
Exploration of Traditions in Weaving the Culture of Ketupat Lebaran in Sekadau Regency, West Kalimantan

Salim*¹, Abdul Aziz¹, Juliansyah²

¹Institut Agama Islam Negeri Pontianak, Indonesia

²Sekolah Tinggi Ilmu Tarbiyah Darul Ulum Kubu Raya, Indonesia

e-mail: salim.salimm314@gmail.com

*Corresponding Author.

Abstract: The Lebaran ketupat tradition represents one of the flourishing symbols of Islamic culture in Indonesian society, including in Sekadau Regency, West Kalimantan. However, the history of its emergence and development in Sekadau has not been extensively studied in the context of local historical and cultural dynamics. This research aims to examine the origins, dynamics of transformation, and the role of the Lebaran ketupat tradition in shaping the local Islamic cultural identity of the Sekadau community. This study employs a qualitative approach through historical ethnographic research. Data collection techniques include in-depth interviews, participatory observation, as well as document and local historical archive studies. The findings reveal that the Lebaran ketupat tradition in Sekadau is the result of an acculturation process between Islamic teachings brought by Malay-Bugis ulama and the local Dayak-Malay culture. Over time, ketupat has evolved beyond its role as a symbolic Lebaran food to become a medium for strengthening social solidarity and expressing an inclusive Islamic identity. This tradition has undergone transformations in its presentation, meaning, and social functions amid changing times, yet it remains preserved through cultural and religious values. The implications of these findings underscore the importance of preserving local traditions as part of intangible cultural heritage, while also opening avenues for studying Islamic history from the perspective of peripheral communities that have previously received little attention in national narratives.

Keywords: Lebaran ketupat, cultural history, local Islam, Sekadau, historical ethnography

How to Cite: Salim, S., Aziz, A., & Juliansyah, J. (2026). Exploration of traditions in weaving the culture of Ketupat Lebaran in Sekadau Regency, West Kalimantan *HUMANISTIKA: Jurnal Keislaman*, 12(1), 44-54. <https://doi.org/10.55210/humanistika.v12i1.2403>

Introduction

Indonesia is a country well known for its wealth, including natural resources, cultural richness, and the unique characteristics of its people. According to (Arif, M., & Lasantu, 2019), Indonesia is also famous for its abundant cultural diversity, as it is a nation with various ethnic groups and is widely recognized as a multicultural country. In addition, Indonesia's cultural wealth is supported by its geographical conditions as an archipelagic country; in fact, Indonesia is the largest archipelagic country in the world, (Rianti et al., 2018). Besides being known as an archipelagic nation, Indonesia is also notable for its very large population, ranking third in the world in terms of tangible cultural heritage and the hidden patterns that guide human behavior. Culture itself is a set of ideas, symbols, and values that form the foundation of human work and behavior. Human behavior develops within society and, when continuously practiced, eventually becomes a tradition. According to (Amin, 2017), tradition refers to practices passed down by society from generation to generation. Tradition is very important because it plays a role as a medium that facilitates development in a particular region.

However, in the era of modernization and globalization, the preservation of local traditions faces significant challenges. Rapid technological development, cultural homogenization, and shifting

social values especially among younger generations often lead to a decline in traditional practices and weaken the continuity of cultural transmission.

The celebration of Eid al-Fitr in Indonesia not only represents the culmination of Muslims' spiritual worship but also serves as a cultural arena rich in local traditions, (Azimi et al., 2023). One of the most prominent symbols of this celebration is *ketupat*, a rice-based food wrapped in woven young coconut leaves (*janur*), which has undergone deep acculturation between Islamic values and local wisdom. The Lebaran *ketupat* tradition is not merely culinary in nature; it also embodies social and religious symbolism, such as social bonding (*silaturahmi*), repentance, and communal solidarity. In various regions of Indonesia, *ketupat* has become a distinctive cultural identity, and its transformation preserves a long historical narrative reflecting the dynamics of local societies, (Fatin et al., 2024). Comparative studies in regions such as Java, Bali, and South Kalimantan have highlighted variations in *ketupat* motifs, meanings, and performance contexts, indicating that local interpretations shape its cultural role differently across communities, (Jali, 2024). These regional differences underscore the need for further research to comprehensively understand the diverse cultural significances and evolving practices of *ketupat* traditions throughout Indonesia, (Fadli et al., 2022).

In Sekadau Regency, West Kalimantan a region rich in interactions among Dayak, Malay, and Islamic cultures the Lebaran *ketupat* tradition holds a unique position as a representation of local Islamic culture that continues to evolve. Theoretically, culture is understood as a system of meaning that is historically transmitted and expressed through symbols, rituals, and social practices (Geertz, 1973). In the Islamic context, local religious traditions emerge from the dialectical interaction between normative Islamic teachings and the socio-cultural realities of local communities, forming what is often referred to as cultural expressions of Islam. (Subagia, 2019) These traditions function not only as media for transmitting Islamic values but also as markers of collective identity. However, in the midst of increasingly intense modernization and globalization, local Islamic religious traditions face serious challenges in maintaining their existence and cultural significance. Although these traditions are still practiced by certain communities, academic studies examining their existence, transformation, and significance particularly from the perspective of Islamic cultural history remain very limited. This gap is critical, as shifts in patterns of religiosity and the penetration of global culture may marginalize, simplify, or even erase the local elements that have long shaped Islamic identity within society. Therefore, this study holds strategic urgency to document and analyze these traditions as part of Islamic cultural heritage, while also understanding their role in constructing and sustaining Islamic identity amid contemporary social dynamics, (Ismail et al., 2021).

