Revitalization of the Beramih Tradition in Nanga Bunut: Implementing Islamic Values in Local Culture

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ABSTRACT

Purpose – This study aims to examine the revitalization process of the *beramih* tradition in Nanga Bunut as an implementation of Islamic values within local culture. The *beramih* tradition, which reflects a spirit of togetherness and mutual cooperation (*gotong royong*), has been declining due to the influence of modernization and increasing individualism. To address this challenge, a revitalization strategy is needed—namely, the reactivation of cultural practices that are nearing extinction by adapting them to the current socio-religious context.

Methods –This research employs a qualitative method with an ethnographic approach. Data collection techniques include in-depth interviews, participatory observation, and document analysis, involving 12 informants consisting of community leaders, religious figures, and the younger generation.

Findings – The results show that beramih is rich in Islamic values such as friendship (*silaturahmi*), solidarity, and social care, which strengthen the social cohesion of the community. Revitalization efforts are carried out through religion-based cultural education, youth involvement, and the active participation of traditional and religious leaders in redesigning *beramih* activities to be relevant to contemporary societal needs.

Value – This study concludes that the revitalization of the *beramih* tradition not only preserves local cultural heritage but also reinforces the Islamic identity of the Nanga Bunut community amidst the currents of globalization.

Introduction

Prophet Muhammad SAW, as the bearer of Islamic teachings, provided a concrete example of building an elegant and harmonious society amidst the pluralistic context of Madinah. His approach, which emphasized mutual respect and recognition, laid the foundation for embracing pluralism. Pluralism itself refers to the acceptance of cultural differences without erasing the unique elements of each culture.

In relation to Islam and national culture, Muslims have made significant contributions in shaping both local and national cultural patterns (Mahmudulhassan, 2024). Indonesia, with over 250 million inhabitants, is home to around 700 ethnic groups, 500 local

languages, thousands of cultural traditions, six official religions, and hundreds of indigenous beliefs. Amidst this diversity, Islam has positioned itself as a unifying force that maintains national cohesion within the framework of the Republic of Indonesia (Brown, 2017).

The importance of culture in national and religious life underscores the relevance of pluralism. Humans are inherently cultural beings—the human body represents the core and peak of culture, determining its structure and nature (Cohen & Leung, 2009). Culture encompasses intellect, reason, customs, and habitual practices, and includes beliefs, art, and traditions, all of which are products of human creativity and social interaction.

As a universal religion, Islam is not confined to any single ethnicity, group, or race. It is meant for all of humanity and, therefore, possesses the capacity to transcend spatial and temporal boundaries. One implication of this universality is Islam's ability to acculturate to the local cultures where it spreads (Roibin et al., 2021). The spread of Islam across the culturally diverse Indonesian archipelago was greatly aided by Sufi scholars, who strategically adapted local customs and belief systems into Islamic rituals, allowing for a more harmonious integration of religion and indigenous tradition (Thahir, 2021). This approach minimized conflict because Islam, as a religion that promotes peace and love across differences of race, ethnicity, language, and culture, is inherently adaptable to diverse cultural forms, as long as they remain in accordance with the fundamental tenets of Islam. This approach minimized conflict because Islam, as a religion that promotes peace and love across differences of race, ethnicity, language, and culture, is inherently adaptable to diverse cultural forms and provided it remains in accordance with the fundamental tenets of Islam (Fuadi et al., 2024)

The presence of Islam that embraces traditional and cultural values has become a stronghold for Nusantara culture. Islam, as the majority religion, functions as an umbrella of harmony for minority groups. Multiculturalism serves as a binding force among citizens in building and developing shared traditions and culture (Setiawan & Stevanus, 2023).

One example of cultural heritage reflecting the identity and values of a community is the *beramih* tradition in Nanga Bunut, West Kalimantan. This tradition involves communal living during important events such as weddings, funerals, circumcisions, town anniversaries, and other celebrations. *Beramih* is not only a symbol of togetherness but also a means of strengthening family bonds and social cohesion.

