

TRADITION OF EID AL-FITR ALMSGIVING: IMPLEMENTATION IN COMMUNITY LIFE IN THE VILLAGE OF TANAH PERIUK

Ayu Ramadhani^{1a*}, Suyato^{2b}

¹²Master's Programme in Pancasila and Civic Education, Faculty of Social Sciences and Political Science, Yogyakarta State University, Yogyakarta, Indonesia

^a: ayuramadhani.2025@student.uny.ac.id

^b: suyato@uny.ac.id

(*) Corresponding Author

ayuramadhani.2025@student.uny.ac.id

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ABSTRACT

This study discusses the implementation of Pancasila values in the Sedekah Lebaran tradition in Tanah Periuk Village, Muara Beliti Subdistrict, Musi Rawas Regency. This tradition arose from the social needs of an agrarian community that in the past rarely had time to interact due to their busy farming schedules, so that during Eid al-Fitr and Eid al-Adha, collective activities were held to strengthen relationships, maintain solidarity, and reinforce unity. The research used a descriptive qualitative method with an ethnographic approach, through interviews, participatory observation, and documentation. The results of the study show that the Sedekah Lebaran tradition is a tangible manifestation of the implementation of all five principles of Pancasila: the first principle through communal prayer, the second principle in the attitude of mutual forgiveness and equal treatment of all citizens, the third principle in community unity without discrimination, the fourth principle in deliberation and collective agreement to preserve traditions, and the fifth principle through mutual cooperation and equal visits to every house. This tradition not only serves as a cultural heritage, but also as a medium for moral, spiritual, and national education that is relevant in the midst of modernisation, while also demonstrating the integration between Islamic teachings and local wisdom in creating social harmony.

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INTRODUCTIONS

Indonesia is the country with the largest archipelago in the world, comprising thousands of islands, namely 17,000 islands (Kurniawan et al., 2022). Indonesia is a country rich in culture inherited from its ancestors. Therefore, Indonesia has a variety of traditions (Salim & Hendrassukma, 2023). Traditions are valued and play an important role in representing Indonesia's national identity (Surya et al., 2025). In the context of national life, local traditions cannot be separated from efforts to maintain social harmony and strengthen national values. Therefore, the preservation of traditions is not only related to culture, but also closely related to the continuity of the nation's ideology, namely Pancasila.



Pancasila is the ideology of the nation, uniting the multicultural people of Indonesia (Madung & Stefanus, 2021). The principles of Pancasila are not only guidelines for the state system, but also serve as moral guidelines that guide the behaviour of individuals and society in various aspects of life (Syafir et al., 2024). Thus, Pancasila serves as a philosophy of life that guides Indonesian society to live in harmony. Pancasila is a unifying ideology that transcends religious and cultural differences (Naibaho et al., 2024). These values can be obtained from various aspects of life, both in the form of public policy, law, and cultural practices and traditions that have been passed down from generation to generation. This emphasises that Pancasila is not only an abstract concept, but is actually implemented in the actions and social practices of society.

One tangible manifestation of the implementation of Pancasila values in everyday life is the continuation of local traditions protected by village communities. These traditions are not only carried out as cultural activities, but also as cultural symbols that embody philosophical and spiritual values (Mardahliah et al., 2025). Cultural values are also reflected in efforts to preserve traditions, which protect cultural heritage from one generation to the next (Daffa, 2024). One tradition that remains alive today is the tradition of Sedekah Lebaran in Tanah Periuk Village, Muara Beliti Subdistrict, Musi Rawas Regency. This tradition has been preserved from generation to generation by ancestors and is still maintained despite social and economic changes in society.

The tradition of Eid al-Fitr almsgiving stems from the needs of a community in which almost everyone is a farmer. Farming depends on human labour, so almost all rice cultivation activities rely on human labour. Farming also requires a lot of time and overtime work. To bridge this gap, the community established a collective tradition by utilising the occasions of Eid al-Fitr and Eid al-Adha as special days for socialising, strengthening family ties, and expressing gratitude to Allah SWT. Over time, this tradition has evolved beyond simply being an occasion for social gatherings; it has become a symbol of unity, togetherness, and social solidarity that characterises the community of Tanah Periuk Village.

