



THE INFLUENCE OF ISLAM ON THE BEHAVIOR OF THE MUSLIM COMMUNITY IN THE LABUHAN TRADITION IN DOPLANG VILLAGE

Dian Islamiyati

Universitas Nahdlatul Ulama Al Ghazali Cilacap

dianislamiyati@gmail.com

Article Submite: (10 February 2026), Article Review: (1 Maret 2026), Article Accepted: (23 April 2026)

Abstract

The Labuhan tradition is one of the local cultural practices that continues to be preserved by communities in various regions of Indonesia. In Muslim communities, this tradition has undergone a process of adaptation and transformation influenced by Islamic teachings, resulting in a dynamic relationship between religion and local culture. This study aims to analyze the influence of Islam on the behavior of the Muslim community in preserving and practicing the Labuhan tradition in Doplang Village. The research employs a qualitative approach using a case study design. Data were collected through in-depth interviews, participant observation, and documentation involving community leaders, religious figures, traditional elders, and local residents. The collected data were analyzed using the interactive model of data reduction, data display, and conclusion drawing. The findings reveal that Islamic values have significantly shaped the attitudes and behaviors of the Muslim community toward the Labuhan tradition. Ritual elements perceived as inconsistent with Islamic teachings have gradually been replaced by religious activities such as collective prayers, recitation of the Qur'an, dhikr, and charitable acts. At the same time, cultural values such as mutual cooperation, social solidarity, gratitude, and environmental preservation continue to be maintained. The study concludes that the interaction between Islam and local tradition in Doplang Village reflects a process of cultural acculturation that strengthens religious identity while preserving local wisdom. This research contributes to the discourse on the relationship between Islam and local culture by demonstrating that religious values and cultural traditions can coexist harmoniously through adaptive social transformation.

Keywords: islam, muslim community behavior, labuhan tradition, local culture, cultural acculturation

Abstrak

Tradisi Labuhan merupakan salah satu praktik budaya lokal yang masih dilestarikan oleh masyarakat di berbagai daerah di Indonesia. Pada masyarakat Muslim, tradisi ini mengalami proses adaptasi dan transformasi yang dipengaruhi oleh ajaran Islam, sehingga menciptakan hubungan yang dinamis antara agama dan budaya lokal. Penelitian ini bertujuan untuk menganalisis pengaruh Islam terhadap perilaku masyarakat Muslim dalam melestarikan dan melaksanakan tradisi Labuhan di Desa Doplang. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi yang melibatkan tokoh masyarakat, tokoh agama, sesepuh adat, serta masyarakat setempat. Data yang diperoleh dianalisis menggunakan model analisis interaktif yang meliputi reduksi data, penyajian data, dan penarikan

kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai Islam memberikan pengaruh yang signifikan terhadap sikap dan perilaku masyarakat Muslim dalam memaknai tradisi Labuhan. Unsur-unsur ritual yang dipandang tidak sesuai dengan ajaran Islam secara bertahap mengalami perubahan dan digantikan dengan kegiatan-kegiatan keagamaan, seperti doa bersama, pembacaan Al-Qur'an, zikir, dan sedekah. Di sisi lain, nilai-nilai budaya seperti gotong royong, solidaritas sosial, rasa syukur, dan kepedulian terhadap lingkungan tetap dipertahankan sebagai bagian dari kearifan lokal. Penelitian ini menyimpulkan bahwa interaksi antara Islam dan tradisi lokal di Desa Doplang mencerminkan proses akulturasi budaya yang mampu memperkuat identitas keagamaan sekaligus menjaga kelestarian budaya lokal. Temuan penelitian ini memberikan kontribusi terhadap kajian hubungan antara Islam dan budaya lokal dengan menunjukkan bahwa nilai-nilai keagamaan dan tradisi budaya dapat hidup berdampingan secara harmonis melalui proses transformasi sosial yang adaptif.

Kata Kunci: Islam, perilaku masyarakat Muslim, tradisi Labuhan, budaya lokal, akulturasi budaya.

A. Introduction

Indonesia is widely recognized as a multicultural nation with diverse ethnic groups, languages, customs, and religious traditions. This diversity has given rise to numerous local cultural practices that continue to be preserved by communities across generations. One such tradition is *Labuhan*, a ritual that reflects local wisdom, communal solidarity, gratitude, and respect for nature. Although the practice of Labuhan varies across regions, its essential purpose is generally associated with expressing gratitude, seeking safety, and maintaining harmony between humans, nature, and God (Koentjaraningrat, 2009; Geertz, 1976). In many Muslim communities, however, the implementation of this tradition has undergone significant changes as Islamic values have increasingly influenced local religious and cultural practices (Woodward, 2011).

