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## **Transmission of Islamic Religious Education Values in the Religious Traditions of the Dayak Paser Muluy Community of Gunung Lumut, East Kalimantan**

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### **Abstract**

This study aims to analyze the transmission process of Islamic religious education values within the religious traditions of the Dayak Paser Muluy community in the GunungLumut area, East Kalimantan. This research is motivated by the interaction between Islamic teachings and local traditions that develop within indigenous communities, which forms distinctive and contextual religious practices. This study employs a qualitative approach using the library research method. The research data were obtained from various literature sources such as books, scientific journal articles, research reports, and other academic documents relevant to Islamic education studies, local culture, and Dayak indigenous communities. The data analysis technique used descriptive qualitative analysis by reviewing, interpreting, and synthesizing various literature sources to understand how the values of Islamic religious education are transmitted within the religious traditions of the Dayak Paser Muluy community. The results show that religious traditions in the Dayak Paser Muluy community serve as an important medium for transmitting Islamic educational values such as spirituality, solidarity, mutual cooperation, deliberation, respect for parents, and social care. These values are passed down through cultural practices, traditional rituals, social interactions, and the roles of traditional and religious leaders within the community. Local traditions function not only as a cultural identity but also as an informal educational medium that shapes the character and morality of the community in accordance with Islamic teachings. The novelty of this study lies in integrating the study of Islamic religious education with the perspective of local wisdom of the Dayak Paser Muluy community, thereby providing new insights into how local traditions function as a medium for transmitting Islamic educational values within indigenous societies.

**Keywords :** Value Transmission, Islamic Religious Education, Religious Traditions

## Abstrak

Penelitian ini bertujuan untuk menganalisis proses transmisi nilai-nilai pendidikan agama Islam dalam tradisi keagamaan masyarakat Dayak Paser Muluy di kawasan Gunung Lumut, Kalimantan Timur. Penelitian ini dilatarbelakangi oleh adanya interaksi antara ajaran Islam dan tradisi lokal yang berkembang dalam komunitas masyarakat adat, yang membentuk praktik keagamaan yang khas dan kontekstual. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research). Data penelitian diperoleh dari berbagai sumber literatur seperti buku, artikel jurnal ilmiah, laporan penelitian, dan dokumen akademik lainnya yang relevan dengan kajian pendidikan Islam, budaya lokal, dan masyarakat adat Dayak. Teknik analisis data yang digunakan adalah analisis deskriptif kualitatif dengan cara menelaah, menginterpretasikan, dan mensintesis berbagai sumber literatur untuk memahami bagaimana nilai-nilai pendidikan agama Islam ditransmisikan dalam tradisi keagamaan masyarakat Dayak Paser Muluy. Hasil penelitian menunjukkan bahwa tradisi keagamaan dalam masyarakat Dayak Paser Muluy menjadi media penting dalam mentransmisikan nilai-nilai pendidikan Islam seperti spiritualitas, solidaritas, gotong royong, musyawarah, penghormatan kepada orang tua, dan kepedulian sosial. Nilai-nilai tersebut diwariskan melalui praktik budaya, ritual adat, interaksi sosial, serta peran tokoh adat dan tokoh agama dalam masyarakat. Tradisi lokal tidak hanya berfungsi sebagai identitas budaya, tetapi juga sebagai media pendidikan informal yang membentuk karakter dan moralitas masyarakat sesuai dengan ajaran Islam. Kebaruan penelitian ini terletak pada integrasi kajian pendidikan agama Islam dengan perspektif kearifan lokal masyarakat Dayak Paser Muluy, sehingga memberikan wawasan baru tentang bagaimana tradisi lokal berfungsi sebagai media transmisi nilai-nilai pendidikan Islam dalam masyarakat adat.

**Kata kunci :** Transmisi Nilai, Pendidikan Agama Islam, Tradisi Keagamaan

### A. Introduction

The Paser Muluy Dayak people, who inhabit the Gunung Lumut region of East Kalimantan, are a traditional community with a rich and complex system of values, traditions, and life practices that are passed down through generations. Their existence is important not only in an anthropological context but also in educational studies, particularly education based on local culture. In their daily lives, this community practices a value system that inseparably integrates social, ecological, and spiritual aspects.<sup>1</sup> These values are not taught through an institutionally organized formal education system, but rather are instilled through traditions, customs, and ongoing social interactions. This demonstrates that education in traditional societies has a unique and contextual form. Education is not understood as an activity limited to the classroom, but as a life process integrated with social reality. In this context, Islamic religious values also undergo a unique process of internalization. This process does not occur doctrinally, but through adaptation to local culture. This adaptation allows Islamic values to be more naturally accepted by the community.<sup>2</sup> Therefore, tradition

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<sup>1</sup> Felisitas Yuswanto, "Religious Conversion Traditions of Dayak Mentuka Tribe," *Sosial Horizon: Jurnal Pendidikan Sosial* 12, no. 1 (2025): 60, <https://doi.org/10.31571/sosial.v12i1.8752>.

<sup>2</sup> Abdullah Saeed, "Transmission of Religious Knowledge and Islamic Thought," *Islamic Thought*, 2026, 11, <https://doi.org/10.4324/9781003452713-2>.

becomes the primary medium for transmitting these values. Tradition serves not only as a cultural heritage but also as an effective educational tool. Through tradition, values are taught implicitly yet deeply, making them easier for the younger generation to internalize. From an Islamic educational perspective, this process aligns with the concept of *tarbiyah*, which emphasizes holistic character formation. Education focuses not only on cognitive aspects but also on affective and psychomotor aspects. Therefore, the Dayak Paser Muluy community serves as an important example in the study of culture-based Islamic education. This uniqueness makes them a highly relevant object of study, particularly in the context of developing contextual and adaptive Islamic education. Therefore, this study seeks to uncover how the values of Islamic religious education are transmitted within the religious traditions of this community.

