

TRACING THE TRACES OF CULTURE ACCULTURATION AND ISLAMIC VALUES: SACRED TRADITIONS OF THE DUKUH DALAM TRADITIONAL VILLAGE COMMUNITY IN CIKELET GARUT

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Abstract

This study aims to explore the Islamic values contained in the traditions of the people of Kampung Adat Dukuh Dalam in Cikelet District, Garut Regency. This study is important because the traditions of indigenous peoples are often considered mere cultural heritage, whereas in the context of Kampung Adat Dukuh Dalam, these traditions are a direct reflection of the Islamic value system integrated in social and spiritual life. Using a qualitative approach with a descriptive method, this research examines the history of Kampung Adat Dukuh Dalam, the variety of traditions that have developed, and the Islamic values contained in the traditions as a guide to life. The results show that the people of Kampung Adat Dukuh Dalam live within the framework of customs sourced from the teachings of Islam brought by Sheikh Abdul Jalil. Islamic values are reflected in the form of daily, monthly, and annual traditions that are full of aqidah, worship, and moral values. In the midst of the swift flow of modernization and external influences, the community is still able to maintain its cultural identity by filtering external influences based on the principles of Islamic teachings. They reject elements that contradict the Shari'ah, and adopt those that are in line through the preservation of traditions, faith-based non-formal education, and the strengthening of communities based on Islamic values.

Keywords: Kampung Adat Dukuh Dalam; Community; Islamic values; Tradition.

INTRODUCTION

The diversity of Indonesian culture combined with Islamic values forms a distinctive social foundation. One form of acculturation can be found in Kampung Adat Dukuh Dalam, Cikelet District, Garut Regency. This community is known as an indigenous people who uphold the ancestral teachings and integrate them with Islamic values for generations. The sacred traditions carried out are not just inherited rituals, but also contain moral, spiritual and social teachings based on Islam. However, the social dynamics that occur show a shift in values due to the entry of outside cultures, modernization, and the massive development of information technology.

The change can be seen in some relaxation of customary rules. The ban on wearing footwear in sacred areas is now starting to be relaxed. Trading practices that were previously considered disruptive to social harmony have begun to be tolerated. In fact, the use of technological devices such as cellphones that were once prohibited are now common. This shift not only impacts the Islamic values embodied in the tradition, but also threatens the continuity of local cultural identity. In this context, indigenous communities face the challenge of maintaining sacred values in the midst of modernity. This phenomenon reflects the tension between tradition and social change, as well as opening up space for studies on how indigenous peoples respond to this transformation of values.

Several studies have explored the integration of culture and Islam in indigenous communities. (Mirdad, Helmina, & Admizal, 2022) revealed that Islam in Minangkabau forms a strong philosophy of life, while (Herawati, 2021) and (Saputri, Nuary, Hermawan, & Dwiatmini,

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2021) observed the integration of Islam in Subang and Bandung traditions through the Hajat Bumi and Mapag Menak rituals. These studies show a pattern of value acculturation that strengthens local character. However, in the context of Kampung Adat Dukuh Dalam, studies that specifically examine how customary traditions contain Islamic values and how people preserve them in the midst of social transformation are still rare. (Muthia, Effendi, & HMZ, 2021) in Aceh and (Suidat; Milasari, Nurasiah, Nurhaeni, & Wangsit, 2024) in Garut do raise similar issues, but have not discussed in depth the structure of Islamic values inherent in traditional practices systematically.

Therefore, this research aims to explore in depth the process of acculturation between local cultural values and Islamic teachings in the traditions of the Kampung Adat Dukuh Dalam community. The main objectives are to identify Islamic values inherent in sacred traditions, analyze forms of community adaptation to the times, and formulate a model of cultural defense that is religious and dynamic. This research also aims to fill the void in the literature that has not presented a complete relationship between local culture, sacred traditions, and Islamic values in the context of West Javanese indigenous peoples. The argument put forward is that Islam does not negate local culture, but rather affirms and provides a value framework for cultural practices to be more spiritually and socially meaningful.

In the literature review, studies on indigenous peoples and Islamic values tend to fall into three broad trends. First, studies of the history of religiosity of indigenous peoples that trace the entry of Islam and changes in the religious identity of the community, such as those conducted by Suidat (Suidat; et al., 2024). This study maps how Islamic values are formed from ancestral traditions, but does not explore how these values are present in the practice of community life. Second, there are studies that focus on the existence of local culture as a medium for conveying Islamic teachings, for example Herawati (2021) and Saputri et al. (2021) who studied the philosophical and social aspects of traditional rituals that contain the values of gratitude, mutual cooperation, and friendship. Third, studies that address the problem of shifting values due to technology and modernity, such as Fikri in 2019, highlight the transformation of people's behavior and ethics due to digital exposure and modern lifestyles that often contradict traditional and religious norms (Fikri, 2019).