Previous research on religious traditions in Indonesia shows the diversity of their forms and social functions. (Sohrah et al., 2023) studied the *Songkabala* tradition in Makassar society, which represents a practice of reciprocity based on local values and the teachings of the Qur'an. This tradition is not only interpreted as a ritual but also serves to maintain social harmony. Meanwhile, (Zamhari, 2022) discusses the role of *majelis taklim* in urban areas led by Hadrami descendants. The results of his study confirm that *majelis taklim* have a dual function, namely as a means of conveying Islamic teachings informally and as a bastion of tradition and religious practices against criticism from Salafi groups. Furthermore, research conducted by (Cahyani et al., 2023) highlights the *Baritan* or *Bersih Desa* tradition in Blitar, which is understood as a form of religious community and a medium for applying Pancasila values. The first principle of Pancasila is realised through communal prayer as an expression of gratitude, while the second principle is evident in the attitude of mutual respect and maintaining unity amid ethnic, racial, religious, political, and cultural differences.

Studies on the relationship between local traditions and Pancasila values in Indonesia have not received adequate attention in academic research. Most previous studies have emphasized the religious, social, or cultural dimensions of a tradition (Sohrah et al., 2023; Zamhari, 2022; Cahyani et al., 2023), but have not explicitly explored how the five principles of Pancasila are internalized and manifested in the practice of these traditions. In other words, the relationship between local traditions and Pancasila is often mentioned in a normative or symbolic context, but has not been empirically and conceptually confirmed within the framework of civic education and culture studies.

Existing research generally focuses on specific religious traditions such as *Songkabala*, *Majelis Taklim*, or *Baritan*, which only highlight some of the values of Pancasila, such as religiosity and togetherness. Meanwhile, research that describes the comprehensive application of the five principles of Pancasila through local traditions is still rare.

This research gap indicates a conceptual and empirical gap in understanding how Pancasila is not only taught through formal education but also lived and passed down through the cultural practices and traditions of local communities. In this context, the tradition of *Sedekah Lebaran* in Tanah Periuk Village, Muara Beliti Regency, offers a significant space for research. This tradition not only represents religious and social values, but also contains the dimensions of morality, mutual cooperation, and social justice that are at the core of Pancasila.

However, to date, there has been no research that specifically analyzes how the values of Pancasila are applied and internalized in the Sedekah Lebaran tradition. Therefore, this study aims to fill this research gap by examining in depth the application of Pancasila values in local traditions as a form of character education and civic culture in rural communities.

Pancasila consists of five principles, namely: belief in one God, just and civilised humanity, Indonesian unity, democracy, and social justice for all people (Solehuddin & Adriany, 2017). The value of belief in God is reflected in communal prayers, the values of humanity and unity are evident in social gatherings without discrimination, the value of deliberation is present in the agreement to preserve traditions, while social justice is seen in the equal visits to all homes. In addition, this study shows the role of tradition as a medium for strengthening solidarity, mutual cooperation, and collective responsibility in rural communities while preserving local culture amid modernisation.

METHOD

This study uses a descriptive qualitative method with an ethnographic approach to describe in depth the values of Pancasila as reflected in the Sedekah Lebaran tradition in Tanah Periuk Village, Muara Beliti District, Musi Rawas Regency. Informants in this study were determined purposively, taking into account their involvement and knowledge of the tradition. There were five informants, consisting of one community or traditional leader, one village official (village secretary), and three villagers of various ages and genders, including young people, housewives, and workers. This study was conducted over eight weeks, covering the pre-field stage, observation of the tradition, and the post-ritual stage to conduct in-depth interviews and data verification.

Data collection techniques were carried out through semi-structured in-depth interviews that allowed researchers to explore the contextual and reflective meanings of Pancasila values from the informants. In addition, informal interviews and small group discussions were conducted to enrich the data on social dynamics and the values of togetherness in the Sedekah Lebaran tradition. Participatory observation was carried out directly during the traditional procession, starting from the preparation stage, the joint prayer, to the activities of eating and visiting each other's homes.

