

Cultivation of Religious Moderation Values through Ngidang Tradition in Kelurahan 1 Ulu Palembang

Achmad Fadil^{*1}, Ani Marlia², Muhammad Ghazali³, Dwi Setiawati⁴, Agustri Regita Cahyani⁵, Syarnubi⁶, Muhamad Fauzi⁷, Septia Fahiroh⁸

¹ Universitas Islam Negeri Raden Fatah Palembang; achmadfadil_uin@radenfatah.ac.id

² Universitas Islam Negeri Raden Fatah Palembang; animarlia_uin@radenfatah.ac.id

³ Universitas Islam Negeri Raden Fatah Palembang; muhammadghazali_uin@radenfatah.ac.id

⁴ Universitas Islam Negeri Raden Fatah Palembang; dwisetiawati932@gmail.com

⁵ Universitas Islam Negeri Raden Fatah Palembang; agustrireg2@gmail.com

⁶ Universitas Islam Negeri Raden Fatah Palembang; syarnubi@radenfatah.ac.id

⁷ Universitas Islam Negeri Raden Fatah Palembang; muhamadfauzi_uin@radenfatah.ac.id

⁸ Universitas Islam Negeri Raden Fatah Palembang; septiapkp@gmail.com

ARTICLE INFO

Keywords:

Value; Religious Moderation;
Ngidang Tradition

Article history:

Received. 2025-01-15

Revised. 2024-03-20

Accepted. 2025-11-08

ABSTRACT

This research discusses the "Cultivation of Religious Moderation Values through the Ngidang Tradition in Kelurahan 1 Ulu Palembang." Amid growing religious exclusivism and cultural erosion, this study addresses the lack of scholarly attention on how local traditions can serve as a medium for promoting religious moderation. The Ngidang tradition is explored as a cultural approach to instill religious moderation through local arts in Palembang, specifically in 1 Ulu Village. The research focuses on how Majelis Ta'lim An Nur utilizes this tradition to cultivate values such as I'tidal (fairness), Tasamuh (tolerance), Asy-Syura (deliberation), I'tiraf al-'Urf (cultural appreciation), and Al-Qudwah (leadership). Employing a qualitative method, data were collected through observation, interviews, and documentation, then analyzed using Miles and Huberman's interactive model. The findings reveal that the Ngidang tradition remains preserved and actively practiced by the local community, supported by economic motives and government initiatives. However, challenges persist, including social prestige, limited cultural awareness, and economic constraints. This research makes a theoretical contribution to the discourse on integrating indigenous culture in fostering religious moderation, emphasizing its relevance in contemporary pluralistic societies.

This is an open-access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

*Achmad Fadil

Universitas Islam Negeri Raden Fatah Palembang; achmadfadil_uin@radenfatah.ac.id

INTRODUCTION

According to the Decree of the Minister of Religious Affairs of the Republic of Indonesia No. 328 of 2020, the government aims to promote religious harmony through moderation in religious life. This decree encompasses theoretical aspects, including the acceptance of local culture (RI, 2019). The challenges faced by a society with cultural, racial, and religious diversity are problematic for the country. Many tragedies have occurred due to the inability to manage diversity, resulting in horizontal conflicts and divisions that are often ineffective. One practical approach is to strengthen local wisdom and philosophies that convey messages of peace and harmony. It should be

campaigned in accordance with Indonesia's multicultural culture (Fariduddin, 2019) Views and paradigms of religious moderation can be shaped by utilizing local cultural approaches. Conversely, they can prevent the infiltration of ideological radicalism. An accommodative attitude towards local culture can foster an inclusive and tolerant religious perspective, as well as a peaceful, dynamic, and vibrant atmosphere of religious life. Religion does not come to erase differences. (Khoiruddin, 2023) Communities often experience conflict, but they also have sincere practices of religious tolerance, based on strong local wisdom, which serves as a binder among them, promoting active and unquestioning tolerance among different individuals. Many religious and socially related traditions continue to be practiced, indicating that they remain as long as they do not conflict with the community's customary values, especially religious values. The community performs many of these traditions, and they will definitely continue to maintain their pride and uniqueness if they do so. It is an example of the daily life of the Malay people in Palembang City, who have collectively decided that they do not contradict the teachings of Islam and still follow local customs. One of the hereditary traditions of the Malay community is Ruwahan, Rumpak-Rumpak, Ngidang-Ngobeng, and Bubur Suro.