However, these studies have not explicitly described the structure of Islamic values in customary practices in an integrative manner. Historical research often stops at tracing origins, while cultural studies mostly describe rites without examining theological and sociological aspects of Islamic values. Meanwhile, social transformation studies tend to focus on the negative impacts of modernization without offering a religious model of cultural defense. In other words, the space to study how Islamic values in the sacred traditions of indigenous peoples can be an instrument of adaptation to changing times is still wide open for research.

This research aims to bridge the gap by bringing together three approaches: historical, cultural and sociological-religious. This approach aims to comprehensively describe how Islamic values live in adat traditions, how the community interprets and practices them, and how they survive or change under the pressure of the times. As such, this research serves not only as an academic exploration, but also as a practical reflection on the importance of value preservation in traditional communities.

The initial hypothesis is that Islamic values in the tradition of Kampung Adat Dukuh Dalam function as a collective value system that shapes the social order, spirituality and morality of the community. Despite experiencing challenges due to external influences, these values remain the foundation of indigenous people's lives through adaptation and reinterpretation. Therefore, efforts to maintain customary traditions need to be placed within the framework of strengthening contextual Islamic values, not only as a cultural fortress, but also as a means of strengthening identity and social ethics in the midst of modernity..

By deeply analyzing the forms of acculturation and transformation of Islamic values in the sacred traditions of Kampung Adat Dukuh Dalam, this study is expected to be a conceptual reference in the development of Islamic value-based cultural preservation strategies. This study is

also expected to be a theoretical contribution to the study of Nusantara culture and Islam, as well as the socio-religious practices of Indonesian indigenous peoples. Furthermore, the findings of this study will confirm that Islam and local culture are not mutually exclusive entities, but rather joint forces in shaping a civilization that is rooted and spiritually oriented.

RESEARCH METHOD

Library research was used as the research strategy for this essay. The article's basis is founded on several factors that highlight Mohammed Arkoun's contribution to the reshaping of Islamic thought as a postmodern/contemporary thinker. Descriptive techniques are employed in the analytical process to provide specifics about Arkoun's ideas and opinions, particularly those concerning postmodernism and applied Islamology. Furthermore, the development of Arkoun's ideas from the Modernist Islamic era to the postmodern age is traced using a historical analysis approach. Comparing Arkoun's opinions with those of other academics—especially those who could hold contrasting opinions regarding Applied Islamology—uses a comparative method. In order to create a complete picture of Arkoun's contribution to Islamic studies, his numerous notions and ideas are integrated using a synthetic analytic approach.

The material object of this research is the community of Kampung Adat Dukuh Dalam located in Cikelet District, Garut Regency, West Java. This community was chosen because it maintains a traditional pattern of life based on customs that have been acculturated with Islamic values for generations. The sacred traditions that are still preserved reflect the integration of religious values in the context of local culture. In the midst of modernization and globalization, it is important to analyze how Islamic values still exist through the medium of culture, especially in indigenous communities that have high cultural resilience (Susanti, 2019). Thus, this research becomes significant to see the dynamics of value shifts and continuity in traditional societies.

This research uses a qualitative approach with a case study strategy. This approach is suitable for understanding meaning and social dynamics in a natural context, where the researcher acts as the main instrument (Assyakurrohim, Ikhrum, Sirodj, & Afgani, 2022). Case studies were chosen because they allow in-depth data mining of specific phenomena that occur in one local context. The types of data used include primary data obtained through field observations, in-depth interviews, and documentation—as well as secondary data from relevant literature, scientific journals, and cultural archives. The emphasis on qualitative data allows exploration of the symbolic meanings and Islamic values contained in the traditions of the Kampung Dukuh Dalam community.

The research participants consisted of traditional leaders or Kuncen as the main informants, and indigenous people as data supporters. Traditional leaders were selected purposively because they have symbolic authority and a deep understanding of community customs and spirituality. Meanwhile, participants from the general public were selected using the snowball sampling technique, which is based on referrals from initial informants (Sugiyono, 2016). This technique allows the identification of informants who truly understand the local context and traditions studied. Thus, data credibility can be enhanced through authentic and relevant sources.

The research process was conducted in stages: starting from literature review and initial site survey, followed by data collection in the field. Data collection was conducted through three main techniques: participatory observation, in-depth interviews, and documentation. Observations were made directly to the implementation of traditions, community habits, and cultural symbols that live in Kampung Adat Dukuh Dalam. Interviews were conducted with the Kuncen and several selectively chosen residents. In addition, documentation studies were conducted to complement visual, written, and narrative information that supports the analysis process (Wahyuni & Fadriati, 2022).

