



The Jampi Serapah Tradition of the Akit Tribe in Berancah Village: An Islamic Educational Perspective

Riki Sutiono

Institut Agama Islam Negeri Datuk Laksemana Bengkalis, Indonesia

Corresponding Author: sutionoriki@gmail.com

Abstract. The Jampi Serapah tradition is an indigenous healing practice maintained by the Akit community in Berancah Village, reflecting the interaction between ancestral beliefs, local wisdom, and Islamic religious influences. This study aims to examine the cultural and spiritual meanings of Jampi Serapah, identify patterns of religious acculturation, and explore its relevance to Islamic education. A qualitative phenomenological approach was employed, with data collected through in-depth interviews, observation, and documentation involving 12 informants, including traditional leaders, Jampi Serapah practitioners, community members who had experienced traditional healing, and elders knowledgeable about the tradition's historical development. The findings reveal that Jampi Serapah functions not only as a perceived healing practice but also as a means of preserving cultural identity, strengthening social solidarity, and transmitting traditional knowledge across generations. The primary evidence of religious acculturation is the integration of Islamic phrases such as "Langkah Allah langkah Muhammad" and "Langkah baginda Rasulullah" into indigenous incantations, which coexist with ancestral beliefs without erasing the community's original spiritual identity. From an Islamic educational perspective, the practice reflects potential values of gratitude, respect for elders, social responsibility, and cultural preservation. However, ritual elements involving beliefs in supernatural powers independent of Allah require critical theological examination based on the principle of tawhid. The study concludes that Jampi Serapah offers a potential contextual resource for Islamic education while requiring careful consideration of its theological compatibility.

Keywords: Islamic Education; Jampi Serapah; Local Wisdom; Religious Acculturation; Tawhid.

1. INTRODUCTION

Cultural traditions and indigenous religious practices play an essential role in preserving collective identity, spiritual beliefs, and intergenerational knowledge within traditional communities. In Indonesia, interactions between ancestral beliefs and religious teachings have produced distinctive cultural expressions, particularly in traditional healing rituals. These practices often incorporate prayers, incantations, and symbolic activities that reflect the relationship between spirituality and local wisdom. Abidin et al. (2024) demonstrated that traditional healing practices among the Banjar community integrate Qur'anic recitations with indigenous cultural elements. Similarly, Hilmi et al. (2025) emphasized that healing mantras represent interconnected spiritual, ecological, and cultural values within Malay communities.

The *Jampi Serapah* tradition practiced by the Akit indigenous community in Berancah Village represents a distinctive form of traditional healing rooted in ancestral knowledge and spiritual beliefs. This practice involves reciting indigenous incantations and prayers performed by respected community elders to seek healing and spiritual protection. Interestingly, although community members maintain diverse religious affiliations and ancestral beliefs, their incantations incorporate references to Allah, the Prophet Muhammad, and Qur'anic expressions. This phenomenon reflects historical interactions between indigenous communities

and Islamic religious influences, particularly through encounters with Muslim traders. Afriani et al. (2026) similarly identified traditional Malay healing mantras as instruments of religious communication that integrate Islamic expressions with indigenous cultural symbols.

The integration of indigenous traditions and Islamic teachings presents important implications for religious understanding and educational practices. Islamic education recognizes the potential of local wisdom to transmit moral values, strengthen social relationships, and develop spiritual awareness within communities. Fatahillah et al. (2023) demonstrated that integrating local cultural values into Islamic education can strengthen religious identity while preserving cultural heritage. Likewise, Putri et al. (2024) highlighted the educational significance of traditional practices in promoting solidarity, mutual respect, and communal responsibility. Nevertheless, incorporating indigenous rituals into Islamic education requires critical theological consideration, particularly regarding their compatibility with *tawhid* and Islamic religious principles.

Previous studies have explored traditional healing practices, religious acculturation, and the educational significance of indigenous cultural traditions in Indonesia, yet they share a common contextual limitation. Abidin et al. (2024) and Hilmi et al. (2025) examined the interaction between Islamic expressions and local healing traditions, but their analyses were situated within predominantly Muslim communities where Islamic identity had already been firmly established through formal religious socialization. Similarly, Zulkarnain et al. (2026) investigated the integration of indigenous cultural practices into Islamic religious education, focusing on communities whose Islamic affiliation was unambiguous and institutionally reinforced. None of these studies have addressed the distinctive phenomenon in which Islamic expressions are preserved and ritualized within a community that maintains diverse religious affiliations and ancestral belief systems.

The Akit community in Berancah Village presents precisely this context: its members include individuals who identify with Islam, ancestral spiritual traditions, and other religious backgrounds, yet all continue to employ Islamic terminology such as references to Allah and the Prophet Muhammad within their traditional healing incantations. This cross-affiliative setting challenges the prevailing assumption in previous literature that the incorporation of Islamic expressions into local mantras necessarily reflects established Islamic identity or formal religious conversion. Furthermore, the relationship between the community's lived spiritual experiences, Islamic theological perspectives, and the tradition's potential educational values within such a pluralistic context remains insufficiently explored. This research gap highlights the need for a phenomenological investigation that examines *Jampi Serapah* not as

an expression of established Islamic practice, but as a site of religious acculturation operating across diverse religious affiliations, thereby offering a novel contribution to the scholarship on indigenous healing, Islamic education, and intercultural religious dynamics.

