

ORAL RITUAL TRADITIONS AND LOCAL ISLAMIC CULTURAL IDENTITY ON THE RIVERBANKS OF KUALA KAPUAS CITY

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Abstract

Oral tradition plays a crucial role in maintaining the cultural identity, religious values, and social norms of the Muslim community in the riverbanks of Kota Kapuas, Central Kalimantan. This tradition encompasses ritual processes such as the provision of water containers and traditional utensils, which are passed down through generations through collective memory and verbal practices. This research is a field research study, employing ethnographic and hermeneutic approaches, involving direct observation, in-depth interviews, and visual documentation as analytical materials with four traditional practitioners and religious figures/traditional elders as informants. Data were analyzed through symbolic and contextual interpretation, with source triangulation to ensure validity. The findings indicate that oral tradition serves as a means of transmitting values, norms, and collective identity, as well as a space for cultural negotiation within the framework of the acculturation of Islam and local culture. This tradition also serves as an important source of oral history because many customary practices are not recorded in written manuscripts, but are instead passed down orally through the community's collective memory. Thus, oral ritual tradition not only preserves cultural richness but also enriches insight into the dynamics of changing social and religious identities in the riverbanks of Kota Kuala Kapuas.

Keywords: Acculturation, Islamic Culture, Kuala Kapuas, Oral Tradition

Abstrak

Tradisi lisan memegang peranan penting dalam mempertahankan identitas budaya, nilai keagamaan, dan norma sosial masyarakat Muslim di kawasan bantaran Sungai Kota Kapuas, Kalimantan Tengah. Tradisi ini berupa prosesi ritual seperti tampung tawar dan perlengkapan penduduk yang diwariskan secara turun-temurun melalui memori kolektif dan praktik verbal. Penelitian ini berjenis studi lapangan (field reserach), menggunakan pendekatan etnografi dan hermeneutik, yang melibatkan observasi langsung, wawancara mendalam, dan dokumentasi visual sebagai bahan analisis dengan informan berjumlah 4 pelaku tradisi dan tokoh Agama/Tetua Adat. Data dianalisis melalui interpretasi simbolik dan kontekstual, dengan triangulasi sumber untuk memastikan keabsahan. Hasil temuan menunjukkan bahwa tradisi lisan berperan sebagai sarana transmisi nilai, norma, dan identitas kolektif, sekaligus sebagai ruang negosiasi budaya dalam kerangka akulturasi Islam dan budaya lokal. Tradisi ini juga menjadi sumber sejarah oral yang penting karena banyak praktik adat tidak dicatat dalam manuskrip tertulis, melainkan diwariskan secara lisan melalui memori kolektif masyarakat. Dengan demikian, tradisi ritual lisan tidak hanya mempertahankan kekayaan budaya tetapi juga memperkaya wawasan tentang dinamika perubahan identitas sosial dan keagamaan di bantaran sungai Kota Kuala Kapuas.

Kata kunci: Akulturasi, Budaya Islam, Kuala Kapuas, Tradisi Lisan



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INTRODUCTION

Oral tradition is a form of cultural heritage that plays a vital role in maintaining the continuity of social, religious, and customary values within a society. Oral tradition encompasses not only folktales, riddles, proverbs, folk songs, mythology, and legends, as commonly thought, but also relates to cultural cognitive systems, such as history, law, and medicine.¹ In the context of local communities, oral traditions provide a platform for understanding how communities interpret life, maintain social relationships, and build collective identity. Their presence is not only based on speech, but also on various cultural expressions that are present in everyday life. For example, the oral tradition of Javanese dolanan songs is rich in moral and social education. Through dolanan songs, children's characters can be fully formed, and the lyrics of dolanan songs convey the meaning of togetherness, responsibility, and social values.²

Oral traditions in academic studies are often understood through narrative interviews or stories of the past, tales, legends and so on, according to Paul Thompson in *The Voice of the Past*, oral history is always related to the social context of the actors, he emphasizes that photographs, material environments, and community activities are forms of documentary evidence that help reconstruct social memory and complement oral testimony.³ Thus, visual documentation and cultural artifacts should be positioned as data sources that have high interpretive value, especially in understanding how a tradition is carried out and transmitted.

