

THE MEANING OF THE SANDINGAN TRADITION FOR THE COMMUNITY OF JEMBER DISTRICT

Fatihatur Rizki¹

¹Institut Agama Islam Negeri (IAIN) Kediri

Email: ris25829@gmail.com

ABSTRACT

The sandingan tradition is one of the traditions in Jember, this tradition is a tradition dedicated to the spirits of ancestors or forefathers and has its own meaning for everyone who does it, this sandingan tradition has values that come from a combination of cultural values and teachings religion. In the village of Kemuningsari Lor, Kec. Panti, Kab. Jember many people still carry out this tradition, like Javanese people in general who believe in spirits, ancestral spirits and ancestors. For Javanese people, respecting the spirits of ancestors and ancestors is a must, because Javanese people believe in living side by side with them and believe that good deeds and respect for the spirits of ancestors and ancestors can have a good impact and protection for us. This researcher aims to find out what the sandingan tradition is, what the procession of the sandingan tradition is, and what the meaning of the sandingan tradition is for the people of Kemuning village who are still practicing it to this day. In obtaining the results of this research, the author used the interview method, the author conducted this interview with representatives from the community of Kemuningsari Lor village, Kec. Panti, Kab. Jember as. As a result of this research, it is known what the procession of the sandingan tradition is in Kemuning village, the meaning of the sandingan tradition for millennial youth, and the meaning of the sandingan tradition for the people of Kemuning village.

Keywords: Sandingan Tradition; Meaning; Society

INTRODUCTION

Indonesia is an archipelago that has a strategic location as well as fertile land with abundant wealth and consists of various races, tribes, cultures, traditions and religions, so that the Indonesian nation is known to have a diverse society, has a variety of cultures which means Indonesia is a pluralistic nation.¹ From the background of Indonesia with a variety of ethnicities, tribes, races, traditions, cultures and religions also makes Indonesia one of the largest multicultural countries in the world. Each of the regions in Indonesia has its own characteristics related to different cultures and traditions making Indonesia a country that has a heterogeneous culture influenced by tribes, nations or ethnicities, beliefs, religions, geographical factors, and livelihoods. Talking about Indonesia, which is rich in culture and tradition, it is very certain that society is an important thing that coexists with culture and tradition.

Society and tradition are two things that can be said to be inseparable, where the two go hand in hand. Let's say that society lives by tradition and tradition lives because of society, because these are two inseparable things that make until now the community continues to carry out and preserve traditions.² Likewise with tradition and religion, in Indonesia the two complement each other as well as tradition as a medium for religion to enter and spread, then tradition eventually merges with religious values. Even though, now a modern society has been born, it cannot get rid of traditions to remain rooted in society, especially in rural communities that are very respectful of traditions and make them continue to survive and develop until now. Perhaps some of today's generation are starting to forget or even not recognize traditions, because they were born and live in modern times and are influenced by outside traditions, but

¹ Anita Oktaviana, "Nilai Utama dalam Pengasuhan Suku Bangsa Indonesia", *Proceedings of the 5th Annual Conference on Islamic Early Childhood Education*, Vol. 5 2021, 81-88.

² Fidhea Aisara, Nursaptini, Arif Widodo, "MELESTARIKAN KEMBALI BUDAYA LOKAL MELALUI KEGIATAN EKSTRAKULIKULER UNTUK ANAK USIA SEKOLAH DASAR", *Jurnal Cakrawala E ISSN 2655-1969*, Vol. 9 No. 2 2020, 149-166.

however, we as the next generation of the nation must take part in preserving the traditions that are the great heritage we have.³

Jember, is one of the districts of East Java Province located on the slopes of Mount Argopuro stretching southward to the Indonesian Ocean. Jember Regency has an area of 3,293.34 Km² surrounded by mountains that extend the western and eastern borders and canyon plains as a fertile topographic character in the middle.⁴ Jember is included in the horseshoe region which itself includes Probolinggo, Pasuruan, Lumajang, Bondowoso, Situbondo, Banyuwangi, and of course Jember, why this region is called the horseshoe region because in the map picture this region looks similar to a horseshoe. The horseshoe region itself is known as Pandhalungan. The term pandhalungan is culturally a hybrid society, which is a society with a new culture due to the mixing of two dominant cultures.⁵ As in Jember, the Jember community consists of Javanese and Madurese tribes, consisting of two tribes, making in Jember there are two dominant cultures from the Javanese and Madurese tribes, the combination of these cultures is commonly referred to as Pandhalungan.⁶