Ngidang is a tradition that promotes religious moderation through local arts, especially in Palembang city, specifically in 1 Ulu village. Ngidang is a way to honor. Kemas A.R. Panji said that since the Sultanate of Palembang Darussalam, the tradition of eating ngidang has existed. This tradition is also known as ngidang, also referred to as Idangan. This tradition has various meanings. To this day, the tradition is almost extinct. This tradition aims to strengthen friendship and cooperation, while also honoring guests (Syarifuddin, Supriyanto, et al., 2022). In the Ngidang tradition, the person responsible for helping guests, if the event is held in their own home, typically takes care of this. In the very Islamic culture of Palembang, this tradition serves as a way of honouring and glorifying guests. When there is a marriage tasyakuran or other event, such as circumcision, aqiqahan, and so on, each dish is served lesehan and served for eight people, according to tradition. To allow guests to share food, the food is arranged on a cloth placed on top of a table. The rice is served on a tray in the center, with the side dishes arranged around it.

HNM said that the ngidang tradition is very similar to Islamic culture, which teaches the philosophy of values to establish diversity. Although the ngidang tradition is almost no longer applied due to erosion by new cultures and a lack of attention from the next generation. Additionally, there are no community institutions that teach the principles of knitting togetherness, both formally and informally (Interview with Religious Leaders of Kelurahan 1 Ulu, n.d.). Previous studies have highlighted the importance of local traditions in fostering social harmony; however, there is a limited body of academic research that explores explicitly how the Ngidang tradition serves as a medium for cultivating the values of religious moderation in contemporary urban Muslim society. This study aims to address a research gap, particularly within the context of the 1 Ulu community and the An Nur Majelis Taklim group.

Based on the observations made by researchers at Majelis Talim An Nur, problems in cultivating religious moderation through the ngidang tradition in Kelurahan 1 Ulu Palembang can be observed from several aspects. First, the ngidang tradition is a traditional ceremony dating back to the Palembang Sultanate, which involves the local community in various activities, including eating together. This tradition embodies noble values, including togetherness, harmony, and tolerance. However, in practice, a common problem that often arises is a lack of understanding and knowledge of the philosophy and values inherent in this tradition. It can result in a less effective cultivation of religious moderation.

Second, another challenge is the shift in traditional values due to modernization and globalization. Many young people are more interested in popular culture and tend to ignore local traditions, including ngidang. Because it requires a significant amount of time and effort, the Ngidang tradition is slowly becoming extinct. In this day and age, it may become increasingly complex to engage in cooperation because people often prioritise practical and easily accessible solutions. People prefer French buffets that ignore the importance of cooperation. Due to the difficulties and hardships of implementing the Ngidang system, parents no longer continue this

tradition, and it is not passed on to the next generation. Ngidang requires younger members, and the younger generation has different lifestyles and living patterns. As the young people did not get adequate education from their parents and the local city government, this tradition was eventually lost. It is undoubtedly an obstacle to instilling religious moderation through this tradition. Third, the differences in interpretation and understanding of religious moderation are also a problem. Religious moderation does not mean reducing faith, but rather how to carry out religious teachings wisely and tolerantly. However, this is often misunderstood by some people. Finally, there are also social and economic challenges. For example, the poor economic condition of the community often presents an obstacle to implementing the ngidang tradition, which requires considerable costs.

Therefore, this study aims to examine how the Ngidang tradition promotes the cultivation of religious moderation values, specifically through the programs and activities of the Majelis Talim An Nur in Kelurahan 1 Ulu, Palembang. This research is important for enriching the understanding of the role of local traditions in supporting inclusive religious practices within Indonesia's plural society.