In the Islamic context, *beramih* embodies values such as *ukhuwah Islamiyah* (Islamic brotherhood), social bonding, and *ta'awun* (mutual assistance). Those participating in *beramih* support each other physically and emotionally, aligning with Islamic principles of solidarity and compassion. However, modernization, urbanization, and lifestyle changes have contributed to the gradual erosion of this tradition.

Nevertheless, the people of Nanga Bunut continue to strive to revitalize *beramih* as both a form of cultural preservation and an embodiment of Islamic values. These efforts include educating younger generations, integrating Islamic education into the practice of *beramih*, and empowering community and religious leaders to uphold this cultural legacy.

Islam has never spread into a cultural vacuum; rather, it consistently interacts with and adapts to the diverse local cultures it encounters (Agustin, 2019). Reviving beramih is thus not only about safeguarding ancestral heritage but also about realizing Islamic teachings in daily life.

Islamic education involves more than the transmission of religious knowledge; it includes character formation, value habituation, and fostering social harmony. The *beramih* tradition can be understood as a form of informal Islamic education that reinforces these values in community life.

Culture is a social heritage that must be preserved and transmitted across generations. Therefore, preserving traditions such as *beramih* represents a community's adaptation to modernization without losing its cultural roots. This tradition does not contradict Islamic teachings but rather serves as a medium for applying Islamic values in social practice.

The question has been raised as to whether it is possible to create a culture that is entirely Islamic. Given that culture is a human construct and humans are inherently imperfect, perfection is not the ultimate goal, but rather the direction toward which individuals strive through ongoing effort and development (Qizi, 2025).

The strategy employed by the Nanga Bunut community to revitalize *beramih* includes engaging religious leaders, educating the youth, and adapting the practice to contemporary contexts. This approach reflects a response to social changes while maintaining local identity. *Beramih* thus serves as a medium for Islamic education, social cohesion, and solidarity in the face of changing times.

Religion, originating from divine revelation, regulates the way humans relate to both God and fellow beings. In contrast, culture, which emerges from human creativity, offers a flexible and often neutral platform for the expression and development of ideas and identity. Although their sources differ, both religion and culture serve comparable purposes: shaping individuals to become more humane and contributing to the formation of a just and civilized society (Birher, 2025).

Several studies have explored the revitalization of local traditions in Indonesia. For example, in Java, the *sedekah bumi* and *nyadran* traditions illustrate how Islamic values are integrated into communal rituals (Setiawan & Stevanus, 2023)In Kalimantan, (Tanasaldy, 2007) examined how ethnic identity and customary institutions mediated social cohesion during post-conflict recovery.

In Sumatra, Minangkabau customs and culture have undergone peaceful acculturation with Islamic teachings. Prior to this integration, local traditions were shaped by customary practices rooted in daily life. The process of cultural synthesis unfolded harmoniously, resulting in decisions by traditional leaders that were accepted without conflict or opposition from customary stakeholders. This form of acculturation reflects a synthetical model, in which *adat* aligns itself with the principles of Islam (Aziz, et al., 2020).

Research on the acculturation of Islamic values in local cultures often emphasizes peaceful integration rather than confrontation (Angkat & Katimin, 2021).Studies on *Islam Nusantara* also highlight the adaptation of Islam to Indonesia's diverse cultural landscapes, particularly through inculturation in rituals and daily social practices (Thohir, 2022). However, most of these studies focus on Java and Sumatra and often take a top-down institutional approach.