In the horseshoe region itself, the context of Pandhalungan culture is a mixture of Javanese and Madurese cultures, both of which are the two dominant cultures, and here Jember is one of the Pandhalungan cultural areas.⁷ As mentioned above Jember is one of the horseshoe areas that bears the title Pandhalungan, with this pandhalungan title cannot be separated from the acculturation of Javanese and Madurese culture which is arguably very thick in Jember. We can see from the daily language, in some areas of Jember using Madurese as a daily language that makes most people in Jember must be able to speak Madurese, but also still speak Javanese, even Javanese and Madurese are mixed as a daily language. Some people mix Madurese and Javanese, even Indonesian is also mixed. As in Kemuning village, the community uses two languages, Javanese and Madurese, as their daily language.⁸

Most of the people of Jember are Muslims, also in Kemuning village itself the majority of the people are Muslims, even so it does not dampen the community in preserving the culture and traditions that exist in Jember. There are so many cultures and traditions in Jember or more precisely in the Pandhalungan (Horseshoe) region that still exist and develop by being mixed with or smelling of Islamic values. Before that the author will try to mention a little tradition in the horseshoe region which is very diverse, namely *ater-ater*, *sortana*, *salin kemul*, *sandingan*, and many others.⁹ From the traditions in the horseshoe region, it means that these traditions exist and develop in areas that are included in the horseshoe region, namely Jember, one of them. Many Jember people still practice these traditions, especially in rural communities. Villagers are still very respectful of traditions and carry them out until now and also as a form of continuing to preserve and introduce these traditions to the next generation.

As many people know, the belief of the Javanese people in the past was to believe in supernatural powers, especially supernatural things, such as *Kasekten* (magic). Apart from that, Javanese people also generally believe in the existence of ghosts or spirits of ancestors and other spirits that are considered to inhabit the universe around their place of residence.¹⁰ These spirits are often believed to bring safety, luck, good fortune or even bad luck to humans. So, in order for a person to get protection, etc. they assume that they must do something to influence the universe, such as performing rituals, sacrifices and

³ Varina Handayani, Dinie Anggraeni Dewi & Yayang Furi Furnamasari, "PERMAINAN TRADISIONAL SEBAGAI SARANA UNTUK MENINGKATKAN JIWA NASIONALISME", *Jurnal Kewarganegaraan*, Vol. 5 No. 2 2021, 811-814.

⁴ <https://jatim.bpk.go.id/kabupaten-jember/#> , Diakses 13 Mei 2023

⁵ Guruh Prasetyo, "Akulturasi Masyarakat Pandhalungan: Aktualisasi Pendidikan Multikultural Dalam Pembelajaran Sejarah", *Journal Education and Learning*, Vol. 1 No. 1 2021, 20-25.

⁶ Bagus Prayogi, Chika Maryam Oktavia, "GENEALOGI MASYARAKAT MADURA DAN JAWA: STUDI BUDAYA PANDHALUNGAN DI KABUPATEN JEMBER", *Jurnal Pendidikan Sosiologi dan Antropologi*, Vol. 6 No. 2 2022, 145-162.

⁷ Guruh Prasetyo, "Akulturasi Masyarakat Pandhalungan: Aktualisasi Pendidikan Multikultural Dalam Pembelajaran Sejarah", *Journal Education and Learning*, Vol. 1 No. 1 2021, 20-25.

⁸ Hery Bambang Cahyono, "AKULTURASI BUDAYA PANDALUNGANDALAM PANDANGAN REMAJA MELENIAL JEMBER", *Jurnal Ilmu Komunikasi*, Vol. 5 No. 1 2021, 85-93.

⁹ Fazlul Rahman, "Kiai vis a vis Media Logic: Revisiting the Power of Internet and Kiai in Pandalungan Muslim Community", *Journal of Local Culture*, Vol. 4 No. 2 2017, 155.