The data analysis technique used the interactive analysis model of Miles and Huberman, which includes three stages: data reduction, data presentation, and conclusion drawing/verification. The analysis was done thematically to find patterns of Islamic values that can be culled from observations and interviews. Data from various

sources were then triangulated to increase the validity of the research results. The interpretation of the results is done inductively, which develops understanding from empirical data towards thematic concepts that reflect the integration of Islamic values in local traditions. With this approach, researchers can reveal how people maintain Islamic values amidst the pressure of changing times.

The techniques for obtaining data from this research are:



First, observation. The researcher as a human instrument and participant observation. The researcher will make direct observations at the Dukuh Dalam Traditional Village. During the observation, the researcher pays attention to the habits and traditions carried out by the community. Second, interviews as one of the techniques to collect data from informants from Kampung Dukuh Dalam, namely Kuncen and several communities. This interview aims to find out more deeply about the experiences that researchers discuss. In conducting interviews, tools such as books and recorders are needed. Third, documentation studies for research purposes in the form of location descriptions, community conditions, community religion and so on. As for the literature study, namely by collecting various reading sources that are in accordance with the problems to be studied. Fourth, triangulation, this technique is carried out to combine data that has been obtained from observation, interview and documentation techniques and literature studies that have been carried out.

RESULT AND DISCUSSION

History of Dukuh Dalam Traditional Village



Map of Dukuh Traditional Village, Garut Regency, West Java
(Source: Wikipedia)

Kampung Adat Dukuh Dalam is a village in Garut that maintains a customary law system based on Islamic law. The origin of this village is closely related to a Sheikh as evidenced by the existence of Maqom Sheikh Abdul Jalil. In his life, Sheikh Abdul Jalil was a smart person and often traveled to seek experience. When he was an adult, Sheikh Abdul Jalil went to Mecca to study and intended to stay. His intelligence and wisdom in studying religious knowledge made a teacher order Sheikh Abdul Jalil to return to Indonesia in order to practice it. However, the teacher's order contradicted Sheikh Abdul Jalil's intention to settle down so that when he died he could be buried in the Holy Land of Mecca. Then Sheikh Abdul Jalil was ordered by his teacher to bring water and Mecca soil to be scattered where he lived (*padumukan*) later.

In his journey to find Padumukan, Sheikh Abdul Jalil had served as Penghulu (religious figure) of Banten kingdom and had lived in Batuwangi. Sheikh Abdul Jalil continued to look for a suitable place to settle, bringing the water and soil of Mecca which then arrived in the *Nagara*

Pameungpeuk area, where he stayed for a year to meditate. In that place, he received the revelation he was waiting for, in the form of a light that emerged from the ground and rose to the location that is now the village of Dukuh, which is in Ciroyom village, Cikelet District, South Garut Regency. Arriving at that place, Sheikh Abdul Jalil found that there was already a pair of grandparents called Aki Chandra and Nini Chandra and came from the Cidamar area, South Cianjur, who were gardening in Kampung Dukuh (Mama Uluk, Wawancara, 13 September 2024).

Originally, Dukuh village was known as *Padukuhan*, which has a similar meaning to *padepokan*, which is a good place to stay. The word Dukuh itself comes from the word "*calik*" or "*duduk*" in Indonesian, which comes from *Padukuhan*, which means a place to live or a good place to meditate and get closer to God Almighty. Some Dukuh figures also interpret the word *Dukuh* with the term "*tukuh*", which means "obedient", that is, obedient in maintaining and carrying out the customs of the ancestors, as well as the term "*matuh*" which means firm to the rules, and "*kukuh*" which means strong. The story of the origin of Kampung Dukuh is a hereditary story that is not recorded in written sources.

The origin of the existence of the Kampung Dukuh community is based on information conveyed by the *kuncen*, which is passed down from generation to generation among the Dukuh community, those who now live there are descendants of Eyang Dukuh, who was the first *kuncen* of Kampung Dukuh. The first *kuncen* of Kampung Dukuh himself was the first student or follower of Sheikh Abdul Jalil. Information about the existence of the Kampung Dukuh community began to be known around the 1980s, when the position of *kuncen* was held by Mama Bani (the 13th *kuncen*). At that time, Mama Bani received a guest from the West Java Pencak Silat college who told her that the Dukuh community came from the descendants of Sheikh Abdul Jalil's followers (Ansori, Rusmana, & Hakim, 2020).