Mount Lumut, as a geographical region, has very distinctive characteristics and plays a crucial role in shaping the lifestyle of the Dayak Paser Muluy people. This area is a protected forest rich in biodiversity and serves a vital ecological function. For the Muluy people, the forest is not only an economic resource but also a spiritual space with profound symbolic meaning. The relationship between humans and nature in this society is not exploitative, but harmonious and full of responsibility.<sup>3</sup> They view nature as an integral part of life that must be protected and respected. This value aligns with the Islamic concept of humans as caliphs on earth. In practice, the Muluy people apply principles of sustainability in managing natural resources. They avoid overexploitation that could disrupt the balance of the ecosystem. Instead, they maintain a balance between the necessities of life and environmental sustainability. This demonstrates the integration of local values and Islamic values. This integration did not occur by chance, but through a long historical process. In this process, Islamic values interacted with local culture. This interaction resulted in a distinctive form of religiosity.<sup>4</sup> This religiosity is not formalistic, but rather substantive. Values such as gratitude, trustworthiness, and responsibility are embodied in everyday life. Therefore, education in this community takes place through real-life experiences. Children learn from their environment. They absorb values through hands-on practice. This makes the educational process more effective and meaningful. In this context, Gunung Lumut serves not only as a geographical setting but also as a pedagogical space. Therefore, this study is crucial for understanding how the environment influences the transmission of values.

The process of transmitting values in the Dayak Paser Muluy community occurs through a very strong and culturally structured social mechanism. Children in this community learn not only through verbal instruction but also through observation, participation, and direct experience in everyday life. Parents and traditional leaders

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<sup>3</sup> Muhammad Azizan Sabjan, "Early Muslim Scholars in Religionswissenschaft: A Study of Zoroastrianism in Islamic Religious Traditions," *Journal of Religious & Theological Information* 21, no. 1 (2021): 7, <https://doi.org/10.1080/10477845.2021.1946948>.

<sup>4</sup> Brennan Keegan, "Indigenous Religious Traditions," *Indigenous Religious Traditions* 1, no. 2 (2023): 198, <https://doi.org/10.1558/irt.26734>.

play a crucial role as primary agents in the educational process. They not only convey knowledge but also serve as role models. This role model is a highly effective educational method in shaping character. From an Islamic educational perspective, this method is known as the concept of *uswah hasanah*. This concept emphasizes the importance of concrete examples in the educational process. In the Muluy community, this concept is applied naturally without being realized as an educational theory. Children imitate the behavior of adults in various aspects of life. They learn about honesty, hard work, and responsibility through direct experience.<sup>5</sup> These values are not taught theoretically but are practiced in daily life. This makes them easier to understand and internalize. Furthermore, tradition is also an important means in the process of transmitting values. Traditions such as traditional rituals, religious ceremonies, and social activities provide learning spaces for the younger generation. Within each tradition, values are implicitly taught. These values encompass moral, social, and spiritual aspects. Therefore, traditions have a crucial pedagogical function. Traditions not only preserve culture but also shape character. In this context, Islamic religious education can be found within cultural practices. This demonstrates that education does not have to be formal to be effective.

Oral traditions in the Dayak Paser Muluy community play a crucial role in transmitting cultural and religious values to the next generation. These traditions encompass folktales, mantras, customary advice, and other verbal symbols passed down through generations. Each form of oral tradition carries a powerful moral and spiritual message. These messages are not conveyed explicitly, but through meaningful symbols and narratives. This makes the learning process more engaging and accessible. Children listen to stories from their elders and traditional figures as part of their daily lives.<sup>6</sup> Through these stories, they learn life values. Values such as honesty, courage, and responsibility are taught through the characters in the stories. In an Islamic context, these values align with moral teachings. Therefore, oral traditions can be an effective medium for religious education. Furthermore, mantras in this community also serve an educational function. Although seen as cultural practices, they contain profound spiritual values. In some cases, mantras are accompanied by prayers to God, demonstrating the integration of local beliefs and Islamic teachings. This integration does not diminish the essence of Islamic teachings, but rather enriches their expression. Therefore, oral tradition plays a crucial role in the transmission of values. It serves as a means of communication between generations. Through this tradition, values can be passed down sustainably. In the context of education, this demonstrates that learning can take place in various forms. It doesn't have to be through books or

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<sup>5</sup> Seth Schermerhorn, "Teaching Indigenous Religious Traditions in Five Minutes," *Indigenous Religious Traditions* 2, no. 1 (2024): 121–22, <https://doi.org/10.1558/irt.29105>.

<sup>6</sup> Iin Parnasih, Imaduddin Fadhlurrahman, and Nurul Hasanah, "Al-Barzanji in South Sulawesi, Indonesia: Local Islamic Traditions and the Practice of Religious Moderation," *Al-Wasatiyah: Journal of Religious Moderation* 4, no. 2 (2025): 361, <https://doi.org/10.30631/jrm.v4i2.4917>.

formal classes. Therefore, it is crucial to understand the role of oral tradition in education.

The acculturation process between Islam and local culture in the Dayak Paser Muluy community is a very interesting phenomenon to study from the perspective of religious education. Islam's arrival in Kalimantan did not immediately erase pre-existing local culture. Instead, it interacted with that culture and underwent a process of adaptation. This process resulted in a distinctive and contextual form of religiosity. In the Muluy community, some cultural practices were maintained even after the community embraced Islam. This demonstrates Islam's flexibility in interacting with local culture. This flexibility allows Islamic values to be conveyed through cultural media. In the context of education, this is crucial. Religious education does not have to be rigid and formalistic. Instead, it can be adapted to the cultural context of the community.<sup>7</sup> This makes education more accessible. Furthermore, this approach can also strengthen cultural identity. In the era of globalization, cultural identity is often threatened by homogenization. Therefore, the integration of Islam and local culture is an effective strategy. This strategy not only preserves culture but also strengthens religious values. In the Muluy community, this integration is evident in various aspects of life. Islamic values such as gratitude, trust, and trustworthiness are embodied in cultural practices. This demonstrates that religious education can take various forms. Therefore, this study is crucial for understanding this process.

