

The Maturi Dahar Tradition in the North Kuin Community

Gina Shofi

2210128320001@mhs.ulm.ac.id

Social Studies Education Department, Univeritas Lambung Mangkurat

Mutiani

mutiani@ulm.ac.id

Social Studies Education Department, Univeritas Lambung Mangkurat

M. Ridha Ilhami

ridhailhami@ulm.ac.id

Social Studies Education Department, Univeritas Lambung Mangkurat

Fatwa Nur'aini

fatwa.nuraini@ulm.ac.id

Social Studies Education Department, Univeritas Lambung Mangkurat

Sovia Husni Rahmia

soviahusni.rahmia@ulm.ac.id

Social Studies Education Department, Univeritas Lambung Mangkurat

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan Tradisi Maturi Dahar yang masih dipertahankan oleh masyarakat Kuin Utara sebagai bagian dari warisan budaya dan tradisi turun-temurun. Penelitian ini menggunakan metode kualitatif dengan melibatkan lima orang narasumber yang dipilih untuk memperoleh informasi secara mendalam mengenai proses pelaksanaan tradisi Maturi Dahar. Data penelitian diperoleh melalui kegiatan wawancara yang kemudian dianalisis untuk mengidentifikasi bentuk pelaksanaan tradisi dalam kehidupan masyarakat. Berdasarkan hasil wawancara, penelitian ini menunjukkan bahwa Tradisi Maturi Dahar masih dilaksanakan oleh masyarakat sebagai bentuk ungkapan rasa syukur kepada Tuhan serta penghormatan terhadap peninggalan dan jasa para leluhur khususnya terhadap tokoh yang dikenal sebagai pendiri Kuin yaitu Khatif Dayyan, Patih Masih dan Sultan Suriansyah. Penelitian ini juga mengungkap berbagai unsur penting yang memiliki makna simbolis dalam pelaksanaan tradisi tersebut. Unsur-unsur tersebut meliputi penentuan waktu pelaksanaan yang dilakukan pada bulan Maulid, penggunaan Makam Sultan Suriansyah sebagai pusat kegiatan tradisi, serta penyajian makanan tradisional yang mengandung simbol terhadap budaya lokal. Lebih dari sekadar kegiatan seremonial, tradisi Maturi Dahar juga berperan sebagai media untuk menyampaikan nilai-nilai sosial dan budaya kepada generasi muda, di samping berkontribusi dalam menumbuhkan kesadaran kolektif masyarakat akan pentingnya pelestarian tradisi.

Kata Kunci: Tradisi Maturi Dahar, Warisan Budaya, Penghormatan Terhadap leluhur.

Abstract

This study aims to describe the implementation of the Maturi Dahar Tradition which is still maintained by the North Kuin community as part of their cultural heritage and hereditary traditions. This study uses a qualitative method involving five selected informants to obtain in-depth information regarding the implementation process of the Maturi Dahar tradition. Research data was obtained through interviews which were then analyzed to identify the form of implementation of the tradition in community life. Based on the interview results, this study shows that the Maturi Dahar Tradition is still carried out by the community as a form of expression of gratitude to God and respect for the legacy and services of their ancestors, especially to figures known as the founders of Kuin, namely Khatif Dayyan, Patih Masih

and Sultan Suriansyah. This study also reveals various important elements that have symbolic meaning in the implementation of the tradition. These elements include the determination of the implementation time which is carried out during the month of Maulid, the use of the Tomb of Sultan Suriansyah as the center of traditional activities, and the serving of traditional foods containing symbols of local culture. More than just a ceremonial activity, the Maturi Dahar tradition also serves as a medium to convey social and cultural values to the younger generation, in addition to contributing to raising the community's collective awareness of the importance of preserving tradition.

Keywords: Maturi Dahar Tradition, Cultural Heritage, Respect for Ancestors.