Sheikh Abdul Jalil's followers came from Prabu Siliwangi's troops, which in the story mentioned that when Prabu Siliwangi was pursued by his son, Kian Santang, he suffered defeat in the Sancang forest. Prabu Siliwangi then said, "Please take the treasure and everything, but my followers who numbered 30-40 people should not be killed" (Samantho, 2013). After the incident, Prabu Siliwangi's followers spread in three directions. Some went to Cibeo, which is now a traditional village of Baduy, some went east to Kaliyoso area, Central Java, and some went to Dukuh Village, where at that time there was already Sheikh Abdul Jalil who taught Islam to them until the end of his life. This story is believed by the people of Dukuh to be a sacred story passed down from generation to generation.

Variety of Traditions of Dukuh Dalam Traditional Village

Tradition is a set of habits, customs, or values that are passed down from generation to generation within a community. Traditions can be material or nonmaterial, such as traditional clothing, special foods, or ways of interacting between community members (Yusof & Kastolani, 2016). As a traditional village, Kampung Adat Dukuh Dalam follows the rules that have been passed down from generation to generation. The rules that apply are based on the teachings of Islam, meaning that in every cultural tradition there are Islamic values in it (Mama Uluk, Wawancara, 28 October 2024). The traditional environment that enforces a rule must be obeyed by both the indigenous people of Kampung Dukuh themselves and outsiders who enter the traditional environment. Someone who violates these rules will not be sanctioned directly. However, the people of Kampung Adat Dukuh believe that when the rules are violated, the one who will reprimand and sanction is Allah Swt (A. Safei, Wawancara, 27 November 2024).

The diversity of Kampung Adat Dukuh is contained in traditions that have been passed down from generation to generation. The traditions of Kampung Adat Dukuh described by Mama Uluk (Mama Uluk, Wawancara, 27 November 2024) are as follows:

1. Ngahaturan Tuang

This tradition involves giving raw foodstuffs to the *Kuncen's* house to ask for blessings from Sheikh Abdul Jalil as *kifarat*. The *Kuncen* will lead a prayer with people who

intend to perform the *ngahaturan tuang* tradition. The raw materials given will be cooked at the *kuncen*'s house by women. In the cooking process, women who help must meet the requirements, such as not being in a state of menstruation, clean from big and small hadats, and must not step over the food. After cooking, the food is distributed to guests and residents of Kampung Dukuh (Mama Uluk, Wawancara, 27 November 2024).

Mama Uluk as the *kuncen* said that the meaning of the *Ngahaturan Tuang* tradition is a form of request to Allah Swt. for the smooth running of the desire or request for forgiveness. This tradition is not only carried out by the people of Kampung Dukuh Dalam but also by outsiders. The community believes that the tradition is based on Islamic law because there are requests for prayer, alms and stay in touch by eating together. Then there is no special time in the implementation of the *Ngahaturan Tuang* tradition (Mama Uluk, Wawancara, 27 November 2024).

2. *Tilu Waktos*

Tilu Waktos in Indonesian itself is "Tilu" which means "Three" and "Waktos" which means "Time" so *Tilu waktos* can be interpreted as Three Times. This tradition is carried out three times a week, every Monday *ba'da dzuhur*, Friday morning and Saturday *ba'da dzuhur* carried out by the *kuncen*. The process of *Tilu waktos* tradition is by bringing food containing rice and side dishes, especially eggs, to Bumi Alit to pray to Allah Swt. as a form of gratitude for the fortune received through the *karomah* of Sheikh Abdul Jalil (Mama Uluk, Wawancara, 27 November 2024).

3. *Nyanggakeun*

The word "*Nyanggakeun*" in Indonesian means "Submitting" in this case submitting part of the harvest. People who have harvested must hand over part of the harvest to *Kuncen* to be prayed for as gratitude for the sustenance that has been obtained. The harvest that is handed over to *Kuncen* will be consumed together by other communities with the aim of "*Silih asaan*" which means that all people must feel the pleasure of sustenance that has been received. After the tradition process is carried out, the harvest can be consumed or sold by farmers (Mama Uluk, Wawancara, 27 November 2024).

4. *Manaja*

This tradition is carried out by the people of Kampung Dukuh Dalam and the outside community by giving raw food to *Kuncen* to be prayed for and brought to *Bumi Alit* by praying. This tradition is a form of gratitude to Allah Swt. like the *Nyanggakeun* tradition but only done on Eid al-Fitr. Together the community cooks a big meal and the food that has been cooked will be eaten together after the Eid prayer is performed. In a limited community environment, people carry out activities based on a close family system (Mama Uluk, Wawancara, 27 November 2024).

5. *Moros*

After the *Manaja* tradition is carried out, the community will usually do *Moros*. The *Moros* tradition is giving food to the *kuncen* which is then given to government officials. *Kuncen* and the community will consider the harvest that has been obtained whether it is enough for the people of Kampung Dukuh Dalam or not. When the harvest collected is not much, the *Moros* tradition will not be carried out (Mama Uluk, Wawancara, 27 November 2024).