The main problem addressed in this research concerns how the transformation of the Lebaran *ketupat* tradition was formed and developed within the context of the cultural history of the Sekadau community. Specifically, this study seeks to examine how the process of Islamization, intercultural interactions, and social change have influenced the continuity and meaning of this tradition. The fundamental questions posed are: how were the historical roots of the Lebaran *ketupat* tradition in Sekadau formed? How have social and religious dynamics transformed this cultural expression over time? (Marwanto., 2022)

Based on these issues, this research aims to reconstruct the history and transformation of the Lebaran *ketupat* tradition in Sekadau Regency, while also analyzing its cultural and religious meanings within the framework of social change. This study also seeks to identify the role of this tradition in shaping local Islamic cultural identity and its contribution to the preservation of intangible cultural heritage. In the context of previous studies, research on the *ketupat* tradition has generally focused on anthropological aspects and cultural symbolism, particularly in regions such as Java and Sumatra. These studies tend to position *ketupat* as a symbol of local values related to purity, togetherness, social reconciliation, and communal solidarity within religious celebrations, especially

Idul Fitri and the Syawalan tradition. The primary focus of these studies is directed toward symbolic interpretation, ritual practices, and the social functions of the ketupat tradition in community life.

Several studies reinforce this tendency. For instance, (Maghfiroha & Nurhayatib, 2023) examine the cultural meanings and beliefs of Javanese communities regarding ketupat during the Lebaran celebration through a linguistic anthropological approach. (Karimon et al., 2022) The cultural values of the Malay community are practices in the daily life of the Malay community. Good manners are the culture of the Malay community which is full of order, virtue, speech, behavior, wisdom, and politeness. Meanwhile, (Nisa, 2025) reveals the values and functions of Lebaran ketupat in Gantiwarno Village, Lampung, as a medium for strengthening social relations and community solidarity. A symbolic approach is also evident in the study by (Marif, 2025), which analyzes the semiosis of Islamic and Javanese cultural acculturation in the tradition of hanging ketupat, as well as in the research by (Adyatma et al., 2023) The accessibility aspect of respondents agrees because the road access to Kampung Ketupat is via the river and land routes, which are easy to access, and there is adequate parking space for 2-wheeled and 4-wheeled vehicles. In addition (Arif, M., & Lasantu, 2019) highlight the educational values embedded in the Lebaran ketupat tradition among the Javanese Tondano community in Gorontalo, demonstrating the role of this tradition as a means of social and cultural cohesion.

Although these studies make important contributions to understanding the symbolic meanings and social functions of the ketupat tradition, research that places this tradition comprehensively within the framework of Islamic cultural history remains very limited. (Kusdiana, Sarim & Hotel, 2021) A review of relevant literature from the past five to ten years indicates that few studies have linked the ketupat tradition to issues of cultural preservation and the formation of Islamic identity, nor have they sufficiently addressed the transformation of this tradition in response to contemporary social, religious, and cultural dynamics. This lack of recent and contextualized studies reveals a significant research gap, thereby underscoring the urgency and importance of conducting the present study.

Meanwhile, historical studies of this tradition in the context of West Kalimantan, especially Sekadau, remain very limited. This gap forms the basis of the urgency of this research: the lack of historical literature on local Islamic cultural practices that can enrich the historiography of Islam in Indonesia, particularly in peripheral regions. The novelty of this research lies in its approach, which explicitly combines the perspective of Islamic cultural history with the local context of the Sekadau community. This study not only documents the tradition but also analyzes the transformation of values, symbols, and meanings of the Lebaran *ketupat* within the dialectic between religion and local culture. Its academic justification is based on the importance of narrating the history of Islamic culture at the local community level to complement national historical constructions that have thus far been centered on dominant regions. Thus, this study is expected to make a significant contribution to broadening perspectives in the study of Islamic cultural history in Indonesia.

Based on the analysis above, the research questions of this study are: (1) How did the Lebaran *ketupat* tradition emerge and develop in Sekadau Regency? (2) What historical, social, and religious factors have influenced the transformation of this tradition? (3) How do local communities maintain or adapt this tradition in the modern context?