Cultural transmission in oral traditions occurs through the continuous transmission of values, knowledge, and social practices within a community. For example, in the Banokeling traditional community in Banyumas Regency, Central Java Province, Indonesia, the older generation, or elders, strive to pass on local wisdom by integrating traditional and modern approaches. The traditional approach is implemented through the internalization of local wisdom values within each family and community. The modern approach is implemented through the use of mass media and social media.⁴ Through this mechanism, future generations not only gain factual information but also understand the symbolic meaning, ethics, and norms behind traditional practices in the modern era.

¹ Nelvitia Purba et al., *Tradisi Lisan Dolanan Membentuk Karakter dan Citra Manusia* (UNIVERSITAS MUSLIM NUSANTARA, 2023), <http://repository.umnaw.ac.id/jspui/handle/123456789/2512>.

² Sutji Hartiningsih, "Revitalisasi Lagu Dolanan Anak Dalam Pembentukan Karakter Anak Usia Dini," *ATAVISME* 18, no. 2 (2015).

³ Paul Thompson, "The Voice of the Past: Oral History," *Oral History* 1 (1979), <https://www.jstor.org/stable/40178552>.

⁴ Sulyana Dadan and Endang Dwi Sulistyoningsih, "Penguatan Ketahanan Budaya Masyarakat Adat Melalui Pewarisan Kearifan Lokal Integratif: Studi Pada Komunitas Bonokeling Banyumas," *Prosiding Konferensi Nasional Sosiologi (PKNS)* 1, no. 1 (2023): 380–84.

Exploring the symbolic meanings contained in the practice of oral ritual traditions, the symbols are understood through how the practitioners understand the tradition itself. As Victor Turner explains, "If we now desire to penetrate the inner structure of ideas contained in this ritual, we have to understand how the Ndembu themselves interpret its symbols... In a Ndembu ritual context, almost every article used, every gesture employed, every song or prayer, every unit of space and time, by convention stands for something other than itself. It is more than it seems, and often a good deal more."⁵ Because, a culture is a collection of understandings of individual members of society.⁶

Kapuas Regency is one of the regencies in Central Kalimantan Province located at coordinates 112° 2' 36" to 114° 44' 00" East Longitude and 0° 8' 48" to 3° 27' 00" South Latitude. With an area of 14,999 km², Kapuas Regency has 17 sub-districts covering 214 villages, 17 urban villages, and 2 Transmigration Settlement Units (UPT). Overall, the area of Kapuas Regency covers approximately 9.77% of the area of Central Kalimantan Province. Geographically, the region is divided into two main characters, namely the southern part in the form of lowlands with an altitude of 0–25 meters above sea level, while the northern part starting from Mantangai District to Mandau Talawang has an altitude varying from 50 to more than 500 meters above sea level.⁷ Kapuas is inhabited by various communities with ethnic groups, namely native ethnic groups and immigrant ethnic groups. The native and majority population is the Dayak Tribe, especially the Ngaju Dayak, while immigrant ethnic groups include the Banjar, Javanese, Batak, Madurese and others. Meanwhile, historical data in Kapuas Regency include historical events (the history of the founding of Kuala Kapuas City, the history of Tumbang Anoi), historical sites (the betang site of Sei Pasah, Barimba), historical buildings (the Kalimantan Evangelical Church in Barimba Village, the Imanuel Mandomai Church, the Jami' Al-Ikhlis Mosque, Sandung in Sei Pasah and in Mantangai District), historical figures (Hausmann Baboe).⁸

The Muslim community living along the banks of the Kapuas River has an oral ritual tradition that has been passed down through generations. This tradition is often present at various thanksgiving events that combine local cultural elements with Islamic values, such as weddings, births, housewarmings, and a number of other important events. In each ritual, various symbolic items such as coconuts, food, eggs, and special containers are used.⁹ which function not only as ceremonial tools but also as representations of cultural values whose meaning is passed down

⁵ Victor W. Turner, *The Ritual Process: Structure and Anti-Structure* (Transaction Publishers, 2011).