METHODS

This research uses a qualitative approach. This approach explains research phenomena and events where data is collected in written and oral forms, rather than numbers (Sugiyono, 2022). The specific type of qualitative research used is a case study, which allows an in-depth exploration of the phenomenon of religious moderation through the Ngidang tradition in its natural context. Research data were collected through observations, notes, documentation, and interviews, and the results were then described clearly (Sugiyono, 2020). This research was conducted in Kelurahan 1 Ulu, precisely at Majelis Ta'lim An-Nur. In this study, research subjects were selected using a purposive sampling technique, a type of non-probability sampling. By using this technique, the selected sample is based on special considerations. The research subjects, who will serve as sources of research data, are religious leaders and community leaders. The selection of these informants is based on their active involvement in the Ngidang tradition and their understanding of the values of religious moderation.

To ensure data validity, the researcher used data triangulation, including source triangulation and method triangulation (Sidiq, 2019). Data analysis is conducted after data have been collected from all informants or other sources. It includes searching and organizing data from field notes, interviews, and other sources to make it easier to understand and to benefit from the results (Sugiyono, 2013). The analysis was conducted using the Miles and Huberman interactive model, which includes data reduction, data display, and conclusion drawing/verification. It involves reading, coding, assigning meaning, developing various linkages, and writing the results of the analysis into a comprehensive story (Sudarsono & Dwiningrum, 2013).

FINDINGS AND DISCUSSION

1. The Existence Of Ngidang Tradition in Kelurahan 1 Ulu Palembang

The Ngidang tradition is one of the traditions that have developed and been preserved in Palembang City, especially in the area of 1 Ulu Palembang village. Based on the results of the interviews, the *Ngidang* tradition is an ancient practice that, although lacking historical records, has strong roots in Islamic teachings. This tradition is believed to have originated from the Palembang Darussalam sultanate. According to historical records of Palembang City, the Palembang Sultanate experienced Islamization during the time of Sultan Mahmud Badarrudin I. During this time, many traditions were inherited from Hinduism. At this time, many Hindu and Buddhist heritage traditions were adapted into Islamic teachings (Syarifuddin, Rofiah, et al., 2022). The practice of *the Ngidang* tradition develops in the context of a more modern local culture, but still prioritizes aspects of togetherness that reflect the values of Islamic teachings. This

Ngidang tradition is based on the hadith of the Prophet Muhammad SAW, namely *Al-Jama'atu Rahmat wal Furqatu 'Adzab*, which means "congregation is a blessing and scattering is a punishment".

The hadith that is the basis of the Ngidang tradition is reinforced by the Prophet's hadith narrated by Muslim, namely "Djabir r.a. said: I have heard the Messenger of Allah s.a.w. Say: The food of one person is sufficient for two people, and the food of two people is sufficient for four people, and the food of four people is sufficient for eight people" (Bahreisy, n.d.). It is because there is a blessing in eating together, so that food is sufficient and quickly completed. Ibn Hajar in *Fathul al-Bari'* also explains that the more people who eat together, the more the blessings will increase (Erlina & Nasrulloh, 2023). By integrating the teachings of the Prophet with the culture of the Palembang people, the Ngidang tradition is not only a tradition of eating together, but also a means to explore and practice important spiritual and social values in everyday life.

The Ngidang tradition has structured and distinctive stages, reflecting the Islamic, cultural, and social values of Palembang society. The orderly presentation process demonstrates respect for guests and aligns with Islamic teachings that prioritise the importance of honouring guests. The stages in the Ngidang tradition include spreading the sheets, serving the rice, placing the pulur, consisting of six medium-sized plates, placing the iwak/side dishes, consisting of eight plates, and placing eight dinner plates. The implementation of the Ngidang tradition involves many figures, including traditional leaders, scholars, government officials, youth, and the general public. It demonstrates that this tradition aims to invite all levels of society to participate, regardless of their religious, ethnic, racial, cultural, and other backgrounds. In other words, the Ngidang tradition is inclusive.

Ngidang tradition has strong social values, such as inviting people to get to know each other and strengthen relationships between individuals. This tradition can also serve as a means of moral education, teaching people to exhibit good manners in accordance with Islamic teachings. The Ngidang tradition is considered an integral part of major community events. It is because this tradition is carried out as a sign of respect to guests at important events such as weddings or maulids. This tradition shows that eating in congregation is not just a social activity, but also serves as a celebration of important moments in people's lives.