Method

This study employs a qualitative approach using a historical ethnographic design, aiming to reconstruct and analyze the transformation of the Lebaran ketupat tradition within the trajectory of the cultural history of the Sekadau Regency community, West Kalimantan. Sekadau Regency, West Kalimantan, was selected as the research site due to its socio-cultural characteristics as a plural community where Islamic traditions have developed through long-term interaction among diverse ethnic groups, including Malay, Dayak, and migrant communities. The Lebaran ketupat tradition in

this region functions not only as a ritual practice but also as a medium of cultural continuity and local Islamic identity, making it a relevant context for historical ethnographic analysis. Moreover, compared to regions such as Java and Sumatra, Sekadau remains underrepresented in scholarly studies on Islamic cultural traditions, which strengthens its significance for examining localized expressions of Islamic culture and their transformation over time within contemporary social dynamics. This design was chosen because it is able to explain the meaning of tradition within its historical and local cultural context in a deep and comprehensive manner. The ethnographic focus is directed toward the symbolic meanings of ketupat in a socio-religious context, while the historical approach is used to trace the process of change in this tradition over time.

According to (Djamba, 2002), ethnography is an empirical and theoretical approach that aims to obtain descriptions and analyses of culture based on research. Ethnography seeks to understand culture and ways of life from the insiders' perspective. It also aims to examine culture holistically, encompassing all cultural aspects (tools, clothing, buildings, and others), as well as abstract dimensions such as experiences, beliefs, values, and norms under study. The ethnographic approach is used as a means of presenting data in a comprehensive form that is embedded in the actions of the research subjects (Sukadari, S., 2015). Therefore, the researcher chose this approach and type of research as an appropriate framework for examining the irreplaceable Lebaran ketupat tradition in Sekadau Regency.

The research procedure follows the principles of Problem-Based Learning (PBL) as an exploratory framework for approaching cultural realities. Problem-Based Learning (PBL) is relevant to cultural research because it emphasizes inquiry driven by real-world problems, contextual understanding, and reflexive interpretation rather than predetermined hypotheses. In cultural studies, traditions are not static objects but lived practices shaped by social tensions, historical change, and competing interpretations. PBL provides an exploratory framework that allows researchers to identify cultural issues as "problems" emerging from the field such as shifts in meaning, contestation of practices, or generational change and to investigate them through iterative observation, dialogue, and analysis. This approach aligns with qualitative and ethnographic methodologies, as it encourages inductive reasoning, sensitivity to local perspectives, and continuous refinement of research questions based on empirical cultural realities.

PBL is used not as an instructional method, but as a heuristic approach for field data exploration and historical reasoning. The adapted PBL syntax in this procedure consists of five stages: (1) Orientation to authentic problems: The researcher identifies issues related to the ketupat tradition in Sekadau society through preliminary observations and literature review. (2) Collection of primary and secondary data: The researcher conducts in-depth interviews, participant observation, and reviews historical documents and local archives. (3) Data analysis and information synthesis: The collected data are analyzed thematically and linked to the literature on local Islamic cultural history. (4) Construction of historical narratives and cultural interpretation: The researcher develops a chronology and interprets the transformation of the Lebaran ketupat as an Islamic cultural heritage in Sekadau. (5) Reflection and data validation: The researcher validates findings through triangulation and participant reflection on preliminary results.

Informants in this study were selected purposively based on their knowledge, experience, and involvement in the Lebaran ketupat tradition within the Sekadau Regency community. The primary informants consisted of religious leaders (ulama and mosque leaders), traditional leaders, community elders, and families who actively maintain and organize the ketupat tradition. To capture intergenerational perspectives, the study also included younger community members who participate in or reinterpret the tradition in contemporary contexts.

Data analysis is carried out using historical thematic analysis techniques, consisting of the following stages: (1) Data reduction, namely selecting relevant data from interviews, observations, and

historical documents. (2) Data display, through categorization and chronologization of changes in the Lebaran ketupat tradition. (3) Conclusion drawing, through examining meanings, historical relationships, and the relevance of local culture to the development of the tradition. (4) The analysis is conducted inductively, with an emphasis on interpreting meanings, symbolic values, and the socio-religious context that shapes the ketupat tradition in Sekadau.

The trustworthiness of the data in this study is examined through four main techniques adapted from Lincoln and Guba (1985): (1) Source and method triangulation, by comparing data from interviews, observations, and documents. (2) Member checking, conducted by seeking confirmation from key informants regarding the interpretations and research findings. (3) Prolonged engagement, to achieve a comprehensive understanding of the cultural context of the Sekadau community. (4) Audit trail, namely complete documentation of the research process to ensure transparency and scientific accountability.

Results and Discussion

The Origins of the Ketupat Tradition in the Context of Islam and Local Culture

The ketupat tradition, which is closely associated with the celebration of Eid al-Fitr in Indonesia, cannot be separated from a long process of acculturation between Islamic teachings and the local cultures of the Indonesian archipelago. Ketupat, widely known as a typical Lebaran food, is not merely a culinary entity but also embodies Islamic symbols such as purity, forgiveness, and social togetherness. Historically, this tradition is believed to have been introduced by the wali (Islamic saints) who propagated Islam in Java, particularly Sunan Kalijaga, who utilized ketupat as a medium of da'wah that was easily accepted by local communities. Although the philosophical interpretation of ketupat particularly the concepts of *ngaku lepat* (acknowledging one's mistakes) and *laku papat* (the four Islamic practices of prayer, fasting, almsgiving, and pilgrimage) is historically associated with Sunan Kalijaga and the Islamization of Javanese society, these ideas did not remain confined to Java. Through the historical processes of Islamic dissemination, trade networks, religious mobility, and interregional interaction, symbolic Islamic traditions such as ketupat spread beyond Java and were adapted within diverse local contexts, including West Kalimantan, (Muljana, 2005).