Therefore, this study aims to explore the lived experiences and meanings associated with the *Jampi Serapah* tradition among the Akit community in Berancah Village. It also examines the tradition from an Islamic theological perspective and investigates its relevance to the principles and objectives of Islamic education. Employing a qualitative phenomenological approach, this research focuses on community interpretations, spiritual experiences, and the transmission of traditional knowledge. The study contributes to understanding religious and cultural acculturation by examining how Islamic expressions coexist with indigenous beliefs within traditional healing practices. Furthermore, it offers insights into the potential integration of local wisdom into culturally responsive Islamic education while maintaining the fundamental principles of Islamic theology.

2. LITERATURE REVIEW

Indigenous Healing Traditions and Cultural Identity

Indigenous healing traditions represent culturally embedded systems of knowledge that integrate spiritual beliefs, ritual practices, and collective experiences within traditional communities. These practices are transmitted across generations and contribute to preserving cultural identity, social relationships, and ancestral knowledge. Abidin et al. (2024) demonstrated that the *Batatamba* healing tradition among the Banjar community combines indigenous rituals with Islamic religious expressions, reflecting the continuity of local cultural heritage. Similarly, Hilmi et al. (2025) and Supendi et al. (2026) identified traditional healing mantras as expressions of spiritual relationships between humans, nature, and supernatural beliefs. Within this framework, the *Jampi Serapah* tradition of the Akit community can be understood as a cultural practice through which inherited knowledge, spiritual interpretations, and communal identity are maintained.

Religious Acculturation and Cultural Integration

Religious acculturation refers to the process through which religious teachings interact with existing cultural traditions, producing distinctive forms of belief, symbolism, and ritual expression. In Indonesian indigenous communities, this interaction frequently occurs through social relationships, historical encounters, and the gradual adaptation of religious practices into local cultural systems. Abidin et al. (2024) illustrated this phenomenon through traditional healing rituals that incorporate Qur'anic recitations alongside indigenous invocations. Afriani

et al. (2026), Oktariyani et al. (2026), and Yusriadi et al. (2026) further demonstrated that Malay healing mantras function as instruments of religious communication by integrating Islamic expressions into locally recognized cultural symbols. Accordingly, the coexistence of ancestral beliefs and Islamic references within *Jampi Serapah* can be examined as a manifestation of religious acculturation without necessarily implying a complete transformation of the community's religious identity.

Phenomenology and the Construction of Religious Meaning

Phenomenology provides a theoretical perspective for understanding how individuals interpret their lived experiences and construct meanings within particular social and cultural environments. Rather than evaluating religious practices exclusively through external classifications, this approach emphasizes participants' subjective experiences, perceptions, and interpretations of spiritual phenomena (Husserl, 1970). In the context of traditional healing, phenomenological inquiry enables researchers to explore how practitioners and community members understand ritual effectiveness, spiritual authority, and inherited beliefs. For the Akit community in Berancah Village, phenomenology is particularly relevant because it allows the researcher to capture how *Jampi Serapah* is experienced not as an abstract cultural artifact but as a lived spiritual practice embedded in everyday life.

To ensure that the phenomenological framework functions as an operational analytical tool rather than a purely conceptual description, this study connects three interrelated dimensions: (1) the lived experiences of informants, (2) the process of meaning construction, and (3) the analytical categories used to interpret the data. First, the *lived experiences of informants* including traditional practitioners, community elders, and individuals who have undergone traditional healing serve as the primary empirical source. These experiences encompass their perceptions of illness and recovery, their encounters with spiritual forces, their participation in ritual practices, and their interpretations of the tradition's effectiveness and authority. Second, the *process of meaning construction* refers to how these lived experiences are interpreted, narrated, and transmitted within the community. This process occurs through the recitation of incantations, the performance of rituals, intergenerational dialogue between elders and younger members, and the community's collective reflection on the relationship between ancestral beliefs and Islamic expressions. Third, the analytical meanings derived from this process are organized into four *analytical categories*: (a) spiritual meaning and lived religious experience, which captures how community members perceive the spiritual dimensions of healing; (b) religious acculturation, which examines how Islamic expressions such as references to Allah and the Prophet Muhammad are integrated into indigenous

incantations; (c) Islamic theological evaluation, which assesses the compatibility of ritual elements with the principle of *tawhid*; and (d) Islamic educational values, which identifies the moral, social, and spiritual lessons that can be derived from the tradition.

By connecting these three dimensions, the phenomenological framework in this study moves beyond abstract conceptualization to provide a structured interpretative lens. The lived experiences of informants generate the raw material of meaning; the process of meaning construction reveals how these experiences are culturally interpreted and transmitted; and the analytical categories enable systematic interpretation of how *Jampi Serapah* functions simultaneously as a spiritual practice, a site of religious acculturation, a subject of theological evaluation, and a potential resource for Islamic education. This integrated approach ensures that the phenomenological analysis remains grounded in the empirical realities of the Akit community while producing findings that are theoretically coherent and relevant to the broader scholarship on indigenous healing, religious acculturation, and Islamic education.