⁶ Peneliti Pusat et al., *Kebudayaan , Perubahan Sosial , Dan Agama Dalam*, n.d., 8–20.

⁷ Dinas Penanaman Modal Dan Pelayanan et al., *Peta Potensi KABUPATEN KAPUAS PROVINSI KALIMANTAN TENGAH* (2023).

⁸ Neni Puji Nur Rahmawati, *Pemetaan Budaya Dan Sejarah Di Kabupaten Kapuas Provinsi Kalimantan Tengah* (BPSNT Pontianak, 2010).

⁹ *Observasi Penelitian* (Kuala kapuas, 2025).

through oral tradition and practice. The community's active participation in these processions demonstrates the existence of social roles, interpersonal relationships, and mechanisms for the transmission of traditions that remain alive and maintained within the community.

This research aims to broaden our understanding of the ritual dynamics of the Muslim riverbank community in Kapuas City and to explain how oral traditions are manifested through a combination of narratives, actions, and cultural objects in Kuala Kapuas City. This study is expected to contribute to the study of oral traditions, particularly by enriching methodological perspectives that combine visual, material, and social analysis to understand cultural practices more comprehensively.

RESEARCH METHODS

This research is a field study using an ethnographic approach combined with a hermeneutic framework to understand the oral traditions of the riverbank communities of Kapuas City. This approach believes that understanding culture must be built through a combination of narrative, material, and visual evidence.¹⁰ Data were collected through direct observation of ritual processions and social interactions in the community, in-depth interviews with 4 informants and traditional figures to explore the symbolic images and meanings passed down orally, and photo documentation that serves as material evidence and photographic evidence. Data analysis was carried out through reduction, symbolic-contextual interpretation, and validation of meaning by connecting oral information, ritual artifacts, and visual evidence. To maintain the validity of the data, source triangulation was used involving observation, interviews, and photo documentation to provide a comprehensive picture of the practice of oral ritual traditions on the banks of the Kuala Kapuas River.

RESULTS AND DISCUSSION

Results

Based on field observations and interviews with community leaders and traditional practitioners on the banks of the Kuala Kapuas River, the Pinduduk and Tampung Tawar traditions remain an important part of the social and religious life of the local Muslim community. These ceremonies are held at various occasions, such as births, weddings, moving house, and starting new businesses. The ceremonies are generally held indoors in a family atmosphere.¹¹ The women sit in a circle while a female figure or elder applies prayer water to the baby or person being prayed for

¹⁰ Thompson, "Review of The Voice of the Past."

¹¹ *Wawancara Informan Pelaku Tradisi I* (Kuala kapuas, 2025).

using leaves that have been dipped in water mixed with flowers and perfume. Around him, people chanted Islamic prayers such as basmalah, shalawat, and prayers for safety.

Interviews also revealed that the Pinduduk and Tampung Tawar traditions are interpreted as prayers for safety and self-purification, rooted in Dayak Kaharingan culture but transformed into Islam. Elements such as water, leaves, and flowers are understood as symbols of purity, coolness, and hope for blessings from Allah SWT.¹² For the Muslim community living along the Kapuas River, the Pinduduk and Tampung Tawar are no longer considered magical rituals, but rather expressions of prayer and gratitude passed down from ancestors and aligned with Islamic values. Arabic prayers replace traditional mantras, and the rituals are usually performed by religious figures, religious teachers, village midwives, or respected women in the community.

