of traditional marriage ceremonies in Lemeu Village, which can provide visual or written evidence of these traditions.

2.4 Data Credibility Test

Data analysis was carried out systematically through several stages, namely: 1) Data Reduction: Data collected from observations, interviews, and documentation will be reduced to focus on information relevant to the research objectives. This process includes sorting, compiling, and organizing data so that it can be further analyzed; 2) Data Presentation: The reduced data will be presented in the form of narratives or descriptions that illustrate the main findings of the research, such as how Islamic values are applied in traditional marriage customs; 3) Drawing Conclusions: Based on the data presented, the researcher will draw conclusions about the application of Islamic values in traditional marriage customs in Lemeu Village, as well as their implications for the local community.

2.5 Data Credibility Test

To ensure data credibility, this study uses triangulation techniques, which consist of: 1) Source Triangulation: Using various data sources (e.g., interviews with different informants) to ensure the validity of the information obtained; 2) Technique Triangulation: Using various data collection techniques, such as observation, interviews, and documentation, to enrich and verify research findings; 3) Time Triangulation: Collecting data at different times to see the consistency of findings over time.

3. RESULTS AND DISCUSSION

3.1 Results

The events or processions in the Kutai traditional banquet held in Lemeu Village began with the Tukang Jenang, or head chef, preparing the food and arranging all the dishes in the afternoon. Then, in the evening, the event was

opened by the Tukang Mbigo (master of ceremonies), followed by a speech from the Ketuai Kerjo (Work Leader), then a speech from the representative of the host, then a speech from the representative of the in-laws, and finally a speech from the representative of the guests. This is followed by a prayer led by the Syara' or Village Imam, then Mbuk Jamau or eating the rice dish, then a religious lecture if there is one, and closing remarks. It has also been explained previously that the Kutai banquet customs are as follows: The tukang jenang arranges the dishes in four corners and at certain distances, serawo berkuah and serawo berbunga are also served. Once the dishes are complete and ready, the ketua kerja/tukang mbigo of the Kutai banquet delivers a speech. The complete procedure is as follows:

Tukang mbigo (event opener) Tukang mbigo opens the Kutai banquet by saying "assalamualaikum warahmatullahi wabarohkatu" and delivering the opening remarks, followed by a traditional betel leaf greeting for the village head (rajo). The mbigo presents the traditional betel leaf from the head of the work group to the village head (rajo), because the head of the work group will greet the guests. The mbigo presents the iben pena'ok to the head of the work group to greet the guests in attendance. The reader of the holy verses of the Qur'an is usually determined in advance. Mbuk jamau (eating rice). Jamau is usually served after the prayer ceremony, and then the jenang will be opened. The penambuh will then invite everyone to maneleu (eat rice). If it has not been served yet, the mbigo jamau kutai will permit it to be served first, and after it is served, the jenang will invite everyone to manelau (eat rice). After the Kutai banquet, the event usually continues with a religious lecture, often referred to as walimatus arrus. The essence of this lecture is to advise the bride and groom who will live together in society. The host delivers a speech expressing gratitude to all those who have helped in the preparation of the uleak penyuseak (Sri et al., 2020). The following explains the Islamic values contained in the "Kutai banquet tradition" of the Lemeu community:

Table 1. Islamic Values in the "Kutai Banquet Tradition"

No.	Islamic Values	Description of Value	Example in Jamuan Kutai Tradition
1	Aqidah (Faith)	Belief and trust in both the local customs and Islamic teachings	The people of Lemeu Village have a strong belief in the Jamuan Kutai tradition, seeing it as part of their cultural and Islamic practices
2	Ibadah (Worship)	Actions grounded in devotion to Allah SWT	The community carries out recommended actions in Islam, such as performing prayers and delivering religious sermons during the ceremony
3	Akhlaq (Morality)	Good conduct in accordance with Islamic teachings	People help each other during the Jamuan Kutai event, and express gratitude and apologies in the ceremony
4	Social Values	Concern for the community and maintaining harmonious social relations	The tradition fosters good relationships within the community, involving everyone, including the village chief, imam, and adat leaders, in the event

