



The History of the Nugal Tradition in Air Itam Village and Its Relationship to Education and Malay Community Culture

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Article Info	Abstract
Article History Received: 2026-06-25 Revised: 2026-06-30 Accepted: 2026-06-30	This study aims to examine the historical development of the Nugal tradition in Air Itam Village and analyze its educational and cultural significance within the Malay community. The Nugal tradition is a longstanding agrarian cultural heritage that has been transmitted across generations and continues to be preserved despite the advancement of modern agricultural technology. It remains an important expression of local cultural identity while serving as a medium for transmitting social, cultural, and religious values. This study employed a qualitative descriptive approach. Data were collected through field observations and semi-structured interviews with community leaders and tradition practitioners who possess extensive knowledge of the implementation of the Nugal tradition in Air Itam Village. The findings reveal that the Nugal tradition has deep historical roots in the agricultural practices of the Malay community and embodies values of mutual cooperation, responsibility, respect for customary traditions, social solidarity, and cultural preservation. Furthermore, the tradition promotes educational values that contribute to character development among younger generations, including discipline, diligence, cooperation, and environmental stewardship. It also reflects Islamic values such as <i>ukhuwah</i> (brotherhood), <i>ta'awun</i> (mutual assistance), gratitude, and <i>silaturahmi</i> (social connectedness), which are deeply integrated into community life. Therefore, the Nugal tradition should be continuously preserved and utilized as a contextual learning resource to strengthen cultural identity and promote educational values within contemporary society.
Keywords : cultural heritage, Nugal tradition, education, Malay community, Air Itam Village.	

INTRODUCTION

Indonesia is recognized for its rich cultural diversity, with traditions that have been preserved and transmitted across generations as an integral part of community life. Tradition represents a form of cultural heritage that shapes the identity of a society in its social, economic, and spiritual dimensions (Sudirana, 2019). Such heritage encompasses not only traditional arts, customs, and ceremonial practices but also ways of life, value systems, and worldviews that reflect the local wisdom of each region. Every locality possesses distinctive cultural characteristics shaped by its historical experiences, social interactions, and belief systems, illustrating the close relationship between humans, nature, and their ancestors in constructing Indonesia's diverse and dynamic cultural identity. Traditions are therefore understood as continuous collective practices that become inseparable from the daily lives of community members (Azahra et al., 2025). One such tradition that continues to be preserved within Indonesia's agrarian communities is the **Nugal Tradition**.

In Air Itam Village, Penukal Abab Lematang Ilir (PALI) Regency, South Sumatra, the Nugal Tradition represents a long-standing form of local wisdom that has been maintained for generations. This tradition shares cultural similarities with the customary heritage of the Jambi Malay community, particularly in its emphasis on the communal planting of upland rice through collective labor (Azahra et al., 2025). Rather than functioning solely as an agricultural activity, Nugal embodies a harmonious relationship between humans, nature, and spirituality. The community performs the tradition as an expression of gratitude to God while honoring nature and their ancestors, who are believed to safeguard the fertility of the land. Historically, the practice emerged from the collective management of agricultural fields, where wooden planting sticks (*tugal*) were used to create planting holes before seeds were sown cooperatively. This practice became an essential component of the traditional farming system of the inland Malay communities (Kurniawan, 2018). Consequently, examining the historical development of the Nugal Tradition is essential for understanding the evolution of local culture and the identity of the Air Itam community over time.

Prior to the arrival of Islam, the implementation of the Nugal Tradition was closely associated with indigenous belief systems that were deeply rooted within the local community. Rituals dedicated to honoring natural forces, seeking fertile land, and praying for abundant harvests constituted integral elements of the traditional planting ceremony (Zaki & Irham, 2015). These practices reflected the cosmological worldview of traditional societies, which perceived nature as inseparable from human existence. Understanding the stages of the pre-Islamic Nugal Tradition provides an important foundation for examining the cultural transformations that occurred following the spread of Islam throughout the region. Such historical reconstruction enables a more

comprehensive understanding of the continuity and adaptation of local traditions within changing religious and social contexts.