6. *Sabelasan*

The word *Sabelasan* is taken from the word "*Sabelas*" which means "Eleven". *Sabelasan* is a tradition of reading the history of Sheikh Abdul Jalil every eleventh date in the Islamic calendar. This tradition is led by the *kuncen* in his house and ends with a meal together (Mama Uluk, Wawancara, 27 November 2024).

7. *Shalawatan*

Shalawat is an expression that contains praise as a sense of respect for the glory of the Messenger of Allah before Allah Swt. and his majesty compared to all creatures (Sunengsih, 2020). In Kampung Adat Dukuh Dalam, shalawatan is a tradition carried out by reading shalawat Narwiyah 4,444 times every Saturday night (Mama Uluk, Wawancara, 27 November 2024).

8. *Cebor Opat Puluh*

The *Cebor Opat Puluh* tradition is a bathing ritual with forty splashes of water performed during *Nisfu Sa'ban*. This ritual is led by *Lawang* or deputy *kuncen* by praying for water from a spring that comes from near *Maqom* Sheikh Abdul Jalil. Mama Uluk revealed that this tradition aims to cleanse oneself of the sins that have been committed at the time of the closing and opening of the charity record book in Islam (Mama Uluk, Wawancara, 27 November 2024).

9. *Ngiring Didameul*

The word "*ngiring*" means "participate" while "*didameul*" is "work" so *Ngiring didameul* can be interpreted as participating in work. This tradition is a collaborative activity between residents, both the people of Kampung Dukuh Dalam and the outside community to clean the environment of Sheikh Abdul Jalil's *maqom*. To carry out this tradition, you must follow the fast for 50 days with 7 times *Jaroh* (Pilgrimage) to the *maqom* of Sheikh Abdul Jalil in a row. This tradition is carried out together with the *Jaroh* tradition, some people who have met the requirements carry out the *Ngiring didamel* tradition and some others carry out the *Jaroh* tradition. The men will work together to replace damaged fences and the women sweep the neighborhood near the *maqom* (Mustopa, Wawancara, 27 November 2024).

10. *Nyepen*

Nyepen is a tradition similar to *I'tikaf*, where one goes on a pilgrimage to *Bumi Alit* to pray to Allah Swt. The best time to do *Nyepen* is at night at 22:00 WIB until the morning before dawn. A person who does not participate in *Nyepen* activities or a menstruating woman is not allowed to cross the fence or enter *Bumi Alit* (Mama Uluk, Wawancara, 27 November 2024).

11. *Ritual Jaroh (Pilgrimage)*

Pilgrimage is one of the Islamic traditions that aims to remind death and has taken root in Indonesian society (Sylviana, 2018). In the community of Kampung Dukuh Dalam, the pilgrimage is called *Jaroh*. The *Jaroh* tradition is carried out by visiting the *maqom* of Sheikh Abdul Jalil led by *Kuncen*. The rules in *Jaroh* are divided into obligations that must be done and prohibitions. The obligations that must be carried out before carrying out the *Jaroh* tradition are bathing and ablution first. While the prohibition in carrying out the *Jaroh* tradition is that pilgrims are prohibited from farting and spitting. Because the *maqom* is a place that is considered sacred, every pilgrim is prohibited from carrying a communication device (cellphone). The prohibition for women who follow *Jaroh* is to wear underwear, pants, shirts, batik, headscarves or patterned clothes, skirts and jewelry. Whereas for men is to wear embroidered clothes, wear collared or buttoned clothes and wear underwear. Every pilgrim is prohibited from wearing footwear in the form of sandals or shoes. In addition, there is a unique prohibition in the *Jaroh* tradition, namely for someone who is engaged and has become a Civil Servant (PNS) is prohibited from following the *Jaroh* tradition. Mama Uluk as *Kuncen* said that the prohibition of civil servants to do *Jaroh* because in the past Sheikh Abdul Jalil felt betrayed by the Regent who was a civil servant (Mama Uluk, Wawancara, 13 September 2024).

Islamic Values in Sacred Traditions in Kampung Adat Dukuh Dalam as a Guide for Community Life

The community of Kampung Adat Dukuh Dalam holds a guideline for life as an indigenous community based on Islamic values. For generations, the community has lived by the rules that have existed from ancestors who were influenced by the arrival of the cleric Sheikh Abdul Jalil. The arrival of Sheikh Abdul Jalil influenced the existing traditions so that each tradition contains Islamic values as a basic guideline (Mama Uluk, Wawancara, 27 November 2024).