In the context of Sekadau Regency, the ketupat tradition reflects a localized appropriation of these broader Islamic symbolic meanings, shaped by the socio-cultural conditions of a multiethnic society. While the explicit terminology of *ngaku lepat* and *laku papat* may not be articulated in local discourse, the underlying values of self-reflection, social reconciliation, and religious observance remain embedded in the practice of Lebaran ketupat. This demonstrates that the ketupat tradition in Sekadau should be understood not as a direct replication of Javanese practices, but as a culturally mediated expression of Islamic values that has undergone reinterpretation in accordance with local historical experience and communal identity.



Figure 1. Ketupat, a traditional Eid dish, and Lauk Asam Ganis

The spread of the ketupat tradition to regions outside Java, including West Kalimantan, occurred through maritime trade routes and cultural transmission by Malay and Bugis traders and

ulama who had previously embraced Islamic influences from the coastal areas of the archipelago. The dissemination of the ketupat tradition in Sekadau is closely linked to the process of Islamization facilitated by river-based trade networks in West Kalimantan. Interview data indicate that Muslim traders and ulama played a significant role in introducing ketupat as part of post-Ramadan religious practices, which were gradually internalized by local communities through sustained social interaction (Ridwan, 2025). Over time, this tradition underwent cultural adaptation and became embedded in local Islamic practices, functioning not only as a ritual expression but also as a medium for social cohesion and religious identity formation, (Neti, 2025). This interpretation is reinforced by accounts from community elders, who emphasize that Lebaran ketupat in Sekadau represents collective memory and continuity of Islamic values within the local socio-cultural context (Syarifah, 2025).

Sekadau Regency, located along major rivers the Kapuas River and the Sekadau River was part of a strategic route within the network of trade and Islamic proselytization in the interior of Kalimantan. Along with the introduction of Islam to this region in the late eighteenth to early nineteenth centuries (Iskandar, 2014), Islamic symbols that had already adapted to local coastal cultures were gradually introduced, including the ketupat tradition. Distinctively, within the Sekadau community, ketupat is not only a component of Eid al-Fitr celebrations but has also been integrated into certain socio-religious rituals, such as sedekah kampung or post-Lebaran communal feasts (kenduri). This adaptation indicates that the ketupat tradition has been culturally accepted and has undergone deep-rooted local transformation. This phenomenon aligns with (Geertz, 1973) theory of cultural locality, which suggests that religious symbols within society are not merely universal in nature but are also embedded in local practices through contextual processes of meaning-making.

The emergence and continuity of the Lebaran ketupat tradition in Sekadau reflect sustained historical interactions between Islamic values and Dayak–Malay cultural frameworks, resulting in a distinctive local Islamic cultural identity. Field evidence shows that this tradition is enacted through communal practices such as collective food preparation, post-Idul Fitri gatherings, and reciprocal visits, which function as mechanisms for social cohesion and religious transmission (Neti, 2025). These practices demonstrate how Islamic teachings are localized and preserved through culturally embedded rituals that sustain collective memory across generations (Syarifah, 2025).

The Symbolic Meanings of Ketupat

The Kupatan or ketupat tradition is a cultural heritage that has been preserved and sustained by the community to this day. The Kupatan tradition is believed to bring blessings in life and contains moral lessons rooted in local cultural wisdom that can be emulated and internalized by younger generations. It encourages people to prioritize principles of local wisdom that are not only religiously significant but also socially meaningful. In this way, religious truth and social status are integrated, fostering mutual support, respect, peace, and harmony within society.

In Javanese belief, ancestors are regarded as individuals who possessed noble qualities in both life and death and are referred to as leluhur (ancestors). They intentionally left behind cultural practices embedded with customs and values. These customs and cultural traditions were then passed down to subsequent generations and eventually became established traditions. Such traditions often take the form of distinctive rituals, particularly religious ceremonies. Therefore, in honoring ancestors, the Kupatan tradition during Eid al-Fitr should continue to be maintained and preserved (Arif, M., & Lasantu, 2019).

In the Javanese language, ketupat is understood as an abbreviation of ngaku lepat and laku papat. Ngaku lepat means acknowledging one's mistakes, while laku papat refers to four forms of conduct, reflected in practices such as sungkeman, which embodies the act of admitting mistakes within Javanese culture. The sungkeman ritual is performed before one's parents by asking for

forgiveness, a practice that continues to be upheld today. It also teaches the importance of respecting one's parents, especially biological parents.

