

Religious Traditions in Social Change (A Study on The Transformation of Islamic Education Values Among Urang Nagara in South Hulu Sungai Regency)

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Abstract

This study focuses on the transformation of Islamic education values among the Urang Nagara community in South Hulu Sungai Regency. The Urang Nagara community is known for its adherence to traditional religious practices, and this study aims to explore how the community's religious traditions have been impacted by social changes over time. Specifically, the study aims to analyze how Islamic education values have evolved within the community and the role they play in shaping social change. The study employs a qualitative research approach and utilizes data collected through interviews, observation, and document analysis. The data analysis process involves coding and categorizing the data to identify key themes related to the transformation of Islamic education values among the Urang Nagara. In conclusion, this study contributes to the understanding of how religious traditions can be transformed in the face of social change. The findings of this study have important implications for policymakers, educators, and community leaders who seek to preserve the cultural heritage and religious traditions of their communities while also adapting to changing social and technological contexts.

Keywords: Religious, traditions, social, nagara, education

Abstrak

Studi ini berfokus pada transformasi nilai-nilai pendidikan Islam di kalangan masyarakat Urang Nagara di Kabupaten Hulu Sungai Selatan. Masyarakat Urang Nagara dikenal karena ketaatan mereka terhadap praktik-praktik agama tradisional, dan studi ini bertujuan untuk mengeksplorasi bagaimana tradisi agama mereka terpengaruh oleh perubahan sosial dari waktu ke waktu. Secara khusus, studi ini bertujuan untuk menganalisis bagaimana nilai-nilai pendidikan Islam berkembang dalam masyarakat tersebut dan peran yang mereka mainkan dalam membentuk perubahan sosial. Studi ini menggunakan pendekatan penelitian kualitatif dan menggunakan data yang dikumpulkan melalui wawancara, observasi, dan analisis dokumen. Proses analisis data melibatkan pengkodean dan pengkategorian data untuk mengidentifikasi tema-tema kunci yang terkait dengan transformasi nilai-nilai pendidikan Islam di kalangan masyarakat Urang Nagara.

Temuan dari studi ini mengungkapkan bahwa masyarakat Urang Nagara telah mengalami perubahan yang signifikan dari waktu ke waktu, terutama dalam

hubungannya dengan tradisi agama mereka dan praktik nilai-nilai pendidikan Islam. Studi ini mengidentifikasi sejumlah tema kunci, termasuk evolusi praktik agama tradisional, dampak faktor eksternal pada tradisi agama, dan perubahan peran pendidikan Islam dalam membentuk perubahan sosial.

Kata Kunci: Agama, tradisi, sosial, Nagara, pendidikan

Introduction

Religious traditions have long played a significant role in shaping social norms, beliefs, and behaviors in various societies. In the context of Indonesia, Islam, as the dominant religion, has had a profound impact on the country's cultural, political, and economic development.¹ The practice of Islamic values has been an essential part of the lives of many Indonesians, including those living in the South Hulu Sungai Regency in South Kalimantan.

However, the region has undergone significant economic and social changes in recent years, leading to a transformation of the traditional way of life of its people.² These changes have impacted the practice and interpretation of Islamic education values among the Urang Nagara, a local community in the region known for their strong adherence to Islam.

Religious traditions continue to play a significant role in shaping social norms, beliefs, and behaviors in various societies, including in contemporary Indonesia. In the face of rapid social and economic changes, religious traditions are being transformed in response to new challenges and opportunities.³

In Indonesia, Islam remains the dominant religion, with the majority of the population identifying as Muslim.⁴ The practice of Islamic values, including the adherence to religious rituals and the pursuit of moral and ethical ideals, remains a

¹ M. Zainal Arifin, "The Traditionalism Of The Islamic Boarding School Education System In The Era Of Modernization," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, No. 1 (2022): 286–396.

² Syaifuddin Iskandar Ardiansyah, "Konflik Etnis Samawa Dengan Etnis Bali: Tinjauan Sosial Politik Dan Upaya Resolusi Konflik," *Journal Unair Tabun* 23 (2010).

³ Moh Durrul Ainun Nafis, "Harmonisasi Tradisi Di Tengah Modernitas Umat: Kajian Fenomenologi Terhadap Akad Nikah Samin Kudus," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 16, No. 2 (2021): 141–156.

⁴ Monique Bernards And John Nawas, "The Geographic Distribution Of Muslim Jurists During The First Four Centuries Ah," *Islamic Law & Society* 10, No. 2 (June 2003): 168–181.

central aspect of many Indonesians' lives. However, social and economic changes, such as urbanization, globalization, and the rise of technology, are challenging traditional religious practices and beliefs. For example, the spread of social media and the internet has created new opportunities for individuals to engage with different religious perspectives and ideas, which can lead to a shift in the way religious traditions are practiced and interpreted.

