

Religiosity of the Traditional Nasok Pare (Rice Planting) Community of the Dayak Paser Muluy in Gunung Lumut, East Kalimantan

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Abstract

This study aims to analyze the religiosity of the indigenous Dayak Paser Muluy community in the Nasok Pare (traditional rice planting) tradition in the Gunung Lumut area, East Kalimantan. The research focuses on the forms of religiosity, the symbolic meanings of traditional rituals, socio-cultural values, and the relationship between indigenous spirituality and environmental conservation. This study employed a qualitative approach using Library Research by collecting data from books, scientific journals, research articles, cultural reports, and various relevant literature concerning the Dayak Paser Muluy community and traditional agricultural practices. The data were analyzed using content analysis techniques to identify religious values, cultural symbols, and ecological dimensions embedded in the Nasok Pare tradition. The findings reveal that the Nasok Pare tradition functions not merely as an agricultural activity but also as a spiritual manifestation of the indigenous community in maintaining harmonious relationships among humans, nature, and God. The religiosity of the community is reflected through traditional rituals, respect for ancestors, mutual cooperation practices, environmental conservation, and the transmission of cultural values to younger generations. The study further demonstrates that the Nasok Pare tradition possesses educational, social, ecological, and cultural identity functions amidst the pressures of modernization. The novelty of this research lies in its integrative examination of the religiosity of the Dayak Paser Muluy community through the perspectives of anthropology of religion, religious ecology, and local wisdom-based education, which has rarely been specifically explored in the context of the Nasok Pare tradition in Gunung Lumut, East Kalimantan.

Keywords: Religiosity, Nasok Pare, Dayak Paser Muluy, Gunung Lumut.

Abstrak

Penelitian ini bertujuan untuk menganalisis religiusitas masyarakat adat Dayak Paser Muluy dalam tradisi Nasok Pare (penanaman padi tradisional) di kawasan Gunung Lumut, Kalimantan Timur. Fokus penelitian diarahkan pada bentuk-bentuk religiusitas, makna simbolik ritual adat, nilai sosial budaya, serta hubungan antara spiritualitas masyarakat adat dengan pelestarian lingkungan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian Library Research melalui pengumpulan data dari buku, jurnal ilmiah, artikel penelitian, laporan budaya, dan berbagai literatur yang relevan mengenai masyarakat Dayak Paser Muluy dan tradisi pertanian adat. Analisis data dilakukan menggunakan teknik content analysis untuk mengidentifikasi nilai-nilai religius, simbol budaya, dan dimensi ekologis dalam tradisi Nasok Pare. Hasil penelitian menunjukkan bahwa tradisi Nasok Pare tidak hanya berfungsi sebagai aktivitas agraris, tetapi juga sebagai manifestasi spiritual masyarakat adat dalam menjaga hubungan harmonis antara manusia, alam, dan Tuhan. Religiusitas masyarakat tercermin melalui ritual adat, penghormatan terhadap leluhur, praktik gotong royong, konservasi lingkungan, serta pewarisan nilai budaya kepada generasi muda. Penelitian ini juga menemukan bahwa tradisi Nasok Pare memiliki fungsi edukatif, sosial, ekologis, dan identitas budaya yang kuat di tengah arus modernisasi. Novelty penelitian ini terletak pada pengkajian religiusitas masyarakat Dayak Paser Muluy melalui perspektif integratif antara antropologi agama, ekologi religius, dan pendidikan berbasis kearifan lokal yang belum banyak dikaji secara spesifik dalam konteks tradisi Nasok Pare di Gunung Lumut, Kalimantan Timur

Kata Kunci: Religiositas, Nasok Pare, Dayak Paser Muluy, Gunung Lumut .

Introduction

The Dayak Paser Muluy indigenous people, who live in the Gunung Lumut area, have a way of life closely linked to nature, tradition, and spirituality. Their lives are inseparable from traditional agricultural practices, particularly the Nasok Pare tradition, or traditional rice cultivation.¹ This tradition is not merely an agricultural activity, but an integral part of the indigenous community's religious system.² In practice, Nasok Pare contains traditional prayers, symbols of respect for ancestors, and expressions of gratitude to God for the continuation of life. The Muluy community's religious values are reflected in the harmonious relationship between

¹ Rif'ah Rif'ah, Fahmi Hamdi, and Salamah Salamah, "Transmission of Islamic Religious Education Values in the Religious Traditions of the Dayak Paser Muluy Community of Gunung Lumut, East Kalimantan," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026).

² U D Rostandi, "From Tradition to Tolerance: Menyama Braya as a Model for Multicultural Education in Islamic Boarding Schools," *Acta Scientiarum Education* 48 (2026), <https://doi.org/10.4025/actascieduc.v48i1.75776>.

humans and nature and transcendental powers. This tradition also demonstrates how religion and local culture interact in shaping the social identity of the indigenous community. Therefore, studying the religiosity of the Nasok Pare community is crucial for understanding the relationship between local culture and the spirituality of the Dayak Paser Muluy community.