According to Stavenhagen (Harahap, 2020), culture is not static but dynamic, continually developing over time through social interaction. Likewise, with the Ngidang tradition, as the times have changed, this tradition has shifted towards buffets. Nevertheless, the central values of this tradition are still maintained. People are now trying to preserve this tradition while adjusting to modern needs and preferences. The attitude to maintain this Ngidang tradition, even with some changes, demonstrates that the community is aware of the importance of preserving their cultural heritage. The people of Kelurahan 1 Ulu Palembang continue to preserve the Ngidang tradition to this day.

It is in line with the theory tradition put forward by Darwis that tradition is supernatural customs (habits) which include values, norms, laws, and rules related to and the results of generations from ancestors. A culture contains moral values of belief as a form of respect for the creator of the culture, and these are applied in a community through tradition. A strong community belief in the developing tradition will encourage the community to maintain the tradition (Darwis, 2017).

2. Cultivation of Religious Moderation Values through Ngidang Tradition in Kelurahan 1 Ulu Palembang

The Ngidang tradition, an integral part of Palembang society, is not only a ritual of serving food but also reflects noble values such as togetherness, cooperation, and respect for guests. In this framework, religious moderation becomes relevant because the practice of Ngidang teaches the importance of mutual respect and coexistence in diversity. Based on the results of observations and interviews conducted by researchers on October 6 to 8, 2024, according to one

of the religious and community leaders, the Ngidang tradition in the 1 Ulu Palembang village has the following religious moderation values:

a. I'tidal (fair) value

The importance of the principle of fairness or proportionality can be reflected in the Ngidang tradition. This principle reflects a commitment to provide fair and balanced treatment to every individual, without discrimination or inequality. Each guest is expected to receive their rights fairly, and balanced treatment is given to all guests regardless of their religious, social, ethnic, or status backgrounds. The application of this principle of justice also accepts every guest who is present, regardless of their religion, so that every guest is allowed to participate in this Ngidang tradition. The ngidang tradition is a food presentation that reflects a fair attitude by involving ngobeng as an officer who assists guests by serving food and ensuring all their needs are met, regardless of status, religion, race, ethnicity, and other differences. Therefore, every guest is informed of their rights and obligations, ensuring they do not exceed their food intake to prevent wasteful behavior. As in Islam, redundant behavior refers to excessive spending of wealth, which Allah forbids. In the Qur'an:

وَيَوْمَ يَعْصُ الطَّائِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

"Allah declares that those who are wasteful are 'brothers of Satan'" (QS. Al-Furqan:27)

Thus, avoiding redundancy is an important aspect of achieving balance in managing assets and gaining the pleasure of Allah SWT. This is also an example of a fair attitude. According to Quraish Shihab, he explains the concept of I'tidal, or justice, as part of religious moderation, which means placing everything in its proper context and fulfilling rights and obligations proportionately. Tidal reflects an impartial and fair attitude, and in the context of moderation, it serves to create a balance between rights and obligations. Shihab emphasizes that justice must be applied in all aspects of life, thus creating social harmony and social justice in society (Shihab, 2020).

b. Tasamuh (Tolerance) Value

In the social context, the Ngidang tradition is followed by various groups or different religions. Despite following different religions, the people who follow the Ngidang tradition exhibit an inclusive attitude by coexisting with individuals from diverse faiths. More importantly, the Ngidang tradition fosters an attitude of tolerance and respect for guests, regardless of their religious affiliation. The Ngidang tradition embodies an attitude of tolerance and respect for one another, regardless of religion, race, ethnicity, or outsider status, allowing everyone to participate in the tradition and enjoy the dishes provided by the Ngobeng officers. It ensures that every guest is well served, fostering mutual respect and cooperation. As in the Hadith of the Prophet SAW:

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: (لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الرَّائِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ) رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

"Whoever believes in Allah and the Last Day, let him honor his guest" (HR Bukhari and Muslim).