The philosophy of ketupat includes several symbolic meanings. First, it reflects the multitude of human mistakes, symbolized by the complexity of the woven coconut-leaf casing. Second, it represents purity of heart; when the ketupat is opened and the white rice inside is revealed, it symbolizes inner cleanliness and spiritual renewal after seeking forgiveness for past wrongdoings. Third, it symbolizes perfection and completeness, reflecting the fulfillment of spiritual struggle and the moral victory of Muslims after a month of fasting, culminating in the celebration of Eid al-Fitr (Yanti, 2021). These meanings were also articulated by informants in Sekadau, including a senior religious figure (Ridwan, 2025) and community elders (Neti, 2025), who associated Lebaran ketupat with moral self-reflection, mutual forgiveness, and the restoration of social harmony after Ramadan.

The practice of Lebaran ketupat in Sekadau Regency, where ketupat is served as the main dish during Eid celebrations, has long been a favored tradition, even among the former Sekadau royal circles. The presence of ketupat during Eid not only enhances the festive atmosphere but also reflects Indonesia's cultural and culinary diversity. Traditionally, after being cooked, drained, and dried, ketupat is distributed to neighbors, family members, and relatives as a symbol of togetherness. The spread of this tradition is closely linked to the dissemination of Islam, which introduced cultural practices that later became guiding traditions, including serving ketupat during Eid al-Fitr.

According to an interview with (Neti, 2025), a key informant, in Sekadau Regency, West Kalimantan, ketupat is not the only dish served during Eid. Generally, a variety of traditional foods and side dishes are prepared in every household. While opor ayam (chicken cooked in coconut milk) is commonly served in other regions, in Sekadau the side dishes typically accompanying ketupat are beef or chicken boiled with ganis (kandis). Traditional snacks are also served as complements, particularly kerepet or semprong.

Meanwhile, the side dishes served with ketupat symbolize food security and the abundance of natural resources, whereas kerepet or semprong function as distinctive local markers of the Eid celebration. These findings are supported by (Syarifah, 2025), a native resident of Sekadau Regency, who explained that asam ganis dishes are not prepared in every household but are more commonly provided by elderly members of the community. The diversity of traditional foods is influenced by the availability of local ingredients in each region. Traditional cuisine also holds significant potential for promotion, especially as the number of tourists interested in culture and local heritage continues to grow. Food serves as one of the most effective ways to experience and understand the culture and heritage of a region, (Sims, 2009). In the context of Sekadau, this is evident in the way Lebaran ketupat is accompanied by locally distinctive dishes such as ganis-based meats and traditional snacks like kerepet or semprong, which reflect local food resources, intergenerational knowledge, and cultural identity as expressed by community members.

The making of ketupat has become an annual tradition among Muslims in Indonesia. On the peak day of celebration, Muslims typically serve ketupat as the main dish to mark their victory after Ramadan. The ketupat tradition functions as a means of introducing Islamic teachings on gratitude to Allah SWT, charity, and maintaining social bonds (silaturahmi) during Eid al-Fitr (Hurianty, 2023). In addition to the Lebaran ketupat mentioned by Ms. Neti Herawati, she also explained that in Sekadau Regency there are various forms of ketupat, such as ketupat bawang and ketupat lepas. Ketupat bawang is believed to bring harmony in family and neighborly life, while ketupat lepas, similar to Javanese tradition, is commonly used as an expression of gratitude for the fulfillment of wishes. Indonesia's rich cultural diversity has led individuals and groups to explore and integrate various cultural traditions with others in order to utilize them more optimally within local communities and even internationally (Bohari et al., 2020). Islam has had a profound influence on Indonesian culture, which is rich in diverse cultural heritage. The practice of fasting during Ramadan teaches Muslims to

exercise mental and spiritual self-control and to avoid actions that invalidate the fast. Moreover, Eid al-Fitr is regarded as an important moment for Muslims to seek and grant forgiveness (Tsany, 2023)

According to (Nurdiyansyah., 2014), food itself constitutes a tradition. What makes food particularly interesting is the process involved and its role in various customary ceremonies and rituals. Traditional recipes have been passed down from generation to generation over time. Therefore, as members of the younger generation, there is a responsibility to preserve traditional foods so that they do not disappear among youth in the future. Previous studies at the national level indicate that younger generations are becoming less familiar with the traditional process of making ketupat due to its complexity and the growing preference for practical alternatives, (Ibda, 2021). This pattern is also reflected in Sekadau, where field observations and informant accounts suggest a declining interest among youth in learning the traditional weaving of coconut leaves, which is considered labor-intensive in the context of modern lifestyles. Many parents now prefer to buy ready-made ketupat from the market rather than making it themselves, even though preparing it at home could provide an opportunity to teach children the traditional technique of weaving coconut leaves.

