

Dimensions of Islamic Economic Values in the Larung Sesaji Tradition: An Analysis of Syncretism between Islam and Local Coastal Wisdom

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Abstract

The Larung Sesaji or Sedekah Laut tradition is one expression of local wisdom among coastal communities in Indonesia, embodying values of gratitude, social solidarity, and ecological spirituality. This study aims to examine how this tradition represents a form of syncretism between Islamic teachings and local culture within the context of coastal society. Employing a literature review (library research) method, the study explores various up-to-date academic sources that discuss the dialectical relationship between Islamic law, cultural anthropology, and the sociology of religion. The findings indicate that Larung Sesaji has undergone a process of religious reinterpretation through the living Islam approach, in which traditional elements considered problematic are reconstructed into symbols of gratitude and charitable giving (sedekah) aligned with the values of tawhid. This tradition also serves significant social functions, including fostering social cohesion, strengthening cultural identity, and promoting environmental awareness. The syncretism observed is not a form of deviation, but rather an adaptive strategy employed by the community to maintain harmony between faith and custom. Thus, Larung Sesaji reflects a contextual practice of Islam Nusantara that is deeply rooted in the cultural wisdom of coastal communities.

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Keywords: Larung Sesaji, Syncretism, Islam Nusantara, Local Traditions, Islamic Law

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INTRODUCTION

The Larung Sesaji or Sedekah Laut tradition is one form of local wisdom that continues to be preserved by coastal communities in various regions of Indonesia, particularly along the southern coast of Java, including Madura. According to data from the Directorate of Belief in the Almighty God and Traditions, Ministry of Education and Culture (Kemendikbud, 2023), more than 60 fishing communities in Indonesia are recorded as routinely performing the Larung Sesaji tradition annually as an expression of gratitude for marine resources and a prayer for safety. However, alongside efforts to preserve this cultural heritage, debates have emerged among the public and Islamic scholars regarding the compatibility of this tradition with Islamic teachings, given that its practices often involve offerings, prayers, and symbols perceived to have roots in pre-Islamic animistic or Hindu-Buddhist beliefs (Hidayah et al., 2023).

Islam places strong emphasis on gratitude to Allah for the blessings bestowed upon humankind, as stated in Surah Ibrahim verse 7:

﴿لَشَدِيدٌ عَذَابِي إِنْ كَفَرْتُمْ وَلَئِنْ لَأَزِيدَنَّكُمْ شَكَرْتُمْ لَنْ رُبُّكُمْ تَادَنَّ وَإِذْ﴾

“And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’” (Qur’an, Ibrahim [14]: 7).

This verse indicates that expressions of gratitude in various forms, including communal traditions, are recognized in Islam, provided that they do not contain elements of polytheism (shirk) or deviations from Islamic creed. Scholars and religious authorities hold diverse views regarding this tradition. The conceptual framework of abangan, santri, and priyayi interprets practices such as Larung Sesaji as manifestations of cultural syncretism, where Islamic values intermingle with local traditions to form a distinctive religious identity within Javanese society. Traditional rituals of this kind are understood primarily as social and cultural expressions rather than purely religious practices. Nevertheless, from a theological perspective, cultural practices must remain grounded in the principle of tawhid and must not involve elements of shirk. Ritual practices that lead toward the veneration of nature or beings other than Allah require critical reassessment to ensure they do not deviate from Islamic doctrine (Al Jauhari et al., 2024).

In this context, Surah Al-Kāfirūn verse 6 serves as an important guideline for understanding the boundaries between doctrinal purity and respect for cultural diversity. Allah ﷻ states:

﴿دِينٌ وَلِيَّ دِينُكُمْ لَكُمْ﴾

“For you is your religion, and for me is my religion.” (Qur’an, Al-Kāfirūn [109]: 6)

This verse concludes the surah by affirming the principles of tawhid and tolerance in Islam. Historically, the verse was revealed when the Quraysh proposed a compromise to the Prophet Muhammad ﷺ, suggesting that he worship their gods for one year and that they would worship Allah the following year. Rejecting this syncretic proposal, the Prophet ﷺ firmly established a clear boundary between Islamic creed and non-Islamic religious practices, while maintaining an attitude of tolerance toward other beliefs.

Previous studies have extensively examined Larung Sesaji from anthropological and sociological perspectives, including its role as a medium of social integration among fishing communities in Madura, as well as its aesthetic and ritual dimensions within Javanese culture. However, relatively few studies have explored in depth the aspect of syncretism between Islam

and local traditions using a living Islam theoretical framework and a contextual Islamic legal approach. Therefore, this study seeks to fill this gap by analyzing how Larung Sesaji represents a dialectical interaction between Islamic values and local traditions that continue to live and evolve within coastal communities (Arifada, 2025).