¹⁰ Clifford Geertz, "*Abangan, Santri, Priyayi dalam Masyarakat Jawa*". terj. Aswab Mahasin. (Bandung: Dunia Pustaka Jaya, 1981), 101.

offerings.¹¹ People often use these methods to achieve their desired goals. Starting from the beliefs of the ancestors and their legacy, the tradition that the people of Jember still preserve is the tradition of sandingan. Sandingan is one of the many traditions in Jember, perhaps widely known as sesajen because it can be said that sandingan is a tradition that was carried out by ancestors who used to be called as offerings and passed down from generation to generation until this writing was made which then developed with the value of Islamic teachings.¹²

The Sandingan tradition is still believed and followed by the people of Kemuning Village, Jember Regency. The tradition was originally practiced by the ancestors, which then until now has become their own tradition and rooted, resulting in a tradition that is believed. The sandingan tradition is a tradition that is offered to the spirits of ancestors or ancestors and has its own meaning for everyone who does it, this sandingan tradition has values that come from a combination of cultural values and religious teachings.¹³ This cannot be separated from the habits of the community in the past which were carried out from generation to generation until they became a habit for the perpetrators until now or in today's society. The author will discuss how the sandingan tradition in Kemuning village, Panti sub-district, Jember district, how the sandingan tradition procession, and how the people of Kemuning village interpret the sandingan tradition.

METHOD

This research uses a qualitative approach. Why a qualitative approach, because this approach allows researchers to deeply understand the values contained in this tradition as well as what and how the sandingan tradition itself means for the people of Kemuningsari Lor village, Jember. With this approach, researchers can engage in the daily lives of the community, observe traditional practices, and conduct in-depth interviews with key informants.

The following is a further explanation of the three main techniques used in this research:

1. **Observation:** The observation technique involves direct observation of situations, behaviors, and interactions that occur in the field. The researcher observes how the sandingan tradition is carried out, and how people still carry out this tradition. Observation can be participatory (the researcher takes part in the activity) or non-participatory (the researcher only observes without getting involved).
2. **Interview:** Interviews are a technique that allows researchers to speak directly with key informants such as people who still carry out this sandingan tradition and others. Researchers can ask questions related to the sandingan tradition, how the process is and how they interpret it. In-depth interviews allow researchers to understand the views and understandings of informants more deeply.
3. **Documentation:** Documentation techniques involve collecting data from various written or visual sources. This could include historical documents, photographs, videos, field notes, and others. Documentation helps researchers obtain additional information about the sandingan tradition, as well as validate findings from observations and interviews.

By using this approach, the research aims to provide a comprehensive understanding of what the sandingan tradition is and the meaning of the sandingan tradition for the community in Kemuningsari Lor Village, Jember.

RESULTS AND DISCUSSION

THE SANDINGAN PROCESSION

Sandingan is one of the many traditions that exist in Jember that until now there are still people who believe and practice this tradition, especially in Kemuningsari Lor village, Jember Regency, which the author will discuss. Kemuningsari Lor itself is one of the villages located in Panti sub-district, Jember district, East Java province.¹⁴ This village has residents who are quite thick with Javanese traditions as well as Madurese or a combination of Java-Madurese. In obtaining information about the sandingan tradition and its process, the author first conducted an interview with Mak Wek or the nickname of Mrs

¹¹ Ibid, 567

¹² Bambang Subahri, "PESAN SIMBOLIK TRADISI SANDINGAN PADA MASYARAKAT PANDALUNGAN DI DESA JENGGRONGKECAMATAN RANUYOSO KABUPATEN LUMAJANG", *Jurnal Dakwah dan Komunikasi Islam*, Vol. 4 No. 2 2018, 295.

¹³ Ibid, 299

¹⁴ https://id.wikipedia.org/wiki/Kemuningsari_Lor,_Panti,_Jember Diakses 28 Mei 2023

Ngatiyem, who is one of the Kemuning villagers who became a resource person for interviews in this study.

According to what has been conveyed by Mak wek, this tradition has long been widely believed and carried out by the people of Kemuning village until now, although arguably not all of the people of Kemuning village carry out the sandingan tradition but some of the people of Kemuning village still carry out the tradition. In doing and giving this sandingan is usually done on one particular night. For people who often carry out this tradition, such as Mak wek, they believe that on certain nights, the ancestors or previous people who have died will return home and as a form of respect for the ancestors who preceded them, this sandingan is usually provided, usually also in conjunction with a selamatan and sandingan is often regarded as a form of almsgiving on behalf of the deceased.¹⁵

In addition to the interview with Mak wek (Ngatiyem), the author also conducted an interview with Pak Imam, who is also one of the same residents as Mak wek and is willing to be a resource person. During the interview, the author obtained results which the author then concluded about how the procession of the sandingan tradition in Kemuning village runs based on what Mak wek and Pak Imam had said. They said that in the sandingan tradition, the first thing is to make the contents of the sandingan (uborampe). The contents of the sandingan usually consist of food, drinks, cigarettes, sweets, and cakes that were all favoured during life by the deceased person for whom the sandingan will be made.¹⁶ As if the deceased liked coffee, coffee will be made, along with rice and side dishes that are liked too but sometimes the food and drinks that are juxtaposed also depend on the family who will make it not always food and drinks that are liked, it can also be whatever the family can afford to give.