PRELIMINARY

Traditions in society are a series of cultural practices passed down from generation to generation and regularly implemented in social life. Traditions are not merely customs; they also contain values, norms, and symbols that have profound meaning for the groups that practice them. Traditions are a crucial part of shaping social identity and maintaining the cultural continuity of a society (Rofiq, 2019). In addition, tradition also functions as a means to strengthen social relations between individuals, because its implementation involves active participation by the community (Mutiani, M., & Faisal, 2019; Rahmaniah et al., 2026). Local wisdom as a community identity that is passed down from generation to generation and its existence needs to be maintained so that it is not eroded by the development of the times. (Mutiani, Adhitya et al., 2021).

The local culture and traditions that have developed in the Banjar community are closely linked to community life and are passed down through generations through various cultural and religious activities. The traditions practiced by the Banjar community are not merely ceremonial but also part of the community's cultural identity, a practice that continues to be maintained to this day (Mutiani, Mutiani Jumriani et al., 2022). These traditions are generally carried out collectively and are related to religious values, history, and respect for the figures and heritage of the Banjarese ancestors.

The North Kuin community, as part of the Banjar community, has a rich local culture that reflects the close relationship between social values, beliefs, and life practices. One form of tradition still preserved by the North Kuin community is the Maturi Dahar tradition. This tradition is a cultural practice rich in sacred meaning, carried out as a form of respect for ancestors through the serving of various traditional foods and the cleansing of heirlooms left by their ancestors. In its implementation, the Maturi Dahar tradition involves the cleansing of heirlooms inherited from the Banjar Sultanate, such as keris, which is carried out through a process of cleansing with flower water and a prayer ritual as a form of respect for cultural heritage (Habieb et al., 2022).

The Maturi Dahar tradition is also held to coincide with the memorial service of important figures such as Sultan Suriansyah, Khatib Dayan, and Patih Masih, further

strengthening the historical and religious significance of the event. This occasion not only serves as a means of commemorating the contributions of these figures but also serves as a means of reflection for the community to emulate the values of struggle and leadership passed down through their generations. Furthermore, the presentation of various foods, including special dishes like Nasi Kebuli Raja (rice kebuli raja), demonstrates the cultural symbols that hold their own significance in the community's life.

This study aims to describe the Maturi Dahar Tradition practiced by the North Kuin community as a form of Banjar cultural heritage that is still maintained to this day. This study was conducted to describe in depth the implementation of the Maturi Dahar Tradition, starting from the preparation, time of implementation, location of activities, to the series of events carried out by the community. Through this study, it is hoped that a clearer understanding of the existence of the Maturi Dahar Tradition as part of the local culture of the North Kuin community that is preserved by future generations.

METHOD

This study uses a qualitative approach to understand the Maturi Dahar tradition in the North Kuin community, Banjarmasin. The aim is to explore the implementation of this tradition in a social context. This study examines the Maturi Dahar tradition and how it is practiced in the community. Data were collected through participant observation, in-depth interviews with tradition practitioners and the community, and documentation related to the tradition. Data will be analyzed using a thematic analysis approach to identify emerging themes and patterns. This analysis also takes into account the local cultural context and community interactions (Nur'aini et al., 2026). The research subjects included the implementation of the Kuin Utara tradition and community, conducted at the Tomb of Sultan Suriansyah, Banjarmasin. Researchers ensured data validity using source triangulation and member checking techniques, which allowed participants to provide feedback on the analysis and interpretation of the research results, thereby ensuring the accuracy and credibility of the research findings (Sugiono, 2017).

RESULTS AND DISCUSSION

In the Banjar language, "dahar" means to eat, and "maturi" means to prepare or present a dish. Thus, Maturi Dahar can be defined as providing food to be enjoyed together after a specific ritual or prayer process. Maturi Dahar is a Banjar tradition performed as a way to express gratitude and ask for safety, as well as to strengthen social relationships through communal eating activities preceded by the recitation of prayers (Runturambi, 2022). The Maturi Dahar tradition is a Banjarese custom performed to honor and pray for ancestors or

deceased figures. This tradition is particularly associated with religious scholars and important figures such as Khatif Dayyan, Patih Masih, and Sultan Suriansyah, the founder of Kuin.