It demonstrates that serving guests is a key aspect of genuine faith. The Ngidang tradition at Ngobeng time is a concrete form of Islamic teachings about respecting guests. In this tradition, guests are served food lesehan on a cloth, reflecting Islamic values in the Ngidang tradition, namely respecting guests and accepting all guests, regardless of their religion. According to Zaskia Derajat, the value of tasamuh reflects acceptance and respect for differences. Tasamuh teaches to respect the rights of others and recognize the diversity of ethnicity, culture, and religion. In the context of Islam, tasamuh is defined as an attitude of spaciousness and generosity, which supports interfaith harmony. Its application includes refraining from imposing beliefs, respecting the worship of others, and fostering good relations despite different beliefs (Muh. Mawangir, 2023).

c. *Asy-Syura* (Deliberation) Value

Deliberation in the Ngidang tradition is a method for making decisions; in this method, the host and the community are expected to participate actively, sharing their ideas and concepts. The host and the community need to respect diverse perspectives, even if they hold differing opinions. The ngidang tradition emphasizes the value of deliberation through the host and the community to determine who the ngobeng officer will be in this ngidang tradition activity, what food will be served based on the host's economic situation, and how many people are present when the ngidang tradition is carried out. As in the Qur'anic verse about the importance of deliberation, which can be found in Surah Ali-Imran (3:159), Allah says:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Which means "So it is by the mercy of Allah that you are gentle with them. Moreover, if you had been harsh and harsh-hearted, they would have distanced themselves from you. So forgive them and ask forgiveness for them and consult with them in their affairs".

This verse emphasizes the importance of musyawarah in decision-making, creating cooperation, and maintaining good relations. According to Gusdur, the value of ash-shura emphasizes the importance of deliberation because it is considered a way to reach a fair and balanced agreement, avoid extremism, and build social harmony. Gusdur encouraged the application of these principles in daily life to strengthen national unity (Islami, 2021).

d. *I'tiraf al-'Urf* (Culture Friendly) Value

The Ngidang tradition not only emphasises religious aspects but also prioritises cultural values, tolerance, fairness, balance, and diversity. The value of I'tiraf-al-Urf, or culture-friendly, in the ngidang tradition illustrates respect for local culture while adhering to Islamic values. It also teaches the importance of preserving culture in accordance with Islamic teachings, such as fostering harmonious social relations. Thus, ngidang is not only a ritual meal but also a means to strengthen cultural identity.

According to Salahudin Wahid, the value of I'tiraf or culture-friendly is the recognition and respect for local traditions that do not conflict with Islamic law. It encompasses the acceptance of cultural values that can enrich religious practices, thereby fostering harmony and integration between religious teachings and local wisdom. Thus, I'tiraf al-urf serves as a bridge to create harmony in a diverse society, while still adhering to the principles of a just and moderate sharia (Romi et al., 2022)

The above statement aligns with Gus Dur's view that the value of I'tiraf-al-urf, or cultural friendliness, is recognition and respect for the diversity of cultures and traditions, which emphasizes the importance of dialogue between various groups to create harmony in society. Gus Dur believes that all religions share the same core, namely human values, which must be upheld in intercultural interactions. Thus, I'tiraf-al'urf is the basis for building harmony and mutual respect, and avoiding discrimination in the context of social pluralism (Islami, 2021).

e. *Al-Qudwah* (Pioneering) Value

According to the concept of Muslims who embrace wasatiyah, Qudwah (exemplary or pioneering) is leadership that aims to promote good initiatives for the welfare of human life. Qudwah reflects the nature of moderate Islam; a person or group is said to be moderate if they can serve as an example for others and organize the interests of society. The value of Qudwah, or pioneering, in the ngidang tradition reflects exemplary values derived from Islamic teachings. The ngidang tradition also involves serving food together or in congregation, as the proposition is that congregation is mercy and scattering is doom. In practice, ngidang is not only about eating but also reflects akhlakul kharimah, such as respecting guests and being civilized.

Based on the Qur'anic verse in Surah An-Nur (24:61), Allah says, "There is no sin for them to eat together or separately. When they enter a house, let them greet each other with the good greeting of Allah". This verse emphasizes the importance of manners and respect in social interactions, which is very relevant in the practice of Ngidang. In this tradition, mutual respect, especially for guests and elders, reflects the values of religious moderation that prioritize togetherness and harmony among people.