Then this sandingan is usually made on certain nights where the sandingan tradition will be carried out, such as on Friday night legi for example where on that night it is believed that the spirit of the deceased will return home, besides Friday night legi usually also on certain days, certain commemorations, or according to the beliefs and wishes of the family. Sandingan containing food and drinks will later be placed on the bed of the deceased, which is believed when the spirit returns later it will be a welcome for him. Because the community assumes that if the deceased goes home later, they are not given anything, not treated to anything, it is considered disrespectful to ancestors and people who have passed away.

In a further interview with Pak Imam regarding the place to put the sandingan, in practice Pak Imam said that usually the sandingan is placed on the bed or even a place that the family has provided such as in the place of pesholatan, on the table etc. The sandingan will not simply be put there. The sandingan is not just put there, but before that when the contents of the sandingan are complete or even will first be prayed for by the family after prayer, then the sandingan can be put, then within a certain period of time this sandingan afterwards is not thrown away which ultimately becomes wasteful but later this is given to other people such as being delivered to their neighbours, people who are considered important in the village who are already considered like kiai or maybe close friends of the deceased.¹⁷ The time when sandingan is carried out is not certain because there are various times, the times to carry out the sandingan tradition that have been conveyed by Mak wek and Pak Imam the author summarises them as follows:

1. Sandingan is made on the first day of death until the seventh day, the family will make this sandingan starting from the morning, that is, it is left to stand from the morning which is then taken in the afternoon to be given to others, then another is made to stand from noon until the afternoon is taken and given to others, and in the afternoon it is made again which in the evening or after the tahlil event is usually just taken and given to others. Why sandingan is made from the first day to the seventh day because it is believed that at that time the deceased is still at home and then of course must be given a treat too. But before the sandingan is placed and given to neighbours or other people, the sandingan is first prayed for.
2. Then usually it is also made from the first day to the seventh day but it does not need to be left in bed first, which is where the sandingan is directly delivered to a certain person who will be given

¹⁵ Interview with Ngatiyem, 29 Mei 2023 at residence Jember

¹⁶ Interview with Ngatiyem and Pak Imam, 29 Mei 2023 at residence Jember.

¹⁷ Interview with Pak Imam, 29 Mei 2023 at residence Jember.

a sandingan but still with prayer first or ask for prayer from the person who was given the sandingan earlier, which is also believed to be a form of alms for the deceased.

3. Sandingan is made every Friday night starting from the beginning of the death until the fortieth day, the process is the same and the provisions of the contents of the sandingan are also the same food and drinks that are liked or food and drinks that the family can provide.
4. Sandingan is made every night of Friday legi, where for the Javanese and Madurese people Friday legi is believed to be a sacred day and sacred Friday legi night is also filled with many rituals and traditions such as sandingan, selamatan, tahlilan, nyekar etc. The belief in the night of Friday legi is also based on the calculation of the day for Javanese people where Friday legi is the fifth day of the Javanese market which is included in the choice of good days.
5. Sandingan is made every year right on the date of death, along with the commemoration of one year of death, two years of death, and so on. The process is of course the same as the others such as the contents of the sandingan, the sandingan is placed on the bed or other places, and the sandingan is given to neighbours or other people. But this one is also usually accompanied by tahlilan in commemoration of the death or commonly called haul death commemoration.
6. Sandingan is made every on the day of birth, which is when exactly on the day of birth of the person who has died, sandingan is also made, the process is also the same as the others, which is believed to be a treat for the spirits who return home, and also as a form of alms for the deceased.
7. When Ramadan is approaching, on which day it is believed that the deceased will return or visit the house, and the process is the same as others.
8. When Eid al-Fitr is approaching, on which day it is also believed that the deceased will return or visit the house, and the process is the same as others.¹⁸