Historical, Social, and Religious Factors Influencing the Transformation of the Lebaran Ketupat Tradition in Sekadau Regency

The Lebaran ketupat tradition that has developed in Sekadau Regency did not emerge in a cultural vacuum; rather, it is the result of a socio-cultural transformation shaped by the interaction of historical, social, and religious factors. From a historical perspective, the intensification of Islamization in Sekadau from the late eighteenth to the early nineteenth century played a crucial role in introducing Islamic symbols and religious practices, including the ketupat tradition, through the activities of Malay and Bugis ulama and traders. This historical narrative is reinforced by local data, as oral accounts from traditional leaders and religious figures in Sekadau recount the presence of early Muslim preachers who disseminated Islamic teachings and festive practices along river-based settlements (Neti, 2025). Local oral traditions and family-held manuscripts associated with old mosques further indicate that communal post-Eid gatherings accompanied by shared meals, including ketupat, had become embedded in religious life by the early nineteenth century, reflecting a gradual localization of Islamic culture within the socio-cultural framework of Sekadau, (Ridwan, 2025)

The arrival of Islam introduced Islamic cultural symbols that gradually adapted to the local context of Dayak and Malay communities in Sekadau. Over time, river and land transportation routes connecting Sekadau with coastal areas of West Kalimantan facilitated broader cultural exchange, thereby accelerating the spread of Islamic cultural practices such as the Lebaran ketupat tradition (Rahman, A., & Kusumawardani, 2018).

From a social perspective, changes in community structure from traditional communal forms to more pluralistic and urbanized settings have influenced how people interpret and celebrate the ketupat tradition. In Sekadau, for example, ketupat used to be prepared collectively within a village or extended family, and then distributed directly to neighbors and relatives as a symbol of mutual care and social cohesion, (Neti, 2025). Today, however, with more nuclear families and urbanized lifestyles, ketupat is often made individually at home or purchased ready-made from the market, and distribution has become more selective, typically limited to close family or small social circles (Syarifah, 2025). These shifts reflect broader social transformations, including changes in communal interaction patterns, generational knowledge transmission, and the negotiation of traditional practices within contemporary lifestyles.

The involvement of younger generations, the role of social media, and the influence of modernization have shifted the practice of making and sharing ketupat from being primarily a collective family or customary activity to one that is increasingly individual and even commercial in nature (Fauzi, 2021). Moreover, within Sekadau's multicultural society, ketupat also functions as a

social medium that fosters relationships between Muslim and non-Muslim groups through post-Eid food-sharing rituals. This demonstrates that ketupat possesses not only a religious dimension but also plays an important role in building cross-ethnic and interfaith social solidarity.

From a religious standpoint, there are notable dynamics in how the ketupat tradition is interpreted among religious leaders in Sekadau. (Ridwan, 2025) a senior imam, explained, “Ketupat is more than a festive food; it embodies the teachings of ngaku lepat acknowledging our mistakes and serves as a reminder for the community to seek forgiveness and strengthen faith after Ramadan.” Similarly, he emphasized that the ritual preparation and communal sharing of ketupat reinforce Islamic values of charity, unity, and moral reflection. These perspectives highlight that, beyond its symbolic and social meanings, the ketupat tradition functions as a lived religious practice in which spiritual teachings are localized and transmitted through everyday communal activities. Most local ulama view ketupat as part of local Islamic culture that strengthens the values of ukhuwah Islamiyah (Islamic brotherhood) and silaturahmi, in line with the spirit of Eid al-Fitr. However, there are also religious groups that perceive ketupat as a cultural practice that needs to be re-evaluated according to the principles of tawhid and the purity of Islamic teachings. This perspective aligns with the growth of puritan Islamic movements in several regions of Indonesia, including Kalimantan, which tend to reject local cultural practices that lack strong normative foundations in religious texts (Hasan, 2016). Nevertheless, in the context of Sekadau, moderate Islam remains dominant and open to cultural practices that do not fundamentally contradict Islamic law, allowing the ketupat tradition to persist as a religious-cultural expression.

Considering these three factors, the transformation of the Lebaran ketupat tradition in Sekadau can be understood as the result of a dialectical process between inherited values passed down through generations and evolving socio-religious conditions. This tradition has undergone changes in presentation, timing, and symbolic meaning, yet it continues to preserve its spiritual essence as a symbol of victory, forgiveness, and social bonding. Therefore, the preservation of this tradition requires an integrative approach that is not only based on historical documentation but also on the education of local cultural values rooted in harmony between religion and culture.

Adaptation and Preservation of the Ketupat Tradition in the Modern Context

In the modern context, characterized by the rapid flow of globalization, digitalization, and changes in societal lifestyles, local traditions such as the Lebaran ketupat face serious challenges related to their preservation and continuity. The people of Sekadau Regency demonstrate an interesting adaptive response to this phenomenon. On the one hand, many community members continue to uphold the traditional values embedded in ketupat, such as the spirit of gotong royong (mutual cooperation), silaturahmi (social bonding), and post-Eid religious symbolism. Ketupat is still collectively prepared by extended families, particularly in rural areas, and shared with neighbors and relatives as an expression of social ukhuwah. On the other hand, significant adaptations have also occurred in the form, function, and modes of expression of this tradition. Younger generations, for example, have begun to package ketupat in more modern and attractive designs and sell it online in the period leading up to Eid. This reflects a process of cultural commodification that is not necessarily negative, but rather serves as a strategy for preservation through the creative economy (Wibowo, A., & Nurhayati, 2021).