The table presents the Islamic educational values embedded in the Jamuan Kutai tradition in Lemeu Village, Uram Jaya District. It highlights how the values of Aqidah (Faith) are reflected in the Islamic values contained in the Kutai Banquet tradition, which can be seen through three main aspects: morals, faith, and worship. Morals, which are an important part of Islamic education, are reflected in the way the Kutai people help and care for one another. In the banquet tradition, each individual is expected to behave well, support one another, and share happiness. This teaches the importance of social responsibility and empathy towards others, which are the foundations of daily life. This attitude of mutual assistance and maintaining social harmony is a true reflection of the application of moral values in the local culture.

3.1 Discussion

In addition, the value of faith in the Kutai Banquet tradition is also reflected in the words of gratitude expressed by the family to the community that has supported the wedding. These expressions are not merely a formality, but a form of gratitude and appreciation to Allah SWT for providing ease and smoothness in the event. This reminds us that everything that happens in life is part of God's predetermined destiny. Expressing gratitude and apologies also reflects sincerity and humility, which are important aspects of living in accordance with the teachings of Islam.

Furthermore, the value of worship in Kutai customs is also clearly seen, especially in the prayers and apologies that are conveyed. Every command or statement that cannot be fulfilled, such as commands from parents or

traditional leaders, is accompanied by a sincere apology. This acknowledges human limitations and the importance of maintaining good relationships with others, as well as with God. In Islam, worship is not limited to religious rituals, but is also reflected in every action performed with good intentions and to please Allah (Hady & Azani, 2024). The Kutai Banquet tradition, which involves mutual assistance, appreciation, and apologies, aligns with the principles of worship taught in Islam.

Islamic values, as reflected in community traditions, can be observed in various aspects of life, including interpersonal relationships and broader social interactions (Zainuddin et al., 2024). One of the central values is akhlak or good moral behavior. In communities, especially those with a strong Islamic influence, akhlak is often reflected in the way community members interact with each other (Syah et al., 2024). For example, the principles of mutual respect, mutual assistance, and politeness form the basis of social relationships. People are taught to behave honestly, fairly, and compassionately, a value that is also reflected in various traditions and customs passed down from generation to generation (Haryanto et al., 2024). This is a direct application of the teachings of the Prophet Muhammad, which emphasize the importance of noble morals as a reflection of a person's closeness to Allah SWT.

In addition to morals, the value of worship is also very dominant in Islamic traditions (Hannan, 2018). Every aspect of life is considered a form of worship if it is carried out with the right intentions and in accordance with religious teachings (Uleng & Aderus, 2025). In the tradition of cooperation or helping others, the community views these actions as part of worship (Dewanti et al., 2023). In addition, during every celebration and important event, such as weddings or holidays, the community often holds joint prayers, recitations, and other religious activities as a form of devotion to Allah. This tradition teaches people always to remember God in every step of their lives, to strengthen relationships with others, and to maintain spirituality in their daily routines.

Equally important, social values in Islamic society are also highly regarded. The principles of social welfare, mutual assistance, and concern for others are integral to Islamic teachings, which are reflected in community traditions (Sudrajat et al., 2024). For example, in the tradition of sharing zakat, infaq, or alms, people are taught to care for those who are less fortunate, both in material and non-material forms. Activities such as these not only strengthen social bonds within the community but also serve as a form of practicing Islamic teachings that emphasize the importance of sharing and creating mutual prosperity (Citra, 2025). Thus, Islamic values are not only reflected in worship practices, but also in the way people interact and maintain relationships with one another, creating a more just, peaceful, and prosperous society (Amin et al., 2025).