From the eight points above, sandingan is carried out on certain days, nights, and anniversaries where this sandingan will not be kept for too long, which means that it can still be consumed and then it will be delivered and given to neighbours or people who are considered like kiai. But there are also those who do not let the sandingan sit for a long time, the sandingan is immediately given to neighbours or people who are considered like kiai, and can also be delivered to the students because usually there are also sandingan made with large portions such as blessings. There is also another version of sandingan which is usually left to rest for a long period of time, namely until the next day or left to rest overnight and then the next morning given to others if it is still suitable, if not of course eaten by yourself. But sometimes if this version of food becomes redundant because it is left overnight which makes it stale, but not infrequently also if it is left overnight using dry food which is very unlikely to spoil, so that the next morning it can still be consumed.

The Meaning of Sandingan Tradition for Milenial Youth

Millennials are people born between the 1980s and 1996s. However, the term "millennial" generally refers to young people who were born when technology began to advance and develop.¹⁹ This reference is based on the fact that young people are considered to be very aware of all the technology that currently exists and develops in society. Society believes that the existence of this technology allows humans to develop faster. But on the other hand, this high technological sophistication in society can actually jeopardise the existence of Indonesian culture. This is because people find it easier to access everything and prefer to search rather than do things. This can lead to indifference to the development and application of the culture in society. But in the village itself, which is famous for its culture and traditions, technology can actually be a place to spread and introduce the culture itself.²⁰ The millennial youth in Kemuning Village are more or less the same as millennial youth in general, who are familiar with the name of technological sophistication regardless of its benefits, but it is also considered to be a form of threat to culture and tradition in Indonesia. In interpreting a tradition such as the sandingan tradition, of course everyone has a different view, as well as the views of millennials in Kemuning Village.

From interviews that the author has conducted with several millennial representatives of Kemuning village as sources, the author gets results that can be said to have two different views, but there

¹⁸ Interview with Ngatiyem and Pak Imam, 29 Mei 2023 at residence Jember

¹⁹ Neila Susanti, Marliyah, "Pola Pemberdayaan Ekonomi Generasi Milenial (Studi Kasus Komunitas Serikat Saudagar Nusantara (SSN) Di Medan)", *Jurnal Ekonomi dan Bisnis Islam*, Vol. 6 No.1 2019, 89.

²⁰ Sudarsri Lestari, "PERAN TEKNOLOGI DALAM PENDIDIKAN DI ERA GLOBALISASI", *Jurnal Pendidikan Islam*, Vol.2 No. 2 2018, 94-99.

are also those who agree. As stated by Farhan, a man born in 1989, in an interview with the author, he said that so far he had never carried out the sandingan tradition as well as his family. But from what he has known about the sandingan tradition, Farhan interprets this tradition as a tradition that was once done by his ancestors and according to him this tradition is no longer the time to be done in this modern era. Because for Farhan this tradition is not included in the teachings of Islam either, so it is only interpreted as a tradition that once existed.²¹ Agreeing with Farhan, Hasanah, a woman born in 1985, also said that this tradition is no longer necessary in this day and age. Because according to her, in Islamic teachings, the most important thing for people who have died is that we should never forget to pray for them, because perhaps our prayers can be a help for the deceased. Even if you want to give alms to the deceased, it is better to give alms as it should be, there is no need to call it sandingan.²²

But in interviews that the author conducted with other sources there were also millennials who disagreed with the two above, namely Wahyuni, a woman born in 1995, she interpreted the sandingan tradition as a heritage that needed to be preserved. Because according to her, the sandingan tradition is very good as a reminder to us humans that we live alongside other creatures, which means we need to respect and appreciate them. The sandingan tradition is a form of respect for the spirits of previous people, not only that, according to Wahyuni, sandingan is also a form of longing for the deceased, so sandingan is made as a form of conveying that longing. So you could say that sandingan is useful as a form of communication tool to convey our respect and longing for the deceased.²³

The Meaning of Sandingan Tradition for the People of Kemuning Village

After knowing what the sandingan tradition is in Kemuningsari Lor village, Panti sub-district, Jember district, and knowing how millennial youth in Kemuning interpret the sandingan tradition. Furthermore, in this study the author will also discuss how the people of Kemuning village interpret the sandingan tradition. For some people in Kemuning Village, where they still preserve the sandingan tradition to this day, they interpret the sandingan tradition as a form of respect for their ancestors, predecessors, or people who have passed away as well as how this sandingan tradition was originally brought. For them to remain and continue to carry out the sandingan tradition cannot be separated from the role of their ancestors, where most of them have also received messages through wills when the deceased still existed who really wanted a sandingan to be made which was then conveyed to children and grandchildren to continue this tradition. For them it is a necessity to make a sandingan for the deceased as a form of respect and hospitality for the deceased who is believed to return home on certain nights, as well as a form of courtesy towards ancestors, ancestors, and people who have passed away.