Maturi Dahar Tradition Process

The Maturi Dahar tradition is a form of cultural practice of the Banjar people that continues to be preserved as part of their social and religious life. This tradition not only represents a ceremonial activity, but also reflects the strong connection between cultural values, beliefs, and respect for local history (Rahmia et al., 2026). In the context of the North Kuin community, the Maturi Dahar tradition is unique because it is carried out in the area of the tomb of Sultan Suriansyah, known as an important figure in the history of the Banjar Sultanate and the spread of Islam in South Kalimantan. The choice of this location indicates that the community not only carries out the tradition as a cultural routine, but also as a form of respect for the services of figures who have played a significant role in shaping the religious identity of the local community (Nadhiroh, 2019).

There is a close relationship between sacred spaces and social customs, as demonstrated by the Maturi Dahar tradition practiced by the North Kuin community at the tomb of Sultan Suriansyah. Tombs are considered not only final resting places but also symbolic sites with high historical and spiritual value. From a sociocultural perspective, such spaces serve as venues for social interaction and a medium for transmitting cultural values from generation to generation. This aligns with research findings showing that the cultural customs of the Banjar community are shaped by the ever-changing interactions between individuals, their environment, and the belief systems that develop within them.

Furthermore, the Maturi Dahar tradition, practiced in the North Kuin region, demonstrates the strong principles of social solidarity and togetherness. Its implementation, which involves many parties from preparation to execution, demonstrates cooperation and a sense of collective responsibility. This tradition serves as a place where communities can gather, interact, and strengthen existing social ties. A new study finds that traditional rituals like this are crucial for strengthening social cohesion and maintaining local culture amidst changing times (Sakina, 2025). Based on the results of interviews with the organizers of the Maturi Dahar tradition in North Kuin, This traditional procession is carried out through several stages that have been passed down from generation to generation.

Preparation Stage

In the Maturi Dahar tradition, the preparation stage is a crucial initial step for the success of the event, as it encompasses numerous activities with social and cultural significance. The organizing family begins preparations with an intention based on gratitude to Allah SWT for

the blessings bestowed and asks for safety, prosperity, and blessings in their lives. This demonstrates that the Maturi Dahar tradition is more than just a traditional activity; it also serves as a means of conveying religious values within the community (Hakam, 2017).

Once the intention is established, the host family then meets together to determine the date. This tradition is usually held in the month of Rabi al-Awwal or the month of Maulid, but there is no set time, allowing it to be carried out according to the family's circumstances and readiness (Anisa et al., 2026). This tolerance demonstrates that traditions can adapt to social changes in society without losing their values.

The next stage is extending invitations to the surrounding community, such as extended family, neighbors, and religious leaders. The invitations are sent in person as a sign of respect and an effort to maintain social ties. Community involvement in this activity demonstrates that the Maturi Dahar tradition has a strong social function, strengthening ties, fostering togetherness, and fostering the value of mutual cooperation in community life.

In addition, the organizing family also made various technical preparations, including setting up the venue, providing event equipment, and arranging the room to ensure guests felt comfortable. These preparations demonstrate thorough planning and the host's responsibility to welcome guests well.(Khairani, 2025)The venue layout is usually adjusted to the number of invited guests and takes into consideration aspects of comfort and the smooth running of the event.

Figure 1 Materials for the Implementation of the Maturi Dahar Kuin Utara Tradition



Source: personal data September 4, 2025

The most crucial part of the preparation stage is the preparation of food, as food in the Maturi Dahar tradition serves not only as a meal but also has deep symbolic value. Various types of typical Banjar dishes are prepared, such as nasi kebuli raja (king's rice), iwak sapat (fish with sapat), asam kamal betanak (spicy coconut milk), ketupat saraba tujuh (spicy coconut milk), and 41 types of traditional Banjar cakes. Each type of food has a specific philosophical meaning, for example, nasi kebuli, which is interpreted as a symbol of "kabul" (answered), or

the hope that prayers offered will be accepted by God. Furthermore, the existence of various types of traditional Banjar cakes, which can number up to dozens, reflects the richness of culture and contains symbols of life, purity, balance, and moral values in the community (Rahmawati et al., 2014).

