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Revealing the Existence of “Pantauan Lebaran” Customs in the Midst of Social Changes in Modern Society in Ribang Kemambang, Lahat Regency, South Sumatra Province

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Abstract

General Background: Cultural traditions such as Pantauan Lebaran play a central role in shaping Indonesia's communal identity. **Specific Background:** In Ribang Kemambang, Lahat Regency, this Eid al-Fitr visitation ritual persists amid accelerating modernization and digital transformation. **Knowledge Gap:** However, limited studies examine how this customary practice adapts to contemporary social changes while retaining its moral and cultural essence. **Aim:** This study investigates the current form, meanings, and adaptive strategies of Pantauan Lebaran as a dynamic cultural system. **Results:** Using qualitative ethnographic methods, the study finds that the ritual strengthens social cohesion, reinforces Islamic values such as silaturahmi and birkatul walidain, and remains resilient through mechanisms like digital coordination, youth involvement, and flexible implementation. **Novelty:** The research reveals Pantauan Lebaran as a glocalized cultural practice where local wisdom and global modernity coexist, demonstrating reflexive cultural transformation rather than decline. **Implications:** These findings highlight the community's capacity to preserve cultural identity while engaging with modern social realities, offering insights for cultural sustainability, Islamic educational development, and policy frameworks supporting local traditions in the digital era.

Highlights:

- Shows how Pantauan Lebaran adapts to modernization while preserving core religious-cultural values
- Demonstrates youth and digital media as key drivers in sustaining and transforming the tradition

- Positions Pantauan Lebaran as a model of glocalization and cultural resilience in rural Indonesian society.

Keywords: Pantauan Lebaran, Cultural Resilience, Glocalization, Islamic Educational Values, Social Cohesion

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Introduction

Indonesia is a nation blessed with a vast diversity of cultures and traditions that form the foundation of its social identity. Each region possesses unique customs and rituals that reflect its local wisdom and communal values. Among these, traditional celebrations of *Eid al-Fitr* occupy a distinctive place as cultural expressions of togetherness and gratitude. A long-standing tradition in Ribang Kemambang Village, Lahat Regency, South Sumatra Province, is *Adat Pantauan Lebaran*. In a tradition known as *pantauan*, which literally means "visit" or "round of visits," villagers—both native-born people and returning migrants—visit one another's homes to say hello, extend forgiveness, and strengthen social ties. By serving as what Durkheim calls "social glue," these regional customs strengthen the bonds and sense of shared identity among community members [1].

Customary law and practice, or *adat*, has a significant and long-standing role in the social structure of South Sumatran communities. It serves as a living set of values that governs interpersonal interactions, customs, and dispute resolution techniques in addition to serving as a symbol of cultural identity. Local traditions are nevertheless important as markers of social continuity and integration, as Lidiawati & Habibi showed in their investigation of the Morge Siwe community's *anan tuwoi* wedding ceremony [2]. Likewise, Suwarno et al highlighted that kinship systems grounded in *adat* principles foster tolerance and social cohesion across diverse ethnic groups in South Sumatra [3]. Beyond ritual, *adat* operates as an informal institution of social control that guides behavior, preserves harmony, and provides culturally sensitive approaches to conflict resolution [4].

Adat also serves as a bridge connecting generations through education and socialization. According to Qomarrullah, education systems can use local knowledge ingrained in customs to foster moral principles, environmental consciousness, and cultural pride in young people [5]. Communities in South Sumatra have benefited from this educational aspect of *adat* by remaining resilient as a group in the face of social change. *Adat* thus serves as a framework for cultural sustainability as well as a moral compass, connecting historical customs to modern social life. The *Pantauan Lebaran* tradition, which embodies how South Sumatran society maintains peace and togetherness through ritualized contact, appears as a physical representation of these persisting cultural processes within this larger framework.

In Ribang Kemambang, the *Pantauan Lebaran* rite is an occasion of cultural reaffirmation more than just a social visit. Villagers exhibit the virtues of unity, humility, and respect by making successive visits to family members, elders, and local leaders during *Eid al-Fitr*. Similar to the *Lebaran Kranggan* in West Java, where local elders (*olot*) act as cultural custodians [6], the *Pantauan* tradition reinforces communal spirituality while strengthening intergenerational bonds. Fathia & Khairisa, Husain et al, and Song et al note that social interaction during *Eid* fosters happiness and life satisfaction through renewed community connections [7], [8], [9]. Even culinary practices—such as sharing traditional foods like "lepet"—symbolize generosity, hospitality, and social reciprocity [10]. These components work together to cast *Pantauan Lebaran* as a complex cultural phenomenon that combines the social, emotional, and economic facets of village life.