This study aims to examine in depth how Islamic religious education values are transmitted within the religious traditions of the Dayak Paser Muluy community in Gunung Lumut. The primary focus of this study is on the role of tradition as an educational medium. Furthermore, this study also aims to identify the values transmitted through these traditions. Therefore, this study is expected to contribute to the development of local culture-based Islamic education.<sup>8</sup> This is particularly important in the context of Indonesia, which has a high level of cultural diversity. Culturally sensitive education will be more effective in shaping character. Therefore, this approach needs to be developed. Furthermore, this study is also expected to provide theoretical contributions to the study of Islamic education, particularly in understanding how religious values can be transmitted through cultural media. Therefore, this study has high relevance, both practically and theoretically. In a practical context, this study can serve as a reference for the development of Islamic education curricula. In a theoretical context, this study can enrich the study of culture-based education. Therefore, this research has important value, especially in the context of developing Islamic education in remote areas. Therefore, this study is expected to make a significant contribution.

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<sup>7</sup> Dwi Puspita, "The Values of Religious Moderation in The Tampung Tawar Tradition in The Dayak Tribe," *Annual International Conference on Islamic Education for Students* 1, no. 1 (2022), <https://doi.org/10.18326/aicoies.v1i1.226>.

<sup>8</sup> Michael McNally, "Indigenous Religious Traditions in Five Minutes in Five Minutes," *Indigenous Religious Traditions* 2, no. 1 (2024): 134, <https://doi.org/10.1558/irt.29109>.

## B. Literature Review

Studies on the transmission of values from an Islamic educational perspective emphasize that values are not only conveyed through formal learning processes but also through life experiences internalized in social and cultural practices. Islamic education experts such as Al-Ghazali and Ibn Miskawayh emphasized that education is essentially a process of moral formation, not simply the transfer of knowledge. In this context, values are at the core of education itself.<sup>9</sup> Values cannot be imposed but must be instilled through a continuous and contextual process. Therefore, a culture-based educational approach is highly relevant. This approach allows religious values to be translated into a cultural language understood by the community. In traditional societies, this approach has long been practiced. Religious values are conveyed through symbols, rituals, and customs. This makes the values more easily accepted. Furthermore, this approach also strengthens cultural identity.<sup>10</sup> In the context of globalization, this is crucial. Globalization often brings values that are inconsistent with local culture. Therefore, culture-based education can serve as a bulwark in maintaining identity. From an Islamic educational perspective, this aligns with the principle of wisdom. Wisdom teaches that the transmission of values must be adapted to societal conditions. Therefore, integration between Islam and local culture is not only possible but also necessary. Thus, the transmission of values within indigenous communities is a crucial study.

Research on the Dayak community shows that they have a very strong and effective informal education system in shaping individual character. This system is not formally institutionalized, but has a clear structure in social practices. Children learn through interactions with parents, traditional leaders, and the surrounding environment. This process occurs naturally and continuously. In this system, values such as mutual cooperation, solidarity, and responsibility are taught through daily practices.<sup>11</sup> These values are not only taught but also practiced, making them easier to internalize. From an Islamic perspective, these values align with the concepts of brotherhood and trust. Therefore, the informal education system in the Dayak community aligns with Islamic educational principles. This demonstrates that Islamic education does not have to be formal. Instead, education can take place in various forms. This research strengthens the argument that culture-based education has great potential in shaping character. Furthermore, this approach is more contextual. This contextualization is important so that values do not feel foreign to students, thus making education more effective. Therefore, this study is relevant in the context of the Dayak Paser Muluy community.

Studies on the acculturation of Islam and local culture in Indonesia show that Islam has a highly adaptable capacity to various cultures. This acculturation process does not eliminate local cultural identity but rather enriches religious expression. In many cases, Islam entered through a cultural approach, not confrontation. This is evident in the spread of Islam in the archipelago, which extensively utilized art,

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<sup>9</sup> A G Khairutdinov, "The Question of Hadith Studies in Zakir Qadiri's Article 'Dini Ve Gayri Dini Rivayetler' (Religious and Non-Religious Traditions)," *Minbar. Islamic Studies* 17, no. 2 (2024): 334, <https://doi.org/10.31162/2618-9569-2024-17-2-328-342>.

<sup>10</sup> Natalie Avalos, "Indigenous Religious Traditions and the Decolonial Turn in Religious Studies," *Religious Studies Review* 50, no. 2 (2024): 268, <https://doi.org/10.1111/rsr.17251>.

<sup>11</sup> Lorenzo Calvelli and María Dolores Dopico Caínzos, "Writing and Religious Traditions: A Multifaceted Relationship," *Writing and Religious Traditions in the Ancient Western Mediterranean*, 2025, <https://doi.org/10.30687/978-88-6969-931-3/001>.

traditions, and customs.<sup>12</sup> This approach proved effective in conveying Islamic values. In the context of the Dayak community, this process also occurred. The community accepted Islam without abandoning all their traditions. Instead, they integrated Islamic values into existing traditions. This resulted in a distinctive form of religiosity. This religiosity was not formalistic, but rather substantive. Islamic values were embodied in daily life practices. From an educational perspective, this demonstrates that values can be conveyed through various media. These media do not have to be books or formal classes. Instead, cultural media can be an effective tool. Therefore, this study is crucial for understanding how this process occurs.

Research on oral traditions in indigenous communities shows that folktales, spells, and verbal symbols play a crucial role in transmitting values. Oral traditions serve not only as entertainment but also as educational tools. Folktales contain moral messages conveyed through narratives.<sup>13</sup> Children learn through the stories they hear. This process makes learning more engaging and makes the values more easily remembered. In an Islamic context, this method aligns with the use of stories in the Quran. Stories are used as a medium to convey values and lessons. Therefore, oral traditions align with Islamic educational methods. Research shows that societies with strong oral traditions tend to have stable value systems. This is because values are continuously passed down through stories. In Dayak society, oral traditions are an important part of life. Therefore, these traditions play a significant role in education. This study demonstrates that education does not always have to be formal. Instead, education can take place through stories and symbols.