Research on Larung Sesaji as a representation of syncretism between Islam and local traditions along the southern coast of East Java, particularly in the coastal areas of Madura, makes a significant contribution to the development of knowledge in cultural and religious studies. Through this research, scholars can trace how Madurese coastal communities integrate Islamic teachings with maritime traditions that predate the arrival of Islam in the archipelago. This study facilitates an understanding of a harmonious acculturation process between Islamic values such as prayer, marine almsgiving (*sedekah laut*), and gratitude to God and local belief systems that emphasize respect for nature and the spiritual guardians of the sea. Consequently, this research provides a deeper understanding of a localized form of Islam that is moderate, tolerant, and deeply rooted in the everyday lives of East Javanese coastal communities.

Beyond enriching academic discourse, this study also contributes to cultural preservation efforts and the strengthening of coastal community identity in Madura. Documentation and analysis of the Larung Sesaji practice serve as valuable references for anthropological, sociological, and *Islam Nusantara* studies, particularly in understanding the relationship between spirituality, culture, and the environment. The findings of this research are expected to inform policies on the preservation of intangible cultural heritage and to support multicultural education that promotes values of tolerance and social cohesion. Thus, this study holds not only academic significance but also social and cultural relevance for local communities and future generations.

METHODS

This study employs a literature review (library research) method as its primary approach. A literature review is a data collection technique conducted by examining and analyzing various relevant written sources, both in printed and digital formats. These sources include scholarly journal articles, academic books, research reports, scientific works, and other official documents related to the object of study. According to (Abdurrahman, 2024) a literature review functions as a systematic effort to compile, evaluate, and interpret previous research findings in order to build a theoretical foundation and strengthen the analytical framework of the current study.

Furthermore, this method is not only used to gather information but also serves as a reflective and critical tool for comparing diverse academic perspectives. (Višić, 2022) emphasizes that literature-based research helps scholars identify research gaps, thereby enabling the emergence of new perspectives on contemporary issues. Thus, a literature review is not merely a data collection instrument but also a conceptual tool for constructing a robust analytical framework that remains relevant to current social and scholarly contexts.

In this study, the literature review is utilized to trace and understand the dialectical patterns between Islamic teachings and local cultural practices as reflected in the Larung Sesaji or *Sedekah Laut* tradition. (Abdurrahman, 2024) notes that literature-based studies play a crucial role in mapping current research trends while linking religious theory with evolving socio-cultural realities. Therefore, literature analysis serves as the primary foundation of this research to achieve a comprehensive and well-argued understanding of how religious syncretism occurs within the context of Indonesian coastal communities.

The literature review process in this study is conducted through three main stages: identification, selection, and analysis. The identification stage involves searching for academic sources from credible scholarly databases such as Google Scholar, DOAJ, Garuda, and Sinta. The selection stage is then carried out based on inclusion criteria, including topic relevance, publication period (2019–2025), and methodological quality. In the final stage—analysis—the researcher conducts an in-depth reading of the methods and findings of previous studies to identify patterns in the relationship between Islamic law, local traditions, and syncretic values developing within society.

Additionally, the literature review approach in this study adopts an interdisciplinary perspective by integrating insights from Islamic theology, cultural anthropology, and the sociology of religion. This approach allows the researcher not only to assess the Larung Sesaji tradition from a normative standpoint but also to understand its symbolic meanings, social functions, and transformations of meaning within Muslim coastal communities. Through this approach, the study is able to reveal the dynamic interaction between the principles of tawhid and cultural expressions that coexist in social harmony.

Moreover, the use of a literature review method in examining Larung Sesaji as a representation of syncretism between Islam and local traditions serves to explore a wide range of previous studies addressing the interaction between religion and culture in the Indonesian archipelago. Through critical analysis of various sources, this research is expected to demonstrate how Islam is capable of adapting to and engaging in dialogue with local cultures without losing its essential commitment to tawhid. Thus, this method functions not only as a conceptual foundation but also as a pathway to understanding religious practices in Indonesia within the framework of plurality and local wisdom.

RESULT AND DISCUSSION

Meanings and Religious Values in the Larung Sesaji Tradition

The Larung Sesaji tradition is essentially understood by coastal communities as a collective expression of gratitude for marine blessings, the safety of seafarers, and the overall welfare of the community. In its implementation, ritual forms such as the procession of offerings, collective prayers, and the casting of offerings into the sea function as ritual moments that reinforce gratitude while simultaneously expressing requests for protection from maritime dangers. Ethnographic studies in several locations indicate that the casting of offerings is often combined with the recitation of Islamic prayers or social almsgiving to underprivileged community members, allowing this practice to assimilate with Islamic values of gratitude (*shukr*) and charity (*sadaqah*) (Amanatin et al., 2024).