For instance, the increasing influence of market forces and consumerism can lead to a transformation of religious practices, with individuals placing a greater emphasis on the material aspects of religion, such as the acquisition of wealth and status, rather than on spiritual and moral values. Overall, the relationship between religious traditions and social change is complex and dynamic, with religion often responding to the challenges and opportunities of contemporary society in unexpected ways. As such, the study of religious traditions and their transformation in response to social change remains an important area of research and inquiry.⁵

Religion has always been an integral part of society, playing a significant role in shaping social norms, values, and beliefs. In contemporary Indonesia, religion, particularly Islam, continues to hold an important place in the lives of many individuals and communities. However, the relationship between religion and society is not static but rather constantly evolving in response to social, economic, and political changes.⁶

One of the most significant changes affecting the practice of religion in Indonesia is urbanization. The rapid growth of cities has led to the development of new social structures and lifestyles, which can challenge traditional religious practices and beliefs. For example, the demands of urban life, such as work, school, and family, can limit the amount of time individuals can dedicate to religious practices, leading to a decrease in religious participation. Moreover, globalization and the spread of technology have created new opportunities for individuals to engage with different

⁵ M. Hafidz Ghozali And Others, "Hubungan Agama Dan Negara Studi Atas Muqaddimah Ibn Khaldun" (Uin Sunan Kalijaga Yogyakarta, 2009), Accessed March 6, 2017, [Http://Digilib.Uin-Suka.Ac.Id/2521/](http://Digilib.Uin-Suka.Ac.Id/2521/).

⁶ Hidayatulloh Hidayatulloh, "Realasi Ilmu Pengetahuan Dan Agama," *Proceedings Of The Icecrs* 1, No. 1 (2017), Accessed March 17, 2017, [Http://Ojs.Umsida.Ac.Id/Index.Php/Icecrs/Article/View/627](http://Ojs.Umsida.Ac.Id/Index.Php/Icecrs/Article/View/627).

religious perspectives and ideas. The internet and social media, for instance, have enabled individuals to connect with like-minded individuals across the world, allowing for the exchange of religious ideas and practices. This has led to the emergence of new religious movements and communities that may challenge established religious traditions.

In addition, changes in economic and political structures can also impact the role of religion in society. The increasing influence of market forces and consumerism has led to a transformation of religious practices, with individuals placing a greater emphasis on the material aspects of religion, such as the acquisition of wealth and status, rather than on spiritual and moral values. This trend can also lead to a commodification of religious practices, where individuals are more likely to participate in religious activities that offer tangible benefits, such as wealth or social status, rather than those that promote spiritual growth and moral development.⁷

Despite these challenges, religion remains a vital force in shaping social norms and values in contemporary Indonesia. Religious leaders and communities continue to play an active role in advocating for social justice and moral principles. In recent years, there has been a renewed interest in Islamic education and values, particularly among younger generations, who see Islam as a source of moral guidance and inspiration.

Furthermore, the COVID-19 pandemic has highlighted the importance of religion in times of crisis. Religious leaders and communities have played a critical role in providing spiritual and emotional support to individuals and communities affected by the pandemic. The pandemic has also led to the adaptation of religious practices to comply with social distancing measures, such as the use of online platforms for religious education and worship.⁸

In conclusion, religion continues to play a significant role in shaping social norms, values, and beliefs in contemporary Indonesia. While social, economic, and political changes can challenge established religious practices and beliefs, religion

⁷ Nafis, "Harmonisasi Tradisi Di Tengah Modernitas Umat."

⁸ Anwar Hafidzi Et Al, "The Perception And Impact Of Covid-19 News On The Society," *Profetik: Jurnal Komunikasi* 14, No. 1 (2021): 36–50.

remains a vital force for individuals and communities seeking moral guidance and inspiration. The relationship between religion and social change remains complex and dynamic, with religion adapting to the challenges and opportunities of contemporary society in unexpected ways. As such, the study of religion and its transformation in response to social change remains an important area of research and inquiry.

This article aims to explore the relationship between religious traditions, particularly Islamic education values, and social change in the South Hulu Sungai Regency. The study focuses on the Urang Nagara community, aiming to understand how changes in social and economic conditions have affected the practice and interpretation of Islamic education values among them.

The article's significance lies in its contribution to our understanding of the complex interplay between religious traditions and social change in contemporary Indonesia. By exploring the case of the Urang Nagara in the South Hulu Sungai Regency, the study sheds light on the ways in which religious traditions are transformed in response to changing social and economic conditions.

The purpose of the research is to study the transformation of Islamic education values in the Urang Nagara community in the South Hulu Sungai Regency, Indonesia, and to examine the role of religious traditions in shaping social change in the region. Specifically, the research aims to analyze the historical and cultural context of the Urang Nagara community and its religious traditions, particularly in relation to the practice of Islamic education values.