Islamic values are a set of life principles that teach how humans should live their lives in this world, with basics that are interconnected and form a unified whole (Muthowah, Kiai, & Faqih, 2024). Therefore, in the process of life, a person can continuously gain an understanding of things that are important or beneficial to humanity, based on guidance from the Qur'an and hadith (Syahrul & Saptawuryandari, 2022). These two sources of teachings provide clear instructions on how to live in the world by holding the principles that are the basis of Islamic values in the form of tawheed, aqidah and morals (Prasetyo, 2020). In understanding the basic principles of Islamic values which are general in nature, they need to be elaborated in accordance with the development of life (Djamal, 2017). These values become a reference in daily behavior, both those that come directly from Allah Swt and those developed by humans as long as they do not conflict with Islamic teachings (Saputra & Yuzarion, 2020). This is in line with what Mama Uluk said, that in essence the traditions and customs carried out by the indigenous people of Kampung Dukuh Dalam are born from Islamic religious law which is related to customs (Mama Uluk, Wawancara, 30 November 2024). Traditions and habits that have been passed down from generation to generation are part of a value education strategy through exemplary (moral modeling) (Ajizah, Syihabuddin, & Kosasih, 2022), because these values are transmitted through concrete examples that continue to be practiced in everyday life. The Islamic Values in Sacred Traditions in Kampung Adat Dukuh Dalam as a Guide for Community Life are as follows:

1. Aqidah Value in Traditions in Dukuh Traditional Village

The indigenous people of Kampung Dukuh Dalam have traditionally carried out traditions that are believed to be a form of monotheism to Allah Swt. This is realized in the customs and rules that apply in the environment of Kampung Dukuh Dalam with the aim of worshipping Allah Swt. A. Safei emphasized that the existing customary system leads the community to sincerity and trust in Allah Swt. who is sure to provide sustenance and glory without having to live in luxury like outside (A. Safei, Wawancara, 27 November 2024). This is based on emulating the *zuhud* nature of the Sufis. The attitude of *zuhud* life is an order to seek sustenance according to their needs and usefulness as a form of gratitude (Nur Shadiq Sandimula, 2023). This attitude is realized into a life that becomes rules and traditions. The community rules related to the attitude of *zuhud* are in building a house not allowed to exceed the neighbors, electricity and electronic devices of the house are prohibited from entering. Mustopa said that this is prohibited to avoid envy and jealousy between residents and avoid excessive living (Mustopa, Wawancara, 27 November 2024). In the *Nyanggakeun* tradition, gratitude for the sustenance obtained is expressed by giving sustenance to *Kuncen* to be prayed for and the ultimate goal is to be enjoyed together with other communities.

The value of aqidah is not symbolic, but fully internalized in the social system of the community. Aqidah forms the foundation of daily life, influencing the way people think, act and interact in various aspects, both in the family environment and in the community. Its intensity can be seen from how people obey customary rules without coercion, making it a form of practicing faith. This shows that aqidah is not just a theological teaching, but an operational principle in shaping life attitudes and patterns of social relations in Dukuh Dalam.

2. The Value of Worship in Traditions in Dukuh Dalam Traditional Village

One form of monotheism or belief in Allah Swt is worship. The community is accustomed to performing congregational prayer activities which have become routine and routine recitation. As orders of worship such as prayer, fasting, zakat and going on pilgrimage which are obligatory for Muslims (Wahyuddin, 2020). However, some things that are unique in worship carried out by the community are the acculturation of mandatory worship to existing traditions such as being a requirement or becoming part of the tradition. A. Safei as the *kasepuhan* of Kampung Dukuh said that the traditions in Kampung Dukuh Dalam are a form of expression of worship to Allah Swt (A. Safei, Wawancara, 27 November 2024).

In the Ngiring Didamel tradition there is the value of worship in the form of fasting which is required for 50 days. With a count of 3 days fasting then the fourth day of Eid in the sense that you can break the fast. Then proceed with 7 days of fasting and the next day Eid. After that, one must fast for 40 days. This 50-day fast must be done in a row except for women who will be hindered by menstruation (Mustopa, Wawancara, 27 November 2024). Then in the *Manaja* and *Moros* traditions the community collect agricultural products together which are then collected at the kuncen's house. This tradition is not part of *zakat*. Mustopa emphasized that the *Manaja* and *Moros* traditions are carried out according to sincerity and adjusted to what the residents have (Mustopa, Wawancara, 27 November 2024). However, there are similarities between *zakat* worship and *Manaja* and *Moros*, namely that the collection of agricultural or plantation products from the community will later be allocated to the community again by eating together and for the common good called the *Manaja* tradition. Meanwhile, *Moros* is giving agricultural and plantation products that have been collected to the village government. In contrast to *zakat*, all Muslims are required to pay *zakat*. In addition, the community has a habit that is routinely carried out, namely *shalawatan* every Saturday night. This is done not only because of the Muslim tradition but has become a habit of the people of Kampung Adat Dukuh Dalam. In addition, the people of Kampung Dukuh routinely recite the history of Sheikh Abdul Jalil as a scholar who played a major role.