The arrival of Islam in South Sumatra significantly influenced many aspects of community life, including the transformation of local customs and traditions (Hudaidah, 2021). Rather than eliminating pre-existing cultural practices, Islam promoted a process of cultural acculturation in which local traditions were reinterpreted in accordance with Islamic principles. Within the Nugal Tradition of Air Itam Village, ritual elements previously associated with indigenous beliefs gradually evolved into practices emphasizing prayers, *dhikr* (remembrance of God), gratitude to Allah SWT, and values of Islamic solidarity. This transformation illustrates the adaptive nature of local culture, where traditional customs were preserved while their theological foundations were reconstructed to align with the principles of monotheism.

Beyond its religious significance, the Nugal Tradition also embodies enduring Malay cultural values, including mutual cooperation (*gotong royong*), deliberation (*musyawarah*), social solidarity, mutual respect, and collective responsibility. These values demonstrate that Nugal serves not merely as an agricultural production system but also as an important mechanism for transmitting cultural heritage to younger generations. Through active participation in the tradition, community members acquire social norms, ethical values, and collective identities that strengthen social cohesion and cultural continuity within the village.

Nevertheless, rapid technological advancement and the accelerating pace of modernization have introduced profound social changes that threaten the sustainability of many traditional cultural practices (Nyoman & Astrini, 2025). The increasing adoption of mechanized agriculture and the transformation of rural communities into semi-urban societies have gradually reduced the relevance and practice of communal agricultural traditions such as Nugal. Without systematic documentation and scholarly investigation, the cultural values, educational significance, and Islamic teachings embedded within the tradition may gradually deteriorate or even disappear from the collective memory of future generations.

These circumstances highlight the urgent need for comprehensive historical and cultural research on the Nugal Tradition in Air Itam Village. Such research should examine the stages of its implementation before the introduction of Islam, the subsequent process of cultural transformation following Islamization, and the Malay cultural, educational, and Islamic values that continue to shape the tradition today. Employing a historical-anthropological perspective allows for an in-depth exploration of both the historical structure and philosophical foundations of the Nugal Tradition while assessing its contemporary relevance for cultural preservation.

The novelty of this study lies in its historical-comparative analysis, which chronologically reconstructs the transformation of the Nugal Tradition from its pre-

Islamic ritual practices to its later form characterized by Islamic cultural acculturation in PALI Regency, South Sumatra. By integrating historical reconstruction with anthropological interpretation, this study contributes to the advancement of local cultural studies while providing an evidence-based framework for preserving the cultural heritage of the South Sumatran Malay community amid the increasingly complex challenges posed by globalization and socio-cultural change.

METHOD

This study employed a qualitative descriptive research design to explore and interpret the historical development, implementation, and cultural values embedded in the Nugal Tradition in Air Itam Village, Penukal Abab Lematang Ilir (PALI) Regency, South Sumatra. A qualitative descriptive approach was selected because it enables researchers to provide a comprehensive, systematic, and in-depth understanding of social and cultural phenomena based on empirical evidence collected directly from the field. Rather than manipulating research variables, this approach seeks to understand the meanings, experiences, and socio-cultural realities constructed by community members within their natural context.

Data were collected primarily through structured interviews with local community members who possessed extensive knowledge of and direct experience with the implementation of the Nugal Tradition. Informants were selected purposively based on their active participation in the tradition and their understanding of its historical development, ritual practices, and cultural significance. A structured interview guide was developed prior to fieldwork to ensure consistency across interviews while enabling the systematic collection of information regarding the stages of the tradition, the meanings associated with each ritual practice, and the cultural values transmitted across generations.

To enhance the credibility of the findings, interview data were complemented by field observations and relevant documentary sources concerning the history and cultural practices of the Malay community in Air Itam Village. These additional sources provided contextual information that facilitated a more comprehensive interpretation of the historical transformation of the Nugal Tradition, particularly regarding the transition from pre-Islamic beliefs to Islamic cultural practices. The triangulation of multiple data sources strengthened the trustworthiness and contextual richness of the research findings.