The observation guidelines were compiled based on the five principles of Pancasila as a value framework, with indicators such as mutual cooperation in event preparation, respect for others in forgiveness activities, the presence of cross-social groups in joint activities, decision-making through deliberation, and equal visits and hospitality without discrimination. The observation also noted the role of community leaders and village officials in maintaining social harmony and preserving traditions. All data obtained through interviews, observations, and documentation were analyzed using the (Saldaña et al., 2014) model, which includes the stages of data reduction, data presentation, and conclusion drawing, with validation carried out through triangulation of sources and methods to ensure the validity of the research results.

RESULTS AND DISCUSSION

The Tradition of Eid Almsgiving in Tanah Periuk Village

The tradition of almsgiving during Eid al-Fitr in Tanah Periuk Village is a religious tradition carried out during every major Islamic celebration, namely Eid al-Fitr and Eid al-Adha. The background to the formation of the tradition of almsgiving was driven by the social needs of the community, which in the past consisted mainly of farmers. Farming requires a long time and is dependent on nature (Beitnes & Nilsen, 2024). In addition to requiring a long time, farming at that time was still done manually as there were not many tools available as there are today. This was certainly exhausting and caused farmers to feel tired and choose to rest rather than do other activities outside. The lack of interaction among residents, most of whom are farmers, means that the community rarely interacts intensively, especially with residents who live far away, only interacting with neighbours who live nearby. This causes social relationships with other residents who live far away to potentially become strained. This was expressed by Zainal Arifin (68 years old):



“The background is that in the past, the majority of the population were farmers, and farmers had no days off, so they did not have much time to simply chat or socialise, even with their close neighbours or next-door neighbours. They did not have time for neighbours who lived quite far away”

To prevent social relations from becoming strained, the community established the tradition of Sedekah Lebaran during Eid al-Fitr and Eid al-Adha as a means of strengthening ties. Eid al-Fitr plays a role in improving social relations through gatherings, mutual forgiveness and strengthening community ties (Oktavia, 2025). This tradition also serves as an important medium for residents to gather, strengthen family ties, and maintain a sense of togetherness despite their busy schedules and the distance between their homes. Regular activities help build social relationships, create a sense of security, and increase familiarity and trust among peers (Adame et al., 2020). Through this tradition, social relationships that were originally limited to neighbours can extend to all levels of society in Tanah Periuk Village.

The Stages of the Eid Alms Tradition

The tradition of Eid al-Fitr almsgiving in Tanah Periuk Village is a cultural heritage that continues to be preserved by the community of Tanah Periuk Village to this day. The tradition of Eid al-Fitr almsgiving has been carried out for approximately 66 years, from our ancestors to the present generation. This statement was confirmed by community leader Zainal Arifin (68), who said that this tradition has existed since he was born. He explained:

“It has existed since the time of our ancestors and has been passed down to us. I don't know when it started, but it has been around since I was born, so perhaps 66 years ago. It has been practised for a long time.”

Traditions in local Muslim cultures represent a unique blend of Islamic spiritual values and local customs, creating cultural activities that have religious, social and ecological significance. Traditions in local Muslim cultures represent a unique blend of Islamic spiritual values and local customs, creating cultural activities that have religious, social and ecological significance (Pohan et al., 2025). This tradition is not limited to religious activities, but also embodies togetherness, gratitude, and respect for ancestors. From the past to the present, the values within it continue to be passed down, shaping the identity of the community while strengthening relationships between residents. In addition, this culture also serves as a means of teaching culture to children and future generations (Nguyen et al., 2025).so that they continue to appreciate their origins, maintain a good relationship with nature, and foster a love for the village where they come from. This is implemented through five stages, namely:

The first stage involves preparing the items needed for the Eid al-Fitr charity tradition, such as food, cutlery, furniture (tables, chairs, and rugs), and a suitable room for carrying out the tradition. Before carrying out the tradition, first prepare all the equipment used for the tradition (Apriani et al., 2021). The first stage is carried out by family members and sometimes neighbours, who help prepare the room and furniture to be used, as well as helping to cook the food to be served. At this stage, there is good mutual assistance when preparing food, such as serving food, cooking, and preparing the room, such as sweeping, laying out carpets, setting the table, and preparing cutlery. There is a willingness on the part of individuals when the yard and rooms are used for interactions that repair previously strained relationships.