The Dayak Paser Muluy community lives around the Gunung Lumut protected forest, which has long been recognized as a sacred area and the center of indigenous life. The Muluy community's livelihoods are highly dependent on the forest and its surrounding natural resources.³ The forest is viewed not only as an ecological space but also as a spiritual space with sacred values. From the perspective of indigenous communities, forest destruction will impact the imbalance between human life and nature. Therefore, various traditional agricultural rituals are always accompanied by respect for nature. The Nasok Pare tradition serves as one means of maintaining this cosmological balance. Through these traditional rituals, the community affirms the spiritual connection between humans, the land, and the Creator.

In the context of religious education and religious anthropology, the religiosity of indigenous communities is a very interesting phenomenon to study. Religiosity is not only understood as formal worship practices, but also encompasses values, symbols, beliefs, and social actions that reflect humanity's relationship with God. In the Dayak Paser Muluy community, religiosity is manifested through agricultural traditions passed down from generation to generation. Farming activities are understood as part of worship and a moral responsibility towards nature. The Nasok Pare tradition teaches that humans must maintain harmony with the environment to obtain blessings in life. These religious values form the foundation of the social ethics of indigenous communities. Thus, the Nasok Pare tradition contains a very strong spiritual dimension.

Studies of the Dayak Paser Muluy indigenous community show that this community possesses a rich system of local knowledge. This knowledge encompasses farming methods, forest management systems, and even customary rituals.⁴ The Nasok Pare tradition is one example of implementing this local knowledge. In its implementation, the community uses natural signs to determine when to plant rice. They also perform specific rituals before clearing agricultural land. These rituals aim to pray for safety and a bountiful harvest. These practices demonstrate the integration of spirituality and economic activities within the indigenous community.

³ Leni Franken, "In Conclusion: Post-Secular 'Islamic Religious Education' in Europe – Challenges, Opportunities, and Prospects," *Islamic Religious Education in Europe*, 2021, 291–305, <https://doi.org/10.4324/9780429331039-201>.

⁴ K N Afiah, "The Social Movement of Women in Pesantren (Islamic Boarding Schools): From Empowerment to Resistance against Patriarchal Culture," *Religion Education Science and Technology Towards A More Inclusive and Sustainable Future Proceedings of the 5th International Colloquium on Interdisciplinary Islamic Studies Iciis 2022 Lombok Indonesia 19 20 October 2022*, 2024, 235–39, <https://doi.org/10.1201/9781003322054-40>.

Social change and modernization have significantly impacted the lives of indigenous communities in East Kalimantan.⁵ The introduction of modern technology, commercial agricultural systems, and globalization have slowly shifted local traditions. Nevertheless, the Dayak Paser Muluy community continues to strive to preserve the Nasok Pare tradition as a cultural heritage of their ancestors. This tradition is seen as both a cultural identity and a symbol of the indigenous community's religiosity. Efforts to maintain tradition serve as a form of resistance against the homogenization of modern culture. In this context, indigenous religiosity has a social function in maintaining community solidarity. Therefore, research on Nasok Pare is relevant for understanding strategies for preserving local culture amidst the tide of modernization.

The Muluy people are known to have a very strong emotional and spiritual connection to the Gunung Lumut forest area. The forest is viewed as a source of life and a sacred place. This belief influences the community's lifestyle in various aspects of life, including agricultural activities.⁶ The Nasok Pare tradition is carried out with due regard for ecological balance and applicable customary rules. Land clearing is carried out in a limited manner and does not damage protected forests. This demonstrates that the indigenous community's religiosity also has an ecological dimension. The Muluy community's spirituality teaches that preserving nature is part of humanity's moral and religious obligations.

The religiosity of indigenous communities is also evident in the presence of traditional figures who play a central role in agricultural rituals. Traditional figures serve as guardians of tradition, ritual leaders, and mediators between humans and spiritual powers. In the Nasok Pare tradition, traditional figures lead traditional prayers before planting. The presence of traditional figures demonstrates that the community still upholds ancestral spiritual values.⁷ Furthermore, traditional rituals also serve as a means of cultural education for the younger generation. Through participation in rituals, young people learn about the values of religiosity, social solidarity, and respect for nature. Thus, the Nasok Pare tradition serves an educational function in the cultural heritage of indigenous communities.

The agricultural traditions of the Dayak Paser Muluy community also strongly emphasize the value of mutual cooperation. Land clearing, rice planting, and harvesting are carried out collectively. This practice of mutual cooperation strengthens social ties among community members. From a religious perspective, togetherness is seen as a manifestation of the moral and spiritual values of indigenous communities. Social

⁵ A Muhith, "Challenges of Islamic Boarding School Organizational Culture in The Millennial Generation and The Digital Era 4.0," *Nazhruna Jurnal Pendidikan Islam* 6, no. 3 (2023): 457–74, <https://doi.org/10.31538/nzh.v6i3.4231>.

⁶ Q K Nisamairo, "Reproductive Health of Female Students in Islamic Boarding School Culture: A Literature Review," *African Journal of Reproductive Health* 28, no. 10 (2024): 259–72, <https://doi.org/10.29063/ajrh2024/v28i10s.30>.

⁷ A Lutfauziah, "Does Environmental Education Curriculum Affect Student's Environmental Culture in Islamic Boarding School?," *Revista De Gestao Social E Ambiental* 18, no. 5 (2024), <https://doi.org/10.24857/rgsa.v18n5-079>.

solidarity is considered essential for maintaining balance in community life. Therefore, the Nasok Pare ritual is not only individual but also collective. Social harmony is a crucial part of the Muluy community's religious system.