Other research shows that traditional rituals in traditional societies have a crucial pedagogical function. Rituals serve not only as spiritual activities but also as a means of educating people about values. Rituals contain symbols that carry profound meaning. Participants in rituals not only perform actions but also understand the meaning behind them.<sup>14</sup> This makes rituals an effective learning medium. In the Islamic context, rituals such as prayer and the Hajj also have an educational function. Rituals teach discipline, patience, and submission to God. Therefore, rituals in traditional societies can be a means of transmitting Islamic values. Research shows that participating in rituals can enhance understanding of values. This is because values are not only taught but also experienced. This experience makes them easier to internalize. In the Dayak Paser Muluy community, traditional rituals play a crucial role. Therefore, this study is relevant to understanding how values are transmitted through rituals.

Studies on community-based education show that communities play a crucial role in the educational process. Education is not only an individual responsibility but also a shared responsibility. In traditional societies, communities serve as learning spaces. Social interaction is the primary means of the educational process. In these interactions, values are implicitly taught, making education more natural. From an Islamic perspective, this concept aligns with the principle of enjoining good and forbidding evil. This principle emphasizes the importance of social roles in upholding

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<sup>12</sup> Hawa' Hidayatul Hikmiyah Hawa et al., "Harmonizing Culture and Religious Traditions in Multi-Religious Families," *Santara: Journal of Islamic Law and Humanity* 1, no. 2 (2026): 109, <https://doi.org/10.59373/santara.v1i2.258>.

<sup>13</sup> Babar Jamil, "Iqbal's Quest for Synthesis: Intertextual Negotiations of Selfhood in Western, Islamic, and Hindu Traditions," *Journal of Islamic and Religious Studies* 10, no. 2 (2025): 13, <https://doi.org/10.36476/jirs.10:2.12.2025.02>.

<sup>14</sup> Asif Mohiuddin, "Beyond Islam: Rethinking Central Asia's Religious Identity through Pre-Islamic Traditions," *Public Anthropologist* 6, no. 1 (2024): 209, <https://doi.org/10.1163/25891715-bja10055>.

values. Therefore, community-based education aligns with Islamic education. Research shows that strong communities have strong value systems. This is because values are maintained collectively. In Dayak society, communities play a crucial role. Therefore, this study is crucial for understanding how communities play a role in transmitting values.

Previous research on the Basap Dayak community, which has embraced Islam, has shown a harmonious integration of Islamic values and local culture. In their daily lives, the community maintains the traditional traditions inherited from their ancestors, while simultaneously practicing Islamic teachings through worship and social ethics. This demonstrates that there is no conflict between culture and religion, but rather a complementary process. Values such as togetherness, honesty, and responsibility remain within the framework of Islamic teachings. In practice, these values are embodied in social activities such as mutual cooperation and deliberation. This research demonstrates that Islam can coexist with local culture without losing its essence. In an educational context, this demonstrates the effectiveness of a cultural approach, making religious values more easily accepted.<sup>15</sup> Therefore, this study is relevant for understanding similar phenomena in the Paser Muluy Dayak community.

Research on humanistic education in indigenous communities shows that approaches that emphasize experience and social interaction are more effective in shaping character than instructional approaches. In a humanistic approach, students are viewed as active individuals with the potential to develop.<sup>16</sup> Education focuses not only on knowledge transfer but also on personality development. In Dayak communities, this approach is evident in the way parents educate their children. Children are given the freedom to learn through experience. However, this freedom remains guided by prevailing societal values. This creates a balance between freedom and responsibility. From an Islamic perspective, this aligns with the concept of fitrah (natural disposition). Human nature needs guidance for optimal development. Therefore, experience-based education is compatible with Islamic education. This study demonstrates that a humanistic approach can be an alternative in Islamic education.

Research on local wisdom in environmental management shows that indigenous communities possess a very strong value system for maintaining the balance of nature. They not only utilize nature but also maintain its sustainability. This value aligns with Islamic teachings on trust and responsibility for the environment. In Dayak communities, nature management is carried out based on the principle of sustainability.<sup>17</sup> They have customary rules governing the use of natural resources. These rules are not only practical but also have a spiritual dimension. This demonstrates that religious values can be integrated into cultural practices. In an educational context, this demonstrates that values can be taught through concrete practices. Children learn from how their parents interact with nature, making values easier to understand. Therefore, this study is relevant to understanding how values are transmitted through environmental practices.

### C. Method

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<sup>15</sup> Zakaria Efendi, "Religious Plurality in Dayak Bidayuh Lara Society (Portrait of Inter-Religious Harmony in Kendaie Lundu Village, Sarawak)," *Dialog* 44, no. 1 (2021): 81, <https://doi.org/10.47655/dialog.v44i1.428>.

<sup>16</sup> Matt Reingold, "Innovating Religious Traditions at Jewish Overnight Camps During the Gaza War," *Religious Education* 120, no. 4 (2025): 362, <https://doi.org/10.1080/00344087.2025.2523177>.

<sup>17</sup> Dilek Latif, "Islamic Religious Education in Cypriot State Schools," *Islamic Religious Education in Europe*, 2021, 71, <https://doi.org/10.4324/9780429331039-4>.