The Larung Sesaji tradition is not merely understood as a hereditary customary ritual, but also as an expression of gratitude to Allah for marine resources and the safety of coastal livelihoods. In Islamic teachings, gratitude is strongly emphasized as a highly recommended form of worship. This is consistent with the Qur'anic verse in Surah Ibrahim (14:7):

“And [remember] when your Lord proclaimed: ‘If you are grateful, I will surely increase you [in favor]; but if you are ungrateful, indeed, My punishment is severe.’” (Qur'an, Ibrahim [14]: 7).

This verse affirms the importance of manifesting gratitude in tangible forms for the blessings granted by Allah, including marine resources that sustain coastal communities. Accordingly, within the framework of local culture, the Larung Sesaji tradition can be interpreted as a symbolic embodiment of *shukr* through communal solidarity and collective prayer.

In addition to expressing gratitude, Larung Sesaji also embodies values of charity and social concern, as its implementation is frequently accompanied by the sharing of food or marine products with surrounding communities.

Beyond its personal religious dimension, Larung Sesaji plays a crucial role as a mechanism of social solidarity. The ritual serves as a platform for mobilizing communal cooperation, redistributing resources (such as sharing offerings or alms), and reinforcing the collective identity of fishing communities. Field research reveals that preparation and execution of the ritual strengthen social networks among residents while facilitating the intergenerational transmission of cultural norms. Thus, religious values (prayer, remembrance of God, good intentions) and social values (mutual assistance, togetherness) mutually reinforce one another within a single ritual practice.

Symbolically, elements within Larung Sesaji such as miniature boats, food, incense, and other symbolic objects carry cosmological meanings and ethical reflections on the human–nature relationship. Many contemporary studies highlight how this ritual also functions as a form of environmental education, wherein moral messages about respecting the sea and maintaining ecological sustainability are internalized through symbolic ritual elements. Consequently, the ritual is not solely religious or ceremonial but also possesses a normative dimension that encourages environmentally responsible behavior.

In many communities, Larung Sesaji is also understood as a space for theological negotiation, where pre-Islamic traditional elements undergo reinterpretation or reframing to align with local Islamic principles—for example, replacing problematic elements with acts of charity or emphasizing *tawhid*-based intentions during ritual performance. Studies on the *living Qur'an* phenomenon and cultural acculturation indicate that communities often assert Islamic intentions and recitations as a form of ritual legitimization, thereby preserving cultural continuity without abandoning doctrinal purity according to local understanding.

From a religious-normative perspective, the meaning of Larung Sesaji thus serves a dual function: as an expression of individual or communal spirituality (worship imbued with gratitude and prayer) and as a cultural practice that sustains local identity and social cohesion. Recent studies emphasize that the acceptance of such rituals among Muslim communities largely depends on how their elements are interpreted whether as acts of polytheism or as cultural expressions infused with Islamic intentions and recitations that render them acceptable traditions. Therefore, analyses of Larung Sesaji must simultaneously consider theological, social, and ecological dimensions as reflected in recent field literature.

Moreover, theological developments within Muslim coastal communities indicate a paradigm shift from outright rejection toward more moderate cultural reinterpretation. Some local scholars now actively participate in reframing Larung Sesaji with a more da'wah-oriented character, such as replacing incantations with prayers for safety and emphasizing that the sea is merely a creation of Allah that must be protected, not worshipped. This reinterpetive process demonstrates that *tawhid* values can coexist with local traditions without necessitating their elimination. Hence, syncretism within Larung Sesaji should not be viewed as deviation, but rather as a strategy of religious adaptation within the socio-cultural context of coastal communities (Musyifikah Ilyas, 2021).

Local governments and customary institutions have also begun promoting the recontextualization of Larung Sesaji as an intangible cultural heritage (ICH) managed through religious and ecological perspectives. Through cultural preservation programs, sea-almsgiving festivals are now often combined with educational activities such as religious lectures, coastal cleanliness campaigns, and maritime cultural exhibitions. Collaboration among religious

leaders, academics, and fishing communities exemplifies how cultural preservation can proceed without neglecting Islamic values. This initiative also serves as an effective strategy for strengthening a religious yet adaptive coastal cultural identity (Kurniati, 2021).