Local Wisdom as a Foundation for Islamic Education

Local wisdom encompasses inherited knowledge, moral principles, and cultural practices that guide social behavior and contribute to community-based learning. Within Islamic education, culturally embedded traditions may serve as contextual resources for transmitting ethical values, strengthening communal relationships, and developing religious awareness. Ahmadi et al. (2026), Fatahillah et al. (2023), Hafizin et al. (2026), and Rahman et al. (2026) emphasized that integrating local wisdom into Islamic educational practices can reinforce religious identity while preserving cultural continuity. Friantary et al. (2025), Mijianti (2023), and Padli et al. (2025) similarly demonstrated that traditional cultural practices contain educational values related to solidarity, mutual respect, equality, and social responsibility. From this perspective, *Jampi Serapah* may provide opportunities for informal education through the transmission of gratitude, communal responsibility, and respect for inherited knowledge, provided that its educational interpretation remains consistent with Islamic principles.

Islamic Theological Principles and the Evaluation of Local Traditions

Islamic theological principles provide an important framework for evaluating the religious significance and educational relevance of indigenous cultural practices. The concept of *tawhid*, emphasizing the absolute oneness of Allah and the rejection of any form of association (*shirk*) in worship, constitutes a fundamental criterion for distinguishing permissible religious expressions from practices that attribute independent supernatural power to other entities. This principle is firmly grounded in the Qur'an, particularly in Surah Al-Ikhlâs

[111]: 1–4 and Surah Al-Baqarah [2]: 165, and has been systematically elaborated in classical theological works such as Ibn Taymiyyah's *Kitab al-Tawhid* (1998) and contemporary discussions by scholars like Al-Qaradhawi (2001) on the priorities of Islamic jurisprudence, as well as Az-Zuhaili (2010) on the foundations of *usul al-fiqh*. Within this framework, any ritual element that attributes independent healing or protective power to spirits, objects, or entities other than Allah requires critical theological reconsideration.

At the same time, Islamic jurisprudence recognizes the principle of *al-'urf* (customary practice), encapsulated in the well-known legal maxim "*al-'adah muhakkamah*" (established custom may be adopted as a basis for legal judgment), as articulated by al-Suyuthi (2011) in *al-Ashbah wa al-Nazha'ir* and further elaborated by Kamali (2008) in his discussion of *maqasid al-shari'ah*. This principle acknowledges that culturally embedded traditions may be accommodated within Islamic legal reasoning provided they do not contradict fundamental Islamic teachings (*nass*) or violate the objectives of Islamic law (*maqasid al-shari'ah*). Accordingly, traditional healing practices involving prayers, symbolic gestures, and communal rituals require careful consideration of their meanings, intentions, and theological implications rather than evaluation based solely on their cultural origins.

The interplay between *tawhid* and *al-'urf* provides a balanced interpretative basis for examining *Jampi Serapah*: the principle of *tawhid* serves as the theological boundary that safeguards the purity of Islamic belief, while the principle of *al-'urf* offers a jurisprudential space for the preservation of culturally meaningful practices that do not conflict with core Islamic teachings. In relation to *Jampi Serapah*, this dual framework enables an examination of how indigenous healing traditions might contribute to Islamic educational values—such as gratitude, respect for elders, and communal solidarity—while critically addressing elements that may conflict with Islamic beliefs, particularly those involving dependence on supernatural powers other than Allah. Through this approach, cultural preservation and theological integrity can be pursued simultaneously, allowing the tradition to be appreciated as a site of local wisdom without compromising the foundational principles of Islamic faith.

3. RESEARCH METHOD

This study employed a qualitative phenomenological design to explore the lived experiences and meanings associated with the *Jampi Serapah* tradition among the Akit community in Berancah Village. Data were collected between July and September 2025 through three field visits, involving 12 informants consisting of three traditional elders, four active practitioners, three community members who had experienced traditional healing, and

two local Islamic religious figures. Informants were selected through purposive sampling based on four inclusion criteria: (a) permanent residency of at least 10 years, (b) direct involvement in or knowledge of the tradition, (c) voluntary informed consent, and (d) capacity to articulate their experiences clearly. Data collection was terminated upon reaching data saturation after the tenth informant a condition confirmed through two additional interviews that yielded no new themes consistent with phenomenological research standards prioritizing depth over numerical representativeness (Creswell & Poth, 2018; Moustakas, 1994).

Data were analyzed through phenomenological analysis involving *epoché*, identification of significant statements, and thematic categorization; for example, a practitioner's statement "*Kami menyebut Langkah Allah langkah Muhammad, karena dari dulu begitu diajarkan orang tua*" was coded as "reference to Islamic terminology," grouped under the meaning unit "intergenerational transmission," and synthesized into the theme of "religious acculturation through ritual language." Trustworthiness was ensured through three forms of triangulation: source (comparing perspectives across four informant categories), method (cross-checking interviews with observation and documentation), and investigator (discussing interpretations with two colleagues experienced in qualitative Islamic education research). Member checking was conducted by returning preliminary findings to six representative informants through follow-up visits, enabling participants to confirm or refine interpretations such as one practitioner's clarification that "*Langkah baginda Rasulullah*" was understood as a culturally inherited expression of respect rather than a formal Islamic declaration. To protect informants' identities, all participants were assigned pseudonyms (e.g., A1, P1), identifying details were omitted, audio recordings were stored in password-protected files, and written informed consent was obtained prior to all interviews.