Field findings indicate the existence of an acculturation process between Hindu and Dayak Kaharingan cultural traditions and Islamic Banjar Malay culture.¹³ Elements of local culture are maintained, but given new meaning according to Islamic teachings. Water that was once used to summon ancestral spirits is now interpreted as prayer water taken from verses of the Quran. Betel leaves, rice, boiled eggs, and flowers are still used, but are understood as symbols of purification and prosperity, no longer spiritual offerings. Thus, the traditions of pinduduk and tampung tawar have become the religio-cultural identity of the riverbank communities of Kapuas City, demonstrating that Islam did not come to erase local culture, but rather to Islamize existing traditions.

The tradition of equipping the residents with the equipment and holding the tents also serves a social function, serving as a means of fostering friendship and mutual cooperation. Its implementation involves all levels of society, from families and neighbors to religious leaders. Women play a dominant role in this ritual, particularly seven days after the birth of a baby, which simultaneously strengthens their spiritual and social standing in upholding Islamic values within the family and community.

The overall research findings suggest that the Pinduduk and Tampung Tawar traditions represent a blend of Islam and Kaharingan culture, shaping the Islamic identity of the riverbank communities of Kapuas City. These traditions encompass religious values such as prayer and gratitude, as well as social values such as togetherness and mutual cooperation. The community views them not as relics of ancient beliefs, but rather as a local Islamic cultural heritage that strengthens social and spiritual harmony.

¹² *Wawancara Informan Tokoh Agama* (Kuala kapuas, 2025).

¹³ Nur Rahmanita et al., *Analisis Hukum Dalam Tradisi Batapung Tawar Pada Masyarakat Banjar*, 2025, 599–605.

Figure 1. Oral Traditions of the Muslim Community in the Riverbank Area of Kuala Kapuas City



Based on interviews, some of the traditional equipment for the Pinduduk and Tampung Tawar include rice, coconuts, Tampung Tawar, eggs, water, and perfume. The symbolic meanings of these items are: coconuts symbolize purity and health, rice symbolizes blessings and life, water symbolizes cleansing, and eggs symbolize the source of life. Then, the Muslim community recites verses from the Quran (Surah Yasin) and prayers for safety taken from the Quran.¹⁴

As for the ritual for the birth of a baby after 7 days or after the umbilical cord has cut off by itself, babies born in the month of Safar will be weighed on two 'swings'.¹⁵, the first swing contains a baby, the second swing contains food that weighs the same as the baby's weight, then the food is distributed to the surrounding community as a form of gratitude and as a form of warding off disaster because babies born in the month of Shafar are considered to have a strong character and the month of Shafar in their beliefs is considered a hot month. There are also some families who plant "tambuni" (Placenta) by putting in several ingredients such as tamarind, garlic, salt which is interpreted so that the newborn child is good at cooking (baby girl), such as planting tambuni (placenta) wrapped in newspaper so that the child has good reading skills.¹⁶

Discussion

The oral ritual tradition of the Muslim community on the banks of the Kuala Kapuas River is a living cultural tradition that has been maintained from generation to generation. These practices reflect the dynamic relationship between Islam, local culture, and the social structure of society that has developed over decades, even hundreds of years. From a cultural anthropological perspective, oral traditions serve as a means of transmitting values, norms, and ways of life that constitute the collective identity of the community. For example, the Nenggung oral tradition of the Mengkenang

¹⁴ *Wawancara Informan Tokoh Adat* (Kuala kapuas, 2025).

¹⁵ *Wawancara Informan Pelaku Tradisi I*.

¹⁶ *Wawancara Pelaku Tradisi II* (Kuala kapuas, 2025).

community in Lahat Regency demonstrates its important function as a means of transmitting values, norms, and ways of life that constitute the community's collective identity. The use of Besemah language in Nenggung poetry reflects efforts to pass on cultural identity that are still maintained today. Religious elements are evident through the chanting of prayers and prayers that demonstrate the community's spiritual connection with God as a source of strength and protection.¹⁷ As Paul Thompson also emphasized, oral tradition cannot be separated from the social context, collective memory, and material evidence that accompanies it.¹⁸ Therefore, traditions such as pinduduk and tampung tawar must be understood through a combination of narrative, ritual actions, and supporting objects present in the procession.

