



Kenduren Tradition Before Ramadan Fasting: A Phenomenological Study at Umbul Payung Society Central Lampung

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Abstract

various ways that can be done so that humans, especially Muslims, can understand and understand the importance of carrying out one of the third pillars of Islam, namely fasting. Without coercion, it will slowly follow, because everything has become a habit. This article aims to find out about the kenduren tradition in the customs before Ramadan fasting with a phenomenological approach carried out in Umbul Payung village, Bumi Nabung Ilir. This research is phenomenology study where source of primary data from observation, secondary data from studies and relevant information. The findings show that this kenduren tradition is the same as the previous habit. As a reminder that fasting in the month of Ramadan will arrive. In it is inserted some hope in order to get pleasure, smoothness, strength and blessings during the fast. And can return to his holy nature. Thus, the existence of this kenduren tradition is expected to continue, because this is a positive activity and is a way for humans to be closer and always have a peaceful life in their hearts with good intentions in the religion of Allah SWT.

INTRODUCTION

One of the influences in the development of society is culture (Syaifullah & Izzah, 2019). Alms in the form of food with the aim of getting pleasure and grace are often known as kenduren (Wahyudi, 2019). Something similar to slack like tasyakuran or slametan. Kenduren is personal with invitations that include friends, neighbors and relatives. Genduren can be done at home or at the mosque. In genduren provides a dish that usually consists of tumpeng rice along with side dishes. This rice is packaged like uduk rice and added with chicken ingkung (Amin, 2020).

Kenduren is tied to the beliefs of the Javanese people. According to Herusatoto's perspective, kenduren is a phenomenon that was believed by the Javanese people before various religions emerged in the island of Java. According to Agus Sunyoto, this tradition is not influenced by Buddhist or Hindu teachings, because in both religions there is no kenduren tradition. Kenduren comes from the Persian Kanduri language which means eating on the day

commemorating the daughter of the Prophet Muhammad, namely Fatimah Al-Zahra'. Kenduren is always done as in circumcision, marriage, birth, death and before the fast of Ramadan.

The Javanese tribal society underwent a transition with many influences coming in, from ancient traditions to modern traditions and this was done from generation to generation. This situation is sometimes seen with an inconsistent response. Every action taken or event that occurs contains educational value if it is observed with a positive attitude (Sari & Yusuf, 2020). The duality that exists is very different. First, believe in the teachings of Islam and then practice. Second, believe in ancestral culture. The two attitudes are opposite in the kenduren tradition. Traditions are carried out according to the rules according to each region. According to Woodward, Javanese Islam is peppered with inequality in the understanding between mystical and legal. Although the second source is Islam itself. There is a unique word, Javanese Islam and Normative Islam. That Islam is mentioned as a form of reciprocal characteristics in socio-cultural in Javanese tribal society (Nilawaty, 2020).

Ahimsa's point of view, in phenomenology, it has the aim of an explanation of socio-cultural phenomena. With the position of man aware of his actions and knowledge. In phenomenology, religion needs to be studied seriously and can have a good impact on individual understanding (Baidhawry, 2011). Religious studies cannot be studied objectively, but there is a balance with the involvement of research subjects (Syukur, 2018). This includes the Umbul Payung religious tradition, namely kenduren.

In the perspective of Peter L. Berger and Thomas Luckman, the realization of experience gained from social outcomes is social order. Social reality is created socially. This process provides an understanding that the reality of experience cannot be separated (Andriyani, 2016). According to him, reality is objectively recognized, with there being a boundary between reality in the form of a quality that is closely related to phenomena that are considered to be beyond the will because phenomena cannot be eliminated. According to Peter L. Berger and Thomas Luckman, social reality is socially shaped. It cannot stand alone, there must be someone either outside or in reality. Reality has meaning in that reality is ordered and interpreted subjectively by other parties so that it strengthens reality objectively (Zuhriyah, 2014). Peter L. Berger argues that humans are tools in realizing objective social reality in the process of deepening. Peter L. Berger is in line with the dialectic of phenomenology that there is a double reality, which emphasizes the difference in two everyday realities that can be accepted without scientific questions.

According to the perspective of Berger and Garfinkel that there are realities in life that are left unchecked, that fact is an important reality. This reality is seen as a patterned and ordered form of reality, there are no problems and it is accepted, because in patterned interactions there are the same forms with others. There are three basic Realities that are included in the view of Peter L. Berger and Thomas Luckman, namely: (1) Knowledge, the process of adaptation in social reality with agreements, values, laws, norms and holy verses, does not exist in individuals, so that the social order is bound by the process. adaptation between the world of culture and its provisions. It is the language used in the adaptation, the traditions and actions. This adaptation is how the interpretation is adjusted, therefore there are various adaptations that are believed to be in individuals; (2) Trust, the difference between two realities between individual and social, so that it becomes something that is obeyed, it is called social reciprocity by using validation and the process. By going through these two things, it functions as a puller for the individual to become social with the reciprocity created in the community together. Thus there is a difference in the strata of reality. This belief arises after the experience process (Badruzzaman, 2000).