4. RESULTS AND DISCUSSION

Results

Cultural Significance and Lived Experiences of the Jampi Serapah Tradition

The findings reveal that the *Jampi Serapah* tradition occupies a significant position in the cultural, spiritual, and social life of the Akit indigenous community, functioning not merely as a healing practice but as an institution for preserving collective identity and intergenerational knowledge. As one traditional elder articulated, "*Jampi Serapah is not merely a remedy; it is the heritage of our ancestors that we must preserve. If we stop, our identity as Akit people will vanish*" (Informant A1, traditional elder, October 2025). A practitioner described the ritual process and its transmission: "*I recite the incantation while invoking the names of Allah and*

the Messenger of Allah, while preparing the medicinal leaves. All of this was taught to me by my father, and my father was taught by his father" (Informant P2, active practitioner, August 2025). A community member who underwent the ritual reflected on its spiritual significance: *"After the incantation, I felt calmer and gradually recovered. For us, this is not only about the physical, but also about peace of mind"* (Informant M1, community member, September 2025). These accounts demonstrate that *Jampi Serapah* represents a multidimensional cultural institution through which the community maintains its spiritual orientation, collective identity, and inherited knowledge across generations.

The experiences described in the research demonstrate that community members attribute considerable importance to the spiritual dimensions of traditional healing. Illness and recovery are interpreted not exclusively through physical conditions but also through relationships between individuals, their surrounding environment, and spiritual forces recognized within local belief systems. The community's continued reliance on traditional practitioners reflects the social authority associated with inherited knowledge, practical experience, and the ability to perform culturally recognized healing rituals. Practitioners are respected because they possess specialized knowledge acquired through experience and intergenerational transmission, while their position within the community reinforces confidence in the continuation of the tradition. Consequently, participation in *Jampi Serapah* reflects a culturally grounded understanding of health, spirituality, and social relationships rather than an isolated response to physical illness.

Beyond its perceived healing functions, *Jampi Serapah* contributes to the preservation of cultural memory and the strengthening of relationships among community members. The tradition provides opportunities for younger generations to observe established practices, recognize the authority of community elders, and understand the values embedded in inherited customs. Expressions of gratitude, respect for ancestors, mutual assistance, and communal solidarity are associated with the social interactions surrounding traditional healing activities. The continuity of these practices illustrates how cultural knowledge can be preserved through participation, observation, and communication within everyday community life. Therefore, the findings position *Jampi Serapah* as a multidimensional tradition in which spiritual experiences, cultural identity, and informal learning are closely interconnected.

Table 1. Cultural, Spiritual, and Social Dimensions of the Jampi Serapah Tradition.

Dimension	Evidence identified in the study	Significance
Traditional healing	Incantations, prayers, and natural materials	Perceived healing and protection
Spiritual beliefs	References to ancestral and supernatural influences	Spiritual meaning and reassurance
Cultural preservation	Knowledge transmitted by community elders	Continuity of inherited traditions
Social relationships	Respect for practitioners and community participation	Social solidarity and trust
Informal education	Observation and transmission of traditional knowledge	Intergenerational learning

The findings summarized in Table 1 demonstrate that Jampi Serapah operates through interconnected cultural, spiritual, and social dimensions rather than functioning exclusively as a healing activity. Traditional healing constitutes its most visible expression, while spiritual beliefs provide the interpretative framework through which participants understand ritual activities and their perceived outcomes. Cultural preservation occurs through the continued recognition of traditional practitioners as custodians of inherited knowledge, whereas social relationships are reinforced through shared participation and communal trust. The educational dimension emerges through the transmission of values and practical knowledge from older community members to younger generations. Collectively, these dimensions illustrate the importance of understanding Jampi Serapah as a culturally embedded practice whose significance extends beyond its immediate ritual purposes.

Religious Acculturation and the Integration of Islamic Expressions in Traditional Healing

The findings identify a distinctive pattern of religious acculturation within the *Jampi Serapah* tradition, concretely demonstrated through the incorporation of Islamic expressions into indigenous healing incantations. One incantation recorded during field observation reads: "*Bismillah... Langkah Allah langkah Muhammad, langkah baginda Rasulullah, turun ke badan si sakit, keluar penyakitnya, masuk kesembuhannya*" ("*In the name of Allah... The step of Allah, the step of Muhammad, the step of the noble Messenger of Allah, descending into the body of the sick, the illness departs, the healing enters*"), a formulation that interweaves the Islamic *basmalah* and prophetic references with indigenous therapeutic imagery expressed in local Malay-Akit diction. This incantation was recited by Informant P1 (active practitioner, August 2025) during a healing session for a community member experiencing persistent fever, in the presence of family elders and witnessed by the researcher. Explaining the meaning, Informant P1 stated: "*Kami menyebut nama Allah dan Rasulullah karena dari dulu begitu diajarkan*