As the results in an interview with Mak wek (Ngatiyem) who is one of the residents who still often carry out the sandingan tradition, he said that he did this tradition because it was hereditary, and previously there had also been a message from the deceased. Mak wek herself received a message or will from her parents that later please when her parents have died to never forget to make a sandingan, her parents advised her not to feel "Nelongso nemen" or so that she would not feel sorry or not really miserable when she went home but why not provide any treats. That is why until now Mak wek and her family continue to carry out the sandingan tradition, until the point where Mak wek is not satisfied if she does not make a sandingan.²⁴

Just like Mak wek, there is Pak Imam who also still carries out the sandingan tradition to this day. In the author's interview with Pak Imam, he said that this tradition has been passed down from his family, which he said should not be broken. Pak Imam interprets this tradition first of all as a form of respect, but apart from that for him this tradition has been considered as a form of affection for the people who have preceded him. Because for him, by routinely making sandingan on certain nights that he believes makes him feel that he can still give them what they like in the form of food, drinks and so on. He will feel very relieved every time after doing the sandingan tradition, because for him he has conveyed his affection and longing through this tradition.²⁵

²¹ Interview with Farhan, 30 Mei 2023 at residence Jember

²² Interview with Hasanah, 30 Mei 2023 at residence Jember

²³ Interview with Wahyuni, 30 Mei 2023 at residence Jember

²⁴ Interview with Ngatiyem, 29 Mei 2023 at residence Jember

²⁵ Interview with Pak Imam, 29 Mei 2023 at residence Jember

CONCLUSION

The article found that the Sandingan tradition is a tradition that has been passed down from ancestors which is still believed and carried out by some of the people of Kemuningsari Lor village, Panti sub-district, Jember district, which is a tradition that prepares food and drinks as treats and banquets for the spirits of people who have passed away believed to be going home. People who still carry out this tradition believe that the spirits of previous people, people who have died will return home on certain nights, and that is why this sandingan tradition exists as a form of respect for the spirits of ancestors and family members who have died. From interviews with several residents as representatives of Kemuning village that for millennial youth they interpret the sandingan tradition as a tradition that just existed, according to them the sandingan tradition no longer needs to be done in this day and age, but not all of them think so. There are also those who think that the sandingan tradition is important to carry out because it is a form of appreciating the heritage of our ancestors and continuing to preserve it, because after all every tradition has a deep and extraordinary meaning.

On the other hand, there are also people who continue to carry out the sandingan tradition to this day because they received a will from their elders, so they must carry it out as a form of carrying out the will. Initially, it may have been because of a will, but the community eventually became accustomed to it so that the sandingan tradition became an agenda that had to be carried out. As experienced by the informant, then finally the sandingan tradition continues to be believed as a form and means of communication to convey affection and also a form of conveying longing for the spirits of ancestors, a form of respect and a tangible manifestation of the concern of living people for the spirits of the deceased who are believed to return home on every certain night.