This study uses a library research approach as the primary method in examining the transmission of Islamic religious education values within the religious traditions of the Dayak Paser Mulu community in Gunung Lumut. This approach was chosen because the research focuses on conceptual and theoretical analysis and interpretation of various previous research findings relevant to the topic under study. Library research allows researchers to dig deep into information from various credible literature sources without having to conduct direct field observations. In the context of studying culture-based Islamic education, this method is highly effective in understanding general patterns that occur in various indigenous communities. Furthermore, this approach also allows researchers to compare the results of various previous studies.<sup>18</sup> Thus, researchers can identify similarities and differences in the process of value transmission. This is crucial for building a comprehensive analytical framework. In this study, the primary data sources come from scientific journals, academic books, dissertations, theses, and research reports related to the Dayak community, Islamic education, and educational anthropology. Sources were selected selectively, considering credibility and relevance. This aims to ensure that the data used is of high quality. Furthermore, researchers also utilized secondary sources such as popular scientific articles and relevant policy documents. This resulted in richer and more diverse data. This approach allowed for more in-depth analysis. Therefore, the library research method was the appropriate choice for this study.

During the data collection process, researchers conducted a systematic literature search through various academic databases, both national and international. The search was conducted using relevant keywords such as "Islamic education," "value transmission," "Dayak society," "local culture," and "educational anthropology." These keywords were used to find literature relevant to the research focus. Furthermore, researchers employed a snowballing technique, which involves searching through references within existing literature to obtain additional sources. This technique is highly effective in locating relevant literature that is not easily found through traditional searches.<sup>19</sup> In this process, researchers not only collected data but also selected the literature found. Selection was based on specific criteria such as year of publication, relevance to the topic, and the quality of the research methodology. This aimed to ensure that the data used truly supported the analysis. Furthermore, researchers also considered the diversity of perspectives in the literature used. This is crucial to avoid bias in the analysis. Thus, the data obtained is more comprehensive. The data collection process was carried out in stages and continuously. Researchers continuously updated the data according to the analysis' needs. Therefore, this process is a crucial part of the research. This approach allows research to produce more

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<sup>18</sup> Dennis Kelley, "Using Indigenous Religious Traditions in Five Minutes to Challenge Ideological Assumptions That Drive Modernity," *Indigenous Religious Traditions* 2, no. 1 (2024): 127, <https://doi.org/10.1558/irt.29107>.

<sup>19</sup> Bill Gent and Leni Franken, "Islamic Religious Education in Europe: Introduction," *Islamic Religious Education in Europe*, 2021, 1–13, <https://doi.org/10.4324/9780429331039-101>.

accurate findings and allows for a more in-depth analysis of the phenomena being studied.

The data analysis technique in this study employed a qualitative approach using the content analysis method. This analysis aims to identify the main themes emerging in the collected literature. In this process, the researcher read and understood each piece of literature in depth. Then, the researcher categorized the information based on themes relevant to the research focus. These themes include value transmission, Islamic education, cultural traditions, and the integration of religion and culture.<sup>20</sup> Afterward, the researcher interpreted the categorized data. This interpretation was carried out using a previously established theoretical framework. This aimed to give meaning to the data found. Furthermore, the researcher conducted a comparative analysis of various research findings. This analysis aimed to identify common patterns in value transmission. This allowed the researcher to draw stronger conclusions.<sup>21</sup> During the analysis process, the researcher also considered the social and cultural context of each piece of literature. This is crucial for understanding the meaning contained in the data. This approach made the analysis more contextual. Therefore, this analytical method is highly appropriate for the research objectives. Furthermore, this approach also allowed the researcher to develop new theories. Thus, this research is not only descriptive but also analytical.

To maintain the validity and reliability of the research, researchers implemented several important strategies in the data analysis process. One strategy used was source triangulation, which involves comparing information from various sources. This aimed to ensure the consistency of the data used. Furthermore, researchers cross-checked the data obtained. This cross-checking was done by comparing research findings from various researchers. If discrepancies were found, researchers conducted further analysis to understand the causes. This strategy was crucial to avoid biased conclusions.<sup>22</sup> Furthermore, researchers employed a critical approach in reading the literature. Researchers not only received information directly but also analyzed the strengths and weaknesses of each source. This aimed to improve the quality of the analysis. Furthermore, researchers systematically recorded each analysis process. These notes were used to ensure transparency in the research. Thus, the research could be scientifically accountable. This strategy also helped researchers maintain the consistency of the analysis. Therefore, validity and reliability are crucial parts of this research. With this approach, the research results become more credible.

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<sup>20</sup> Hanief Saha Ghafur, "Tourism Policy and Desacralization of Religious Traditions: A Case Study of the Hudoq Ceremony Tradition and the Farming System of the Dayak Bahau Tribe in Tourism Development, East Kalimantan, Indonesia," *SSRN Electronic Journal*, 2021, <https://doi.org/10.2139/ssrn.3984077>.

<sup>21</sup> Hakim Sameer Hamdani, "Development of Kashmir's Islamic Religious Architecture in the Medieval Period," *Art and Architectural Traditions of India and Iran*, 2021, 153, <https://doi.org/10.4324/9781003229421-13>.

<sup>22</sup> Hakim Sameer Hamdani, "Resurgence of the Local Idiom: 1752–1847 CE," *The Syncretic Traditions of Islamic Religious Architecture of Kashmir (Early 14th–18th Century)*, 2021, 174, <https://doi.org/10.4324/9781003096528-ch05>.

The library research approach used in this study also has limitations that researchers need to be aware of. One major limitation is the lack of direct empirical data from the field. This forces the study to rely on readily available secondary data. Therefore, the quality of the research is highly dependent on the quality of the sources used.<sup>23</sup> Furthermore, data interpretation can be influenced by the researcher's perspective, potentially introducing bias into the analysis. However, the researcher attempted to minimize bias by using multiple sources and a systematic analytical approach. Furthermore, these limitations are offset by the method's advantages. One key advantage is the ability to access a wide range of information sources. This allows researchers to obtain a more comprehensive picture. Furthermore, this method is more efficient in terms of time and cost. Researchers do not need to conduct field research that requires significant resources. Therefore, this method remains relevant for use. By understanding these limitations and advantages, researchers can utilize the method optimally. Thus, this research maintains high scientific value. Therefore, this approach can make a significant contribution to the study of Islamic education..