orang tua; kami percaya kata-kata itu membawa ketenangan, meskipun kami juga tetap menghormati roh leluhur" ("We invoke the names of Allah and the Messenger of Allah because that is how our elders have always taught us; we believe those words bring calm, even though we also continue to respect ancestral spirits") (August 2025). Informant A2 (traditional elder, September 2025) further contextualized the origin of these expressions: *"Dulu nelayan kami bertemu pedagang Muslim di laut, mereka mengobati dengan doa menyebut Allah. Kami lihat ada kesembuhan, lalu kami tiru dan campurkan dengan mantra nenek moyang kami"* ("In the past, our fishermen met Muslim traders at sea; they healed with prayers invoking Allah. We saw healing occur, so we imitated and blended it with our ancestors' incantations"). These accounts demonstrate that Islamic expressions were not adopted through formal religious conversion but through practical healing encounters, producing a layered ritual language in which Islamic terminology and ancestral spiritual frameworks coexist without fully displacing one another.

Accounts of the tradition's historical development suggest that interactions between Akit fishermen and Muslim traders contributed to the introduction of Islamic elements into local healing practices. According to the historical explanation recorded from community elders, Muslim traders provided healing assistance through prayers and incantations that included references to Allah and the Prophet Muhammad. Community members subsequently adopted these expressions and incorporated them into existing healing practices after associating the rituals with perceived recovery from illness. Over time, the adopted expressions were transmitted across generations and became established components of the community's inherited ritual knowledge. These accounts reveal that religious influence was experienced through practical social interactions and healing encounters rather than exclusively through formal religious instruction or institutional conversion.

A particularly important finding concerns the coexistence of different religious orientations within a single ritual practice. The research describes community members who maintain ancestral beliefs or identify with non-Islamic religious traditions while continuing to recognize Islamic expressions as meaningful components of Jampi Serapah. The invocation of Allah and the Prophet Muhammad is therefore not necessarily accompanied by an equivalent transformation in formal religious affiliation or the abandonment of inherited spiritual beliefs. Instead, the ritual demonstrates how religious terminology can acquire specific meanings within an established indigenous cultural framework, particularly when associated with experiences of healing and protection. This coexistence highlights the complexity of religious

identity within the community and provides an empirical basis for examining the relationship between inherited beliefs, religious expressions, and cultural continuity.

Table 2. Religious and Cultural Elements Identified in the Jampi Serapah Tradition.

Element	Evidence from the original study	Cultural interpretation
Indigenous language	Traditional incantations in the Akit language	Continuity of local expression
Islamic terminology	References to Allah and the Prophet Muhammad	Incorporation of Islamic religious language
Ancestral beliefs	Beliefs involving spirits and mystical forces	Persistence of inherited spiritual understandings
Historical interaction	Accounts involving Muslim traders and Akit fishermen	Reported pathway of cultural transmission
Ritual continuity	Continued use of mixed incantations	Intergenerational preservation of adapted practices

Table 2 illustrates the coexistence of religious and cultural elements within the Jampi Serapah tradition and highlights the historical processes through which these elements became interconnected. The continued use of indigenous language demonstrates that the adoption of Islamic expressions did not eliminate the community's established linguistic and cultural identity. References to Allah and the Prophet Muhammad indicate the influence of Islamic religious terminology, while ancestral beliefs remain important in the interpretation of spiritual experiences and ritual activities. The historical accounts concerning Muslim traders provide a community-based explanation for the incorporation of Islamic expressions, although they do not independently establish the precise chronology of these interactions. Overall, the findings reveal a process of cultural adaptation in which religious expressions are preserved and reinterpreted within an existing indigenous framework.

Islamic Perspectives on the Religious Content of Jampi Serapah

The findings indicate that the Islamic interpretation of Jampi Serapah depends primarily on the religious meanings and beliefs associated with its ritual components. The study identifies a distinction between incantations understood as supplications directed toward Allah and practices involving beliefs that attribute independent supernatural power to spirits, objects, or other entities. From the Islamic perspective presented in the research, prayers seeking protection and healing from Allah may be regarded as compatible with religious teachings when their content and underlying beliefs do not contradict Islamic principles. Conversely, ritual elements involving dependence on supernatural powers other than Allah are identified as theologically problematic because of their potential inconsistency with tawhid. This distinction

demonstrates that the religious evaluation of Jampi Serapah concerns not merely the words recited but also the intentions, beliefs, and spiritual meanings attributed to the practice. The research further reports that religious figures in Berancah Village expressed the importance of aligning traditional healing practices with Islamic values. Their perspectives emphasized the possibility of preserving culturally meaningful practices while reconsidering ritual elements associated with animistic beliefs or supernatural dependence. One proposed adjustment involves replacing incantations considered inconsistent with Islamic teachings with prayers derived from the Qur'an and Hadith. Such an approach would retain the community's familiarity with traditional healing while introducing religious expressions considered more consistent with Islamic theological principles. These findings suggest that local religious perspectives recognize both the cultural importance of the tradition and the need for critical examination of its spiritual content.