REFERENCES


- Aisara, F.N & Widodo, Arif. "MELESTARIKAN KEMBALI BUDAYA LOKAL MELALUI KEGIATAN EKSTRAKULIKULER UNTUK ANAK USIA SEKOLAH DASAR", *Jurnal Cakrawala*, Vol. 9 No. 2 (2020), 149-16. . <https://ejournal.uksw.edu/cakrawala/article/view/4411>
- Antara, Made. "KERAGAMAN BUDAYA INDONESIA SUMBER INSPIRASI INOVASI INDUSTRI KREATIF", *SENADA STD BALI*, Vol 1(2018), 293. <https://eprosiding.idbbali.ac.id/index.php/senada/article/view/68>
- Bambang, Subahri. "Pesan Simbolik Tradisi Sandingan Pada Masyarakat Pandalungan di Desa Jenggong Kecamatan Ranuyoso Kabupaten Lumajang." *Jurnal Dakwah dan Komunikasi Islam*, Vol. 4 No. 2 (2018), 293-304. <https://doi.org/10.36835/dakwatuna.v4i2.307>
- Cahyono, H.B. "AKULTURASI BUDAYA PANDALUNGANDALAM PANDANGAN REMAJA MELENIAL JEMBER", *Jurnal Ilmu Komunikasi*, Vol. 5 No.1 (2021), 85-93. <https://doi.org/10.32528/mdk.v5i1.7287>
- Geertz, Clifford. *Abangan, Santri, Priyayi dalam Masyarakat Jawa*. terj. Aswab Mahasin. Bandung: Dunia Pustaka Jaya, 1981.
- Handayani, V. Dewi, A.D. & Furnamasari, Y.F. "PERMAINAN TRADISIONAL SEBAGAI SARANA UNTUK MENINGKATKAN JIWA NASIONALISME", *Jurnal Kewarganegaraan*, Vol. 5 No. 2 (2021), 811-814. <https://doi.org/10.31316/jk.v5i2.2096>
- Kharis, M.A. "Islamisasi Jawa: Sayyid Ja'far Shadiq dan Menara Kudus Sebagai Media Dakwahnya", *Jurnal Kajian Interdisipliner Islam Indonesia*, Vol. 10 No. 1(2020), 2-16. <http://dx.doi.org/10.15408/idi.v10i1.17508>
- Lestari, Sudarsi. "PERAN TEKNOLOGI DALAM PENDIDIKAN DI ERAGLOBALISASI", *Jurnal Pendidikan Islam*, Vol. 2 No. 2 (2018), 94-99. <https://doi.org/10.33650/edureligia.v2i2.459>
- Oktaviana, Anita. "Nilai Utama dalam Pengasuhan Suku Bangsa Indonesia", *Proceedings of the 5th Annual Conference on Islamic Early Childhood Education*, Vol. 5 (2021), 81-88. <https://conference.uin-suka.ac.id/index.php/aciece/issue/view/20>
- Prasetyo, Guruh. "Akulturasi Masyarakat Pandhalungan: Aktualisasi Pendidikan Multikultural Dalam Pembelajaran Sejarah", *Journal Education and Learning*, Vol. 1 (2021), 20-25. <https://doi.org/10.57251/el.v1i1.16>
- Prayogi, B. & Oktavia, C.M. "GENEALOGI MASYARAKAT MADURA DAN JAWA: STUDI BUDAYA PEDHALUNGAN DI KABUPATEN JEMBER", *Jurnal Pendidikan Sosiologi dan Antropologi*, Vol 6 No. 2 (2022), 145-162. <https://doi.org/10.20961/habitus.v6i2.60910>

- Rahman, Fazlul. "Kiai vis a vis Media Logic: Revisiting the Power of Internet and Kiai in Pandalungan Muslim Community", *Journal of Local Culture*, Vol. 4 No. 2 (2017), 155. <https://doi.org/10.32678/kawalu.v4i2.1868>
- Syakhrani, A.W. "Budaya dan Kebudayaan: Tinjauan dari Berbagai Pakar, Wujud-wujud Kebudayaan, 7 Unsur Kebudayaan yang Bersifat Universal". *Cross-Border*, Vol. 5 No.1 (2022), 782-791.
- Wulandar, L.N.R. "Simbol Tradisi Megengan Bagi Warga Dusun Curah Pecak", *Student Research Journal*, Vol. 1 No. 3(2023), 386. <https://doi.org/10.55606/srjyappi.v1i3.346>
- Zuhdi, M.H. "DAKWAH DAN DIALEKTIKA AKULTURASI BUDAYA", *RELIGIA* Vol. 15 No. 1 (2012), 47-62. <http://dx.doi.org/10.28918/religia.v15i1.122>

Interview

- Ngatiyem, Interview, Jember, 29 Mei 2023.
- Imam, Interview, Jember, 29 Mei 2023.
- Farhan, Interview, Jember, 30 Mei 2023
- Hasanah, Interview, Jember, 30 Mei 2023.
- Wahyuni, Interview, Jember, 30 Mei 2023.

BIOGRAPHIES OF AUTHORS (10 PT)

	<p>Fatihatur Rizki, Sixth-semester bachelor's student at Kediri State Islamic Institute, majoring in religious studies. Focusing on and wanting to further develop the knowledge of each religion in terms of its teachings, history, and traditions. He can be contacted at email: ris25829@gmail.com</p>
--	---