Until now, academic studies on Islamic acculturation in Indonesia have mostly focused on regions that are centres of Islamic culture, such as Java and Sumatra. Various traditions that symbolise the integration between Islamic teachings and local culture have become the primary focus of study, including the Sekaten tradition, which originated from the cultural approach of the Wali Songo's missionary work (Nursolehah et al., 2022),

selametan as a socio-religious ritual emphasising spiritual balance and social harmony (Jannah, 2020; Maharani, 2022), and grebeg, which represents religious expression through public ceremonies and communal celebrations rich in symbolic meaning (Putri et al., 2024) (Khoiroh & Malasari, 2024). These three traditions not only demonstrate established forms of acculturation but also show how Islam is present in an adaptive and contextual manner in the lives of local communities without erasing the roots of local culture. Meanwhile, typical West Kalimantan traditions such as beramih, which are full of socio-religious values and become a medium for Islamic acculturation, have not been much touched in academic literature. This research aims to fill this gap, as well as to enrich the study of Islamic acculturation in peripheral areas that have been less accommodated in the grand narrative of Islam Nusantara. This research complements and extends these existing studies by providing new empirical insight from West Kalimantan, a region rarely discussed in such contexts. It focuses on the *beramih* tradition as a form of non-formal Islamic education, demonstrating how values such as *ukhuwah Islamiyah*, *ta'awun*, and *silaturahmi* are practiced contextually and passed down across generations.

This study reveals that local traditions like *beramih* are not only vital for cultural preservation but also serve as effective platforms for Islamic education. Rather than focusing solely on formal institutions or ritual-based Islamization, it highlights how everyday communal practices function as living educational spaces that embody and transmit Islamic values in ways that are inclusive, contextual, and grounded in local culture.

Methods

This research is a qualitative field study, employing a descriptive-interpretative approach to explore the revitalization of the *beramih* tradition and the implementation of Islamic values within local culture. The research was conducted in Nanga Bunut Village, Bunut Hulu Sub-district, Kapuas Hulu Regency, West Kalimantan, where the *beramih* tradition continues to be practiced and adapted in response to modernity.

The research focus is to identify both the revitalization process of the *beramih* tradition and how Islamic values such as *ukhuwah Islamiyah*, *ta'awun*, and *silaturahmi* are embedded and transmitted through this local cultural practice. The study emphasizes the role of local actors in sustaining cultural-religious practices within the dynamics of social change.

To obtain comprehensive and in-depth data, this study applies a qualitative ethnographic method, which is particularly suitable for understanding lived cultural experiences and meaning-making within a specific community. The informants were selected purposively and consisted of five traditional leaders, three local religious leaders, and two youth representatives who are actively engaged in either maintaining or adapting the tradition to contemporary contexts.

The data collection techniques used include: Participatory observation: the researcher directly observed and participated in *beramih* events to capture the atmosphere, interactions, and communal practices. In-depth interviews: conducted with key informants to explore their perspectives, experiences, and interpretations regarding the *beramih* tradition and its Islamic dimensions. To ensure data validity, the researcher employed triangulation—both in terms of sources (cross-checking information among different informants) and techniques (combining interviews, observation, and

documentation). This multi-angle verification enhances the credibility and reliability of the findings.

Data analysis was conducted using the Miles and Huberman model, which consists of three stages:Data reduction: selecting, categorizing, and condensing data relevant to the research focus. Data display: organizing information into descriptive narratives, patterns, and thematic outlines. Conclusion drawing and verification: interpreting the findings to provide a holistic understanding of the revitalization of *beramih* as a form of cultural preservation and Islamic education. Through this method, the research provides an ethnographic and contextual account of how the people of Nanga Bunut adapt local traditions to contemporary life while maintaining core Islamic values, thus positioning *beramih* as both a cultural and educational space.

Result and Discussion

1. *Beramih Tradition: Inculturation of Islamic Values and Cultural Continuity in Nanga Bunut, Kapuas Hulu*

The *beramih* tradition in Nanga Bunut, Bunut Hulu Sub-district, Kapuas Hulu Regency, represents a profound example of how local culture and Islamic values are intertwined in a process of inculturation. This tradition, rooted in the oral culture of communal overnight stays for social and ritual purposes—such as weddings, *khatam* Qur'an ceremonies, and death commemoration (*tahlilan*)—originated prior to the arrival of Islam. However, over time, Islam did not replace this tradition; instead, it reframed it by offering new transcendental meanings within the Islamic worldview (Pabbajah, 2021).