The interaction between Islam and local culture has long been a significant subject of academic discussion. Since its arrival in the Indonesian archipelago, Islam has spread not only through religious preaching but also through a process of cultural accommodation. Rather than eliminating existing traditions, Islamic teachings have often transformed and reinterpreted local customs so that they remain culturally meaningful while conforming to Islamic principles (Azra, 2006; Abdullah, 2006). This process demonstrates that Islam in Indonesia has developed through dialogue with local wisdom, producing various forms of religious expression that are both culturally rooted and religiously legitimate (Ricklefs, 2006).

The Labuhan tradition in Doplang Village represents one example of this cultural transformation. Historically, several ritual elements were closely associated with pre-Islamic beliefs and symbolic offerings. Over time, however, these elements have gradually been replaced or reinterpreted through Islamic practices such as collective prayers (*du'a*), Qur'anic recitation,

dhikr, charitable giving (*sadaqah*), and religious sermons. Consequently, the tradition no longer functions merely as a cultural ceremony but also serves as a medium for strengthening religious values, social cohesion, and collective identity among the Muslim community (Koentjaraningrat, 2009; Humaedi, 2015).

Behavioral changes within the Muslim community cannot be separated from the influence of religious values that shape individual attitudes and collective social practices. Islam provides ethical guidelines concerning worship, social interaction, environmental responsibility, and communal life. As these values become increasingly internalized, they influence how individuals perceive, evaluate, and participate in cultural traditions. In this context, the transformation of the Labuhan tradition illustrates how religious teachings can reshape cultural practices without necessarily eliminating their social and cultural significance (Ajzen, 1991; Glock & Stark, 1965).

Previous studies have extensively discussed the relationship between Islam and local traditions in Indonesia, particularly regarding cultural acculturation, religious moderation, and the preservation of local wisdom (Azra, 2006; Abdullah, 2006; Woodward, 2011). However, relatively few studies have specifically examined how Islamic teachings influence the behavioral transformation of Muslim communities within the practice of the Labuhan tradition at the village level. Most existing research emphasizes either the historical aspects of local traditions or theological debates concerning customary rituals, while limited attention has been devoted to understanding how Islamic values influence community behavior in maintaining cultural traditions.

Based on this research gap, the present study aims to analyze the influence of Islam on the behavior of the Muslim community in the implementation of the Labuhan tradition in Doplang Village. Specifically, this study seeks to examine how Islamic teachings shape community attitudes, religious practices, and social interactions within the tradition while preserving its cultural identity. The findings are expected to contribute to the broader discourse on Islam and local culture by demonstrating that religious values and indigenous traditions can coexist through adaptive cultural transformation. Furthermore, this research provides practical insights into the preservation of local cultural heritage without compromising Islamic religious principles, thereby enriching contemporary discussions on cultural sustainability, religious moderation, and community development in Indonesia.

B. Theoretical Study

1. Islam and Local Culture

Islam and local culture have long interacted through a process of adaptation, accommodation, and acculturation. The spread of Islam in Indonesia did not eliminate indigenous traditions; instead, many cultural practices were reinterpreted according to Islamic teachings while preserving their social and cultural functions (Azra, 2006; Woodward, 2011). This interaction demonstrates the flexibility of Islam in responding to diverse cultural contexts without compromising its fundamental theological principles.

From an anthropological perspective, culture consists of systems of values, beliefs, norms, and practices that guide human behavior within society (Koentjaraningrat, 2009). Religion, as an integral component of culture, influences the formation of moral values and social norms. Consequently, the encounter between Islam and local traditions often results in cultural acculturation rather than cultural elimination (Geertz, 1976). In many Indonesian communities, traditional ceremonies have been reconstructed by incorporating Islamic elements such as prayers, Qur'anic recitation, remembrance of God (dhikr), and charitable activities, allowing local traditions to remain relevant within a predominantly Muslim society (Abdullah, 2006).