The tradition of "pinduduk" (a traditional gathering) and "tampung tawar" (a traditional gathering) that thrives within Muslim communities along the Kapuas River is a form of oral tradition and cultural ritual that serves as a medium for transmitting local identity, values, and knowledge. This tradition is not simply a series of customary ceremonies, but rather a cultural expression that combines oral, visual, material, and spiritual elements. According to Paul Thompson's theory of oral tradition, "tampung tawar" demonstrates how social memory cannot be separated from "material and photographic evidence" and the surrounding social context.

Oral ritual traditions such as pinduduk and tampung tawar are the primary mechanisms for transmitting values in the Kapuas Muslim community because they occur within living social relationships. Oral traditions and regional culture constitute local wisdom that can foster social harmony.¹⁹ The traditional processions of pinduduk and tampung tawar can also unite families, neighbors, traditional leaders, and religious figures in one ritual space, fostering communication among community members and strengthening social solidarity.

The traditional processions of pinduduk and tampung tawar, and the role of elders in reciting prayers and traditional mantras, demonstrate that cultural experiences are passed down through living verbal forms. This phenomenon parallels studies of oral traditions in Lampung Pepadun, which suggest that oral traditions are constructed through spoken practices that are continually updated by their practitioners according to their social context.²⁰ A similar inheritance pattern is clearly visible in the traditions of pinduduk and tampung tawar, where the older generation

¹⁷ Sandra Maulana et al., "Antropologi Sastra Tradisi Lisan Nenggung Di Masyarakat Mengkenang Kabupaten Lahat," *Jurnal Pembahsi (Pembelajaran Bahasa Dan Sastra Indonesia)* 13, no. 2 (2023): 188–99, <https://doi.org/10.31851/pembahsi.v13i2.12933>.

¹⁸ Thompson, "Review of The Voice of the Past."

¹⁹ Tohirin and Dicki Hartanto, *Ragam Kearifan Lokal Budaya Dan Tradisi Lisan* (Cahaya Firdaus Publishing and Printing, 2023), <https://repository.uin-suska.ac.id/70709/>.

²⁰ Ima Suri, "Tradisi Lisan Masyarakat Lampung Pepadun Megou Pak Tulang Bawang," *SOCIAL PEDAGOGY: Journal of Social Science Education* 6, no. 2 (2025): 166–81, <https://doi.org/10.32332/social-pdagogy.v6i2.11369>.

does not simply repeat the ritual text, but provides symbolic explanations to the younger generation as a cultural hermeneutic process.

Local traditions throughout the archipelago have undergone acculturation with Islamic values. Kuala Kapuas is no exception. The elements of coconut, eggs, rice, water, and traditional containers in the pinduduk and tampung tawar are traditional symbols that have undergone a process of Islamization. As well as, The acculturation of Minang, Chinese and Islam in Padang is that acculturation occurs when cultural elements are not eliminated, but are given Islamic meaning so that they can be accepted normatively by Muslim society.²¹ The same thing happens in the Tampung Tawar and Pinduduk processions and on the riverbanks of Kuala Kapuas city, local symbols are still used, but Islamic prayers and dhikr become the main narrative, thus, this approach is a re-Islamization of traditional symbols without eliminating the form of the ritual.²² "This pattern is also seen in the Tampung Tawar procession, where traditional elements remain strong but are reinterpreted within an Islamic spiritual framework. Similarly, the Makkuliwa Lopi tradition demonstrates that traditional symbols such as boats, coconuts, and water are understood by the community as symbols of blessing and protection.²³ just as the Kapuas people interpret coconuts in their household equipment.