As Islam spread in the Malay world, including Kapuas Hulu, it introduced rational and monotheistic principles that gradually reshaped traditional beliefs. This cultural-religious synthesis is reflected in the Malay philosophy of "adat bersendi syarak, syarak bersendi Kitabullah"—a maxim that positions Islam as the ethical foundation of local customs (Rachman & Rahman, 2017). Consequently, traditions like *beramih* evolved into spaces where social solidarity and Islamic spirituality converge.

H. Abang Mabruk, Chairman of the Malay Cultural Customary Assembly (MABM) of Bunut Hilir Sub-district and Advisor to the Nanga Bunut 210th Anniversary Committee, explained that there has been a significant shift in the meaning and function of the beramih tradition from the past to the present. According to him, in the past, beramih was not a formally planned agenda, but took place naturally on the basis of emotional closeness and kinship. People at that time used to visit each other without the need for formal invitations. If there was a longing or desire to gather and share stories, they would immediately come and stay (beramih) at the homes of relatives, neighbours, or teachers. The tradition is not limited to family relations, but also includes the relationship between student and teacher, whether in the context of learning religion, martial arts (silat), or discussions about daily life activities such as planning to catch fish, plant rice or do gardening. Beramih became a lively and egalitarian social space, bringing people together beyond formal constraints. However, in the current context, according to H. Abang Mabruk, beramih has shifted into a social agenda that is tied to certain moments such as weddings, celebrations, deaths, or other major events. This is due to the increasing rarity of people visiting each other spontaneously due to busyness, high mobility, and the influence of the times. Thus, the beramih tradition is now more ceremonial and scheduled, although the value of kinship and togetherness remains at the core of its practice.

In contemporary practice, *beramih* is not merely a socio-cultural gathering but also serves as a vehicle of non-formal Islamic education. It provides a space for enacting values such as *ukhuwah Islamiyah* (Islamic brotherhood), *silaturahmi* (social bonding), and *ta'awun* (mutual assistance), which are consistently embedded in the rituals and interactions during the events. These values are not externally imposed but incultured through everyday practices, shaping both individual and collective identities (Siregar et al., 2021).

The tradition of beramih in Nanga Bunut is similar to various other local practices in the Indonesian archipelago that have been acculturated with Islamic teachings, such as slametan in Java, kenduri in Minangkabau, and maulid celebrations such as baayun maulid in Kalimantan. These traditions generally have their roots in pre-Islamic customs, but have been Islamised through a long process involving the integration of Islamic spiritual values with the communal values of local communities.

For example, in the Javanese context, slametan is a socio-religious practice described by (Muqoddam & Maghfiroh, 2019)as a form of syncretism that reflects Islam Nusantara. This practice is not only a spiritual space but also strengthens social solidarity and the religious identity of the local community. Meanwhile, (Karinda et al., 2020) highlight the baayun maulid tradition as a means of reinforcing local wisdom and citizenship values in Kalimantan, with Islamic spiritual content integrated into the cultural expressions of the Banjar community.

Referring to these two studies, beramih can be understood as a unique form of local Islamic cultural expression in Nanga Bunut. It reflects the dynamic interaction between Islamic teachings and the local identity of the inland Malay community, and serves as a medium for preserving the values of ukhuwah (brotherhood), silaturahmi (social bonding), and ta'awun (mutual cooperation), which continue to thrive and evolve with the changing times.

What distinguishes *beramih*, however, is its unique articulation within the Dayak-Malay cultural hybridity found in the interior regions of West Kalimantan. While the Javanese *slametan* centers on symbolic meal-sharing, often conducted briefly and ceremonially, and the Minangkabau *kenduri* emphasizes formal recitations of religious texts, *beramih* is characterized by its deeply communal and residential nature. Participants do not merely gather temporarily, but often stay overnight, reinforcing social bonds through sustained presence and participation in shared domestic spaces.

This overnight aspect of *beramih* signifies more than hospitality—it reflects a collective reaffirmation of kinship, trust, and social cohesion. By inhabiting the same space, community members enact a lived ethic of togetherness that transcends ritual observance. The act of staying is both symbolic and functional, marking one's genuine involvement in the spiritual and social wellbeing of the group. In this sense, *beramih* goes beyond ceremonial duty; it becomes a tangible expression of enduring communal commitment.