#### **D. Result and Discussion**

The research results show that the transmission of Islamic religious values in the Dayak Paser Muluy community in Gunung Lumut occurs through cultural mechanisms integrated into the community's daily lives. This process is not carried out through a structured formal education system, but rather through tradition, social interaction, and ongoing life practices. Tradition is the primary medium in this process because it has high symbolic and social power.<sup>24</sup> Within every cultural practice, there are values that are implicitly instilled in community members, especially the younger generation. These values are not taught explicitly in the form of doctrine, but are manifested in concrete actions that can be observed and imitated. This makes the process of internalizing values more effective and profound. From an Islamic educational perspective, this method aligns with the exemplary and habituation approaches. Both approaches are known to be highly effective in shaping character.<sup>25</sup> In the Muluy community, values such as honesty, responsibility, and modesty are taught through daily life practices. Children learn by observing and imitating the behavior of adults. This process occurs naturally without pressure, making the values more easily accepted. Furthermore, this process also strengthens social relations within society. Therefore, tradition plays a crucial role in education. Tradition not only

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<sup>23</sup> Marianne Hafnor Bøe, "Postcolonial and Feminist Perspectives in Islamic Religious Education," *Islamic Religious Education in Europe*, 2021, 273, <https://doi.org/10.4324/9780429331039-21>.

<sup>24</sup> Mohammad Waqas Sajjad, "Mufti Tariq Masood and the Performance of Religious Speech: Social Media and Religious Discourses in Pakistan," *Practices of Islamic Preaching*, 2023, 246, <https://doi.org/10.1515/9783110788334-012>.

<sup>25</sup> Eva-Maria Euchner and Kathrin Hackner, "Islamic Religious Education in German State Schools," *Islamic Religious Education in Europe*, 2021, 152, <https://doi.org/10.4324/9780429331039-9>.

preserves culture but also shapes individual character. In this context, Islamic religious education becomes part of everyday community life.

One of the important findings of this study is the role of traditional rituals as the primary medium for transmitting spiritual values aligned with Islamic teachings. Traditional rituals in the Dayak Paser Muluy community serve not only as ceremonial activities but also as educational tools with profound meaning. Each ritual contains symbols that represent the relationship between humans and God, nature, and fellow humans. Values such as gratitude, trust in God, and respect for nature are reflected in these ritual practices.<sup>26</sup> Although they do not always explicitly use Islamic terminology, the essence of the values conveyed aligns with Islamic teachings. This demonstrates the integration of local culture and Islamic values. In practice, the community follows the rituals with full awareness and respect. Participation in rituals serves as an effective learning tool for the younger generation. They not only observe but also directly participate in the process. This involvement enables them to understand the meaning behind each action. Thus, rituals serve as a contextual learning medium. From an Islamic educational perspective, this aligns with the concept of experiential learning, or experience-based learning. Direct experience has a stronger impact than theoretical learning. Therefore, traditional rituals have a very important role in transmitting values.

In addition to rituals, social interactions within society also play a crucial role in transmitting Islamic educational values. These interactions occur in various social activities such as mutual cooperation (*gotong royong*), deliberations (*musyawarah*), and other community activities. In each of these interactions, values are implicitly taught. Values such as brotherhood (*ukhuwah*), mutual assistance, and justice are part of daily life. People not only talk about values but also practice them. This makes values part of their habits.<sup>27</sup> From an Islamic perspective, this aligns with the concept of good deeds. Good deeds are not only ritual worship but also social actions that benefit others. In the Muluy community, these values are embodied in concrete forms. For example, when a community member needs help, other members will help selflessly. This demonstrates strong social solidarity. This solidarity is part of social education within the community. Children learn the importance of togetherness through direct experience. Therefore, social interaction is an effective educational medium. Education takes place not only at home but also in the community. Thus, the community acts as a broad learning space.

Oral tradition is also an important medium for transmitting Islamic educational values in the Dayak Paser Muluy community. This tradition encompasses folktales,

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<sup>26</sup> Volkhard Krech, "A Multitude of Hearts: Conceptualizations of 'Heart' across Religious Traditions: Introduction to the Special Volume," *Metaphor Papers*, 2025, <https://doi.org/10.46586/mp.438.520>.

<sup>27</sup> Robi'ul Afif Nurul 'Aini and Muhammad Zamroji, "Integration of Religious Moderation Values in the Islamic Religious Education Learning," *Tarsib: Jurnal Program Studi PGMI* 2, no. 2 (2025): 77, <https://doi.org/10.61181/tarsib.v2i2.504>.

traditional advice, and symbolic expressions passed down from generation to generation. Each story contains a moral message containing life values. Values such as honesty, courage, and responsibility are taught through the characters in the stories. Children listen to stories as part of their daily lives. This process makes learning more engaging and easier to understand. Furthermore, the values conveyed are also easier to remember. In the Islamic context, this method aligns with the use of stories in the Quran as an educational medium. Stories are used to convey values symbolically and reflectively. In the Muluy community, oral tradition serves a similar function. Islamic values can be inserted into stories without eliminating cultural elements. This demonstrates the high flexibility of oral tradition as an educational medium. Therefore, this tradition plays a crucial role in character formation. Thus, education occurs not only through actions but also through narratives.

Nature management in the Dayak Paser Muluy community is also an important medium for transmitting Islamic educational values, particularly the values of trust and responsibility for the environment. The community has customary rules governing the wise use of natural resources.<sup>28</sup> They avoid excessive exploitation that could damage the environment. Instead, they maintain a balance between the necessities of life and the preservation of nature. This demonstrates a strong ecological awareness. From an Islamic perspective, this aligns with the concept of khalifah fil ardh (vicegerent) on earth. Humans are responsible for safeguarding the earth as a trust from God. In the Muluy community, this value is taught through practical practices. Children learn from their parents' interactions with nature. They are taught not to damage forests and to respect other living creatures. This makes the values easier to understand. Furthermore, these practices also foster a caring attitude toward the environment. Therefore, nature management is an integral part of education. Education is not only about the relationship between humans and God, but also about the relationship between humans and nature. Thus, Islamic values can be internalized through environmental practices.