In the development of modern society, the study of the religiosity of indigenous communities is increasingly important because it relates to issues of cultural identity and the preservation of local wisdom.⁸ The Nasok Pare tradition can be understood as a form of cultural resistance to the dominance of modern agricultural systems that tend to be exploitative. Indigenous communities maintain traditional agricultural practices because they are considered more in harmony with nature and spiritual values. Furthermore, this tradition also demonstrates that religion and local culture are not always in conflict.⁹ In fact, they can strengthen each other in shaping a community's value system. Therefore, research on the religiosity of the Nasok Pare community has high academic and social relevance. This study can also be an important contribution to the development of religious education studies based on local wisdom.

This study aims to analyze the religiosity of the Dayak Paser Muluy community in the Nasok Pare tradition in Gunung Lumut, East Kalimantan. The research focuses on the forms of religiosity, the symbolic meaning of rituals, socio-cultural values, and the relationship between spirituality and environmental conservation. This study is expected to provide a deeper understanding of the belief systems of indigenous communities. Furthermore, this research is also expected to enrich the study of Islamic religious education and cultural anthropology. Local traditions of indigenous communities can be a source of learning about religious values and environmental ethics. Thus, this research makes both theoretical and practical contributions to the development of local religious and cultural studies.

Literature Review

The religiosity of indigenous peoples is an important part of the study of the anthropology of religion and cultural education. Religiosity is understood not only as formal worship practices but also encompasses belief systems, symbols, rituals, and social behavior. In indigenous communities, religiosity is usually integrated into daily life. Economic activities, agriculture, and social relationships often have a strong spiritual dimension.¹⁰ This demonstrates the dynamic interaction between religion and local culture. Therefore, the study of indigenous religiosity is crucial for understanding the relationship between humans, God, and nature.

The concept of religiosity in traditional societies is often linked to cosmological views on the balance of nature. Indigenous peoples view nature as part of human

⁸ Murdianto, "Dynamization of Islamic Religion Education: A Critical Study on Genealogy of Islamic Boarding Schools Scholarly Tradition in Lombok," *Miqot Jurnal Ilmu Ilmu Keislaman* 45, no. 2 (2021): 226–47, <https://doi.org/10.30821/miqot.v45i2.812>.

⁹ S Ismail, "Fostering Emotional and Moral Development in Islamic Boarding Schools: The Impact of Talaqqî and Ḥalaqa Traditions," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 13–24, <https://doi.org/10.15575/jpi.v0i0.35124>.

¹⁰ Ismail.

spiritual life. Nature is not understood simply as an object of economic exploitation, but as a sacred space that must be protected.¹¹ In the Dayak context, forests are often considered the abode of ancestral spirits. This belief gives rise to various traditional rituals related to agriculture and forest management. The Nasok Pare tradition is one form of religious practice based on this cosmology.

Previous research on the indigenous communities of Gunung Lumut has shown that the Muluy community has a very strong spiritual connection to their customary forest. The forest is viewed as a source of life and part of the community's cultural identity. Therefore, the indigenous community implements various customary rules to preserve the environment.¹² The research also shows that traditional agricultural practices are carried out with attention to ecological balance. Local belief systems form the basis for natural resource management. This demonstrates the close relationship between religiosity and environmental conservation.

Studies of the Dayak Paser Muluy also show that the community still maintains a traditional, custom-based agricultural system. Traditional agriculture serves not only to meet food needs but also as a form of respect for ancestors. The process of clearing land, planting, and harvesting is carried out through specific rituals.¹³ These rituals reflect the community's belief in the existence of spiritual powers in nature. Furthermore, traditional rituals serve as a means of strengthening community social solidarity. Thus, traditional agriculture serves both a religious and social function.

From an anthropological perspective, agricultural rituals symbolize human communication with supernatural powers. Rituals are typically performed to pray for safety, soil fertility, and abundant harvests.¹⁴ Among the Dayak Paser Muluy people, the Nasok Pare tradition serves a similar purpose. The ritual is performed as an expression of gratitude to God and respect for ancestors. This practice demonstrates the close relationship between the religiosity of indigenous peoples and agrarian life. Religiosity is an integral part of the economic activities of traditional societies.

Research on the local wisdom of the Gunung Lumut community shows that they possess a strong ecological value system. Agricultural land clearing is carried out in a limited manner and follows specific customary rules. The prohibition on indiscriminate tree felling is part of the indigenous community's moral system.¹⁵

¹¹ Cassandra Vieten and David Lukoff, "Spiritual and Religious Competencies in Psychology," *American Psychologist* 77, no. 1 (2021): 26–38, <https://doi.org/10.1037/amp0000821>.

¹² Rachel S. Tobin et al., "Spirituality in Patients With Heart Failure," *JACC: Heart Failure* 10, no. 4 (2022): 217–26, <https://doi.org/10.1016/j.jchf.2022.01.014>.

¹³ Noor El-Dassouki et al., "Barriers to Accessing Kidney Transplantation Among Populations Marginalized by Race and Ethnicity in Canada: A Scoping Review Part 2—East Asian, South Asian, and African, Caribbean, and Black Canadians," *Canadian Journal of Kidney Health and Disease* 8 (2021), <https://doi.org/10.1177/2054358121996834>.