The collected data were analyzed using qualitative data analysis techniques. The initial stage involved data reduction, in which the interview transcripts and supporting documents were reviewed, selected, categorized, and simplified according to the research objectives. Relevant information was then organized into thematic categories reflecting the historical evolution of the tradition, its implementation processes, and the cultural,



educational, and religious values embedded within its practices. This systematic analytical process enabled the identification of meaningful patterns and relationships among the collected data.

The final stage consisted of interpreting the organized data to construct a comprehensive understanding of the Nugal Tradition within the socio-cultural context of the PALI community. The analysis focused on explaining the historical continuity of the tradition, the cultural transformations resulting from the Islamization process, and the preservation of Malay cultural values that continue to shape community life. Through this qualitative analytical approach, the study provides an in-depth account of the historical significance and contemporary relevance of the Nugal Tradition as an important component of South Sumatra's cultural heritage.

RESULTS AND DISCUSSION

History of the Nugal Tradition in Air Itam Village

The Nugal tradition is one of the oldest agrarian cultural heritages that has been preserved among the Musi ethnic community in Penukal Abab Lematang Ilir (PALI) Regency, particularly in Air Itam Village, South Sumatra. This tradition emerged from the agricultural lifestyle of local communities, whose livelihoods historically depended on upland rice cultivation in dryland farming systems. Historically, the Musi people utilized surrounding forests and available land to cultivate rice in order to fulfill the food needs of their families and communities. Etymologically, the term *Nugal* originates from the word *tugal*, referring to a simple pointed wooden stick used to make planting holes in the soil (Azahra et al., 2025). Over time, the activity of creating planting holes and sowing rice seeds using this traditional tool became known as *Nugal*.

Field findings indicate that the origin of the Nugal tradition cannot be separated from the traditional farming systems that developed throughout the Indonesian archipelago long before the introduction of modern agricultural technology. The ancestors of the Musi people inherited this cultivation technique through generations of adaptation to the geographical conditions of South Sumatra, which consist predominantly of plains, hills, and forested areas. They developed a farming system that was simple, efficient, and environmentally sustainable by utilizing locally available resources. Traditionally, Nugal was performed after clearing and preparing agricultural land. The planting process was carried out collectively by family members, neighbors, and relatives under the spirit of mutual cooperation (*gotong royong*). This collective labor system emerged because extensive farming areas had to be planted within a limited period to ensure synchronized planting seasons.

Beyond its economic and agricultural functions, Nugal possesses profound social and cultural significance. The tradition strengthens kinship, social solidarity, and communal relationships among villagers. Participants voluntarily assist one another



without expecting financial compensation, instead embracing the principle of reciprocity and communal responsibility that has long characterized Musi society. In several communities, the tradition is also accompanied by customary ceremonies, prayers, and ritual practices expressing gratitude to God while seeking blessings for fertile land and abundant harvests. These spiritual values demonstrate that agriculture is perceived not merely as an economic activity but as a harmonious relationship between humans, nature, and the Creator. Despite the increasing adoption of modern agricultural technologies, the Nugal tradition continues to be preserved in several areas of PALI Regency as an important symbol of Musi cultural identity.

From a folkloristic perspective, the history of the Nugal tradition has been transmitted primarily through oral traditions, including folklore, ancestral advice, and intergenerational narratives. Since written historical records documenting its origin remain scarce, collective memory serves as the principal source of historical knowledge. According to local oral traditions, the ancestors of the Musi community had practiced upland rice cultivation since ancient times when their livelihoods depended almost entirely on natural resources. These narratives further emphasize that the tradition evolved from the communal spirit required to accomplish labor-intensive agricultural work efficiently. The ancestors believed that collective rice planting not only accelerated the planting process but also contributed to better harvest outcomes.