Furthermore, there are socioeconomic ramifications to the *Pantauan Lebaran* custom. *Eid*-related seasonal migration, or *mudik*, boosts the local economy through consumption, remittances, and the revival of small-scale business [11]. The festival becomes a chance for both social reunion and economic stimulation as a result of this cyclical motion. By mobilizing social and economic capital, the *Pantauan Lebaran* custom thereby strengthens community resilience in addition to reaffirming cultural identity. But in a world that is changing quickly, this practice currently faces significant obstacles despite its lasting value.

Globalization and industrialization have brought about significant changes in Indonesian rural villages. In her research on Sade Village, Anastasya observed that social connections and rural lives had transformed as a result of exposure to global cultures [12]. Similarly, Prasetyo et al found that although villagers in Ujungwatu strive to retain their Islamic cultural character, the influence of modern values remains inescapable [13]. Economic transitions toward market-driven and technology-oriented systems [14], [15] and the expansion of digital learning [16] have reshaped the fabric of daily life. Yet, these transformations also generate identity crises, moral shifts, and social alienation among younger generations [17], [18]. Therefore, the task at hand is striking a balance between modernization and cultural preservation, which Kokotiasa frequently refers to as the quest for "village autonomy" in the age of globalization [19]. The conflict between continuity and change is what spurred this investigation. Although Ribang Kemambang continues to perform the *Pantauan Lebaran* tradition, concerns are raised about its current form, symbolic value, and social significance. Does the custom remain as it is, evolve into a hybrid practice, or become a glocalized rite that blends tradition and modernity? In addition to offering practical information to assist communities and governments in developing effective cultural preservation programs, this study seeks to theoretically expand our understanding of glocalization theory and cultural resilience by analyzing these problems. The study concludes by highlighting how regional practices such as *Pantauan Lebaran* demonstrate Indonesian culture's capacity for adaptation by combining historical knowledge with contemporary realities.

Method

The *Pantauan Lebaran* visiting ritual in Ribang Kemambang, Lahat Regency, stands as a living testimony to the endurance of local wisdom amid the tides of modernization and globalization. Far from disappearing, this tradition has demonstrated a remarkable capacity for adaptation through the integration of technology, flexibility in execution, and the revitalization of youth participation. Its persistence is rooted in strong kinship networks, collective moral responsibility, and the active role of customary and religious leaders who safeguard its core meaning. The ritual continues to serve as a social glue, strengthening cultural identity and bonds within the community while maintaining the generational transmission of

principles that serve as the moral cornerstone of South Sumatran society.

Deeper down, the *Pantauan Lebaran* tradition embodies core Islamic educational values like *silaturahmi*, *birrulwalidain*, forgiveness, brotherhood, and thanksgiving that have both social and spiritual significance. These principles allow the community to stay rooted in its culture and faith while navigating contemporary issues. Thus, the continuity of *Pantauan Lebaran* is not merely a matter of cultural preservation but a dynamic expression of cultural resilience—a dialogue between tradition and modernity where local identity finds renewed meaning in a changing world.

Results and Discussion

A. The Contemporary Description of the Pantauan Lebaran Tradition in Ribang Kemambang

In Ribang Kemambang Village, Lahat Regency, South Sumatra, the *Pantauan Lebaran* custom is a deeply ingrained cultural practice that remains a pillar of social harmony and collective identity. According to kinship hierarchy, families visit each other in succession, starting at the home of the highest customary elder and moving through subsequent elders and relatives between the second and fifth days of *Eid al-Fitr*. Respect for elders and ancestry is still essential in this sequence, which illustrates the ordered character of the local social order. According to Lidiawati & Habibi, South Sumatra's traditional rites serve as both social emblems and means of assimilating into the society [2].

The first phase in the *Pantauan Lebaran* process is coordination. This was formerly accomplished through face-to-face meetings, but it has since shifted to WhatsApp groups managed by *Karang Taruna*, a local youth organization. This change demonstrates how the community may incorporate modern technologies into long-standing organizational frameworks without sacrificing common values. According to Giddens, Ribang Kemambang demonstrates how modernity compels individuals and communities to reimagine traditional practices in new temporal and spatial situations [21].

In the next step, participants meet at the home of the first customary elder dressed modestly and cleanly, usually in modern Muslim attire rather than completely traditional attire. Reminding attendees of the cultural and moral significance of *Pantauan Lebaran*, the elder opens the occasion with a speech and prayer. This combination of tradition and religion demonstrates how Islamic spirituality has been blended into South Sumatran traditional wisdom. According to Suwarno et al., tradition serves as a moral framework that fosters unity and regulates social interaction in culturally varied societies [3].