Acculturation of Islam in the archipelago is a form of creative adaptation of society in combining Islamic teachings with local cultural systems.²⁴ The traditions of pinduduk and tampung tawar illustrate the Kapuas community, who live in a river environment as the center of life, building a religious orientation combined with ecological symbols such as coconuts and water as an "ecology of social memory". For example, the oral tradition of Jamasan Jimat shows that traditional symbols contain Islamic values which are reread by society according to developments in the times.²⁵ This semiotic approach is highly relevant to the Tampak Tawar. Coconuts are interpreted as a symbol of purity, rice as blessing, water as self-purification, and eggs as a source of life. These interpretations are layered; traditional meanings remain, but Islamic meanings are strengthened through reinterpretation. Another oral tradition, the Ruwahan tradition, demonstrates that Islamic-Javanese

²¹ Susilawati Susilawati et al., "Cap Go Meh Dan Strategi Kebudayaan: Akulturasi Budaya Minang, Tionghoa Dan Islam Di Kota Padang," *Jurnal Penelitian Agama* 25, no. 1 (2024): 53–68, <https://doi.org/10.24090/jpa.v25i1.2024.pp53-68>.

²² Uswatun Hasanah, *Akulturasi Islam dalam Budaya Lokal Rokot Kampong* (Penerbit Adab, 2024).

²³ Agus Idam, "Akulturasi Budaya Lokal Dan Islam Dalam Tradisi Makkuliwa Lopi Di Desa Bonde Kecamatan Pamboang Kabupten Majene" (other, IAIN Parepare, 2023), <https://repository.iainpare.ac.id/id/eprint/10838/>.

²⁴ Nihayatur Rohmah, "Akulturasi Islam dan Budaya Lokal (Memahami Nilai-Nilai Ritual Maulid Nabi di Pekalongan)," *Al-Mabsut: Jurnal Studi Islam dan Sosial* 9, no. 2 (2015): 1–19, <https://doi.org/10.56997/almabsut.v9i2.70>.

²⁵ Mohammad Faizin, "Akulturasi Nilai Islam Dan Makna Simbolik Tradisi Jamasan Jimat Desa Dawuhan Kecamatan Banyumas Kabupaten Banyumas (Analisis Semiotika Roland Barthes)" (UIN Prof. K. H. Syaifuddin Zuhri, 2025).

acculturation occurs through three patterns: preservation of form, change of meaning, and strengthening of social function.²⁶ The tradition of tampung tawar follows the same pattern in the form of traditional rituals, but the prayers are fully Islamic and its function has developed as a means of strengthening social relations.

Studies of traditions in Asahan state that the wage-wage tradition functions as a medium for psychological and social recovery.²⁷ which strengthens family ties. The tampung tawar tradition has a similar social function: it provides a space for praying for safety, calming the souls of family members, and fostering social harmony. Furthermore, the manaqib tradition demonstrates that local rituals are often viewed as spiritual means for maintaining human connections with divine values. The tampung tawar and pinduduk processions, especially when performed at births, weddings, new vehicle celebrations, or housewarmings, have a strong spiritual dimension because they link traditional actions with prayers for safety.²⁸ However, the difference lies in the fact that the manaqib tells exemplary stories from which lessons can be learned (wisdom). Thus, Islam Nusantara is a collective consciousness formed through long cultural interactions.²⁹ The oral tradition of the tampung tawar procession and the pinduduk equipment is a concrete representation of this concept, as it is the result of a historical process involving migration, Islamic preaching, Dayak-Malay customs, and multiethnic influences in Kuala Kapuas. Acculturative traditions persist because they become a space for identity negotiation between religious groups.³⁰ In the context of Kuala Kapuas, although tampung tawar and pinduduk are not unique to the Muslim community, they still serve as spaces for inter-ethnic and inter-faith social interaction that coexist. Oral traditions also serve as a source of local history, filling gaps in written archives,³¹ because the practice of housing and housing in Muslim riverbank communities is not recorded in manuscripts, but rather passed down through collective memory. Not all oral traditions are passed down in written form.³² Thus, from an