Historical and anthropological perspectives suggest that shifting cultivation (*huma*) employing simple planting tools such as the *tugal* has existed throughout the Indonesian archipelago since prehistoric times and continued to develop during the era of local kingdoms in Sumatra. Consequently, the Nugal tradition in the PALI region is estimated to have been practiced between the sixteenth and eighteenth centuries, corresponding to the predominance of upland rice farming as the primary source of subsistence. Within this tradition, men generally create planting holes using the *tugal*, while women sow rice seeds into the prepared holes. Prior to planting, communities frequently conduct customary ceremonies such as communal prayers or village thanksgiving rituals to seek divine blessings for successful harvests. The historical continuity of this tradition is evidenced by its persistence through oral traditions, customary practices, and its continued implementation by local communities today.

Stages of the Nugal Tradition Prior to Islamization

Historically, before the introduction of Islam into Air Itam Village, the Nugal tradition formed an essential component of the agricultural system, deeply influenced by indigenous belief systems and spiritual relationships with nature. The initial stage involved selecting suitable agricultural land based on the experience of customary elders and environmental considerations, including soil fertility, water availability, and natural signs believed to indicate favorable harvest conditions (Suratman & Kurniawan, 2018). At this stage, land selection encompassed not only agricultural considerations but also



symbolic beliefs concerning the spiritual forces of nature that were thought to influence farming success. Such practices were commonly found among traditional agrarian societies throughout the Indonesian archipelago, where nature was regarded as an inseparable element of both social and spiritual life.

The subsequent stage consisted of land clearing followed by preliminary ritual activities prior to planting. Community members collectively cleared shrubs, removed small trees, and prepared the land for cultivation (Suliyati, 2016). Before planting commenced, customary ceremonies led by traditional leaders or village shamans were commonly performed to seek protection, prevent disturbances from supernatural forest guardians, and request fertile land and successful harvests. The core Nugal activity involved creating planting holes using sharpened wooden sticks. The work was organized collectively with clearly defined gender roles, whereby men prepared the planting holes while women placed rice seeds into the holes and covered them with soil. This collaborative labor system reflects the long-standing tradition of mutual cooperation that characterizes rural Malay communities (Risalah et al., 2022). After all seeds had been planted, the ceremony concluded with communal thanksgiving and shared meals, symbolizing unity and social cohesion (Hardinsyah et al., 2014).

The Arrival of Islam and the Cultural Transformation of the Nugal Tradition

Prior to the spread of Islam in South Sumatra, inland communities generally adhered to animistic and dynamistic belief systems, in which natural elements were believed to possess spiritual powers that deserved reverence (Hermanto et al., 2023). Within this worldview, forests, rivers, agricultural land, and natural landscapes were regarded as sacred entities that required respectful treatment to prevent disasters and crop failures (Ek-Karimah, 2020). Consequently, the act of planting rice was not perceived merely as an agricultural activity but as a cosmological ritual deeply embedded within indigenous spirituality.

This pre-Islamic cosmology was fundamentally based on three principles. First, the land was considered a sacred living entity deserving respectful treatment to ensure agricultural fertility. Second, rice symbolized life and prosperity, requiring offerings, ritual incantations, and adherence to customary taboos before planting could begin. Third, ancestral spirits were believed to maintain metaphysical relationships with their descendants, making ancestral blessings essential for successful farming. Within the broader historical landscape of South Sumatra, particularly in PALI Regency, this agrarian tradition is believed to represent a continuation of socio-economic institutions established during the era of the Sriwijaya Kingdom between the seventh and thirteenth centuries (Saputro et al., 2020).

The spread of Islam throughout South Sumatra during the fifteenth to seventeenth centuries, facilitated by maritime trade networks and the political influence of the Palembang Darussalam Sultanate (Dhita & Nofradatu, 2021), fundamentally transformed

the theological foundation of the Nugal tradition. Through the missionary activities of Islamic scholars, rituals involving spirit worship and ceremonial offerings gradually underwent religious purification (Zakawali & Hudaidah, 2021). Rather than eliminating local traditions, however, Islam promoted a process of cultural acculturation and value adaptation (Fahiroh et al., 2025). Consequently, spiritual petitions previously directed toward supernatural beings and ancestral spirits were redirected exclusively to Allah SWT as the sole Creator and Sustainer of the universe.