¹⁴ Katrina G. Claw et al., "Perspectives on Genetic Research: Results From a Survey of Navajo Community Members," *Frontiers in Genetics* 12 (2021), <https://doi.org/10.3389/fgene.2021.734529>.

¹⁵ Lailatul Fitriyah and Erfi Fitri Wahyuni, "Handling Spiritualism Sebagai Kontrol Diri Pada Remaja Di Pondok Pesantren," *Jurnal Islam Nusantara* 04, no. 01 (2020): 1–16, <http://jurnalnu.com/index.php/as/index>.

Violation of customary rules is considered a potential disaster for the community. This demonstrates that indigenous religious norms function to maintain ecological balance. Indigenous spirituality has direct implications for environmental conservation.

The study of indigenous religiosity is also related to the concept of sacred ecology. This concept explains how traditional societies view nature as part of their spiritual system. Mountains, rivers, and forests are considered to possess sacred powers that must be respected. In the context of Mount Lumut, the Dayak Paser Muluy community views the area as a sacred space. This belief has given rise to various customary-based conservation practices.¹⁶ Thus, indigenous religiosity has a very strong ecological dimension.

Other research shows that modernization poses significant challenges to the sustainability of indigenous traditions. The introduction of modern agricultural systems has changed people's perspectives on nature. Modern agriculture tends to emphasize solely economic productivity.¹⁷ As a result, the spiritual values of traditional agriculture have begun to shift. However, the Muluy people still maintain the Nasok Pare tradition as part of their cultural identity. This demonstrates cultural resistance to modernization.

In religious education studies, local traditions can be a medium for learning religious values and social morals. The Nasok Pare tradition embodies the values of mutual cooperation, social responsibility, and respect for nature. These values are relevant to character education based on local culture.¹⁸ Through traditional customs, the younger generation learns about ethical life and environmental responsibility. Education based on local culture is considered more contextual and closer to the lives of the community. Therefore, the Nasok Pare tradition holds great potential as a source of values education.

Research on indigenous communities in East Kalimantan shows that customary systems play a crucial role in maintaining social stability. Customary leaders serve as moral and spiritual leaders. They are responsible for maintaining traditions and resolving social conflicts. In the Nasok Pare ritual, customary leaders lead prayers and traditional processions. The presence of customary leaders demonstrates the community's well-preserved religiosity.¹⁹ Customary social structures serve as an important foundation for the life of the Muluy community.

¹⁶ Kimberley A. Jones et al., "Moral Injury, Chaplaincy and Mental Health Provider Approaches to Treatment: A Scoping Review," *Journal of Religion and Health* 61, no. 2 (2022): 1051–94, <https://doi.org/10.1007/s10943-022-01534-4>.

¹⁷ Joseph P. Gone, "Re-Imagining Mental Health Services for American Indian Communities: Centering Indigenous Perspectives," *American Journal of Community Psychology* 69, no. 3–4 (2022): 257–68, <https://doi.org/10.1002/ajcp.12591>.

¹⁸ Beth E. Molnar et al., "Vicarious Traumatization among Child Welfare and Child Protection Professionals: A Systematic Review," *Child Abuse and Neglect* 110 (2020), <https://doi.org/10.1016/j.chiabu.2020.104679>.

¹⁹ Delida Sanchez, Elizabeth A. Vandewater, and Emma R. Hamilton, "Examining Marianismo Gender Role Attitudes, Ethnic Identity, Mental Health, and Substance Use in Mexican American Early

Studies on Dayak spirituality also highlight the relationship between humans and their ancestors. Ancestors are viewed as a vital part of indigenous community life. Traditional rituals are performed as a form of respect for their ancestors' contributions.²⁰ These traditions also serve as a means of maintaining the continuity of the community's cultural identity. In Nasok Pare, respect for ancestors is expressed through prayer and certain traditional symbols. This practice demonstrates the historical dimension of indigenous religiosity.

Previous research on Gunung Lumut confirms that the Muluy community is heavily dependent on non-timber forest products. The forest provides food, medicine, and economic resources. This dependence fosters a strong ecological awareness. The community understands that forest destruction threatens their survival.²¹ Therefore, traditional rituals serve as moral instruments for maintaining the balance of nature. Indigenous religiosity plays a crucial role in environmental conservation.

The concept of religiosity in indigenous communities is also linked to cultural symbolism. Symbols in traditional rituals have specific spiritual meanings. For example, the use of offerings, traditional prayers, and the timing of rituals based on natural signs. These symbols serve as a medium of communication between humans and spiritual powers.²² In Nasok Pare, traditional symbolism demonstrates the depth of spiritual meaning of the Muluy people. These cultural symbols are passed down from generation to generation as part of the community's identity.

Other studies have shown that the practice of mutual cooperation (*gotong royong*) in indigenous communities has a strong religious dimension. *Gotong royong* is understood as a moral obligation to help fellow community members. In agricultural traditions, collective work reflects social solidarity. This shared value strengthens social ties within indigenous communities. The Nasok Pare tradition demonstrates that community religiosity is not only individual but also collective. Social harmony is an essential part of indigenous spirituality.