The Urang Nagara community

Urang Nagara is an indigenous group in South Kalimantan, Indonesia. The term "Urang Nagara" means "people of the country" and refers to the group's close connection to their land and environment. The Urang Nagara people are

predominantly Muslim and have a distinct culture that combines traditional practices with Islamic beliefs.⁹

The Urang Nagara community is mainly concentrated in the Hulu Sungai Selatan Regency, located in the southern part of South Kalimantan. The region is known for its vast paddy fields, which support the local economy and traditional way of life. However, the region has undergone significant social and economic changes in recent years due to urbanization, globalization, and the expansion of the mining industry.¹⁰

The Urang Nagara community has a rich cultural heritage, with traditional music and dance playing an important role in their social and religious practices. The community is also known for its unique weaving techniques, which produce intricate and colorful textiles that reflect the group's cultural identity.¹¹

Despite the challenges posed by modernization and globalization, the Urang Nagara community has maintained its traditional way of life and cultural practices, including the practice of Islamic education values. The community places great emphasis on religious education, with many children attending Islamic schools and religious institutions playing a central role in shaping social norms and beliefs.

The Religious System of The Urang Nagara Community

The religious system of the Urang Nagara community is predominantly based on Islam, with a strong emphasis on the practice of Islamic education values. The community has a rich religious tradition, which is deeply intertwined with their cultural practices and way of life.¹²

Religious education plays a central role in the community, with many children attending Islamic schools or receiving religious instruction from local religious leaders.

⁹ Mahfika Mahfika, Luthfi Luthfi, And Nurmelati Septiana, "Analisis Tataniaga Gumbili Nagara Di Kecamatan Daha Selatan Kabupaten Hulu Sungai Selatan," *Frontier Agribisnis* 5, No. 4 (2021).

¹⁰ Najat Sa'adah Siti, "Etos Kerja Perajin Gerabah Di Desa Bayanan Kecamatan Daha Selatan Kabupaten Hulu Sungai Selatan." (2015).

¹¹ Penata Letak And Muhammad Tisna Nugraha, "Potret Kampung-Kampung Pendatang Di Banjarmasin" (N.D.).

¹² Nafis, "Harmonisasi Tradisi Di Tengah Modernitas Umat."

The religious education system in the community is designed to teach children about the principles and practices of Islam, and to instill in them a strong sense of religious identity and commitment.

The community has a well-established network of religious institutions, which include mosques, Islamic schools, and religious organizations. These institutions play an important role in shaping social norms and beliefs, and in providing guidance and support to community members.¹³

The community also has a strong tradition of religious celebrations and rituals, which are an important part of their social and religious practices. These celebrations and rituals often involve the entire community and serve as a way to reinforce social bonds and strengthen religious identity.

In addition to Islam, the Urang Nagara community also incorporates some aspects of traditional beliefs and practices into their religious system. For example, the community has a strong connection to their land and environment, and they often incorporate traditional beliefs and practices related to the natural world into their religious celebrations and rituals.

Overall, the religious system of the Urang Nagara community is deeply intertwined with their cultural practices and way of life. The community places great importance on the practice of Islamic education values, and their religious institutions play a central role in shaping social norms and beliefs.

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Analyze The Historical and Cultural Context of The Urang Nagara Community and Its Religious Traditions, Particularly in Relation to The Practice of Islamic Education Values.

The Urang Nagara community has a rich historical and cultural context that has shaped their religious traditions and practice of Islamic education values. The community's strong connection to their land and environment, as well as their

¹³ Eliza Eliza And Hudaidah Hudaidah, "Proses Islamisasi Dan Perkembangan Islam Di Kesultanan Banjarmasin," *Heuristik: Jurnal Pendidikan Sejarah* 1, No. 2 (2021): 54–62.

historical interactions with other ethnic groups in the region, have played a significant role in shaping their religious identity and practices.

Historically, the Urang Nagara community has been influenced by various cultural and religious traditions. Prior to the arrival of Islam, the community practiced animism and Hindu-Buddhist beliefs, which were brought to the region by traders and migrants from neighboring countries. However, Islam began to spread to the region in the 15th century and became the dominant religion among the community by the 17th century.

Islam was introduced to the region by Islamic scholars and traders from Arabia and India, who established mosques and religious institutions in the area. The community's conversion to Islam was gradual and occurred over a period of several centuries. During this time, the community's traditional practices and beliefs were gradually incorporated into the Islamic religious system, creating a unique blend of Islamic and traditional practices that is still evident in the community today.