The high intensity of the value of worship is reflected in the cycle of traditions that run throughout time-daily, weekly, and yearly-which indicates that people always try to harmonize their lives with divine values. Tradition is not seen as a burden, but as a form of servitude that strengthens spirituality. The value of worship in this context functions as a social glue that bridges between humans and their God, as well as between fellow community members. The traditions that are carried out are not just rituals, but become a real expression of a living and grounded religious understanding.

3. Nilai Akhlak dalam Tradisi-Tradisi di Kampung Adat Dukuh Dalam

In addition to the value of worship, Mustopa as a community member who was born and raised in Kampung Adat Dukuh Dalam believes that the existing traditions teach its citizens to have good character. This can be seen from the customary system that uses a family system in every tradition carried out (Mustopa, Wawancara, 27 November 2024). Scholars such as Ahmad Amin view morals as a habit formed from a person's will, while Imam Al-Ghazali defines morals as a trait that has been embedded in the soul so that the resulting action is spontaneous (Aulia, 2022). Internalization of Islamic values plays an important role in the formation of noble morals, teaching moral principles, and in guiding individuals to be able to live life in accordance with Islamic ethical norms (Anggraeni, Sumarna, & Budiyan, 2022).

In Islam, morals have a central role in the life of a Muslim. Morals not only affect human relationships with God, but also relationships between people. The morals that are embedded in a person will be reflected in their daily actions, both in terms of thinking,

behaving, and doing. Good actions reflect commendable morals and bad actions reflect bad morals. The better a person's morals, the more perfect his personality (Somantri et al., 2023).

The importance of moral values in humans who are social creatures is instilled as early as possible. To teach about morals in indigenous societies, it is known as a prohibition as a barrier to behavior so as not to overdo it. In the environment of indigenous peoples there are boundaries of fences that cannot be crossed and electronic devices are not allowed to enter or take pictures, such as at the maqom of Sheikh Abdul Jalil. Mama Uluk said that from generation to generation the previous *Kuncen*, namely Mama Ilyas, had said that the changing times could not be prevented or resisted but what needed to be done was how to maintain the indigenous community (Mama Uluk, Wawancara, 30 November 2024). The boundaries of behavior such as eating and drinking must be seated, feet should not protrude towards the maqom, the door of the house should not be from the north and it is not allowed to throw water facing north. This is a form of respect and politeness to Sheikh Abdul Jalil as a scholar and takes sunnahs from the Prophet Muhammad Saw. Another form of moral value is in the rules of society towards nature with the aim of preserving and keeping people from being greedy. There are forbidden forests, reserve forests, cultivated forests and entrusted forests.

Prohibitions and rules have a good purpose to keep humans from stepping out of boundaries or being excessive. However, Mama Uluk emphasized that even though the Indigenous people adhere to the customary system and Islamic law, as humans we are not free from mistakes and sins. The *Cebor Opat Puluh* tradition is a tradition as a ritual for cleansing the soul by bathing 40 times in water that has been read a prayer by the deputy kuncen. This tradition is carried out from generation to generation with the aim of cleansing oneself from sins (Mama Uluk, Wawancara, 27 November 2024). Another tradition is the *Ngahaturan Tuang* tradition as a form of expiation. In Islam kifarāt is defined as a fine for the offense of some sins or wrongdoings (Budihardjo, 2007). People inside and outside can do this tradition with the aim of atoning for sins or even for the smoothness of good intentions led by Mama Uluk.

These moral values color the social life of the community in very real and measurable aspects. The various customary rules that govern daily behavior are not only symbolic, but serve as a means of ethical education and character building. The intensity can be seen from the community's compliance with customary rules that function to maintain social and spiritual harmony. Even environmental conservation through the forest ban is an embodiment of Islamic morals that respect nature as a mandate from God.

The traditions that exist in the community of Kampung Adat Dukuh Dalam are all adapted to Islamic law. The motive of each tradition is inseparable from the basic values of Islam, namely the value of aqidah, the value of worship and moral values. The traditions are formed by emulating the attitude, nature and behavior of the Prophet Muhammad Saw. as a role model. Rasulullah Saw. not only acts as a good example but is able to build ideas and influence the thinking of the people to continue to develop in all aspects of life (Astuti & Hasibuan, 2023). Interactions and traditions carried out by the people of Kampung Dukuh Dalam create a sense of gratitude, simplicity, friendship, cooperation, kinship, character, mutual respect and the emergence of a sense of self-sacrifice to always ask for blessings in every action by continuing the tradition. This is what makes tradition a guideline in people's daily lives.