The findings also demonstrate that the relationship between Islamic teachings and local traditions cannot be understood exclusively through an unconditional acceptance or rejection of cultural practices. Certain aspects of Jampi Serapah, including communal assistance, expressions of gratitude, and the use of supplications, may carry meanings that are compatible with Islamic moral and spiritual values. Other aspects require careful theological evaluation because they involve beliefs about spiritual causation, supernatural authority, or the sources of healing. The study therefore identifies the possibility of maintaining culturally meaningful elements while distinguishing them from practices that may conflict with Islamic religious principles. This perspective provides a basis for understanding how cultural preservation and religious evaluation can occur simultaneously within the community

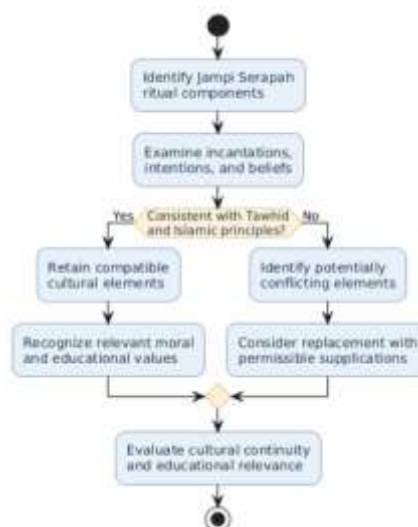


Figure 1. Analytical Framework for Evaluating Jampi Serapah from an Islamic Perspective.

Figure 1 presents a conceptual representation of the evaluative process identified in the research findings, distinguishing between ritual elements regarded as compatible with Islamic teachings and those requiring theological reconsideration. The framework begins with identifying the religious expressions, intentions, and beliefs associated with Jampi Serapah, followed by an assessment of their relationship to tawhid and other Islamic principles. Practices considered compatible with Islamic teachings may retain their cultural and educational significance, whereas elements associated with conflicting supernatural beliefs require further consideration. The framework also recognizes that theological evaluation and cultural preservation are interconnected rather than necessarily opposing processes. This diagram summarizes the interpretative conclusions of the study and should not be understood as a formally validated religious assessment instrument.

Educational Values and the Potential of Jampi Serapah as Informal Islamic Education

The findings demonstrate that Jampi Serapah contains cultural and social values that may be relevant to informal Islamic education, particularly through the transmission of gratitude, respect, solidarity, and communal responsibility. These values are communicated through participation in traditional activities, interactions with community elders, and the preservation of inherited knowledge within everyday life. The study identifies gratitude as an important value associated with seeking healing and recognizing spiritual assistance, while respect is reflected in the authority granted to elders and traditional practitioners. Social solidarity emerges through communal relationships surrounding healing activities, whereas cultural responsibility is demonstrated through efforts to preserve knowledge received from previous generations. These findings indicate that the tradition possesses educational significance beyond its perceived healing function, particularly as a context for transmitting moral and social understandings. The values observed in the field indicate that *Jampi Serapah* naturally transmits moral and social understandings, such as gratitude, respect for elders, and communal solidarity, through everyday participation in healing rituals, and that the incorporation of references to Allah and the Prophet Muhammad provides a culturally familiar entry point for encountering Islamic expressions. However, these observed values must be clearly distinguished from any claim that the tradition functions as an established Islamic educational program, because the presence of Islamic terminology does not automatically guarantee theological compatibility or the internalization of Islamic educational values by participants. The proposed educational applications, such as using the tradition as contextual material for discussing local wisdom, designing culturally responsive curricula, or developing intergenerational learning modules, remain interpretative suggestions rather than empirically

tested interventions. The present study did not implement a structured educational program, nor did it measure changes in participants' religious understanding, moral development, or learning outcomes. Accordingly, while the field data support the identification of educational *potential*, any actual application of *Jampi Serapah* in Islamic educational settings should be treated as a proposal requiring further curricular design, pilot implementation, and empirical evaluation before being adopted as a validated educational practice.

The research further suggests that cooperation between religious figures, community leaders, and traditional practitioners could support the preservation of culturally meaningful elements while encouraging greater awareness of Islamic educational principles. Such cooperation may involve discussing the meanings of ritual expressions, identifying values consistent with Islamic teachings, and reconsidering practices associated with beliefs that conflict with tawhid. The findings also indicate that traditional knowledge transmission provides an important setting for intergenerational learning, particularly because community elders occupy recognized positions of cultural authority. Nevertheless, the original study does not document a formal educational intervention or provide evidence measuring changes in participants' religious understanding, moral development, or learning outcomes. Accordingly, the educational contribution identified in this research should be interpreted as a potential implication derived from the observed cultural practices and participants' reported experiences.