The concept of cultural acculturation explains that two cultural systems may interact continuously without causing either culture to disappear. Instead, both cultures undergo selective adaptation, producing new forms of social and religious expression (Berry, 2005). Therefore, the coexistence of Islamic teachings and local traditions reflects a dynamic process of cultural negotiation that strengthens both religious identity and social cohesion.

2. Islamic Values and Muslim Community Behavior

Behavior refers to observable actions and responses influenced by individual beliefs, values, attitudes, and environmental factors (Ajzen, 1991). Within the Islamic perspective, human behavior is guided by the Qur'an and the Sunnah, which provide ethical principles governing worship, interpersonal relationships, environmental stewardship, and social responsibility (Al-Ghazali, 2013).

Religious values significantly influence individual attitudes and collective behavior. Glock and Stark (1965) proposed that religiosity consists of several dimensions, including ideological belief, religious practice, religious experience, religious knowledge, and the consequences of religion in everyday life. These dimensions explain how Islamic teachings become internalized and subsequently influence social behavior within Muslim communities.

The Theory of Planned Behavior developed by Ajzen (1991) further explains that behavior is preceded by behavioral intentions, which are influenced by attitudes, subjective norms, and perceived behavioral control. In the context of traditional ceremonies, Muslim communities tend to maintain cultural practices that are perceived as compatible with Islamic teachings while gradually abandoning practices considered inconsistent with Islamic doctrine. Therefore, religious understanding serves as a significant determinant of behavioral transformation within society.

3. The Labuhan Tradition

The Labuhan tradition is one of Indonesia's local cultural rituals practiced in several regions, particularly in Java. Traditionally, Labuhan symbolizes gratitude to God, prayers for safety and prosperity, and respect for nature through ceremonial offerings and communal gatherings (Koentjaraningrat, 2009). Although historical forms of Labuhan were influenced by pre-Islamic beliefs, many Muslim communities have transformed its ritual practices by emphasizing Islamic religious values (Humaedi, 2015).

In contemporary Muslim communities, Labuhan is no longer interpreted as a ritual directed toward supernatural entities but rather as a cultural celebration that strengthens social solidarity, communal cooperation (gotong royong), environmental awareness, and gratitude to Allah. Religious leaders often play an important role in guiding communities to reinterpret the tradition according to Islamic teachings by replacing symbolic offerings with collective prayers, Qur'anic recitation, religious sermons, and charitable activities (Woodward, 2011).

The transformation of the Labuhan tradition demonstrates that local wisdom can coexist with Islamic values through continuous reinterpretation. This process not only preserves cultural heritage but also reinforces religious commitment and social harmony within Muslim communities.

4. Conceptual Framework

This study is based on the assumption that Islam functions as an independent variable influencing the behavior of the Muslim community in practicing the Labuhan tradition. Islamic teachings shape community attitudes, beliefs, and religious understanding, which subsequently influence the implementation of traditional rituals. Meanwhile, the Labuhan tradition serves as the socio-cultural context in which behavioral transformation can be observed.

The conceptual relationship in this study suggests that stronger internalization of Islamic values encourages greater adaptation of traditional practices to Islamic principles

while maintaining positive cultural values such as mutual cooperation, social solidarity, gratitude, and environmental preservation. Therefore, the interaction between Islam and local culture is understood as a process of cultural transformation that integrates religious principles with indigenous cultural identity (Ajzen, 1991; Berry, 2005; Azra, 2006).

C. Research Methodology

This study employed a qualitative research approach using a case study design to explore the influence of Islam on the behavior of the Muslim community in the Labuhan tradition in Doplang Village. A qualitative approach was considered appropriate because it enables an in-depth understanding of social phenomena, cultural practices, and religious values from the perspectives of the participants (Creswell & Poth, 2018; Yin, 2018). The research was conducted in Doplang Village, where the Labuhan tradition continues to be practiced as part of the local cultural heritage. The participants included religious leaders, traditional elders, village officials, and community members who actively participated in the implementation of the tradition. Data were collected through in-depth interviews, participant observation, and documentation to obtain comprehensive information regarding the interaction between Islamic values and local cultural practices.

The collected data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of data condensation, data display, and conclusion drawing/verification. To ensure the trustworthiness of the findings, the study employed source triangulation, method triangulation, and member checking (Lincoln & Guba, 1985). These procedures enhanced the credibility, dependability, and confirmability of the research findings. Through this methodological framework, the study sought to provide a comprehensive understanding of how Islamic teachings have influenced the behavior of the Muslim community while preserving the cultural values embedded in the Labuhan tradition.