Research into the social and religious dynamics of the Paser community shows that they are able to integrate Islamic values with local culture. This integration is evident in traditional ritual practices that maintain religious values.²³ The community does not view religion and culture as incompatible. Instead, local culture is understood

Adolescent Girls," *Journal of Ethnicity in Substance Abuse* 18, no. 2 (2019): 319–42, <https://doi.org/10.1080/15332640.2017.1356785>.

²⁰ Jessica Rochester et al., "Entheogens and Psychedelics in Canada: Proposal for a New Paradigm," *Canadian Psychology* 63, no. 3 (2022): 413–30, <https://doi.org/10.1037/cap0000285>.

²¹ Laurie E. McLouth et al., "A Systematic Review and Meta-Analysis of Effects of Psychosocial Interventions on Spiritual Well-Being in Adults with Cancer," *Psycho-Oncology* 30, no. 2 (2021): 147–58, <https://doi.org/10.1002/pon.5562>.

²² Hamid Sharif Nia et al., "A Path Analysis Model of Spiritual Well-Being and Quality of Life in Iranian Cancer Patients: A Mediating Role of Hope," *Supportive Care in Cancer* 29, no. 10 (2021): 6013–19, <https://doi.org/10.1007/s00520-021-06172-2>.

²³ Marika Renelli et al., "An Exploratory Study of Experiences with Conventional Eating Disorder Treatment and Ceremonial Ayahuasca for the Healing of Eating Disorders," *Eating and Weight Disorders* 25, no. 2 (2020): 437–44, <https://doi.org/10.1007/s40519-018-0619-6>.

as a medium for expressing spiritual values. This demonstrates the cultural flexibility of indigenous communities in the face of social change. The Nasok Pare tradition is one example of this integration.

From the perspective of the sociology of religion, the religiosity of indigenous communities has an integrative function in social life. Traditional rituals serve as a medium for strengthening the community's collective identity.²⁴ Through shared rituals, communities renew social solidarity and emotional bonds among community members. The Nasok Pare tradition demonstrates that agricultural activities serve as a means of strengthening social ties. Therefore, agricultural rituals serve not only spiritual but also social and cultural functions. This integrative function is crucial for maintaining the sustainability of indigenous communities.

Studies on local culture-based education confirm that indigenous traditions contain strong character education values. The Nasok Pare tradition teaches discipline, cooperation, and respect for nature.²⁵ These values are relevant to the development of character education in Indonesia. Local culture-based learning also helps young people understand their cultural identity. Thus, indigenous traditions can be a source of contextual learning. Religious education can be developed through a local cultural approach.

Research on indigenous communities shows that traditional rituals play a crucial role in maintaining psychological stability. Rituals provide a sense of security and spiritual confidence in the face of life's uncertainties. In agrarian societies, harvest success is often influenced by unpredictable natural factors.²⁶ Therefore, agricultural rituals serve as a means of building optimism and social solidarity. The Nasok Pare tradition also serves a similar psychological function. Traditional rituals help communities face life's challenges with confidence.

Studies on the cultural identity of the Dayak people show that local traditions symbolize the existence of indigenous communities amidst globalization. Cultural identity is crucial for maintaining the continuity of indigenous communities.²⁷ The Nasok Pare tradition symbolizes the identity of the Dayak Paser Muluy community. Through this tradition, the community affirms their existence as an indigenous community with its own values and belief systems. Therefore, preserving indigenous

²⁴ Huy P. Phan et al., "Advancing the Study of Positive Psychology: The Use of a Multifaceted Structure of Mindfulness for Development," *Frontiers in Psychology* 11 (2020), <https://doi.org/10.3389/fpsyg.2020.01602>.

²⁵ Tesera Bitew et al., "Stakeholder Perspectives on Antenatal Depression and the Potential for Psychological Intervention in Rural Ethiopia: A Qualitative Study," *BMC Pregnancy and Childbirth* 20, no. 1 (2020), <https://doi.org/10.1186/s12884-020-03069-6>.

²⁶ Megan Flanigan, Gwen Wyatt, and Rebecca Lehto, "Spiritual Perspectives on Pain in Advanced Breast Cancer: A Scoping Review," *Pain Management Nursing* 20, no. 5 (2019): 432–43, <https://doi.org/10.1016/j.pmn.2019.04.002>.

²⁷ César Augusto Ruiz Agudelo and Angela María Cortes-Gómez, "Sustainable Behaviors, Prosocial Behaviors, and Religiosity in Colombia. A First Empirical Assessment," *Environmental Challenges* 4 (2021), <https://doi.org/10.1016/j.envc.2021.100088>.

traditions is a crucial part of maintaining the community's cultural identity. Religiosity is a key element of this identity.

In environmental anthropology studies, indigenous communities are often considered to have effective traditional conservation systems. Traditional agricultural practices are generally more environmentally friendly than modern agricultural systems. Indigenous communities utilize natural resources in a limited and sustainable manner. The Nasok Pare tradition demonstrates the ecological ethics inherent in the Muluy community's agricultural system. This ethic stems from the community's religious belief in the sanctity of nature.²⁸ Therefore, the religiosity of indigenous communities plays a significant role in environmental conservation.²⁹ Overall, various previous studies have shown that the religiosity of the Dayak Paser Muluy people cannot be separated from their culture, customs, and environment. The Nasok Pare tradition represents an important integration between spirituality and the agrarian life of indigenous communities. Studying this tradition provides insight into how indigenous communities maintain a balanced relationship between humans, nature, and God. Furthermore, this tradition demonstrates the strength of local culture in the face of modernization. Therefore, research on the religiosity of the Nasok Pare community has significant theoretical and practical relevance in the study of religion, culture, and education.