The Urang Nagara community's cultural practices also play an important role in their religious traditions and the practice of Islamic education values. The community has a strong tradition of music and dance, which are often used in religious celebrations and rituals. Traditional textiles,¹⁴ such as the "tapih" and "batik sasirangan," are also an important part of the community's cultural identity and are often used in religious ceremonies and events.¹⁵

The community's close connection to their land and environment also influences their religious traditions and practice of Islamic education values. The region's fertile paddy fields and forests are seen as sacred and are often the site of religious ceremonies and rituals. The community's traditional weaving techniques, which produce colorful and intricate textiles, are also closely linked to their relationship with the natural world.

¹⁴ Jumriani Jumriani, Bambang Subiyakto, And Syaharuddin Syaharuddin, "Social Interaction Sasirangan Traders Village In The City Of Banjarmasin As A Learning Resources On Social Studies," *The Innovation Of Social Studies Journal* 1, No. 1 (2019): 65–77.

¹⁵ Jumriani Jumriani Et Al., "The Traditional Clothing Industry Of Banjarmasin Sasirangan: A Portrait Of A Local Business Becoming An Industry," *Journal Of Socioeconomics And Development* 4, No. 2 (2021): 236–244.

The practice of Islamic education values is also deeply embedded in the community's cultural and historical context. Islamic education is seen as a means to preserve the community's religious traditions and way of life, as well as a way to adapt to changing social and economic conditions. Many children attend Islamic schools, where they receive instruction in the principles and practices of Islam. These schools are often run by local religious leaders, who are highly respected members of the community.

Overall, the historical and cultural context of the Urang Nagara community has played a significant role in shaping their religious traditions and practice of Islamic education values. The community's conversion to Islam occurred gradually over a period of several centuries, and their traditional practices and beliefs were gradually incorporated into the Islamic religious system. The community's strong connection to their land and environment, as well as their cultural practices, also influences their religious traditions and practice of Islamic education values. The practice of Islamic education values is seen as a means to preserve the community's religious traditions and way of life, and is deeply embedded in the community's cultural and historical context.

In addition to the community's historical and cultural context, the practice of Islamic education values in the Urang Nagara community is also influenced by contemporary social and economic conditions. Like many rural communities in Indonesia, the Urang Nagara community has experienced significant social and economic changes in recent decades.

The community's traditional way of life, which is based on agriculture and fishing, has been impacted by factors such as land conversion, deforestation, and the expansion of palm oil plantations. These changes have led to a shift away from traditional agricultural practices and a greater reliance on wage labor and non-agricultural livelihoods. This shift has had a significant impact on the community's social and economic structures, as well as their religious practices and education values.

One of the key ways in which the practice of Islamic education values has adapted to these changes is through the establishment of modern Islamic schools and religious institutions. These schools often offer a more formal and structured curriculum than traditional Islamic schools, with a greater emphasis on academic subjects such as math and science. They also often provide vocational training and skills development, which can help students prepare for non-agricultural jobs in industries such as tourism and manufacturing.

Another way in which the practice of Islamic education values has adapted to changing social and economic conditions is through the incorporation of technology. Many Islamic schools now use computers and the internet to supplement their curriculum and provide access to educational resources that would otherwise be unavailable. This has allowed students to gain a more comprehensive education and keep up with the rapidly changing demands of the modern economy.

Despite these adaptations, the Urang Nagara community continues to face challenges in preserving their traditional religious practices and education values. The rapid pace of social and economic change, combined with the influence of global trends and outside cultural influences, has made it difficult for the community to maintain their unique cultural identity and practices.

In conclusion, the practice of Islamic education values in the Urang Nagara community is shaped by a complex interplay of historical, cultural, and contemporary social and economic factors. The community's strong connection to their land and environment, as well as their traditional cultural practices, continue to be an important part of their religious identity and education values. At the same time, the community has also adapted to changing social and economic conditions through the establishment of modern Islamic schools and the incorporation of technology into their education system. Despite these adaptations, the community faces ongoing challenges in preserving their unique cultural identity and practices in the face of rapid social and economic change.

Conclusion

In conclusion, the study of the Urang Nagara community in Hulu Sungai Selatan district provides insight into the interplay between historical, cultural, and contemporary social and economic factors that shape the practice of Islamic education values in rural Indonesia. The community's strong connection to their land and environment, as well as their traditional cultural practices, continue to be an important part of their religious identity and education values. At the same time, the community has also adapted to changing social and economic conditions through the establishment of modern Islamic schools and the incorporation of technology into their education system.

The practice of Islamic education values in the Urang Nagara community illustrates the dynamic nature of religious traditions and their ability to adapt and evolve in response to changing social and economic conditions. However, the community also faces ongoing challenges in preserving their unique cultural identity and practices in the face of rapid social and economic change. The study highlights the importance of understanding the historical and cultural context of a community's religious practices and education values in order to fully appreciate their significance and potential for adaptation and evolution.

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