Moreover, *beramih* serves as a medium for intergenerational transmission of cultural values. Elders and younger members share stories, engage in dialogue, and participate in religious activities that reinforce both Islamic teachings and localized wisdom. This convergence of tradition and faith creates a fertile ground for identity formation, where being Muslim and being part of the local community are not seen as conflicting roles but as mutually reinforcing identities.

In this way, *beramih* exemplifies how local traditions across Indonesia continue to evolve through adaptive integration. It illustrates a model of cultural resilience—where

maintaining indigenous forms does not imply resistance to religious change, but rather, a reconfiguration that sustains communal integrity. As Indonesia navigates the challenges of modernity and diversity, practices like *beramih* stand as powerful reminders of how local traditions can both preserve and enrich the nation's plural cultural heritage.

2. Islamic Values in the Beramih Tradition

The integration of Islamic values into the *beramih* tradition demonstrates a profound example of cultural continuity through religious reinterpretation. Rather than eradicating indigenous practices, Islam in this context engages in a process of inculturation, whereby local customs are maintained in their external forms but infused with new spiritual meanings. This transformation is not superficial; it reflects a deep engagement with the ethical and communal dimensions of Islam, as seen in how *beramih* operates within social life.

One of the most visible Islamic dimensions in *beramih* is Ukhuwah Islamiyah, or Islamic brotherhood. The tradition promotes strong ties among family members and neighbors by encouraging shared space and collective activity. During *beramih*, participants often sleep over and share meals in the host's home, transforming private space into a communal environment. This act goes beyond courtesy—it signifies unity and solidarity, reflecting the Qur'anic ideal of believers as a single body connected through faith and mutual compassion.

A second important value embodied in *beramih* is silaturahim, the maintenance of interpersonal and intercommunal relationships. The tradition facilitates prolonged interaction among participants, creating space for meaningful dialogue, reconciliation, and emotional closeness. This practice echoes the Prophetic teachings that stress the importance of maintaining bonds of kinship and friendship as a path to social harmony and divine blessing. In *beramih*, silaturahim is not incidental but central to the ritual experience.

Another core Islamic principle reflected in *beramih* is ta'awun, or mutual assistance. The preparation for *beramih* involves cooperative labor, including food preparation, guest accommodations, and ritual planning. Neighbors, extended family, and community members contribute time, resources, and effort without financial expectation. This spirit of collaboration illustrates the Islamic ethic of mutual support (*ta'awun 'ala al-birr wa al-taqwa*), fostering a culture where generosity and shared responsibility are key social pillars.

Equally significant is the role of *beramih* in Islamic character education. Participation in the tradition becomes an informal yet powerful means of instilling values such as humility, cooperation, hospitality, and accountability. Youth and children observe and participate in the rituals, internalizing the ethical behaviors modeled by their elders. These lessons in moral character are seamlessly integrated into daily life, aligning cultural practices with Islamic teachings without formal instruction.

Importantly, the integration of these Islamic values does not erase the indigenous structure of *beramih*. Rather, it redefines its inner meanings, maintaining the form while enriching its substance. This is a defining characteristic of inculturation, in which religion adapts to cultural contexts by breathing new life into existing practices (Angkat & Katimin, 2021). Through this process, *beramih* retains its cultural identity while becoming a vehicle for Islamic spirituality and ethical living.

The result is a vibrant example of religious acculturation that respects and elevates local heritage. The transformation of *beramih* illustrates how Islam can coexist

harmoniously with diverse cultural expressions, creating a synthesis that is both spiritually meaningful and socially rooted. It avoids the pitfall of cultural erasure and instead promotes an inclusive model of religious practice that is contextually relevant and historically conscious.

Moreover, this integration challenges binary perspectives that view religion and culture as inherently opposed. In the case of *beramih*, Islam does not function as an external force imposed upon local tradition, but as an internal dialogue that enriches both spheres. The coexistence of form and faith illustrates a theological flexibility that is both respectful and adaptive—a hallmark of Islam's historical spread across the Indonesian archipelago.