One of the most important aspects of the tradition is the "*sungkeman*" ceremony, in which younger members bow and shake hands with seniors as a symbol of forgiveness and respect. "*This is the essence—showing respect to elders must never fade, even if the world changes*," said one elder, who was 67 years old. Within a cultural context, this remark encapsulates the ongoing practice of *birrulwalidain*, or devotion to one's parents. The ritual is followed by communal meals featuring traditional dishes such as "*lepat, lemang, and pindang*", symbolizing generosity and hospitality, which according to Wardana et al, reinforce local identity through shared culinary experiences [10].

In order to preserve the feeling of inter-household connection and collective mobility, the procession finally continues to the next elder's home. The rhythm of community life that characterizes South Sumatra's rural societies is reflected in this movement. According to Abdullah, customs in this area ensure that interpersonal ties are woven into a unified social fabric, guaranteeing that celebrations such as *Pantauan Lebaran* continue to function as a means of fostering communal togetherness and spiritual devotion [22].

B. Social, Cultural, and Religious Meanings of the Pantauan Lebaran Tradition

Socially, *Pantauan Lebaran* functions as a form of social cohesion and a manifestation of social capital [23]. The tradition reinforces mutual trust, reciprocity, and belonging within the community. Through collective visits, both residents and returning migrants renew relationships that may have weakened due to modern lifestyles. One migrant (aged 35) expressed, "I come home every Eid just for *Pantauan*. This is where I meet childhood friends and feel like I belong again." Such testimony underscores how the ritual mitigates modern individualism by reasserting communal connectedness.

Culturally, *Pantauan Lebaran* serves as a symbol of collective identity for the people of Ribang Kemambang. In Giddens' view, traditions provide stable "narratives of self" in an era of global disembedding [24]. The community consciously positions this practice as a marker of local distinctiveness and pride. A twenty-two-year-old villager said, "*Who will maintain this if we don't? This is what distinguishes our village*". An adapted identity that is strengthened by the pressures of globalization is revealed by this sense of cultural awareness.

Religiously, the tradition combines local custom with Islamic teachings of *silaturahmi* (brotherhood) and forgiveness. In the context of indigenous cultural forms, the *sungkeman* ritual and group prayer are concrete manifestations of religion. As one local leader (aged 58) explained, "*Pantauan Lebaran is the silaturahmi commanded by religion—only the form is our own, passed down through generations*." Hence, the tradition demonstrates the harmonious coexistence of Islamic universalism and South Sumatran particularism.

Beyond the social and religious dimensions, *Pantauan Lebaran* also has psychosocial significance. According to Fathia and Khairisa, social interactions during Eid enhance happiness and life satisfaction through emotional reconnection [9]. Commonplace activities that foster empathy and a sense of community include eating, praying, and traveling together. This

is consistent with Dasor's view that tradition acts as a moral check that prevents society from breaking apart into fragments [4]. Taking everything into account, *Pantauan Lebaran* is a vibrant cultural system that blends spiritual fervor, social cohesiveness, and cultural continuity. It is a dynamic process of meaning-making that bridges generations and maintains social equilibrium in the face of industrialization, not only an inherited heritage.

C. Strategies for Preservation and Adaptation in the Modern Era

The continuity of *Pantauan Lebaran* is sustained through deliberate and adaptive strategies that reflect cultural resilience. The first is the process of glocalization [25], where global elements—such as digital communication—are integrated into local practices. The use of social media and instant messaging for coordination and documentation expands participation and visibility, particularly for those living outside the village. Tradition and technology can live in a constructive way because of this hybridization.

Youth participation is being revitalized as part of the second approach. Through Karang Taruna, the younger generation of Ribang Kemambang actively participates in the community, defying the stigma of youth indifference. They oversee the event's social media promotion, internet communications, and logistics. According to Ogburn's concept, this kind of interaction ensures that the symbolic meanings of *Pantauan* continue to be relevant by bridging the cultural gap between traditional conventions and the rapid advancement of technology [26].

Third, group commitment and substantial social capital serve as moral anchors for participation. Feelings of shame or guilt for not joining are examples of informal social punishments that work well as social control tools. "It feels incomplete if we don't join *Pantauan*; it's part of who we are," said a 45-year-old female informant. The persistent power of reciprocity and communal ethics that underpin South Sumatran tradition is reflected in this sense of duty [22].

Implementation flexibility is another adaptive property. In order to accommodate modern time constraints, the community adjusts the schedule or framework. Those who are unable to take part in the main procession may visit later in order to preserve the spirit of the ritual while accounting for contemporary lifestyles. Kokotiasa's argument that local sovereignty enables communities to strategically meet the demands of globalization is supported by this adaptability [19]. All things considered, the preservation of *Pantauan Lebaran* shows how tradition and change are actively negotiated. Rather than resisting change, the community redefines the tradition's form while safeguarding its moral essence—illustrating the dynamic character of local wisdom in the digital age.