In the process, everything related to social characteristics and symbols is known and the general adjustment is a tradition. Understanding is one of the most important actions in belief, namely the appearance of signs made by humans themselves, with the aim of being a sign of certain meaning in their use. The formation of the order by the community in its scope; (3) Action, the world of reality in the act of belief, makes a result of the process of true experience for the individual. This process encourages individual beliefs in their actions, which are tied to institutions in society such as economic, social, religious and political. In the opinion of Berger and Thomas Luckman that subjective reality must survive, because in socialization practice there is the possibility that it can change. Berger argues, success in socialization depends on the statement between the subjective and objective of society.

In the tradition of social science theory, there are various approaches that are used as the basis for understanding the phenomena of society, namely phenomenology. The role of this approach becomes a more important element as the spirit of the method used in social research in observing the actions of someone who becomes a figure in the community (Rusli, 2014). By applying it practically and technically in terms of the subject is not the main goal of phenomenology. Schutz views that it offers a new point of view in the study of research focus and a deeper search for meaning created from the realities that exist in life, both broadly and specifically regarding the development of social science.

This can be interpreted that phenomenology in a deeper way can be realized broadly as an act of philosophy that has a practical influence on the method of researching the social sphere. The influence leads to the placement of answers from the subject (Muzairi & Arif, 2018). After that, a detailed understanding of the influence that has developed on phenomenology has not been widely studied by scientists, especially social scientists. This research is a historical study. Alfred Schutz is a social scientist who is an expert in paying attention to the development of phenomenology. Schutz relates this approach to his social sciences (Mastori, 2018). He is also a pioneer in the development of a phenomenological approach that captures phenomena that occur on this earth. Schutz arranges order in this approach in a practical, systematic and comprehensive way in understanding the social world that is happening (Nindito, 2013).

All the thoughts contained by Schutz are conceptualized paths between social science that are directly related to individual actions, namely society with a phenomenological point of view that focuses on psychological and social philosophy (Bakhtiar & Marwan, 2016). His thinking mediates between pure phenomenological thinking and social science. Pure phenomenology is a transcendental and metaphysical concept of social philosophy. His social science thinking is related to the kinds of actions that occur in society that are built on social phenomena. This phenomenon is the main area of formal study of social phenomenology. Regarding the elements that exist in social phenomenological thinking, it is a basis for the phenomenological approach in the methodology of social studies. These elements are concepts that are parallel to the development of phenomenology which is a paradigm that is located as an important element in social life.

Humans are creatures created by Allah SWT who have the ability to think to take various actions in the scope of society on social and religious grounds. In understanding it, an approach known as phenomenology is needed. According to Muhammad Muslih's perspective, phenomenology comes from Greek. *Phainomenon* means showing oneself and showing (Mujib, 2015). While in English, mental (introspection) and physical (object of perception) (Masrifatin & Wajdi, 2018). There are two concepts according to Edmund Husserl. On the concept of *epoche* which means putting individual trust with sympathy to see the object that exists and is directed to it. While the concept of *eidos* means showing consciously (Maraimbang, 2010).

Realizing here there is a purpose that is always directed towards life that exists on this earth and the world is a place where subjects interact with each other. Humans who have the scope of the world are interconnected, so that awareness is created that is social or shared. Individual experiences on this earth cannot be separated from the knowledge of others, which can be said to be their shared experiences. This process of mutual interaction can occur by

having a point of view on human objects or events that are thought of as phenomena experienced by how they feel. Individuals always have the point of view that the symptoms that occur in other people are the same as those in themselves. It can be interpreted as seen as the meaning obtained in the phenomenon is the same as what is understood by other parties. That is what is called intersubjectivity in people's lives (Ahimsa-putra, 2012).

Before Husserl appeared, this phenomenology had existed since 1765 (Sholeh, 2016). At the time of Kant, phenomenology had not been compiled or formulated explicitly or specifically. It was only after Hegel had laid it out that this approach became clearer. According to Hegel, this approach is knowledge that is consciously present (Arfa et al., 2015). Heddy stated that phenomenology means the science of the description of everything that can be seen, felt and known consciously and the experience of phenomena that occur with absolute understanding. According to Clive Erricker's perspective, the phenomenological approach in religion has its own characteristics from the others, in which the purpose of this approach is to explore the causes and reasons for the historical scope and facts. This can provide an understanding of the answer to making religion a subject that needs to be studied. There are two keys used by Waardenberg in this approach, namely rational and empirical (Irma, 2019). Rational is more directed to human actions that are in accordance with scientific knowledge. While empirical is more in the realm of knowledge obtained from scientific research (Alfian et al., 2020). Therefore, phenomenology provides a more positive understanding of humanity (Sihabuddin, 2020).