D. Results and Discussion

The findings indicate that the Labuhan tradition in Doplang Village remains an important cultural heritage that is actively preserved by the local Muslim community. Community members perceive the tradition not merely as a ceremonial event inherited from their ancestors but as a social institution that strengthens communal relationships, collective identity, and local wisdom. Informants explained that the continuity of the tradition depends largely on community

participation, intergenerational knowledge transfer, and the involvement of religious and traditional leaders. Although the ritual has undergone several modifications over time, its essential values of gratitude, mutual cooperation, and social solidarity continue to be maintained. This finding supports the argument that local traditions remain sustainable when they successfully adapt to changing religious and social contexts (Koentjaraningrat, 2009; Woodward, 2011).

One of the most significant findings of this study is the strong influence of Islamic teachings on the transformation of ritual practices within the Labuhan tradition. Participants consistently reported that ritual elements previously associated with mystical beliefs, symbolic offerings, or supernatural powers have gradually been replaced with Islamic religious activities. These include collective prayers (*du'a*), Qur'anic recitation, *dhikr*, religious sermons (*tausiyah*), and charitable giving (*sadaqah*). According to religious leaders, these modifications aim to ensure that the tradition remains compatible with Islamic monotheism (*tawhid*) while preserving its positive cultural functions. This transformation illustrates that Islamic values have become the primary framework through which the community interprets and practices the tradition (Azra, 2006; Abdullah, 2006).

The interviews further reveal that the behavioral changes observed among community members are closely related to increasing religious knowledge and awareness. Many respondents acknowledged that their understanding of Islamic teachings has encouraged them to critically evaluate traditional customs and distinguish between cultural values that are socially beneficial and ritual practices considered inconsistent with Islamic doctrine. Rather than abandoning the Labuhan tradition entirely, the community has chosen to reinterpret its meaning through an Islamic perspective. This finding reflects Ajzen's (1991) Theory of Planned Behavior, which explains that behavioral change is influenced by attitudes, subjective norms, and individual beliefs shaped by social and religious environments.

Another important finding concerns the central role of religious leaders in facilitating cultural transformation. Religious scholars (*ulama*), mosque leaders, and Islamic teachers actively provide guidance regarding the implementation of the Labuhan tradition by emphasizing Islamic values during community gatherings and religious lectures. Instead of prohibiting the tradition, they encourage its purification through the elimination of practices considered contrary to Islamic teachings while preserving activities that promote social harmony, gratitude, and collective welfare. This accommodative approach has minimized social conflict between supporters of local

traditions and advocates of religious reform, creating a balanced relationship between Islam and local culture (Woodward, 2011; Humaedi, 2015).

The study also found that the Labuhan tradition contributes significantly to strengthening social cohesion within the Muslim community. Preparation for the ceremony involves collective participation through *gotong royong*, communal meetings, shared meals, and cooperation among various social groups regardless of age or economic status. Such activities foster interpersonal trust, strengthen neighborhood relationships, and reinforce collective responsibility for preserving local cultural heritage. These findings support previous studies suggesting that cultural traditions function not only as religious expressions but also as mechanisms for maintaining social integration and community resilience (Geertz, 1976; Koentjaraningrat, 2009).

From the perspective of Islamic ethics, the transformation of the Labuhan tradition demonstrates the practical implementation of values such as gratitude (*shukr*), brotherhood (*ukhuwah*), mutual assistance (*ta'awun*), and environmental stewardship. Community members explained that the tradition has become an opportunity to express gratitude to Allah for agricultural harvests, health, and communal prosperity rather than a ritual intended to seek protection from supernatural beings. Consequently, the religious meaning attached to the tradition has shifted toward strengthening faith and encouraging social responsibility. This finding is consistent with the concept that Islamic teachings influence not only ritual worship but also social behavior and moral responsibility in everyday community life (Al-Ghazali, 2013; Glock & Stark, 1965).

The results further indicate that the coexistence of Islam and the Labuhan tradition represents a successful process of cultural acculturation rather than cultural conflict. Instead of replacing local culture completely, Islam has functioned as a transformative force that selectively preserves cultural values compatible with Islamic principles while modifying elements perceived as inconsistent with religious teachings. This adaptive process demonstrates that cultural identity and religious identity are not mutually exclusive but can develop simultaneously through continuous negotiation and reinterpretation. Berry's (2005) acculturation theory provides a useful explanation for understanding how communities integrate religious values into existing cultural systems without losing their indigenous identity.