In the second stage, after performing Eid prayers and halal bihalal with their families, the community gathers at the crossroads, which is based on the boundaries of the village of Tanah Periuk. In this case, the community will gather voluntarily on their own initiative without any announcement. Volunteering is a form of participation that exists in society and among individuals to work together and give their time to bring about positive change in people's lives (Adha et al., 2019). At this stage, the gathering consists of men of all ages, from children, teenagers and adults to the elderly. Meanwhile, the women wait at home while preparing food and welcoming guests.



Photo 1: Implementation of the third stage

In the third stage, the community will visit residents' homes one by one without exception, regardless of their background, economic status, education or social standing. All homes will be visited equally, without exception. The guests will be welcomed by the host with prepared food, after which the community will naturally gather and ask each other for forgiveness for any intentional or unintentional mistakes or oversights. Visiting is an activity that involves going to someone else's house and strengthening relationships (Chairilisyah, 2016).



Photo 1: Implementation of the third stage

The fourth stage, based on interviews with community leaders in the village of Tanah Periuk, Ahmad Zazili (45), explains that this fourth stage involves offering prayers to Allah SWT. When offering prayers together, they are usually led by one of the residents of Tanah Periuk village. During this fourth stage, when offering prayers, there is hope that the prayers offered will be answered, both for the host and the community of Tanah Periuk village. The prayers offered are for good fortune, safety, health and long life, In the explanation, it is stated:

“Reading prayers to Allah SWT, led by one of the prayer groups, these prayers are for prosperity, safety,

health and long life6”

The fifth stage in this stage, there is the main objective of the Eid Alms Tradition, which is to hold a communal meal to strengthen ties. While eating the food that has been provided, natural interactions occur among the villagers of Tanah Periuk. Any misunderstandings or lack of communication that previously existed can be resolved amicably. The causes of the problems can be discussed and solutions can be found. This activity can foster a sense of tranquillity and peace. Everyone in a community must maintain brotherhood among themselves in order to live a peaceful life (Setyorini & Yani, 2020).

Table 1. Stages of the Eid Almsgiving Tradition in Tanah Periuk Village

Stages	Main Activities	Social Meaning	Values in the Pancasila principles
Preparation	Preparing food, eating utensils, household furniture, and the room to be used. Assisted by family and neighbours.	Building a spirit of mutual cooperation and a sense of togetherness	The fifth principle, namely social justice for all Indonesian people
Gathering	Men of all ages, from children to the elderly, gather voluntarily at designated locations in the village after performing Eid prayers and halal bihalal.	Fostering participation and strengthening community solidarity.	In the third principle, Indonesian Unity
Visiting Homes	Visiting all residents' homes without discrimination and mutually seeking forgiveness.	Building equality, mutual respect, and strengthening social relationships.	In the second principle, just and civilised humanity.
Joint Prayer	Prayers are offered together and led by community leaders, expressing hopes for safety, prosperity, and health.	Demonstrating religious values, gratitude, and good wishes for others.	In the first principle, belief in one God.
Eating together	The community eats together harmoniously; any misunderstandings are resolved, strengthening social bonds.	Strengthening peace and harmony in the community	In the fourth principle, Democracy Led by the Wisdom of Deliberation and Representation

Based on Table 1, Based on Table 1 above, the stages of implementing the Eid al-Fitr almsgiving tradition in Tanah Periuk Village are not just activities that are held every year, but the Eid al-Fitr almsgiving tradition has social, religious and national meanings that are interrelated. The preparation stage demonstrates a spirit of mutual cooperation and social solidarity that reflects the implementation of social justice values for all residents. Then, in the stage of gathering and visiting residents' homes one by one without discrimination, this demonstrates equality and togetherness without , regardless of differences in social status, economic status, or education, which is a tangible manifestation of the values of humanity and unity.

Then, the stage of praying together shows the spiritual and religious dimension of the community based on faith in God Almighty, while the final stage, eating together, emphasises the values of deliberation, kinship, and

shared wisdom, which are characteristic of Indonesian society. Each activity in the Sedekah Lebaran tradition strengthens social relations within the community, fosters mutual respect, and emphasises the importance of religious ties, moral values, and local cultural practices. Thus, the Sedekah Lebaran tradition is a tangible manifestation of the implementation of Pancasila values in community life, with each principle of Pancasila being realised through concrete actions and customs that have been preserved for generations. These values are then elaborated in more depth in the following section, which discusses the implementation of Pancasila in every aspect of tradition.