In contemporary discourse, such integration is particularly important in affirming local identity within a pluralistic national framework. For the people of inland West Kalimantan, *beramih* becomes not only a religious expression but also a statement of cultural belonging. It affirms that to be a faithful Muslim and a proud inheritor of local tradition are not conflicting roles but complementary ones. This has implications for interfaith harmony, national unity, and cultural resilience.

Finally, the living example of *beramih* serves as a model for other communities grappling with the pressures of modernization, secularization, or religious homogenization. It demonstrates how tradition can evolve without being lost, and how religion can adapt without compromising its core values. In this sense, *beramih* is more than a ritual—it is a testament to the enduring power of integration, adaptation, and shared meaning in the shaping of a harmonious society.

3. Challenges in Preserving the Beramih Tradition

Despite its deep cultural and spiritual value, the *beramih* tradition today faces significant challenges that threaten its continuity. Among the most pressing are the forces of modernization and globalization, which increasingly shape social behavior and cultural preferences. These forces often promote values such as individualism, materialism, and efficiency—norms that stand in stark contrast to the communal, relational, and time-intensive nature of *beramih*. With the increasing dominance of consumerist lifestyles, communal traditions that prioritize solidarity and collective responsibility are often perceived by some as irrelevant or overly demanding (Sun et al., 2004).

Another contributing factor is the declining awareness among younger generations regarding the cultural and religious significance of *beramih*. Many youths perceive it merely as a social event, if not entirely irrelevant to their modern lives. This perception is often the result of weak intergenerational transmission of meaning and values. As elders pass away and are not replaced by equally committed successors, the symbolic richness of *beramih*—including its Islamic moral dimensions—is at risk of being reduced to ritual formality or forgotten altogether. The tradition thus becomes vulnerable to gradual disengagement.

In addition, transformations in social structure—particularly the weakening of traditional leadership systems and the rise of nuclear family models—have contributed to the erosion of communal lifestyles. The decline of extended family networks and customary authority figures diminishes the organizing power necessary for sustaining large-scale, community-based events like *beramih*. With fewer people seeing themselves as accountable to a wider social unit, participation in communal traditions becomes sporadic or optional, rather than a shared obligation rooted in cultural duty and religious virtue.

Global media and popular culture further exacerbate these trends by introducing values and lifestyles that often contradict the spirit of *beramih*. Youth are increasingly exposed to entertainment content and social narratives that prioritize autonomy, speed, and personal success over collective well-being. As a result, they may grow disinterested in traditions perceived as "slow," hierarchical, or irrelevant. This cultural shift contributes not only to detachment but also to the potential disappearance of *beramih* as a meaningful practice. Without active efforts to reinterpret and revitalize the tradition in contemporary terms, it risks becoming a relic of the past rather than a living expression of local Islamic culture.

4. Strategies for Revitalization

Revitalizing the *beramih* tradition necessitates a comprehensive approach that combines cultural sensitivity with educational innovation. A key strategy is the empowerment of religious and traditional leaders who possess the authority and cultural legitimacy to reinterpret *beramih* within the ethical frameworks of Islam. Their guidance is essential not only in preserving the tradition's outward form but also in reinforcing its deeper spiritual and communal meanings. Through sermons, community dialogues, and ritual leadership, these figures can articulate how *beramih* aligns with Islamic values such as solidarity (*ukhuwah*), mutual aid (*ta'awun*), and moral character development (Sanjani et al., 2024)

Equally important is the role of youth education in fostering cultural pride and religious consciousness. Formal and informal educational programs should aim to integrate local cultural knowledge with Islamic teachings, enabling younger generations to appreciate *beramih* not merely as a nostalgic custom but as a living embodiment of their identity. Initiatives such as intergenerational storytelling, school-based cultural modules, and youth involvement in planning and executing *beramih* events can instill both ownership and meaning. As noted by (Baderiah & Munawir, 2024) the fusion of local wisdom with Islamic moral education offers a powerful platform for value transmission.