Furthermore, the preservation of the ketupat tradition is also pursued through its integration into local educational programs and community-based religious activities. Several schools in Sekadau incorporate ketupat making into local content curricula during Ramadan or in preparation for Eid al-Fitr as a form of cultural and character education. This effort aligns with the view of (Mutiah, L., & Nasution, 2020), who argue that the revitalization of tradition can be achieved through educational and participatory approaches, particularly among younger generations. Amid the challenges of modernity,

social media also plays a role in expanding the reach of narratives surrounding this tradition, for example through short videos, digital storytelling, and cultural educational content that convey the meaning and history of ketupat within local Islamic communities. Thus, the local community in Sekadau simultaneously engages in the conservation of values and the innovation of forms to ensure the sustainability of the ketupat tradition. This adaptive process demonstrates that tradition is not static, but rather a flexible, living cultural entity that continues to be negotiated in accordance with the changing times.

Conclusion

The Lebaran ketupat tradition in Sekadau Regency is not merely a post-Ramadan culinary practice but embodies a rich legacy of local Islamic heritage, communal social bonds, and religiosity. Field data indicate that while the tradition preserves core values such as *gotong royong*, social solidarity, and religious identity, it has also adapted to contemporary contexts through innovations in production, distribution, and the use of digital media, cultural education, and creative economy strategies. These adaptations demonstrate that tradition is a dynamic cultural construction, continuously negotiated between inherited heritage and modern social demands.

The study offers several implications. First, it highlights the importance of supporting community-based cultural preservation initiatives that integrate traditional practices with modern technologies and educational programs. Second, it suggests that socio-religious traditions can remain meaningful and relevant even amid urbanization and changing lifestyles, offering insights for comparative research in other regions. Finally, the integration of local culinary traditions into creative economy frameworks presents potential for cultural promotion, tourism, and community development. Future research could focus on generational transmission, longitudinal studies of traditional practices, or comparative analyses with other regional Eid traditions to deepen understanding of how local cultural practices sustain resilience and adaptability over time.

References

- Adyatma, S., Munthommah, S., Arisanty, D., Hastuti, K. P., Angriani, P., & Mangkurat, U. L. (2023). Development Of The Ketupat Village Tourism Object. *International Conference Of Social Studies Education (Icsse)*, September, 397–407.
- Alvina Maghfiroha; Nurhayatib. (2023). The Cultural Meaning Of Javanese Beliefs In Ketupat At Eid Moment: A Linguistic Anthropological Study Alvina. *Madah: Jurnal Bahasa Dan Sastra*, 14(2), 216–228.
- Amin, W. R. (2017). Kupatan, Tradisi Untuk Melestarikan Ajaran Bersedekah Memperkuat Tali Silaturahmi, Dan Memuliakan Tamu. *Jurnal Pengabdian Ilmiah*, 14(2), 267–282.
- Arif, M., & Lasantu, M. Y. (2019). Nilai Pendidikan Dalam Tradisi Lebaran Keetupat Masyarakat. *Jurnal Pengabdian Ilmiah*, 16(1), 456–467.
- Azimi, A. A., Rahmah, A. N., Barokah, K. I., & Azzahra, S. M. (2023). *Ketupat As A Traditional Indonesian Cultural Food*. 1(2), 79–87.
- Bohari, S. J., Magiman, M. M., Sosial, J. S., Putra, U., & Sarawak, B. (2020). *Simbol Dan Pemaknaan Ritual Adat Tepung Tawar Dalam Perkahwinan Masyarakat Melayu Sarawak*. 8.
- Djamba, Y. K. (2002). Social Research Methods: Qualitative And Quantitative Approaches. *Teaching Sociology; Beverly Hills*, 30(3), 380.
- Fadli, R. V., Malang, U. N., & Sanankulon, K. (2022). Nilai-Nilai Multikulturalisme Tradisi Kupatan Di Desa Plosoarang Kecamatan Sanankulon Kabupaten Blitar. 4(1), 12–20.
- Fatin, N., Azman, A., Ahmad, J. A., Mansor, N. A., Ismail, A., & Rani, Z. M. (2024). *Young Generation ' S Intention To Learn Traditional Ketupat Weaving Skills : A Case Study Of Kelantan , Malaysia*. 14(2), 198–210. <https://doi.org/10.6007/Ijarbss/V14-I2/20804>
- Fauzi, M. (2021). Transformasi Tradisi Ketupat Di Era Modern: Studi Kasus Komunitas Muslim Perkotaan. *Sosiologi Agama. Jurnal Pendidikan Sosial Dan Budaya*, 13(2), 87–104.
- Geertz, C. (1973). *The Interpretation Of Cultures: Selected Essays*.
- Hasan, N. (2016). *Literatur Salafi Dan Gerakan Purifikasi Islam Di Indonesia*. Ppim Uin Jakarta.
- Hurianty, D. (2023). Ethnomathematics Of The Hamalau Ketupat Monument. *Jurnal Pendidikan*