Overall, the findings demonstrate that the influence of Islam on the behavior of the Muslim community in Doplang Village extends beyond ritual modification to encompass broader patterns of social interaction, moral values, and cultural preservation. The community has successfully

integrated Islamic teachings into the Labuhan tradition while maintaining the social functions of mutual cooperation, solidarity, gratitude, and environmental awareness. This integration illustrates that Islam and local culture can coexist harmoniously through adaptive social transformation. Therefore, the Labuhan tradition in Doplang Village serves as an example of how religious values can enrich local cultural practices, strengthen community identity, and contribute to sustainable cultural preservation in contemporary Indonesian society (Azra, 2006; Creswell & Poth, 2018).

E. Conclusion and Suggestions

This study concludes that Islam has significantly influenced the behavior of the Muslim community in preserving and practicing the Labuhan tradition in Doplang Village. The findings demonstrate that the community has undergone a process of behavioral and cultural transformation by adapting traditional rituals to Islamic teachings while maintaining the positive values embedded in local culture. Ritual elements considered inconsistent with the principles of *tawhid* have gradually been replaced by Islamic religious practices, including collective prayers, Qur'anic recitation, *dhikr*, religious sermons, and charitable activities. Nevertheless, the essential cultural values of mutual cooperation (*gotong royong*), social solidarity, gratitude, and environmental stewardship remain integral to the tradition. This transformation illustrates that Islam functions not as a force that eliminates local culture but as a guiding framework that reconstructs cultural practices in accordance with Islamic values while preserving their social significance.

Furthermore, the study reveals that the successful integration of Islam and the Labuhan tradition has been supported by the active role of religious leaders, traditional elders, and community participation. Their collaborative efforts have fostered a harmonious relationship between religious teachings and local wisdom, strengthening both religious identity and cultural continuity. The Labuhan tradition in Doplang Village therefore represents a model of cultural acculturation in which Islamic values and indigenous traditions coexist through adaptive social transformation. These findings contribute to the broader understanding of the relationship between Islam and local culture and demonstrate that religious values can reinforce, rather than diminish, the preservation of cultural heritage.

Based on the findings, future studies are encouraged to investigate similar cultural traditions in different regions of Indonesia to provide comparative perspectives on the interaction

between Islam and local culture. Comparative research employing interdisciplinary approaches involving anthropology, sociology, religious studies, and cultural studies would enrich the understanding of cultural transformation within Muslim societies. In addition, future researchers may consider incorporating quantitative or mixed-method approaches to examine the relationship between religiosity, cultural participation, and community behavior more comprehensively.

From a practical perspective, local governments, cultural institutions, and religious organizations should continue supporting the preservation of the Labuhan tradition by emphasizing its educational, social, and cultural values while ensuring that its implementation remains consistent with Islamic principles. Community-based cultural education programs should also be strengthened to encourage younger generations to appreciate local wisdom as an important component of national cultural identity. Such collaborative efforts will contribute to the sustainable preservation of Indonesia's cultural heritage while promoting religious moderation, social harmony, and community development.

References

- Abdullah, M. A. (2006). *Islam dan kearifan lokal: Dialektika agama dan budaya*. Pustaka Pelajar.
- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- Al-Ghazali. (2013). *Ihya' Ulum al-Din* (Rev. ed.). Dar al-Kutub al-'Ilmiyyah.
- Azra, A. (2006). *Indonesia, Islam, and Democracy: Dynamics in a Global Context*. Equinox Publishing.
- Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations*, 29(6), 697–712. <https://doi.org/10.1016/j.ijintrel.2005.07.013>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). SAGE Publications.
- Geertz, C. (1976). *The Religion of Java*. The University of Chicago Press.
- Glock, C. Y., & Stark, R. (1965). *Religion and Society in Tension*. Rand McNally.
- Koentjaraningrat. (2009). *Pengantar Ilmu Antropologi* (Edisi Revisi). Rineka Cipta.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. SAGE Publications.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications.
- Ricklefs, M. C. (2006). *Mystic Synthesis in Java: A History of Islamization from the Fourteenth to the Early Nineteenth Centuries*. EastBridge.
- Woodward, M. R. (2011). *Java, Indonesia and Islam*. Springer.