Previous studies that are relevant are as follows: Research by Muhammad Irsad, which discusses alms being carried out is a form of gratitude, facilitating sustenance and refusing logs (Irsad, 2019). Aat Hidayat's research, which found is a phenomenon that is seen with a positive mindset for moral education in Islam (Hidayat, 2018). Fanny, Topan and Donna's research discusses the issue of slack by the community out of gratitude in the hope of getting blessings from their harvests (Hendro et al., 2021).

Based on the description above, it can be concluded that the application of the kenduren tradition in social life, especially Muslims, has a positive impact. In addition, this tradition further encourages people to remember the virtues both towards Allah SWT and fellow human beings. Thus, the researchers conducted a study using the Kenduren Tradition in Customs Before Ramadan Fasting with a Phenomenological Approach in a case study of the Umbul Payung Bumi Nabung Ilir area.

METHOD

It is a phenomenological study where data collection was carried out through observation and interviews with research subjects, namely the Umbul Payung Bumi Nabung Ilir residents. Secondary data from articles, journals as well as collecting relevant information. The research was conducted at the residence of Mr. Junari on Wednesday 7 April 2021 at 16.47 WIB, village XVII Bumi Nabung Ilir. At the residence of Mr. Kamidi on Friday April 9, 2021 at 17.16 WIB, village XVII Bumi Nabung Ilir.

The data was analyzed interactively which includes; collecting data, reducing data, displaying data and concluding data. Thus this research was obtained and explained in accordance with kenduren tradition in the customs before fasting Ramadan with a phenomenological approach with the form of Umbul Payung community customs, Umbul Payung community knowledge in maintaining kenduren, Umbul Payung community trust in maintaining kenduren and Umbul Payung community actions in maintaining kenduren.

FINDINGS AND DISCUSSION

A social process in which the community believes in the kenduren tradition, which is defined as customs inherited by their ancestors and currently still being maintained, is the Umbul Payung community's point of view. All humans have the ability to perceive the same thing with different techniques. Such differences can be influenced by several elements such as ways of thinking, knowledge and experience.

The perspective is also mutually sustainable with the way humans think about certain objects along with different techniques in using them with the five senses they have, then trying to interpret and understand (Khairulyadi, 2017). The Umbul Payung community's point of view in maintaining the kenduren tradition from an understanding of existing theories, is seen as a process carried out by the community in which real social involvement continues to develop in the community.

The theory directs the process of action, belief and knowledge, which play a role in producing the Umbul Payung community's point of view in maintaining kenduren. This custom is a reality that exists and develops in the social life of the Umbul Payung community.

This is attempted through a process of public opinion on everything that has been inherited by predecessors and the Umbul Payung community agreement in the order of customary life. Thus, people believe and carry out kenduren to realize and produce the characteristics and authenticity of the Umbul Payung community in maintaining kenduren.

The Customs of the Umbul Payung Community

Indigenous is a social order that is legalized by the Umbul Payung community, because it is often used as a custom before fasting Ramadan with the aim of getting blessings. Kenduren in traditional values that used to grow and develop in the life of the Umbul Payung community, because the customary values of Umbul Payung are always tied to Islamic culture and religion.

Religion has absolute rules that apply to anyone and under any conditions (Rozali, 2020). Islamic values in the culture of the Umbul Payung community are not only understood as religion but also culture. All degrees of Umbul Payung people's life factors are carried out because they are used to it. Its implementation in the Umbul Payung custom comes from Islamic law itself.

In the existing theory, the custom of the Umbul Payung community is seen as a social reality that has objective characteristics, with a mutually binding process, which is continuously repeated until it can be understood by the public. After that, it manifests a habitual process that has been carried out for a long time in producing the basis which is often known as tradition, then passed on to future generations. This is formed by rituals such as kenduren by making a cone with the aim of getting blessings (Rokhani, 2020).

Objectives are actually formed with validation. This is a process of creating meaning, because it has to do with the explanation and value needed. The reality of the kenduren object that grows and develops in the Umbul Payung community is a custom that is passed down by the ancestors and local community leaders based on Islamic law.