Following Islamization, Nugal ceremonies were transformed into communal thanksgiving gatherings featuring prayers, recitation of Qur'anic verses, *Surah Al-Fatihah*, *tahlil*, and collective remembrance (*dhikr*) led by local religious leaders (Hoeruman et al., 2025; Lutfiah et al., 2023). Beyond ritual transformation, Islam also reshaped the community's ecological worldview. Nature was no longer perceived as a mystical entity requiring appeasement but rather as Allah's creation entrusted to humanity under the responsibility of *khalifah fi al-ardh* (stewards of the Earth). Through this reinterpretation, traditional social values—including mutual cooperation, solidarity, and communal harmony—were successfully preserved across generations (Soraya et al., 2025).

Analysis of Values Embedded in the Nugal Tradition

The Nugal tradition in Air Itam Village represents a harmonious integration of traditional Malay cultural values and Islamic teachings. The spirit of mutual cooperation, a defining characteristic of Malay culture, is clearly reflected throughout every stage of agricultural activities, from land preparation and planting to crop maintenance (Effendi, 2013; Soraya et al., 2025). This voluntary cooperation corresponds closely with the Islamic concept of *ta'awun* (mutual assistance in righteousness), whereby helping fellow farmers is regarded as an act of worship rewarded by Allah SWT. The communal meal shared after planting further strengthens social bonds among community members. Agricultural work is therefore interpreted as a balanced combination of human effort (*ikhtiar*) in pursuing lawful livelihoods and spiritual reliance (*tawakkul*) upon God's decree.

Furthermore, the Nugal tradition functions as an informal educational institution through which religious and social values are transmitted to younger generations. By actively participating in planting activities, children and adolescents internalize essential values such as diligence, discipline, social solidarity, environmental responsibility, and gratitude for agricultural blessings as divine gifts (Muhammad, 2021). This intergenerational transmission of Islamic and cultural values occurs naturally within the agrarian ecosystem of Air Itam Village, making the tradition far more than a seasonal farming practice; it serves as an effective medium for character formation and cultural continuity.

The Relevance of the Nugal Tradition to Cultural Preservation and Contemporary Education

In the contemporary era of globalization and social transformation, the Nugal tradition remains highly relevant for preserving local cultural heritage. As an embodiment of local wisdom, it safeguards not only traditional agricultural knowledge but also fundamental values such as deliberation, cooperation, and ecological responsibility from erosion by increasingly individualistic patterns of modernization (Zulkarnaen, 2022). Consequently, the tradition continues to serve as an essential anchor of cultural identity for the Malay community in Air Itam Village.

Within formal education, the values embodied in the Nugal tradition offer considerable potential as contextual learning resources grounded in local wisdom, thereby supporting character education initiatives (Fatmawati et al., 2024). Values such as cooperation, social responsibility, work ethic, and environmental stewardship align closely with the objectives of the Pancasila Student Profile. Integrating the narratives and philosophical foundations of the Nugal tradition into school curricula enables students to develop a deeper understanding of their local socio-cultural realities while fostering cultural pride and a moral commitment to preserving their ancestral heritage amid the challenges of globalization.

CONCLUSION

The Nugal tradition in Air Itam Village, Penukal Abab Lematang Ilir (PALI) Regency, represents an enduring agrarian cultural heritage of the Malay community that has been transmitted across generations and remains an integral component of local cultural identity. Historically, the tradition emerged from the community's collective approach to agricultural land management, emphasizing mutual cooperation, solidarity, and respect for nature. With the spread of Islam throughout South Sumatra, the tradition underwent a process of cultural transformation in which pre-Islamic ritual elements were reinterpreted and aligned with Islamic values while preserving its fundamental cultural essence. Despite the rapid advancement of agricultural technology and the pressures of modernization, the Nugal tradition continues to hold significant relevance as a vehicle for cultural preservation and as a local wisdom-based educational resource that fosters character development among younger generations. Therefore, sustaining and safeguarding the Nugal tradition is essential not only for preserving Indonesia's cultural heritage but also for promoting an educational framework that integrates cultural values, moral education, and Islamic principles within contemporary and future society.



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