Implementation of Pancasila Values in the Tradition of Eid Almsgiving

The tradition of Eid al-Fitr almsgiving that has grown and endured in Tanah Periuk Village is a clear example of how the values of Pancasila are not only understood theoretically, but also practised in everyday life. The application of Pancasila values in daily life is essential to ensure that they remain relevant as moral and ethical guidelines (Liana et al., 2025). This tradition arose from the needs of a community that was once busy working as farmers and cultivating fields, which led to a lack of interaction between the people of Tanah Periuk village. With the tradition of Sedekah Lebaran, the community has a shared space to gather, interact, strengthen relationships, and forgive one another. In other words, traditions have a significant impact in helping individuals or groups to have closer and more harmonious relationships (Uçankuş & Kızılırmak, 2023). The values contained therein are in line with Pancasila, so this tradition can be seen as a form of local tradition that supports the nation's ideology.

In the first principle, Belief in One God, the tradition of Sedekah Lebaran is deeply and tangibly reflected in the lives of the people of Tanah Periuk village. Religious values form the basis of all social and cultural activities, one of which is the celebration of important Islamic holidays such as Eid al-Fitr and Eid al-Adha. Prayers are offered in every home, not only for the host but also for the welfare of all residents. The prayers contain wishes for sustenance, safety, health, and long life, as well as expressions of gratitude for being able to celebrate Eid al-Fitr and Eid al-Adha. Through prayer, we can ask for safety, health, and express our gratitude (Hamilton et al., 2020). Therefore, prayer is not merely a ritual, but also a means of strengthening the spiritual relationship between humans and God. The people of Tanah Periuk village also believe that all social activities will have religious value if they are carried out sincerely and accompanied by prayer. The relationship between humans and God serves as a paradigm for relationships between humans (Pinkas, 2023). This religious value is evident in the community spirit of mutual assistance and sharing, especially during the celebrations of Eid al-Fitr and Eid al-Adha. This confirms that the people of Tanah Periuk place Allah SWT at the centre of all social activities. This tradition also instils the understanding that togetherness and mutual cooperation are part of worship, thereby strengthening the integration between spiritual and social life. Thus, religious life in the village of Tanah Periuk is not only personal in nature but also strengthens social bonds.

In the second principle, Just and Civilised Humanity, human values are clearly evident in the behaviour of the people of Tanah Periuk Village, who uphold equality and mutual respect. The traditions carried out during Islamic holidays are a place to give birth to noble human values. Humanitarian values are evident in the equal treatment of all communities. All homes, regardless of social or economic status, are visited fairly. There is no discrimination; both modest and more affluent homes receive the same visits (Lahiri & Padmakumari, 2025). By visiting each other and forgiving one another, communities learn to eliminate differences and strengthen social ties. Mutual forgiveness is not merely a formality but also a way of respecting human dignity (Arjawa, 2021). In addition, moments of mutual forgiveness serve as a means of building civilised humanity, as they teach the importance of acknowledging mistakes

and forgiving others. This strengthens empathy, tolerance, and respect among citizens. Therefore, the tradition of Sedekah Lebaran not only strengthens bonds of friendship, but also serves as a means of moral education that fosters awareness of the importance of treating others fairly, politely, and with empathy.

In the third principle, Indonesian Unity, the values of togetherness and the spirit of unity are very strong in the implementation of the Eid al-Fitr Almsgiving Tradition in Tanah Periuk Village. The tradition is followed by all villagers regardless of social status, age, or background, from children to the elderly, who participate joyfully without coercion. Voluntary participation can also help children develop abilities and skills, as well as increase

their sense of responsibility towards other children (Al-Bakar & Al-Nabulsi, 2023). In fact, the community is willing to prioritise this tradition over visiting distant family members. This attitude demonstrates a shared awareness that togetherness and unity are more important than personal interests.