According to KH. Hasyim Muzadi notes that the value of Qudwah, or Pioneering, is the ability to apply the principles of justice and humanity in everyday life. Moreover, it refers to the importance of being an example through one's behavior and actions, emphasizing that Muslims must reflect a fair, civilized, tolerant, and respectful attitude towards differences, thereby becoming role models for society. By becoming qudwah, individuals or groups are expected to promote harmony and unity in a diverse society. According to Imam Al-Ghazali, the value of qudwah, or pioneering, is an attitude that reflects exemplary behavior and morals, emphasizing that a Muslim should be an example for others in carrying out the teachings of Islam. By becoming Qudwah, individuals can encourage society to live harmoniously in diversity and avoid extremism (Hamid, 2022).

3. Supporting and Inhibiting Factors for the Cultivation of Religious Moderation Values through the Ngidang Tradition in Kelurahan 1 Ulu Palembang

In the process of instilling religious moderation values through the Ngidang tradition, it is, of course, inseparable from challenges or inhibiting factors, as well as factors that support the planting process, so that it can run properly. Based on the results of interviews that have been conducted, 2 (two) factors support the cultivation of religious moderation values through the Ngidang tradition in Kelurahan 1 Ulu Palembang: economics and the appeal of the local government. This tradition is more economical than the buffet system that is currently used by the community compared to the Ngidang method. The Ngidang tradition minimizes the attitude of wasting food, which in Islam is not allowed. In addition, the appeal from the local government is a form of assertiveness from regional leaders aimed at maintaining and preserving the original traditions of Palembang.

Ngidang is a typical Palembang food serving process that involves togetherness and cooperation, often done in thanksgiving events. However, in a modern context, this tradition faces challenges from lifestyle changes and more practical eating preferences, which may affect its sustainability in the community. Thus, some factors inhibit the Ngidang Tradition.

a. High Prestige

Prestige arises from changes in lifestyle and consumption patterns that are influenced by technological advances and globalisation. The Ngidang tradition, a typical way of serving Palembang food, has begun to be eroded by more practical methods, such as buffets. Because people now tend to choose a more efficient and faster way, they often overlook local wisdom values such as togetherness and respect for guests. As a result, Ngidang is becoming increasingly rare, especially among the younger generation who are more exposed to modern culture. This shift shows that local culture is increasingly threatened by modern lifestyles that prioritize practicality. Thus, the fast-paced modern lifestyle encourages people to choose buffet serving, which is considered more practical and efficient compared to Ngidang, which requires a lot of time and energy.

According to Herbert Marcuse, modern lifestyles contribute to the erosion of local culture through the phenomenon of consumerism that dominates society. Modern society experiences a dimension where individuals are trapped in a mindset shaped by technology and false needs created by capitalism. Marcuse highlighted that this domination eliminates critical consciousness, causing individuals to become more focused on consuming goods considered status symbols, rather than on local cultural values. As a result, local traditions and cultures are increasingly marginalized in people's daily lives, as they often prioritize practicality and instant gratification (Saumantri, 2022).

b. Lack Of Cultural Awareness

The lack of awareness of Ngidang culture is evident in the low community participation in traditional events, resulting in the loss of values and meanings inherent in the practice. In addition, the younger generation is often more interested in modern pop culture, so the Ngidang tradition, which is rich in history and philosophy, is starting to be forgotten. The erosion of local culture is due to a lack of awareness by the younger generation of their culture; thus, the Ngidang tradition, which is rich in history and philosophy, is starting to be marginalized or forgotten by globalization, and the lack of socialization of the younger generation who stay at home a lot.