Table 3. Educational Values and Potential Learning Applications of Jampi Serapah

Educational value	Cultural evidence	Potential educational relevance
Gratitude	Spiritual expressions associated with healing	Reflection on gratitude to God
Respect	Recognition of elders and traditional practitioners	Respect for knowledge and experience
Solidarity	Communal involvement in healing traditions	Cooperation and social responsibility
Cultural awareness	Preservation of inherited practices	Understanding local cultural heritage
Spiritual reflection	Use of prayers and religious expressions	Discussion of faith and religious meaning
Critical religious understanding	Coexistence of ancestral and Islamic elements	Distinguishing cultural customs from theological beliefs

Table 3 summarizes the educational values identified within the cultural context of Jampi Serapah and outlines their possible relevance to informal Islamic education. Gratitude, respect, and solidarity emerge from the community's spiritual expressions and social relationships, while cultural awareness is supported through the continued transmission of

inherited knowledge. Spiritual reflection and critical religious understanding are particularly relevant because the tradition combines indigenous beliefs with Islamic expressions, creating opportunities to examine their respective meanings. These potential applications should be distinguished from empirically demonstrated educational outcomes, as the original research does not report the implementation or evaluation of a structured learning program. Nevertheless, the findings provide a contextual basis for considering how indigenous cultural practices may inform educational activities that acknowledge local identity while remaining attentive to Islamic theological principles.

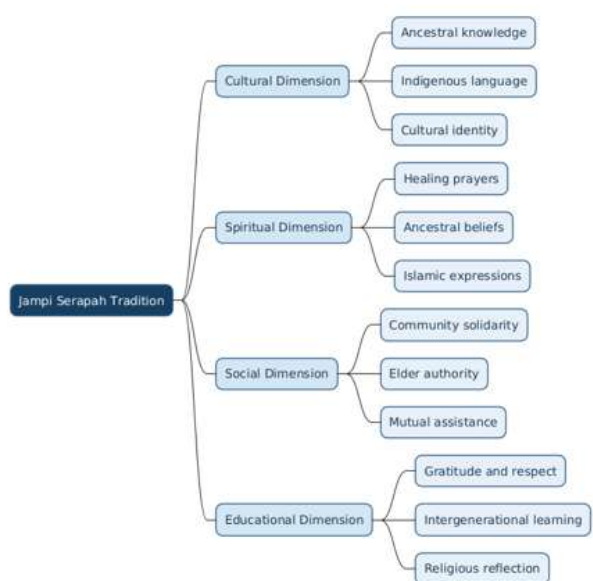


Figure 2. Interconnected Dimensions of the Jampi Serapah Tradition.

Figure 2 integrates the principal findings into four interconnected dimensions: cultural, spiritual, social, and educational. The cultural dimension reflects the preservation of indigenous language, ancestral knowledge, and collective identity, while the spiritual dimension highlights healing prayers and the coexistence of ancestral beliefs with Islamic expressions. The social dimension concerns the recognized authority of traditional practitioners and the relationships maintained through communal participation. The educational dimension summarizes the moral values and opportunities for intergenerational learning identified in the research. Together, these dimensions demonstrate the complexity of Jampi Serapah as a cultural tradition whose meanings extend beyond healing activities.

Discussion

The findings indicate that the *Jampi Serapah* tradition plays a significant role in preserving the cultural identity, spiritual beliefs, and collective knowledge of the Akit community in Berancah Village. Its continued practice demonstrates that traditional healing

functions not merely as a perceived therapeutic activity but also as a mechanism for maintaining social relationships and transmitting ancestral knowledge across generations. This interpretation aligns with (Mahmud et al., 2025) , who emphasized that sociocultural dimensions of Islamic education contribute to cultural resilience, community-based learning, and the preservation of local traditions. Similarly, Nurwahyuningsih et al.(2025) demonstrated that traditional cultural practices can strengthen social solidarity and spiritual awareness through the integration of religious and indigenous values. These similarities suggest that the persistence of *Jampi Serapah* reflects the community's efforts to maintain cultural continuity and collective identity amid religious and social interactions.

The incorporation of Islamic expressions within *Jampi Serapah* illustrates a distinctive process of religious acculturation in which ancestral beliefs and Islamic religious symbols coexist within traditional healing practices. References to Allah, the Prophet Muhammad, and Qur'anic expressions demonstrate that Islamic influences have been incorporated into the community's ritual language without necessarily replacing its inherited spiritual beliefs. Sanjani et al. (2024) explained that interactions between Islamic teachings and local wisdom can produce culturally meaningful religious expressions while maintaining established social values. Similarly, Rahmah & Hanif (2026) identified the coexistence of ancestral rituals and Islamic teachings within the Bonokeling indigenous community, demonstrating how religious values may be interpreted through established cultural frameworks. In the Akit context, this interaction is particularly significant because Islamic expressions continue to be used within traditional practices maintained by individuals belonging to different religious backgrounds. Consequently, religious acculturation within *Jampi Serapah* can be interpreted as a process of selective cultural adaptation rather than complete religious conversion.