- Matematika*, 5(1), 89–110.
- Ibda, H. (2021). Membangun Paradigma Keilmuan Ketupat Ilmu: Integrasi-Kolaborasi: Collaboration Of Science, Takatuful Ulum, Kolaborasi Ilmu Inisnu-Unisnu Temanggung. *Yaptinu*, 7(2), 190–210.
- Iskandar, S. (2014). *Islamisasi Di Kalimantan Barat: Studi Tentang Proses Dan Dinamika Dalam Perspektif Sejarah*. Iain Pontian Pres.
- Ismail, A., Yosef, B., & Wastunimpuna, A. (2021). *Kearifan Lokal Jawa Tengah: Tak Lekang Oleh Waktu*. Universitas Katolik Soegijapranata.
- Jali, J. (2024). *Merungkai Sejarah Anyaman Ketupat*. 2017, 1–8. <https://doi.org/10.5281/zenodo.13925607>
- Karimon, N. A., Jarit, M., Dasuki, S., Radzi, F. M., & Adnan, N. (2022). *Malay Culture Value On Malaysia Stamp Postage (Aidilfitri Festive) Nilai Budaya Melayu Dalam Setem Pos Malaysia (Setem Perayaan Aidilfitri)*. 6(2), 12–28.
- Marif, H. (2025). Semiosis Akulturasi Islam Dan Budaya Jawa Dalam Tradisi Menggantungkan Kupatan Pada Bulan Syawal. *Milatuna: Jurnal Studi Islam*, 02(02), 49–62. <https://doi.org/10.33752/mjsi.v2i02.8508>
- Marwanto. (2022). Bagaikan Lebaran Tanpa Ketupat Dan Opor Ayam. *Jurnal Pendidikan Dan Kebudayaan*, 27(2), 179–192.
- Muljana, M. (2005). *Runtuhnya Kerajaan Hindu-Jawa Dan Timbulnya Negara-Negara Islam Di Nusantara*. Lkis.
- Mutiah, L., & Nasution, R. (2020). Revitalisasi Tradisi Lokal Sebagai Media Pendidikan Karakter Berbasis Budaya. *Jurnal Pendidikan Dan Kebudayaan*, 25(1), 77–89.
- Neti, H. (2025). Wawancara Dengan Ibu Neti Herawati, Tokoh Perempuan Kampung Dan Pelaku Tradisi Lebaran Ketupat.
- Nisa, K. (2025). Nilai Dan Fungsi Lebaran Ketupat Dalam Masyarakat Di Desa Gantiwarno Lampung. *Tamaddun: Jurnal Ilmu Sosial, Seni, Dan Humaniora*, 3(1), 61–68.
- Nurdiyansyah. (2014). *Peluang Dan Tantangan Pariwisata Indonesia (Cetakan Ketiga)*. Alfabeta.
- R N Kusdiana, Sarim, N. I. M. And T. L. S., & Hotel. (2021). Analysis Of The Most Popular Ketupat Types In Jakarta. *International Conference On Sustainable Utilization Of Natural Resources 2020*. <https://doi.org/10.1088/1755-1315/800/1/012058>
- Rahman, A., & Kusumawardani, D. (2018). Akulturasi Budaya Islam Dan Lokal Di Kalimantan Barat: Tinjauan Historis. *Jurnal Sejarah Dan Budaya*, 8(1), 55–70.
- Rianti, A., Novenia, A. E., Christopher, A., Lestari, D., & Parassih, E. K. (2018). Ketupat As Traditional Food Of Indonesian Culture. *Journal Of Ethnic Foods*, 5(1), 4–9. <https://doi.org/10.1016/j.jef.2018.01.001>
- Ridwan, M. (2025). Wawancara Mendalam Dengan Kh. Muhammad Ridwan, Imam Masjid Raya Dan Tokoh Agama Lokal.
- Sims, R. (2009). Ood, Place And Authenticity; Local Food And The Sustainable Tourism Experience. *Journal Of Sustainable Tourism*, 17(3), 47–68.
- Subagia, R. (2019). *Makna Tradisi Kupatan Bagi Masyarakat Desa Paciran Kecamatan Paciran*. Universitas Islam Negeri Syarif Hidayatullah Jakarta.
- Sukadari, S., S. A. K. (2015). Penelitian Etnografi Tentang Budaya Sekolah Dalam Pendidikan Karakter Di Sekolah Dasar. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 3(2), 90–112.
- Syarifah, N. (2025). Wawancara Dengan Ibu Syarifah Nadia, Tokoh Perempuan Masyarakat Sekadau Kalimantan Barat.
- Tsany, Kamila. N., M. Z. (2023). Bentuk Pelaksanaan, Makna Simbolik Dan Nilai Filosofi Pada Tradisi Kupatan Masyarakat Kabupaten Tulungagung. *Islamic Insights Journal*, 5(1), 90–110.
- Wibowo, A., & Nurhayati, D. (2021). Komodifikasi Tradisi Dalam Industri Kreatif: Studi Pada Produk Budaya Lokal Di Era Digital. *Jurnal Komunikasi Dan Budaya*, 13(2), 117–132.
- Yanti, F. (2021). Komunikasi Sosial Dalam Membangun Komunikasi Umat (Kajian Makna Tradisi Ied (Lebaran) Pada Masyarakat Muslim Di Bandar Lampung). *Jurnal Komunika*, 2(1), 1–16.