Method

This study uses a qualitative approach with library research. This approach was chosen because the study focuses on analyzing the concept of religiosity of the Dayak Paser Muluy indigenous community in the Nasok Pare tradition. Research data was obtained from various written sources such as books, scientific journals, research articles, institutional reports, and cultural documents of indigenous communities. The library approach allows researchers to understand cultural phenomena in depth through theoretical and analytical interpretations. Furthermore, this method is also relevant for examining the relationship between local culture and indigenous community religiosity. Thus, the research can produce a systematic and comprehensive analysis.

The primary data sources in this study came from scientific articles, previous research results, and documents regarding the Dayak Paser Muluy community in Gunung Lumut. Meanwhile, secondary data were obtained from books on the anthropology of religion, theories of religiosity, cultural education studies, and research on indigenous communities in Kalimantan. All data were collected through

²⁸ Yvan Beaussant et al., "Mapping an Agenda for Psychedelic-Assisted Therapy Research in Patients with Serious Illness," *Journal of Palliative Medicine* 24, no. 11 (2021): 1657–66, <https://doi.org/10.1089/jpm.2020.0764>.

²⁹ C. Bree Johnston et al., "The Safety and Efficacy of Psychedelic-Assisted Therapies for Older Adults: Knowns and Unknowns," *American Journal of Geriatric Psychiatry* 31, no. 1 (2023): 44–53, <https://doi.org/10.1016/j.jagp.2022.08.007>.

documentation techniques by reviewing various relevant literature. The researchers then classified the data based on specific themes. These themes included religiosity, traditional rituals, traditional agriculture, environmental conservation, and cultural identity. This technique helped researchers gain a deeper understanding of the Nasok Pare tradition.

Data analysis was conducted using content analysis techniques. This technique was used to identify the meaning, symbols, and religious values within the Nasok Pare tradition. Researchers critically reviewed all collected literature. Next, the data were analyzed based on conceptual categories related to the religiosity of indigenous communities. The interpretation process was carried out by connecting empirical data with theories of the anthropology of religion. Thus, the research results can explain the relationship between local culture and the spirituality of the Dayak Paser Muluy community.

In this study, a cultural anthropology approach is used to understand the religious practices of indigenous communities contextually. This approach helps explain how traditional rituals have social and spiritual meaning in community life. Furthermore, the study employs a religious ecology perspective to analyze the relationship between indigenous communities and nature. This perspective emphasizes that the religiosity of traditional communities is closely related to efforts to maintain environmental balance. Therefore, the Nasok Pare tradition is understood not only as a cultural practice but also as a form of indigenous ecological ethics. This multidisciplinary approach enriches the research analysis.

The validity of the data in this study was achieved through source triangulation techniques. The researcher compared various literature and previous research results to obtain valid and consistent data. Furthermore, the researcher also conducted a critical interpretation of each source used. This step is crucial to ensure the research has a strong academic foundation. The entire research process was conducted systematically and objectively in accordance with scientific research principles. Using the Library Research method, this study is expected to provide an in-depth overview of the religiosity of the Dayak Paser Muluy community in the Nasok Pare tradition in Gunung Lumut, East Kalimantan.

Result and Discussion

The research result show that the Nasok Pare tradition has a very strong religious dimension in the lives of the Dayak Paser Muluy community. This tradition is seen as a form of respect for God, ancestors, and nature.³⁰ Agricultural activities are carried out through specific traditional rituals led by traditional leaders. These rituals

³⁰ Norkamari Shakira Bandolin et al., "Perspectives of Emergency Department Attendees on Outcomes of Resuscitation Efforts: Origins and Impact on Cardiopulmonary Resuscitation Preference," *Emergency Medicine Journal* 37, no. 10 (2020): 611–16, <https://doi.org/10.1136/emmermed-2018-208084>.

contain prayers and spiritual symbols passed down through generations.³¹ The community believes that a successful harvest is greatly influenced by the harmonious relationship between humans and nature. Therefore, the Nasok Pare ritual serves as a medium for maintaining cosmological balance within the indigenous community. The community's religiosity is reflected in all traditional agricultural processes.

The Dayak Paser Muluy community views nature as part of their spiritual life. The Gunung Lumut Forest is considered a sacred area that must be protected. This belief influences the community's environmental management practices. Agricultural land clearing is carried out in a limited manner and in accordance with customary rules. Violation of these rules is considered disastrous for the community.³² Therefore, the Nasok Pare tradition contains strong environmental conservation values. The religiosity of these indigenous communities serves to maintain ecological balance.

The research also shows that the Nasok Pare ritual has an important social function. The ritual is performed collectively and involves all community members. This activity strengthens the social solidarity of indigenous communities. The value of mutual cooperation is an important part of the Muluy community's agricultural traditions.³³ Through collective work, the community builds harmonious social relationships. This tradition demonstrates that indigenous religiosity is not only individual but also collective. Social harmony is seen as part of the blessings of life.