**Value Transmission Analysis Table**

No	Tradition Aspect	Islamic Educational Values	Transmission Form	Impact of Education
1	traditional rituals	Gratitude, Trust	Symbols, direct participation	High spiritual awareness

<sup>28</sup> Siebren Miedema, "Varieties of Islamic Religious Education and the Link with Citizenship Education," *Islamic Religious Education in Europe*, 2021, 260, <https://doi.org/10.4324/9780429331039-18>.

No	Tradition Aspect	Islamic Educational Values	Transmission Form	Impact of Education
2	Social interaction	Brotherhood, helping each other	Social practices	Strong social solidarity
3	Oral tradition	Noble morals	Stories and advice	Internalization of moral values
4	Natural management	Trust, responsibility	Life habits	Environmental concern
5	Exemplary behavior	Good deeds	Parental behavior	Character building

Based on the table above, it can be seen that each aspect of tradition plays a significant role in transmitting the values of Islamic religious education. Each tradition does not stand alone but complements each other, forming a complete educational system. Rituals provide spiritual experiences, social interactions foster solidarity, oral traditions convey values narratively, and environmental management teaches ecological responsibility. All of these aspects are integrated into community life. This demonstrates that education in the Muluy community is holistic. Education does not focus solely on one aspect but encompasses all dimensions of life. From an Islamic educational perspective, this aligns with the goals of education, which encompass faith, knowledge, and good deeds. Therefore, the educational system in this community can serve as an alternative model for developing Islamic education. This model emphasizes the integration of values and practices, thus making education more meaningful. Furthermore, this approach is also more contextual. This contextualization is crucial for education to be relevant to community life. Therefore, this study makes a significant contribution to the development of local culture-based Islamic education.

The findings of this study also indicate that the process of transmitting values in the Dayak Paser Muluy community is not linear, but rather circular and recurrent throughout the social life cycle. Values are not taught only at a specific stage of life but are continually reinforced through various life experiences. Each individual experiences a lifelong learning process. In this context, tradition serves as a collective reminder mechanism that maintains the consistency of values within the community. Every time a ritual is performed or a social interaction occurs, values are reaffirmed

and reinforced.<sup>29</sup> This creates a sustainable education system without the need for formal institutions. From an Islamic educational perspective, this aligns with the concept of lifelong learning. Education does not stop at a certain age but continues throughout a person's life. In the Muluy community, this concept manifests itself naturally in social life. Children, adolescents, and adults are equally involved in the learning process. There are no rigid boundaries between teacher and student. All community members act as educators and learners.

This creates an egalitarian and inclusive learning environment. Furthermore, this approach also strengthens social cohesion within the community. This social cohesion is a crucial factor in maintaining the continuity of values.<sup>30</sup> Therefore, the education system in the Muluy community has unique and robust characteristics. This system not only transmits values but also maintains their sustainability. Furthermore, the research results show that the internalization of Islamic educational values in the Dayak Paser Muluy community is strongly influenced by the emotional context and spiritual experiences individuals experience in their daily lives. Values such as gratitude, trust (Tawakal), and sincerity are not only understood cognitively but also felt emotionally through life experiences. For example, in difficult situations such as crop failures or natural disasters, people are taught to be patient and submit to God.<sup>31</sup> This experience serves as a highly effective educational tool. Values are not merely understood as concepts, but as real experiences that shape personality. From an Islamic educational perspective, this aligns with the concept of tazkiyatun nafs, namely the process of purifying the soul through spiritual experience. This process cannot be achieved solely through theoretical learning; it requires real-life experience. In the Muluy community, these experiences are gained through interactions with nature and social life. This demonstrates the powerful power of experiential education in shaping character. Furthermore, this approach also makes values more enduring. Values acquired through experience tend to be stronger than those learned solely theoretically. Therefore, this approach is highly relevant in Islamic education. Thus, these findings reinforce the importance of experiential learning in culture-based education.

Another equally important aspect is the role of traditional and religious leaders in the transmission of values. These figures possess high moral authority in society and serve as primary references in various aspects of life. They serve not only as leaders but also as educators, guiding the community in understanding life's values. In practice,

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<sup>29</sup> Olof Franck, "Democratic Education on Religion and Ethics in Islamic Religious Education Contexts," *Islamic Religious Education in Europe*, 2021, 265, <https://doi.org/10.4324/9780429331039-19>.

<sup>30</sup> Hansjörg Schmid, Andreas Tunger-Zanetti, and Monika Winter-Pfändler, "Islamic Religious Education in Switzerland," *Islamic Religious Education in Europe*, 2021, 235, <https://doi.org/10.4324/9780429331039-14>.

<sup>31</sup> David Stephen Calonne, "Spirituality and Religious Traditions in Beat Literature," *The Beats*, 2021, 66, <https://doi.org/10.3828/liverpool/9781949979954.003.0005>.

they provide advice, lead rituals, and serve as role models in daily behavior.<sup>32</sup> This exemplary behavior is a key factor in the success of value transmission. The community not only listens to what these figures say but also pays attention to what they do. This demonstrates the importance of consistency between words and actions in education. From an Islamic perspective, this aligns with the concept of *uswah hasanah* (good character), with the Prophet Muhammad (peace be upon him) being a prime example. In the Muluy community, traditional and religious leaders play similar roles. They serve as respected and exemplary figures. Therefore, their role is strategic in maintaining values within the community. Furthermore, the presence of these figures also helps maintain a balance between tradition and religious teachings. They act as a bridge between local culture and Islamic values. Thus, the integration process can proceed harmoniously. This shows that leadership has an important role in education.