Ultimately, Larung Sesaji functions as a reflection of the socio-religious dynamics of Indonesia's plural and contextual society. This tradition illustrates how Islam, as a universal religion, can engage in dialogue with local cultures without losing its essence. From a social development perspective, such practices have the potential to strengthen solidarity, reduce social inequality, and foster ecological and spiritual awareness amid modernization. Within the broader framework of Islam Nusantara, Larung Sesaji embodies the spirit of *al-'urf al-shahih* customs that do not contradict Islamic law but instead enrich the religious expressions of Muslim communities in the archipelago.

Pandangan teologis dan sosial masyarakat Muslim terhadap praktik Larung Sesaji

Some scholars and local researchers view Larung Sesaji as a cultural practice that can be accommodated within Islamic frameworks, provided its essence is directed toward *tawhid*-based intentions of gratitude (*shukr*) and charity. Studies in Islamic law and religious anthropology indicate that many communities modify or reframe problematic ritual elements—such as animistic symbols—into Islamic-oriented practices, for instance by incorporating Islamic prayers, replacing offerings with alms for the poor, or emphasizing that the act of casting offerings is not intended to venerate the sea but to symbolize gratitude to Allah. This *living Islam* or acculturation approach is supported by case studies in several coastal villages that demonstrate processes of Islamization of tradition, allowing rituals to persist while remaining acceptable to the majority of local Muslim communities (Buhori, 2017).

Conversely, there are theological objections or doubts from more normative or conservative groups who are concerned that certain elements of Larung Sesaji may involve shirk or resemble the worship of entities other than Allah. Islamic legal studies examining sea-almsgiving traditions across regions emphasize that rituals involving offerings intended for supernatural powers or sea deities are subject to theological condemnation and require reform or discontinuation. Responses from religious organizations and local fatwas reveal a spectrum of attitudes—from endorsing acculturation to demanding ritual correction—depending on how intentions, textual elements, and practices are locally interpreted.

Socially, field research consistently shows that Larung Sesaji functions as a powerful mechanism for social solidarity, reconciliation, and economic redistribution. The ritual serves as a moment of collective cooperation involving shared preparation, communal funding, and the distribution of offerings or alms to underprivileged residents. These functions grant the practice strong social legitimacy despite theological debates, as its tangible benefits strengthen social networks, preserve fishing community identity, and mitigate socio-economic risks. Studies in Pelabuhan Ratu, Tegal, and other coastal regions document the ritual's role as a cohesive force within communities (FUAAD, 2021).

Contemporary studies also highlight the ecological dimension of Larung Sesaji. The ritual is often framed as a moral message promoting respect for the sea and the obligation to preserve marine resources. Some studies suggest that this tradition has the potential to support local conservation practices when linked to environmental education—such as reducing ritual waste, using environmentally friendly materials, and integrating marine conservation campaigns into ritual events. However, other studies caution against ecological risks when offerings involve non-biodegradable materials or disrupt marine ecosystems. Therefore, adaptive reform of ritual practices is essential from both religious and ecological

perspectives.

The Larung Sesaji phenomenon illustrates a “negotiation space” between religious authority (ulama and religious organizations) and popular religious practices. Documentary research records dialogues between local religious leaders and communities aimed at reconstructing rituals to align with Islamic principles—by replacing problematic symbols, reaffirming intentions, or integrating da‘wah elements—while in other contexts value conflicts arise that require social mediation. The outcomes are contextual: some communities achieve harmonization, while others impose restrictions or corrective recommendations.

Social and Cultural Implications of the Larung Sesaji Tradition

The Larung Sesaji tradition serves as a mechanism for strengthening social cohesion within coastal communities. Ritual preparation and execution—from collecting offerings and communal processions to collective prayers—encourage intergenerational interaction and reinforce social networks among residents. These collective activities also function as moments of social reconciliation and reinforcement of shared norms, enabling solidarity and social responsibility to endure amid economic pressures and social change. Ethnographic studies in various coastal regions show that the social legitimacy of the ritual often outweighs theological controversy due to its practical benefits for community cohesion.

Culturally, Larung Sesaji acts as a medium for preserving local identity by sustaining ritual language, traditional music, customary attire, and inherited cultural symbolism. Sea-almsgiving festivals also function as channels for transmitting cultural values to younger generations, thereby minimizing cultural erosion caused by urbanization and modernization. Research indicates that integrating Islamic elements—such as prayer recitations—into the ritual sequence helps preserve the practice within the framework of local Muslim identity, representing a form of acculturation that maintains cultural continuity while affirming religious identity (Retno Sari et al., 2025).