The results of this study align with the following explanation: The value of worship education serves as a standard for a person to practice an act based on devotion to Allah SWT. It educates people to perform good deeds in accordance with Islamic principles. The value of aqidah education means faith, belief, and conviction. This value is crucial in society, enabling people to be faithful and have confidence in customs and Islamic education.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

This study shows that the Kutai tradition in Lemeu Village, Uram Jaya Subdistrict, Lebong Regency, is not only a cultural tradition but also a powerful means of Islamic education. This research suggests that local cultural traditions have significant potential in conveying Islamic values to the community, particularly in the areas of faith, worship, and morals. Therefore, to improve the understanding and application of Islamic values in society, further efforts are needed to integrate traditional customs with the Islamic education curriculum in schools and communities. By embracing the Kutai Banquet tradition, the community can gain a deeper appreciation for religious teachings through authentic and profound social practices.

4.2 Research Contributions

This research makes a significant contribution to understanding how Islamic values are applied in community life through traditional customs and practices. One of its contributions is to show that Islamic education is not limited to formal teaching in schools but can also be found in social practices within the community, such as traditional ceremonies. This research offers new insights into the development of Islamic values that are more contextually relevant to local culture, enriching learning approaches that combine religious values with existing community traditions, thereby fostering a closer relationship between religion and local culture.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitations

This study has limitations in terms of scope and subject matter, as it focuses only on one village, namely Lemeu Village in Uram Jaya District, Lebong Regency. This limits the generalization of the findings, given that cultural variations and traditional practices in various regions in Indonesia may differ. Additionally, this study employs qualitative methods, which rely on subjective data and can be influenced by individual perceptions. These limitations should be taken into account when applying the research findings to a broader community.

5.2 Recommendation for Future Research

Further research is recommended to expand the scope of the study by involving several other regions with similar customs, in order to obtain a more comprehensive picture of the application of Islamic values in traditional customs. Additionally, a more quantitative research approach, such as surveys or experiments, can be employed to measure the direct impact of these values on community behavior. The research could also include a comparative analysis of different traditional customs in various regions to gain a deeper understanding of how local culture influences religious and social education in a broader context.

6. CONCLUSION

This study reveals that the Jamuan Kutai custom in Lemeu Village, Uram Jaya District, Lebong Regency, contains important Islamic values that are relevant to community life. These values consist of beliefs, worship, and morals that are reflected in every aspect of the custom's implementation. The Lemeu community demonstrates a strong belief in their customs, which are considered part of their cultural tradition as well as Islamic teachings that must be passed on. This demonstrates that local traditions serve not only as cultural activities but also as a means of religious education, strengthening the values of faith and morality in society.

In addition, the value of worship embedded in the Kutai Banquet tradition, such as conducting prayers together and delivering religious lectures, also underscores the importance of worship in the community's social life. The Lemeu community practices Islamic teachings through concrete actions in traditional ceremonies, such as helping one another and expressing gratitude, which are forms of appreciation to Allah SWT and fellow human beings. Thus, the Kutai Banquet tradition serves not only as a social ceremony but also as a medium to strengthen worship practices in accordance with Islamic teachings.

Ultimately, the moral values instilled in the Kutai Banquet tradition, such as mutual respect and prioritizing the common good, underscore the importance of fostering harmonious relationships within the community. The Lemeu community teaches high moral values, where each individual is expected to maintain harmony and help one another in every social activity. Thus, this study demonstrates that the Kutai Banquet tradition in Lemeu Village serves not only as a cultural medium but also as an effective means of transmitting Islamic educational values, thereby enriching the social and religious life of the local community.

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Ayu Sismi: Conceptualization and Design; Writing - Original Draft: Junita Kartika: Methodology, Writing - Review & Editing; Performed data collection and Analysis: Jela Gustira: Interpretation of the results.

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The authors declare that QuillBot was utilized to assist with grammar and spelling checks and to provide suggestions for improving sentence structure, spelling, and punctuation. QuillBot was also used to promote consistency

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Conflict of Interest Statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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