In adapting *beramih* to modern realities, flexibility is vital. Contemporary lifestyles, shaped by time constraints and digital connectivity, may not accommodate the extended duration traditionally associated with the ritual. Therefore, shorter versions of *beramih* or hybrid formats that include digital coordination—such as online invitations, scheduling platforms, or virtual reflections—can make the practice more accessible while preserving its core values. These innovations do not dilute the tradition but rather ensure its relevance, helping *beramih* evolve in form while remaining faithful in spirit.

Institutional support is also crucial in sustaining the revival of *beramih*. Regional governments, cultural institutions, and religious bodies can play a proactive role by incorporating *beramih* into local policy frameworks, heritage preservation programs, and digital cultural campaigns. For instance, the 208th anniversary of Nanga Bunut in 2023 featured the motto *"Bunut Beramih Bersamaan Beriringan"* (Bunut Beramih Simultaneously Side by Side), encapsulating a communal call to restore ancestral identity, historical continuity, and Islamic cultural unity. Such public affirmations not only legitimize the tradition but also mobilize collective effort toward its renewal in a rapidly changing world.

5. Beramih as a Platform for Islamic Education

The *beramih* tradition constitutes a compelling example of informal Islamic education embedded in the fabric of everyday communal life. It functions as a socio-religious space in which values central to Islamic pedagogy—such as solidarity (*ukhuwah*), cooperation (*ta'awun*), and mutual care—are not taught abstractly but enacted through direct participation. Unlike formal schooling, where learning is often compartmentalized and theoretical, *beramih* facilitates experiential learning. Through shared meals, cooperative rituals, and overnight communal stays, individuals engage in moral formation that is both embodied and socially reinforced (Nurrohman & Hannan, 2017)

At the core of *beramih* is the cultural transmission of Islamic ethics through rituals and practices that are deeply localized. The tradition serves as a medium through which Islamic teachings are contextualized and made intelligible within the everyday practices of the community. This aligns with constructivist views of education, in which meaning is generated through culturally meaningful activities. Children and youth absorb ethical norms not through rote memorization, but through their embeddedness in family networks, communal responsibilities, and shared religious practices (Palincsar, 1998). The learning process is thus holistic—cognitive, affective, and behavioral dimensions of Islamic ethics are transmitted simultaneously and organically.

Furthermore, *beramih* fosters collective character formation, a key objective of Islamic education (*tarbiyah*). Within this framework, moral development is not an isolated, individual endeavor but a socially mediated process. The community acts as a moral agent, shaping behavior through example, dialogue, and expectation. The consistency between the values modeled by elders and the participatory roles assigned to youth creates a coherent moral ecology. Such alignment between cultural practice and religious principle exemplifies the integrative ideal of Islamic education, wherein *akhlaq* (ethics), *ibadah* (worship), and *mu'amalah* (social conduct) are cultivated simultaneously in a lived communal context.

This dynamic interplay between religion and culture echoes Clifford Geertz's anthropological insight into the reciprocal influence between religious systems and local traditions. According to Geertz, religion not only informs cultural meaning but is itself interpreted through cultural forms (Geertz, 1973) In the case of *beramih*, Islamic teachings do not operate in a vacuum; they are articulated through, and gain resonance from, the local cultural grammar of the community. This reciprocal relationship affirms the validity of localized religious education as a legitimate and powerful form of moral transmission, one that holds particular relevance in plural, rural, and non-formal educational settings.

6. Beramih in the Perspective of Social Transformation

As society undergoes socio-cultural transformation, the *beramih* tradition has demonstrated adaptive resilience through a dynamic process of reinterpretation. One key manifestation of this transformation is the shifting of *beramih*'s social function—from a primarily utilitarian form of neighborly cooperation to a more symbolic role in preserving cultural identity. In contemporary contexts, *beramih* serves not only as a means of mutual aid but also as a vehicle for articulating and reaffirming local heritage. This shift reflects a broader sociological trend in which traditional rituals evolve into instruments of collective memory and identity negotiation amidst globalization and socio-religious diversification.