From an economic and tourism perspective, the implementation of Larung Sesaji can generate positive impacts through increased local economic activity, tourism visits, food and souvenir sales, and regional cultural promotion. Some regions package sea-almsgiving rituals as cultural attractions that generate multiplier economic effects for communities. However, the literature also notes the potential risk of commercialization distorting the ritual’s meaning from a religio-cultural practice into a mere spectacle if not carefully managed.

Ecological implications of casting offerings into the sea remain a critical concern. When adapted responsibly, the ritual can serve as environmental education by instilling respect for marine ecosystems and conservation practices. Conversely, the use of non-biodegradable materials or poorly managed practices may lead to pollution and ecological damage. Therefore, transforming rituals toward more sustainable practices such as substituting materials and promoting coastal cleanliness is both a practical and ethical necessity frequently emphasized in recent studies (Wasino, 2020).

Ultimately, from a socio-religious standpoint, Larung Sesaji opens a space for negotiation between religious authority and popular practice. In many communities, dialogue between local ulama and customary practitioners has led to reforms of problematic ritual elements—such as reorienting intentions, emphasizing Islamic prayers, or redirecting activities toward social almsgiving resulting in compromises that preserve tradition without compromising doctrinal principles as understood by the majority. This dynamic reflects how culture and religion interact not merely in opposition, but as mutually shaping forces within complex social realities.

Beyond social and religious aspects, Larung Sesaji also functions as a medium for character education and ecological spirituality. Through this ritual, communities are taught moral values such as gratitude, togetherness, and awareness of human interconnectedness with nature. These values align with national character education goals emphasizing social harmony and ecological responsibility. Consequently, the Larung Sesaji tradition can serve as a form of non-formal education that instills ecological awareness and social ethics grounded in local culture. Furthermore, the transformation of Larung Sesaji in the modern era demonstrates how traditions adapt to Islamic values and contemporary demands. Some regions replace animistic symbolism with social charity or environmental service activities without eliminating the core meaning of gratitude. This process illustrates that traditions are not static but continuously recontextualized in response to social and spiritual needs. Such transformation reaffirms that syncretism is not a deviation, but a cultural strategy for maintaining balance between faith and custom.

From a cultural policy perspective, preserving Larung Sesaji also supports national agendas for strengthening intangible cultural heritage as regulated by the Ministry of Education and Culture. Recognition of traditions such as Larung Sesaji is not merely an effort to preserve rituals, but also to reinforce national identity rooted in cultural and religious diversity. Recent studies emphasize that safeguarding traditional rituals adapted to Islamic values is an effective means of strengthening social integration while enriching national spirituality amid globalization.

CONCLUSION

The Larung Sesaji or Sedekah Laut tradition represents a form of local wisdom that is deeply rooted in the cultural life of Indonesia's coastal communities. Far from being a merely ceremonial activity, this ritual reflects a profound relationship between human beings, nature, and the Creator. For coastal societies, the casting of offerings into the sea functions as an expression of gratitude for marine sustenance as well as a collective prayer for protection from maritime dangers. These meanings resonate with Islamic teachings on *shukr* (gratitude) and supplication to Allah, indicating a space for integration between religious faith and customary practice. The tradition has undergone a gradual process of adaptation and Islamization, whereby pre-Islamic or animistic elements are reinterpreted into symbols aligned with the principle of *tawhid*, such as replacing incantations with Islamic prayers and affirming that the ritual is directed not toward the sea, but toward Allah as the ultimate source of sustenance and protection. In this sense, the syncretism present in Larung Sesaji is not a deviation from Islamic creed, but rather an accommodative process that reflects the flexibility of Islam in engaging with local culture, consistent with the concept of *living Islam* as a socially grounded religious practice.

From a social and cultural perspective, Larung Sesaji plays a significant role in strengthening solidarity and social cohesion within coastal communities. The collective preparation of the ritual—characterized by mutual cooperation, intergenerational collaboration, and the distribution of alms—serves to reinforce social networks, promote reconciliation, and maintain communal harmony amid economic pressures and modernization. Culturally, the tradition functions as a medium for preserving local identity through the transmission of language, traditional music, ritual symbolism, and shared values to younger generations. Within the framework of *Islam Nusantara*, such practices embody *al-'urf al-shahih*, namely local customs that do not contradict Islamic law but instead enrich religious expression. Moreover, Larung Sesaji carries important ecological implications, as it

nurtures awareness of the sea as both a spiritual and ecological space that must be protected. By integrating religious, social, and environmental values, the tradition demonstrates that Islam and local culture need not stand in opposition, but can coexist harmoniously to produce a form of religiosity that is contextual, humanistic, and ecologically conscious in the face of modern and global challenges

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