Knowledge of the Umbul Payung Community in Maintaining Kenduren

Community knowledge of efforts to maintain kenduren is a step in which knowledge is a process of social order and is influenced by everything around it. The basic process of knowledge in the community has an influence on the traditional beliefs that have been passed down by their ancestors. In understanding the social order, this knowledge is seen as something related in which experience and knowledge in society is an influence that is continued and obtained from existing community groups. This bond is a reality in which a person realizes the effort that is devoted or expressed in his social sphere, both physically and mentally.

Knowledge is the result of a process of statements that already exist in the individual, so that he encounters the world that has an impact on the effects of various knowledge around him. Then knowledge becomes important in influencing the meaning of what is meant by kenduren on the Umbul Payung community, until that process the community will continue to interpret kenduren according to the experience they have. The knowledge of the Umbul Payung community in maintaining the kenduren tradition is greatly affected by cultural and religious

factors. Religion here as a general social phenomenon that has been widely studied by scientists using one approach, namely phenomenology (Susanto, 2006). Culture and religion have become a legacy that has been ordered from the knowledge of previous ancestors. This knowledge then has an impact on people's thinking in maintaining and maintaining slack which is carried out before the fasting month of Ramadan. This tradition is a customary process which according to the Umbul Payung community is sacred. It is because of the doctrine of pre-existing knowledge.

Umbul Payung Community Trust in Maintaining Kenduren

Its belief in maintaining kenduren is a statement of reality in social life by looking at existing beliefs. Trust is one of the elements of the value of knowledge given to inheritance which encourages itself in the beliefs of the community itself, whether believing in a religious culture or believing in something that has been passed down from our ancestors to us. In it, culture includes values, categories and applicable rules (Supiana, 2017).

The Umbul Payung community's belief in this case is a belief which means the true and real thing. Or an attitude that is shown by an individual or group to something based on the experience they have and believe that what has been achieved is already at the point of truth. Understanding that is in the social sphere, trust appears as a manifestation of a person's self-experience that includes subjective elements in it, it can be trusted that the results that have been achieved both physically and mentally from the individual's experience. This form gives rise to an objective nature that will take the form of tradition.

In this knowledge process, society becomes objective, namely traditions or facts that are social in nature. The formation of belief is always tied to the reality of life that has been influenced by elements of experience that exist around the community. The experience then becomes a form of belief that has an impact on individuals believing that everything that is known is a result of knowledge and is beneficial for humans themselves. From the perspective of the Umbul Payung community, kenduren can be found as a characteristic that is influenced by several beliefs that are active in the Umbul Payung social order, precisely at the residence of Mr. Junari. This can be found in the process of people doing kenduren, as a form of their belief in the value of religion in stepping for new things in life or asking for blessings, safety and instructions in every action taken (Susanto, 2016). The belief that grows in the customs of the Umbul Payung community, kenduren is the request of creatures to God, which is carried out by humans until it becomes a definite result according to the beliefs and provisions that apply in that society.

Umbul Payung Community Actions In Maintaining Kenduren

A real form of thought manifested in actions is action. At a certain time, action can be seen as behavior that is carried out because of encouragement with understanding or belief values. Social actions in dealing with disasters such as earthquakes, can be included in the category of processes that have experienced an impact due to the thoughts or values that exist in society. In theory, the action of social life can be seen as a meaning of a social world reality that has been packaged in various forms. In this phenomenological approach, action can be seen from the process that is closely related to the objectivation of the unity of the statement.

The actions of the Umbul Payung community, in maintaining kenduren, are influenced by the customs of the local community, with beliefs and experiences that develop in the environment on a regular basis as in the house of Mr. Kamidi. Alms in the form of slametan or kenduren are media facilities in conveying charity in the form of drinks or food to the community (Shofiyuddin & Legowo, 2016). This can be seen from the perspective of the community which concludes that all of their actions are influenced by religious values in very close customs and can provide space in the elements of life so that the Umbul Payung community can maintain kenduren at the time of Ramadan fasting.

CONCLUSION

The perspective of the Umbul Payung community in maintaining kenduren is a manifestation of the process of social life, knowledge and belief and then actions appear in preserving kenduren. This action is inherited, the moral message of the previous figures which they view is sacred. The customs of the Umbul Payung community and the experience that developed so that a community belief emerged that influenced their actions, so the views directed by the community in preserving kenduren were a sacred heritage. All are closely related to the process of social life statements which are closely related. It is an interrelated social directive.

People's experience of this is strongly influenced by the social world in the form of knowledge found from the basic processes of tradition that have been passed down from predecessors. Then it has an impact on the experiences that develop within the community, this is related to a social perspective that maintains slack ahead of Ramadan fasting, where this view of kenduren is more mixed with customs, namely values that have developed and have grown in every human being in the Umbul Payung community based on culture and religion. So that the actions that exist in the community are in accordance with the experience they have and are closely related to religious values.

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