The three main values, namely aqidah, worship, and morals, do not stand alone, but form a unity of Islamic values that are intact and mutually reinforcing in the lives of the people of Kampung Adat Dukuh Dalam. Aqidah becomes the foundation of faith, worship becomes a form of devotion, and morals become a form of practicing these values in everyday life. The relationship between the three is synergistic, where one value supports and strengthens the other. This synergy is proof that the Islamic value system can be internalized functionally and integrated with local culture.

The results of this study reveal that the traditions of the Kampung Adat Dukuh Dalam community are a concrete manifestation of the acculturation process between Sundanese local culture and Islamic teachings. Unlike previous studies that focused more on the historical dimension of Islamization or the external form of cultural practices, this research highlights how Islamic values-*aqidah*, *ubudiyah*, and *akhlak*-are organically internalized in the community's cultural practices. This research approach, which combines cultural, theological and sociological perspectives, allows for a thorough mapping of the integration of *adat* and *sharia*, as well as displaying the dynamics of Islamic values in the local context.

Reflections on these findings show that acculturation does not end in symbolic compromise, but results in the construction of new values that are contextual and alive. Traditions such as ancestral pilgrimage, traditional fasting, or village deliberation become a means of revitalizing Islamic values. In this case, Islam does not erase local culture, but rather enriches and harmonizes it with the values of *tawhid* and Islamic morals. Therefore, tradition becomes an important instrument in building the spirituality of indigenous peoples - a "beginning of an end" in the process of value-based civilization.

The meaning of this finding reinforces that the process of acculturation of Islam and local culture is not coercive, but takes place evolutively and dialogically. Islamic values are accommodated into the form of tradition through habituation, symbols and exemplary practices, making them an integral part of the community's collective identity. This proves that Islam in the local context is not just a normative religion, but a way of life that is practiced through custom. This acculturation creates a form of Islam that is substantive, not merely formal.

When compared to Herawati's (2021) research on *Hajat Bumi* in Ciamis or Saputri et al. (2021) who examined *Mapag Menak* in Cirebon, this research adds a theological dimension that has not been widely revealed before. These studies generally describe acculturation as cultural adaptation, while this research raises it to the level of value integration. Thus, this result expands the horizon of the study of Islam Nusantara by emphasizing the importance of the process of integrating values, not just forms.

The implications of these findings show the importance of maintaining a healthy acculturation process between Islamic values and local culture so as not to be trapped in formalism or vague syncretism. The government, Islamic educational institutions, and indigenous communities need to work together in formulating programs to preserve traditions with spiritual value. The model of Kampung Adat Dukuh Dalam can be used as a reference in developing a curriculum based on local culture and contextual Islam. In the midst of globalization, this kind of acculturation is an effective strategy in strengthening the identity of a nation that is religious, inclusive, and rooted in local wisdom.

CONCLUSION

Kampung Adat Dukuh Dalam is an indigenous village that adheres to Islamic law influenced by the entry of Sheikh Abdul Jalil. As an indigenous community, Kampung Dukuh Dalam has traditions that reflect the harmony between Islamic values and local wisdom that has been passed down from generation to generation. The traditions include *Ngahatura Tuang*, *Tilu Waktos*, *Nyanggakeun*, *Manaja Moros*, *Shalawatan*, *Cebor Opat Puluh*, *Ngiring Didameul*, *Nyepen*, *Sabelasan* and *Jaroh*. The traditions are not only carried out as cultural heritage, but are also interpreted as spiritual and moralexpressions that reflect the values of Islamic *aqidah*, worship and morals. This fact reflects that indigenous peoples are not only able to harmonize customs and *sharia*, but also make Islamic values the foundation of social ethics that are adaptive to changing times.

The main contribution of this research theoretically lies in expanding the understanding of the relationship between religion and local culture in the Nusantara Islamic society. This research provides a conceptual approach that places Islamic values not only as a cultural complement, but as the main value structure in the traditions of indigenous peoples. Methodologically, the integration of historical, cultural and sociological-religious approaches in

this case study opens up space for in-depth exploration of the dynamics of Islamic acculturation in the practice of community life. Thus, the findings can serve as a basis for designing an Islamic value-based cultural preservation model that is contextual, holistic and applicable.

However, this study has limitations in terms of geographical scope and the number of participants, which are still focused on one indigenous community. In the future, comparative studies of other indigenous communities in various parts of Indonesia are needed to enrich the study of more diverse patterns of acculturation of Islam and local culture. In addition, an interdisciplinary approach that combines theological, anthropological and value education dimensions can provide a more comprehensive perspective in understanding the role of tradition as a medium for building the religious character of the community in the midst of the dynamics of modernity.

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