The willingness of all residents to participate shows a strong desire to maintain harmony and strengthen social relationships. Social harmony is an absolute requirement for creating positive social stability (Arjawa, 2021). This shared awareness demonstrates a strong commitment to maintaining unity and togetherness. Not only that, but the tradition of Eid al-Fitr almsgiving can break down social barriers, age and generation, thereby creating close social ties. In an atmosphere of warmth and familiarity, all members of the community mingled without barriers, sharing and helping one another. The tradition of Sedekah Lebaran proves that unity is not just a slogan, but can be realised through simple activities that involve all levels of society. Thus, this tradition has become a tangible symbol of the spirit of mutual cooperation and brotherhood that strengthens national unity.

The fourth principle, Democracy guided by the Wisdom of Deliberation and Representation, reflects the values of democracy and deliberation in the implementation of the Eid al-Fitr almsgiving tradition in Tanah Periuk Village. This tradition is not established by written rules, but arises from a mutual agreement among the entire community. Deliberation uses a wise and open approach in making decisions in everyday life (Grande, 2023). With a spirit of togetherness, the community determines the timing and manner of implementation by mutual agreement. Although there are no formal written rules, the community, with a shared awareness, has designated every holiday, both Eid al-Fitr and Eid al-Adha, as a fixed time for the implementation of the Sedekah Lebaran tradition. This agreement shows that the value of deliberation is alive and well in the community. In practice, communal prayers are led by respected community leaders or elders, demonstrating respect for the wisdom and experience of older people. Local leaders are not authoritarian but serve as role models who guide the community. This shows that the values of deliberation and wise leadership remain alive in society, albeit in a simple form. The tradition of Sedekah Lebaran is not only a form of spiritual togetherness but also demonstrates a democratic social system, in which decisions are made based on consensus and carried out in a spirit of mutual respect.

In the fifth principle, Social Justice for All Indonesian People, the value of justice is clearly evident through the spirit of mutual cooperation and togetherness that is alive in the tradition of Sedekah Lebaran in Tanah Periuk Village. All residents actively participate in every stage regardless of social status, age, or position. During the preparation stage, residents voluntarily help each other prepare food, clean their homes, and arrange rooms without coercion. Volunteering in activities such as helping others, working together and striving to carry out activities for the good of others and the surrounding environment (Radionov, 2024). The value of fairness is not only evident in the cooperation during the preparations, but also in the implementation of the Sedekah Lebaran tradition. Where all houses are visited without exception, showing that everyone in the community has the same right to be respected and greeted.

There is no difference in treatment between those of higher economic status and those of lower economic status. At the end of the event, everyone tastes the food provided, even if only a little, as a form of appreciation for the host's efforts. This tradition fosters a sense of responsibility, solidarity and kinship. Thus, Sedekah Lebaran becomes a tangible means of implementing social justice through mutual cooperation, mutual respect and togetherness.

CONCLUSION

This study shows that the tradition of Sedekah Lebaran in Tanah Periuk Village not only functions as an annual event, but also serves as a means of implementing the values of Pancasila that are alive in the activities of the community. There are many benefits to the tradition of Sedekah Lebaran, such as strengthening relationships, maintaining community unity, fostering a spirit of forgiveness, encouraging mutual cooperation, and instilling religious values in the younger generation. The tradition of Sedekah Lebaran also plays a role in preserving local wisdom, serving as a medium for moral, spiritual, and nationalistic education at a time when modernisation and individualism have the potential to weaken social bonds.

However, this study has limitations in that it focuses on only one village, so the results are still limited. This



means that it cannot represent the diversity of traditions in other areas, and changes in traditions influenced by the development of the times and technology have not been discussed in depth. Therefore, further research with a broader scope is needed so that the role of local traditions in strengthening the values of Pancasila can be understood more comprehensively. The results of this research can also be used in education, cultural preservation, and community development. The tradition of Eid al-Fitr almsgiving can serve as a reference for strengthening Pancasila-based character education, combining religious and national values, and setting an example in strengthening social harmony. The tradition of Eid al-Fitr almsgiving can also serve as a reference for drafting cultural regulations that emphasise the importance of cooperation between religions, cultures, and Pancasila to create a society that respects differences, is fair, and is civilised. Therefore, Eid al-Fitr almsgiving is not only important as a cultural heritage, but also serves as a means of strengthening national identity and building a harmonious, just and civilised society.

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