From an Islamic theological perspective, the findings emphasize the importance of critically examining the relationship between traditional spiritual practices and the fundamental principles of Islamic belief. Although *Jampi Serapah* incorporates Islamic expressions, its theological interpretation depends on the intentions, meanings, and beliefs associated with the ritual rather than the presence of religious terminology alone. Sanjani et al. (2024) highlighted that the integration of Islamic teachings and local wisdom requires attention to principles such as *tawhid*, social harmony, and the common good. This perspective is relevant to the Akit community, where ancestral spiritual beliefs coexist with Islamic references in healing incantations. Therefore, culturally meaningful practices may be preserved when their religious interpretations remain compatible with Islamic teachings, while elements involving independent supernatural powers require critical theological consideration. Such an approach

allows cultural preservation to be discussed alongside religious principles without assuming that every inherited ritual is automatically consistent with Islamic doctrine. The educational implications of *Jampi Serapah* are reflected in its potential to transmit moral, spiritual, and social values through informal community based learning. The tradition provides opportunities for intergenerational interaction, respect for elders, communal solidarity, and the preservation of culturally embedded knowledge. Sodikin et al. (2026) demonstrated that integrating local wisdom into Islamic religious education can strengthen multicultural character through cooperation, tolerance, empathy, and contextual learning. Similarly, Imani & Nida (2025) identified Islamic educational values within the *Mambubur Asura* tradition, particularly through communal participation, religious practices, and social responsibility. These findings support the interpretation that *Jampi Serapah* may serve as a contextual resource for informal Islamic education when its cultural values are critically examined and appropriately connected to Islamic principles. Nevertheless, its educational potential remains interpretative because the present research did not assess a structured educational intervention or directly measure learning outcomes.

The contribution of this study lies in explaining how Islamic expressions function within traditional healing rituals maintained by practitioners across diverse religious affiliations a phenomenon that critically challenges the assumption in previous literature that the incorporation of Islamic terminology necessarily reflects established Islamic identity. While Mahmud et al. (2025) and Rahmah & Hanif (2026) examined cultural integration within communities whose Islamic affiliation was institutionally reinforced, the Akit case reveals a fundamentally different dynamic: practitioners who maintain ancestral beliefs or non-Islamic religious backgrounds continue to invoke Allah and the Prophet Muhammad not as acts of religious identification but as culturally inherited expressions associated with perceived healing efficacy and intergenerational continuity. This finding dialogues critically with Sanjani et al. (2024), who argued that Islamic expressions in local wisdom reflect value integration; in the Akit context, however, the integration is primarily *pragmatic and symbolic* rather than *theological*—the Islamic terminology functions as a culturally legitimate vocabulary for healing rather than a marker of religious conversion. Consequently, the present study extends existing scholarship by proposing that religious acculturation in pluralistic indigenous settings operates through three intertwined mechanisms: (a) historical healing encounters that demonstrated practical efficacy, (b) intergenerational transmission that detached expressions from their original theological context, and (c) symbolic reappropriation that allows Islamic terminology to coexist with ancestral beliefs without triggering identity conflict. The findings

are limited by their context-specific qualitative nature, the absence of independently verified historical accounts, and the lack of empirical measurements of educational outcomes. Future research should investigate intergenerational changes in religious interpretation, examine the meanings attributed to individual incantations across different religious affiliations, and evaluate the potential of culturally contextualized educational approaches within pluralistic indigenous communities.

5. CONCLUSION AND RECOMMENDATIONS

This study concludes that the *Jampi Serapah* tradition of the Akit community in Berancah Village functions as a culturally embedded healing practice in which ancestral knowledge, spiritual beliefs, and Islamic expressions are interwoven through a distinctive process of religious acculturation shaped by historical encounters rather than formal religious conversion. The primary contribution of this study is a conceptual framework demonstrating that religious acculturation in pluralistic indigenous settings operates through pragmatic and symbolic mechanisms rather than theological transformation a finding that critically challenges the assumption in previous literature that the incorporation of Islamic terminology necessarily reflects established Islamic identity. However, these findings are contextually bounded: they emerge from a qualitative study of a specific indigenous community and cannot be generalized to other cultural or religious settings without further verification. Furthermore, this study did not implement or evaluate a structured educational intervention, and therefore did not measure changes in participants' religious understanding, moral development, or learning outcomes; accordingly, the educational values identified must be interpreted as interpretative potential rather than empirically validated outcomes. The study thus provides a nuanced basis for understanding the coexistence of indigenous cultural traditions and Islamic expressions, while opening a clear agenda for more empirically grounded follow-up research.

For practical action by the community and educators, three operational steps are recommended. First, community leaders and traditional practitioners should prioritize the systematic documentation of indigenous incantations, oral histories, and ritual procedures to safeguard the cultural heritage of the Akit community. Second, facilitated dialogue among traditional leaders, religious figures, and practitioners should be established to identify culturally meaningful practices that can be preserved while critically reconsidering ritual elements potentially inconsistent with the principle of *tawhid*. Third, Islamic educators may utilize the tradition as contextual material for discussing local wisdom, cultural diversity, and moral values—without presenting all traditional beliefs as automatically compatible with

Islamic teachings. For future research, three specific agendas are proposed. First, further studies should investigate the meanings of individual incantations through detailed linguistic and ethnographic analysis, and compare similar healing traditions across different indigenous communities. Second, empirical research is needed to evaluate the effectiveness of integrating local cultural knowledge into Islamic educational practices, particularly in relation to measurable outcomes such as students' religious understanding, intercultural awareness, and moral development. Third, intergenerational studies are recommended to track changes in ritual interpretation across generations and to test contextual educational models derived from the present findings.

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