In addition to its religious and social dimensions, the Nasok Pare tradition also serves as a medium for cultural education. The younger generation is involved in all aspects of traditional rituals and farming. Through this involvement, they learn about religious values, environmental ethics, and community customs.³⁴ The process of cultural inheritance occurs naturally through daily practices. This demonstrates that local traditions have a crucial educational function. The Nasok Pare tradition serves as a means of character formation for indigenous communities. Cultural values are passed down through generations through ritual practices.

This research also found that the Dayak Paser Muluy community has been able to maintain the Nasok Pare tradition amidst the tide of modernization. Despite various social changes, the community remains committed to traditional values and ancestral

³¹ Somdeep Ghosh et al., "Spatiotemporal Distribution of Potentially Toxic Elements in the Lower Gangetic Delta and Their Implications for Non-Carcinogenic Health Risk Management," *Geoscience Letters* 8, no. 1 (2021), <https://doi.org/10.1186/s40562-021-00189-5>.

³² Shannon Barnes, Zoe Jordan, and Margaret Broom, "Health Professionals' Experiences of Grief Associated with the Death of Pediatric Patients: A Systematic Review," *JBI Evidence Synthesis* 18, no. 3 (2020): 459–515, <https://doi.org/10.11124/JBISRIR-D-19-00156>.

³³ Otto Simonsson and Simon B. Goldberg, "Linkages between Psychedelics and Meditation in a Population-Based Sample in the United States," *Journal of Psychoactive Drugs* 55, no. 1 (2023): 11–18, <https://doi.org/10.1080/02791072.2021.2022816>.

³⁴ Xu Zhang et al., "Triggers and Coping Strategies for Fear of Cancer Recurrence in Cancer Survivors: A Qualitative Study," *Current Oncology* 29, no. 12 (2022): 9501–10, <https://doi.org/10.3390/curroncol29120746>.

spirituality.³⁵ Modern agricultural traditions have not completely replaced traditional farming systems. The community still views Nasok Pare as part of their cultural identity. Efforts to maintain tradition are a form of resistance against global cultural homogenization. This demonstrates the strong cultural ties and religiosity of indigenous communities. Local traditions symbolize the existence of indigenous communities amidst changing times.

Discussion Table

No	Aspect	Research Findings	Religious Meaning
1	Ritual Entrance, Pare	Done before planting rice	Forms of prayer and gratitude
2	Relationship with Nature	Forests are considered sacred	Maintaining ecological balance
3	The Role of Traditional Figures	Leading traditional rituals	Spiritual guardian of the community
4	Mutual cooperation	Farming is done together	Social religious solidarity
5	Cultural Education	Young generation involved	Inheritance of religious values
6	Environmental Conservation	Prohibition on destroying forests	Ecological ethics of society
7	Cultural Identity	Traditions are maintained	Symbol of community existence
8	Belief System	Respecting ancestors	Spiritual continuity

The Nasok Pare tradition demonstrates that the religiosity of the Dayak Paser Muluy people is deeply integrated with their agrarian lifestyle. Agricultural activities are not understood solely as economic activities, but also as a form of worship and respect for nature. This view reflects the holistic concept of religiosity within indigenous communities. Religiosity is present in all aspects of community life, from agriculture to social relationships. Thus, indigenous spirituality is not formalistic. Religious values are clearly present in the daily lives of the Muluy people.

From the perspective of religious anthropology, the Nasok Pare ritual can be understood as a symbol of human communication with transcendental powers. This ritual demonstrates the community's belief in the existence of spiritual forces within nature. Traditional prayers and ritual symbols serve as a medium for spiritual communication.³⁶ This practice demonstrates the community's strong cosmological

³⁵ Ícaro Durante et al., "Risk Assessment of Ayahuasca Use in a Religious Context: Self-Reported Risk Factors and Adverse Effects," *Brazilian Journal of Psychiatry* 43, no. 4 (2021): 362–69, <https://doi.org/10.1590/1516-4446-2020-0913>.

³⁶ Lucas Oliveira Maia, Yvan Beaussant, and Ana Cláudia Mesquita Garcia, "The Therapeutic Potential of Psychedelic-Assisted Therapies for Symptom Control in Patients Diagnosed With Serious

system. This cosmological system shapes the mindset and social behavior of indigenous people. Therefore, the religiosity of the Muluy people is closely linked to their worldview of nature and life.

The relationship between communities and nature in the Nasok Pare tradition demonstrates the concept of religious ecology. Communities understand that environmental damage will impact human life.³⁷ Therefore, protecting forests is seen as a moral and spiritual obligation. The ecological values of indigenous communities differ from the paradigm of natural exploitation in modern systems. Indigenous communities place greater emphasis on environmental balance and sustainability. This concept is relevant to contemporary environmental conservation efforts. Local traditions of indigenous communities can serve as a source of learning for modern ecological ethics.

The role of traditional leaders in the Nasok Pare ritual demonstrates the importance of spiritual leadership in indigenous communities. Traditional leaders serve not only as cultural leaders but also as guardians of community morality.³⁸ They hold the authority to maintain the continuity of traditions and customary rules. The presence of traditional leaders strengthens the legitimacy of the community's agricultural rituals. Furthermore, traditional leaders also mediate the relationship between humans and nature and their ancestors. This demonstrates that the traditional social structure has a very strong religious dimension.