Not only food, but also beverages are provided to complement the meal. A variety of beverages are provided, including water, tea, coffee, syrup, and other traditional drinks adapted to Banjar customs. Providing a variety of beverages aims to meet the varying needs and tastes of guests, reflecting the host's respect and admiration for the guests. Furthermore, the use of the ivory coconut in this tradition has symbolic meanings related to purity, nobility, and the hope for a blessed life (Ullul Azmi Setya Yuwana Sudikan, 2023).

Therefore, it is understandable that the preparation stage in the Maturi Dahar tradition is a complex and organized process, not only focusing on the technical aspects of implementation but also incorporating interrelated social and cultural values. Each stage of preparation demonstrates the community's efforts to maintain and preserve traditions while simultaneously enhancing social and spiritual relationships in daily life.

Implementation Stage

The Maturi Dahar tradition is a series of traditional activities carried out systematically and sequentially. Each stage of this tradition has its own meaning and function, yet they are interconnected, forming a unified ritual. This series of activities not only serves as a form of respect for ancestors but also as a means to strengthen spiritual values, maintain cultural heritage, and strengthen social ties among community members. The stages of the Maturi Dahar tradition are as follows:

1. Welcome

The initial stage of the tradition begins with remarks from the foundation head, traditional leaders, and government representatives. These remarks serve as an opening to the event, conveying the meaning of the activity and strengthening social ties within the community. Furthermore, the remarks serve as a symbol of strengthening cultural identity and a form of social communication within the community (Suardana et al., 2022).

Figure 2 Speech by the Chairman of the Restu Sultan Surianyah Foundation



Source: personal data September 4, 2025

2. Reading of the Prayer for the Soul

After the speech, the activity continued with the reading of soul prayers and haul prayers addressed to important figures such as Sultan Suriansyah, Khatib Dayyan, and Patih Still. This stage aims to be a form of respect for the ancestors as well as asking for blessings and safety for the community. Prayers are carried out together in a solemn atmosphere (Atika Ulfia Adlina, Atika Ulfia Adlina, 2022).

Figure 3 Reading of the Prayer for the Spirit



Source: personal data September 4, 2025

3. Bamamang

Bamamang is a procession of mantra recitation or prayers by traditional elders to summon supernatural beings, a tradition deeply rooted in the Banjarese people's beliefs. Symbols such as yellow rice are used in this procession, symbolizing purity and reverence. The mantra is delivered in the form of oral poetry containing requests and respect for the spirits (Sarma et al., 2022).

Figure 4 Bamamang



Source: personal data September 4, 2025

4. Heirloom Jamasan

The next stage is the pusaka ritual, which involves cleaning, caring for, and purifying ancestral objects such as keris and spears. This process is carried out carefully according to traditional customs, not only for physical cleansing but also as a symbol of self-purification and the preservation of cultural and historical values (FAIZIN, 2025). The purification of the heirloom is carried out carefully and in accordance with traditional rules. To clean the heirloom, it begins by wetting it with water, then rubbing it with a lime that has been peeled and cut in half (Pitriyani et al., 2026). This process is done to remove rust and is repeated several times until the weapon is completely clean. Once the rust is removed, the heirloom is washed again with clean water to remove any remaining cleaning agent. Afterward, it is dried with a tissue and then smoked with incense, or as the Banjar people usually call it, "diukup." The process is then concluded by adding tapung tawar (fresh flour) (KHUSNA, 2025).

Figure 5 Heirloom Jamasan



Source: personal data September 4, 2025

5. Religious Lecture

Following the purification of the heirlooms, the event continued with a religious lecture by a local religious figure. This lecture aimed to provide the community with an understanding that the traditions carried out have religious value in addition to cultural value. This way, it was

hoped that the community would understand the spiritual significance of each series of activities (Koentjaraningrat, 2015).