D. Factors Influencing Continuity and Change

The endurance of *Pantauan Lebaran* is shaped by a complex interplay between supporting (continuity) and transformative (change) factors. On the continuity side, key elements include strong kinship ties, the role of traditional and religious leaders, cultural identity consciousness, and informal social sanctions. As Abdullah notes, the South Sumatran social structure is deeply rooted in kinship and filial piety, motivating communities to sustain traditional practices as moral obligations [22].

Religious and traditional leaders also function as mediators, upholding morality and emphasizing to the next generation the value of face-to-face interaction. Such individuals serve as cultural bridges, preserving the balance between tradition and innovation, according to Lucia & Trunfio's theoretical framework [27]. Their leadership validates *Pantauan* as a social festival and a moral obligation.

On the other hand, transformation is driven by a number of causes. Participants' physical presence is restricted by urbanization and labor migration, while digital communication technologies provide practical substitutes for in-person interactions. Time and resources available for prolonged visits are further limited by individualistic attitudes and economic pressures [28]. Without necessarily destroying the tradition's core, these structural changes reinterpret how it is practiced.

Cultural hybridization brought about by globalization results in new modes of expression that combine traditional sentiment with contemporary efficiency. Giddens claims that these changes are an illustration of the reflexive modernization of tradition, where self-awareness and reinterpretation continuously change cultural practices [24]. Because it adapts to change, the *Pantauan* ritual is therefore still relevant today. Ultimately, the perseverance of *Pantauan Lebaran* demonstrates that tradition is not static but rather dynamic and challenged. As long as its moral and spiritual foundations—respect, kinship, and community solidarity—remain intact, its outward manifestations can evolve without sacrificing its cultural significance.

E. Islamic Educational Values within the *Pantauan Lebaran* Tradition

The *Pantauan Lebaran* tradition encapsulates profound Islamic educational values that sustain its spiritual and moral relevance. The foremost value is silaturahmi (brotherhood), a core Islamic teaching that promises divine blessings. The Prophet Muhammad (peace be upon him) said, "Whoever wishes to have his sustenance expanded and his life prolonged should maintain family ties" (Bukhari & Muslim). Through the communal visits of *Pantauan*, this concept is implemented, transforming theoretical knowledge into lived social ethics.

The second virtue is *birrulwalidain*, or reverence for elders and parents. The Qur'anic teachings to physically show gratitude and respect for one's parents through the *Sungkeman* rite are reflected in younger generations. This approach, which

functions as an informal but successful form of character education, transmits moral values between generations. The religion also encourages forgiveness, or *al-'afw*, as a symbol of spiritual purification. Eid represents the restoration of social and moral harmony since it is a time to shake hands and make atonement. By incorporating this practice into a social setting, *Pantauan Lebaran* transforms religious forgiveness into rapprochement.

The event also strengthens *ukhuwah Islamiyah*, or Islamic fellowship that extends beyond family. Islam's universal message of togetherness is shown in the inclusion of neighbors and non-relatives, which promotes empathy, solidarity, and mutual care. As a result, *Pantauan Lebaran* helps to create a community that is caring and united. Lastly, the custom fosters social consciousness and thankfulness. Villagers visit one another to have a firsthand understanding of each other's situations, which encourages gratitude and altruism. In a world that is becoming more contemporary, *Pantauan Lebaran*—a living tradition that unites faith, culture, and community—remains a viable medium for Islamic moral instruction because of the interaction between spirituality and social responsibility.

Conclusion

The study concludes that contemporary Islamic education must evolve as a dynamic system capable of integrating Islamic moral foundations with the realities of modern society. The influence of globalization, digitalization, pluralism, and secularization has reshaped how Islamic education is conceptualized and practiced across the world. These forces present both opportunities and challenges: while they encourage innovation in pedagogy and curriculum design, they also risk diluting spiritual and ethical values if not properly managed. In order to create students who are academically capable, socially conscious, and spiritually rooted, a balanced approach that balances faith-based values with scientific, technological, and cultural breakthroughs is necessary.

The findings also demonstrate how Islamic education's long-term sustainability depends on its capacity for adaptation and inclusivity. In order to foster tolerance in multicultural environments and enhance moral growth and digital literacy, educational institutions must promote collaboration among teachers, families, and communities. Three crucial tactics for staying relevant in a world that is changing quickly are curriculum reinforcement of ethical ideals, ICT integration, and educator empowerment. Ultimately, Islamic education's success in the modern era lies in its ability to remain faithful to its theological essence while transforming itself into a force for social renewal, intercultural understanding, and moral leadership in the digital age.

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