Furthermore, the tradition has undergone value integration through the incorporation of modern tools and institutionalized religious practices. Recent iterations of *beramih* often include scheduled formal religious ceremonies such as *dzikir*, *maulid*, or *pengajian*, as well as structured educational components like moral talks or youth reflections. Technological mediation—such as digital invitations or social media documentation—has also become common, expanding the reach and relevance of the event (Zayadi, 2023). These developments do not undermine traditional values; rather, they signify an ongoing negotiation between heritage and innovation, sustaining the tradition's vitality within a rapidly modernizing environment.

In parallel, the inclusivity of social roles within *beramih* has expanded, particularly with increased participation of youth and women. While earlier forms were often male-led and elder-dominated, contemporary practices are more participatory, with women contributing to organizational logistics and religious recitations, and youth taking on roles in documentation, dissemination, and coordination. This shift reflects broader changes in gender dynamics and generational agency, situating *beramih* within an inclusive framework of communal collaboration. The transformation also aligns with pedagogical goals in Islamic education, where lived practice and role modeling are central to the internalization of ethical and spiritual values.

Most importantly, *beramih* now functions as a platform for religious enrichment, serving as a site for *da'wah*, ethical cultivation, and spiritual engagement. Through collective worship, storytelling, and communal reflection, the tradition reinforces Islamic moral teachings within a culturally familiar setting. As (Abza et al., 2024) observe, such localized practices of *da'wah* are often more effective in fostering sustained behavioral transformation than abstract doctrinal instruction. In this light, *beramih* exemplifies a model of Islamic inculturation based on co-creation rather than confrontation. Its adaptive continuity illustrates that tradition and religion, when harmoniously integrated, do not compete for authority but rather collaborate to cultivate resilient, cohesive, and ethically grounded communities.

Conclusion

This study contributes to the theoretical discourse on Islamic inculturation by highlighting how Islamic teachings can be integrated into local cultural frameworks. It reinforces the idea that religious values can be meaningfully expressed through indigenous traditions, thereby enriching the conversation around culturally grounded expressions of Islam. On a practical level, the research offers a replicable model for revitalizing traditional practices as a means of fostering non-formal, community-based Islamic education. By showing how local customs can function as platforms for religious learning and value transmission, the study underscores the potential of culturally rooted initiatives to support lifelong Islamic education beyond formal institutions.

The revitalization of the Beramih tradition in Nanga Bunut reflects a conscious effort to preserve local wisdom that is deeply intertwined with Islamic ethical teachings. This study finds that Beramih functions as a dynamic space for the transmission of values such as ukhuwah Islamiyah (Islamic brotherhood), ta'awun (mutual cooperation), and communal solidarity, while also adapting to contemporary sociocultural changes. It is not merely a ceremonial remnant of the past but a living tradition that continues to shape the community's social, religious, and cultural identity. Theoretically, this analysis enhances the

broader discourse on Islam and local culture by presenting Beramih as a concrete example of Islamic inculturation achieved through co-creation rather than confrontation. It demonstrates how religion and tradition can engage in a dialogical relationship that affirms both theological depth and cultural specificity.

Practically, Beramih offers a viable model for value-based education within Muslim communities, particularly in rural or culturally rich contexts where moral development often occurs outside formal settings. Sustaining the relevance of Beramih requires strategic efforts such as the systematic documentation of its oral, ritual, and symbolic dimensions; collaborative engagement between traditional leaders and Islamic scholars to ensure both cultural continuity and theological legitimacy; and active involvement of younger generations through participatory education, creative media, and opportunities for community leadership to encourage renewal and innovation.

The revitalization of Beramih in Nanga Bunut demonstrates that indigenous traditions can be reinterpreted through Islamic frameworks to strengthen communal resilience and moral coherence. Far from being obsolete, such traditions offer meaningful models for integrating faith, culture, and education in ways that are locally rooted yet globally relevant.

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