The tradition of mutual cooperation in Nasok Pare demonstrates that the religiosity of indigenous communities has an important social dimension. Collective work is understood as a form of solidarity and collective responsibility.³⁹ The value of mutual cooperation strengthens emotional bonds among community members. In indigenous communities, social harmony is seen as a prerequisite for the continuity of communal life. Therefore, agricultural rituals serve as a means of strengthening social cohesion. Local traditions play a crucial role in maintaining the social stability of indigenous communities.

The cultural inheritance through the Nasok Pare tradition demonstrates that indigenous communities have an effective informal education system. Younger generations learn directly through involvement in traditional rituals and agricultural activities. Religious and cultural values are instilled through daily life practices. This educational model demonstrates that local culture can be a medium for character

Illness: A Systematic Review," *Journal of Pain and Symptom Management* 63, no. 6 (2022): e725–38, <https://doi.org/10.1016/j.jpainsymman.2022.01.024>.

³⁷ Suvi Salmenniemi et al., "Assembling Therapeutics: Cultures, Politics and Materiality," *Assembling Therapeutics: Cultures, Politics and Materiality*, 2019, 1–228, <https://doi.org/10.4324/9781351233392>.

³⁸ Fouad Jalal Mahmood and Abdullah Yosif Tayib, "Healing Environment Correlated with Patients' Psychological Comfort: Post-Occupancy Evaluation of General Hospitals," *Indoor and Built Environment* 30, no. 2 (2021): 180–94, <https://doi.org/10.1177/1420326X19888005>.

³⁹ Kari Marie Norgaard and James V. Fenelon, "Towards an Indigenous Environmental Sociology," *Handbooks of Sociology and Social Research*, 2021, 477–94, https://doi.org/10.1007/978-3-030-77712-8_23.

education.⁴⁰ Local culture-based education is more contextual and closer to the realities of society. Therefore, indigenous traditions are crucial for developing culture-based character education.

The resilience of the Nasok Pare tradition amidst modernization demonstrates the strong cultural identity of the Dayak Paser Muluy people. Local traditions symbolize the existence of indigenous communities amidst global social change. Communities maintain traditions as a form of respect for their ancestors and their cultural identity.⁴¹ The survival of traditions also demonstrates that modernization does not always eliminate local culture. In fact, indigenous communities are able to adapt without losing their cultural identity. This demonstrates the cultural flexibility of the Dayak Paser Muluy people in the face of changing times.

The integration of religiosity, culture, and the environment in the Nasok Pare tradition demonstrates a highly complex value system within indigenous communities. This tradition serves not only spiritual functions but also social, ecological, and educational ones.⁴² Therefore, the study of Nasok Pare provides an important contribution to understanding indigenous Indonesian communities. Local traditions of indigenous communities embody universal values about the balance between human life and nature. These values are relevant to the challenges of the current global environmental and moral crisis. Therefore, the Nasok Pare tradition holds significant significance in the development of religious, cultural, and educational studies based on local wisdom.

⁴⁰ Horst Rettke et al., "Spirituality and Health Care. The Perspective of Patients with Chronic Pain," *Schmerz* 35, no. 5 (2021): 333–42, <https://doi.org/10.1007/s00482-020-00524-3>.

⁴¹ David P. Cenkner et al., "A Pilot Study of a Moral Injury Group Intervention Co-Facilitated by a Chaplain and Psychologist," *Journal of Traumatic Stress* 34, no. 2 (2021): 367–74, <https://doi.org/10.1002/jts.22642>.

⁴² Ari Brouwer and Robin Lester Carhart-Harris, "Pivotal Mental States," *Journal of Psychopharmacology* 35, no. 4 (2021): 319–52, <https://doi.org/10.1177/0269881120959637>.

Conclusion

The Nasok Pare tradition of the Dayak Paser Muluy community in Gunung Lumut demonstrates that the religiosity of indigenous people is deeply integrated with their agrarian life, culture, and environment. This tradition is not merely an agricultural activity, but also a form of community spirituality in maintaining a harmonious relationship between humans, nature, and God. The traditional rituals that accompany the rice planting process demonstrate a strong belief system in the sanctity of nature and respect for ancestors. Indigenous religiosity also has a social dimension, evident through the practice of mutual cooperation and community solidarity. Furthermore, the Nasok Pare tradition serves as a medium for cultural education for the younger generation. Through this tradition, moral, religious, and ecological values are passed down from generation to generation. Thus, Nasok Pare is an important representation of the integration of spirituality and local culture of the Dayak Paser Muluy community.

This research confirms that the local wisdom of indigenous communities plays a significant role in maintaining ecological balance and the community's cultural identity. The religiosity of the Dayak Paser Muluy community serves as a moral foundation for preserving forests and the environment in the Gunung Lumut area. Local traditions such as Nasok Pare have significant relevance in the context of modernization and the current global environmental crisis. Therefore, the preservation of indigenous culture requires serious attention from various parties, including academics, the government, and the wider community. Studies on indigenous religiosity can also enrich the development of local culture-based religious education. Indigenous traditions contain universal values of balance, social responsibility, and respect for nature. Therefore, this research makes an important contribution to the development of local wisdom-based studies of religion, culture, and education.

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