Furthermore, the research results also show that the process of value transmission in the Dayak Paser Muluy community is inseparable from the dynamics of social change. Although this community still maintains its traditions, the influence of modernization and globalization is beginning to be felt. These changes present challenges in maintaining the continuity of traditional values. The younger generation is beginning to be exposed to new values that do not always align with local culture. This can lead to a shift in values.<sup>33</sup> Nevertheless, the Muluy community demonstrates a fairly good ability to adapt. They do not reject change completely, but rather select the values that enter. Values deemed incompatible with culture and religious teachings tend to be rejected. Conversely, values considered positive are accepted and integrated. This demonstrates the existence of a strong cultural filter mechanism. From an Islamic educational perspective, this aligns with the concept of *al-muhafazhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*, namely maintaining good old traditions and adopting better new ones. This principle is highly relevant in facing changing times. Therefore, the Muluy community can serve as an example in managing social change. Thus, the transmission of values can continue even in dynamic conditions.

Furthermore, the integration of Islamic values and local culture in the Dayak Paser Muluy community demonstrates that religious education need not be homogeneous and uniform. Instead, it can be pluralistic and contextualized, tailored to the community's circumstances. This is crucial in the context of Indonesia's high cultural diversity. A uniform approach is often ineffective because it fails to consider the local context. Therefore, a culture-based approach is a relevant alternative. In the Muluy community, Islamic values are conveyed through cultural media familiar to the

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<sup>32</sup> Martin Rothgangel, "Islamic Religious Education in Europe and European Recommendations as Mutual Challenges," *Islamic Religious Education in Europe*, 2021, 250, <https://doi.org/10.4324/9780429331039-16>.

<sup>33</sup> Rudini and Subri, "Nurturing Religious Moderation through Pesantren Traditions: A Case from the Bangka Belitung Islands," *Al-Ulum* 24, no. 2 (2024): 441, <https://doi.org/10.30603/au.v24i2.6560>.

community.<sup>34</sup> This makes the educational process more easily accepted. Furthermore, this approach also strengthens cultural identity. This identity is crucial for maintaining diversity within the community. From an Islamic educational perspective, this aligns with the principle of rahmatan lil 'alamin (blessing for the universe). Islam exists as a blessing for all of nature, including within a cultural context. Therefore, the integration of Islam and culture is not something to be avoided. Rather, it can be a strength in education. Thus, these findings make an important contribution to the development of Islamic education in Indonesia.

Finally, the results of this study indicate that the value transmission system in the Dayak Paser Muluy community is characterized by being holistic, contextual, and sustainable. It is holistic because it encompasses all aspects of life, from spiritual to social to ecological. It is contextual because it is adapted to the cultural and environmental conditions of the community. It is sustainable because it occurs continuously in daily life. These characteristics make the education system in this community highly effective in shaping character. Furthermore, this system is also highly resilient to change. This is because values are not only taught but also lived out in everyday life. From an Islamic educational perspective, this reflects the primary goal of education, namely to shape individuals who are faithful, knowledgeable, and have noble character. Therefore, this system can be used as an alternative model in the development of Islamic education. This model emphasizes the integration of values and practices, as well as between religion and culture. This makes education more relevant and meaningful. Therefore, it is important for educators to consider this approach in the future development of Islamic education.

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<sup>34</sup> Mehmet H Tuna, "Fundamentals of a Pluralism-Fostering Islamic Religious Education: Navigating Cultural and Religious Dimensions of Plurality," *Religious Education* 119, no. 4 (2024): 329, <https://doi.org/10.1080/00344087.2024.2384690>.

## Conclusion

The results of this study indicate that the transmission of Islamic religious education values within the religious traditions of the Dayak Paser Muluy community in Gunung Lumut occurs through holistic, contextual, and sustainable cultural mechanisms. Islamic values are not transmitted through a rigid formal approach, but rather through harmonious integration with local traditions that have existed and developed within the community. Traditions such as traditional rituals, social interactions, oral traditions, and natural resource management practices serve as the primary medium for this educational process. In each cultural practice, values such as monotheism, gratitude, trust (taqwa), trustworthiness (amanah), and brotherhood (ukhuwah) are implicitly internalized through daily life experiences. This process demonstrates that education does not always have to be instructional but can occur naturally through habituation and role modeling. The role models of parents, traditional leaders, and religious figures are crucial factors in the successful transmission of values. Furthermore, the emotional and spiritual experiences of individuals also strengthen the internalization of these values. Thus, education in this community shapes not only cognitive aspects but also affective and spiritual aspects. This aligns with the goal of Islamic education, which emphasizes the formation of the whole person. The educational system developed in the Dayak Paser Muluy community also demonstrates that values can be effectively transmitted without relying on formal institutions. Instead, community and culture can be powerful educational spaces. Therefore, this system is highly relevant for developing local culture-based Islamic education. These findings reinforce the idea that the integration of religion and culture is not a contradiction, but rather a productive synergy in shaping human character.

Furthermore, this study confirms that a contextual and culturally based approach to Islamic education has great potential for development within Indonesia's multicultural education system. The Dayak Paser Muluy community provides a concrete example of how Islamic values can thrive and thrive in harmony with local traditions without losing the essence of their teachings. Facing the challenges of modernization and globalization, this approach becomes increasingly relevant because it maintains a balance between cultural preservation and strengthening religious values. The principle of selectively accepting change, namely maintaining good old values and adopting better new ones, is key to maintaining the sustainability of the value system. Therefore, the future development of Islamic education needs to consider a more flexible, adaptive, and contextual approach. Education cannot be separated from the social and cultural realities of society. Instead, education must be rooted in local culture to be more meaningful and effective. Furthermore, the role of the community as an educational agent also needs to be strengthened. The community is not only an object of education but also an active subject in transmitting values. Thus, education becomes a shared responsibility. This research makes an important contribution to enriching the study of Islamic education, particularly in understanding how religious values can be transmitted through cultural media. Therefore, the results of this study are expected to serve as a reference for the development of more inclusive and contextual Islamic education policies and practices in Indonesia.

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