²⁶ Ahmad Zaini Anwar and Imam Muhsin, "Akulturasi Budaya Jawa Dan Islam Pada Pelaksanaan Tradisi Ruwahan Di Langensari Baluwarti Pasar Kliwon Surakarta: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, no. 4 (2025): 1780–88, <https://doi.org/10.31004/jerkin.v3i4.647>.

²⁷ Ihza Nurfadli Ramadhan Lubis, "Interelasi Islam dan Budaya: Studi Tradisi Upah-Upah di Asahan, Sumatera Utara," *Al-Mabsut: Jurnal Studi Islam dan Sosial* 18, no. 2 (2024): 317–25, <https://doi.org/10.56997/almabsut.v18i2.1428>.

²⁸ Eneng Malihatunnajiah, "Tokoh Sufi Dan Tradisi Lisan: Tradisi Manaqib Atau Maca Syekh Abdul Qadir Jaelani Di Banten," *Qurthuba: The Journal of History and Islamic Civilization* 7, no. 2 (2024): 90–103, <https://doi.org/10.15642/qurthuba.2024.7.2.90-103>.

²⁹ Ansari Ansari, "Islam Nusantara: Keanekaragaman Budaya Dan Tradisi," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 18, no. 2 (2024): 226–47, <https://doi.org/10.35316/lisanalhal.v18i2.226-247>.

³⁰ Suzy Azeharie, "Komunikasi Lintas Budaya Pada Masyarakat Lingsar Lombok Barat (Studi Akulturasi Budaya Pada Kelompok Sasak Islam)," *Jurnal Serina Sosial Humaniora* 1, no. 3 (2023): 205–16, <https://doi.org/10.24912/jssh.v1i3.28528>.

³¹ Anggi Triana Anur, "Legenda Cerita Rakyat Orang Kayo Hitam Sebagai Tradisi Lisan Dalam Penulisan Sejarah Lokal Pada Periode Islam Di Kesultanan Jambi" (Universitas Batanghari Jambi, 2025).

³² Refisrul Refisrul et al., *Kekayaan warisan budaya dalam naskah*, ed. Syofyan Hadi Syofyan Hadi (BPNB Sumatera Barat, 2020), <https://repositori.kemendikdasmen.go.id/23348/>.

anthropological perspective, religion also functions as a system of symbols and a means of cultural adaptation. Religious symbols strengthen social solidarity, build shared identities, and create harmony in diverse societies.³³ in the Muslim community along the banks of the Kuala Kapuas River

CONCLUSION

Oral tradition is a vital element in maintaining and conveying cultural identity, norms, and religious values in the Muslim community in the riverbanks of Kuala Kapuas City. This tradition is utilized as a medium for cultural heritage passed down through generations through verbal, symbolic, and ritual practices, which play a crucial role in strengthening social ties and maintaining cultural diversity amidst the acculturation process of Islam and local culture. Many customary practices, such as *tampung tawar* and *pinduduk*, are not recorded in written manuscripts but are maintained and transmitted through collective memory orally, thus emphasizing the importance of oral tradition in the context of history and community identity. In addition to being a form of cultural expression, oral tradition also serves as a source of local history rich in symbolic and social meaning. Thus, the continuity of oral ritual traditions is crucial for maintaining cultural richness and strengthening the collective identity of the community in the riverbanks of Kapuas City, especially within the framework of ongoing social and cultural change.

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³³ Rozzaqul Hasan, "Agama Dalam Pandangan Antropolog: Perspektif Sosial-Budaya," *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 9, no. 1 (2025): 185–99, <https://doi.org/10.52266/tajdid.v9i1.4315>.

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