Figure 6 Religious Lecture



Source of personal data of the informant September 4, 2025

6. Recitation of the Prayer of Congratulation

The next stage is a prayer of congratulations led by a religious figure. This prayer seeks safety, a smooth process, and blessings for all participants and the community. Furthermore, the prayer of congratulations reflects the spiritual and communal values inherent in Banjar traditions.

Figure 7 Reading of the Prayer of Congratulation



Source of personal data of the informant September 4, 2025

7. Enjoying the Meal

The final stage is a communal meal, where the entire community enjoys the prepared dishes without distinction of social status. This activity reflects the values of togetherness, equality, and kinship. Dishes like ayam masak habang (chicken cooked in a spicy sauce) and nasi kebuli raja (rice kebuli raja) are not only food but also have symbolic meanings related to charity and the hope for blessings (Wirayudha, 2025).

Figure 8 Enjoying a Meal



Source of personal data of the informant September 4, 2025

Evaluation Stage

The evaluation stage is a crucial part of the tradition's implementation, as it assesses the smooth running of the entire series of activities, from the event's implementation and community involvement to the readiness of equipment and the provision of refreshments for the guests. Evaluations are typically conducted through deliberation or group discussions after the event concludes to address any deficiencies identified in subsequent events (Ahmad et al., 2026; Rusmaniah et al., 2026). This demonstrates that the community is not only maintaining the tradition's continuity but also striving to improve its implementation year after year (MUSYAROF AH, 2025)

Although the implementation of the Maturi Dahar tradition has been running well, this study found several obstacles that still need attention, such as the division of tasks that are not fully equitable, suboptimal consumption management, and limited facilities and infrastructure to support the activity. Therefore, more thorough planning, more effective coordination, and more organized activity management are needed so that the implementation of the Maturi Dahar tradition in the future can take place in a more orderly, effective manner, and still maintain the cultural and social values contained within it. Thus, the Maturi Dahar tradition not only functions as a cultural heritage of the Banjar community, but also becomes a medium for maintaining social harmony and strengthening the community's cultural identity in a sustainable manner.

CONCLUSION

The Maturi Dahar tradition in the North Kuin community is a cultural heritage of the Banjar people that is still maintained and practiced from generation to generation to this day. This tradition is not only interpreted as a ceremonial activity, but also contains strong religious, historical, social, and cultural values in community life. The Maturi Dahar tradition is carried out in the area of the Sultan Suriansyah Tomb as a form of respect for important figures such

as Sultan Suriansyah, Khatib Dayyan, and Patih Masih who played a significant role in the history of the Banjar community.

The tradition's implementation process consists of a structured preparation and implementation phase. During the preparation phase, the community holds discussions, sends invitations, arranges the venue, and prepares various Banjar dishes, each with its own symbolic meaning. Meanwhile, during the implementation phase, several activities are carried out, including welcoming remarks, prayers for the departed, offerings for heirlooms, religious sermons, prayers of congratulations, and a communal meal. Furthermore, a post-event evaluation aims to address any shortcomings so that subsequent traditions can be implemented more effectively and in a more organized manner. Although some obstacles remain, such as suboptimal task allocation and consumption management, the Maturi Dahar tradition remains an important part of preserving local wisdom and strengthening the cultural identity of the Banjar people.

This research still has several limitations. First, the research was only conducted in the North Kuin community with a limited number of informants, so the data obtained does not fully describe the overall views of the Banjar community towards the Maturi Dahar Tradition. Second, this research focused more on the process of implementing the tradition, so discussions regarding changes in tradition over time and the influence of modernization on the sustainability of the Maturi Dahar Tradition have not been studied in depth. Future researchers are also advised to use a larger and more diverse number of informants so that the data obtained are more in-depth and able to describe the community's views more broadly. Furthermore, future research can expand the study of other aspects such as social values, religious values, cultural symbols, and the role of tradition in strengthening social solidarity in the community. With further research, it is hoped that the Maturi Dahar Tradition can continue to be well documented and become one of the efforts to preserve the local culture of the Banjar community.

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