According to Anthony Giddens, globalization has a significant impact on local cultures, which often experience decline and dissolution. Globalisation is a process of intensification of social relations that connects separate places, threatening local cultural values and practices with the dominance of global culture, especially Western culture. Giddens emphasizes that modernization and technological advances accelerate this cultural shift, making the younger generation more interested in foreign cultures that are considered more attractive and practical. As a result, local cultural identity can fade, leading to an identity crisis within the community (Hamidah et al., 2023).

c. Economic Limitations

Economic limitations play a significant role in the implementation of the Ngidang tradition. This tradition requires high costs for food ingredients, tableware, and labour, so it can only be carried out by those with sufficient financial means. Over time, many people switched to a buffet-style of serving, as it is considered more efficient and cost-effective. As a result, the Ngidang tradition began to be forgotten, especially among the younger generation who have little understanding of the value of this culture. The combination of high costs and changing lifestyles has marginalized the Ngidang tradition. Thus, many families now prefer practical serving methods such as buffets, which are considered more efficient and economical, reducing the interest in conducting Ngidang.

According to Adam Smith, economic limitations can be an obstacle in the Ngidang tradition due to the high costs associated with its organization. In a free market context, Smith emphasized that individuals should strive for their own prosperity. However, as the costs of foodstuffs, equipment, and cooking services increase, many families feel burdened and choose not to continue this tradition. It creates an inability to sustain cultural practices that require significant economic investment, resulting in a dilution of local cultural values (Hasan, 2020).

CONCLUSION

The Ngidang tradition in 1 Ulu Palembang village remains a significant cultural practice that balances modernization with the preservation of core Islamic values, particularly those promoting social togetherness and religious moderation. This tradition exemplifies key aspects of religious moderation—such as I'tidal (fairness), Tasamuh (tolerance), Asy-Syura (deliberation), I'tiraf al-'Urf (cultural respect), and Al-Qudwah (exemplary leadership) which are reflected in the community's inclusive and sustainable practices. Economic factors and local government support have been instrumental in sustaining these values, although challenges like prestige concerns and limited cultural awareness persist. These findings contribute to the academic discourse by providing empirical evidence on how local traditions can embody and promote religious moderation, offering a model for integrating cultural heritage with contemporary religious values in Muslim-majority societies. This study also underscores the importance of culturally responsive approaches in preserving intangible heritage amid modernization.

REFERENCES

- Bahreisy, S. (n.d.). *Tarjamah Riadhus Shalihin*. PT Alma'arif.
- Darwis, R. (2017). Tradisi Ngaruwat Bumi dalam Kehidupan Bmasyarakat (Studi Deskriptif Kampung Cihideung Girang Desa Sukakerti Kecamatan Cisalak Kabupaten Subang). *Religious:*

- Jurnal Studi Agama-Agama Dan Lintas Budaya*, 2(1), 75–83.
- Erlina, E., & Nasrulloh, N. (2023). Tradisi Makan Bajamba di Minangkabau: Studi Living Hadis. *Perada: Jurnal Studi Islam Kawasan Melayu*, 6(2), 177–187.
- Fariduddin. (2019). *Moderasi Beragama di Indonesia: Akar dan Model” dalam buku Moderasi Beragama Jihad Menyelamatkan Umat dan Negeri dari Bahaya Hoax*. PSN Nusantara Press.
- Hamid, S. (2022). *Perbandingan Pola asuh Anak Usia Dini Antara Al-Gazali Dengan Nasihulwan*. 8(4), Hlm 2680-2691. <https://doi.org/10.36312/jime.v8i4.3932/http>
- Hamidah, S., Nurhafiva, N., Reizahran, R., & Fadhil, A. (2023). Analisis Berpikir Kritis dalam Buku Ajar Pendidikan Agama Islam Kelas XI. *PIWULANG: Jurnal Pendidikan Agama Islam*, 5(2), 203–212.
- Harahap, N. (2020). Adaptasi Berbasis Budaya dan Sosial Masyarakat (Studi Kasus Etnis Tionghoa di Kota Palembang). *Jupiis: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 12(1), 220. <https://doi.org/10.24114/jupiis.v12i1.16031>
- Islami, W. N. (2021). *Model Tafsir Kontekstual Abdurrahman Wahid ; Telaah Ayat-Ayat Al- Qur ’ an tentang Konsep Moderasi Beragama*. 6(2), Hlm 274-292. <https://doi.org/10.24090/maghza.v6i2.5041>
- Khoiruddin, K. (2023). *UIN Raden Intan Lampung Received Desember 2022 Revision Juni 2023 Pendahuluan Sebagaimana diketahui bahwa Indonesia adalah negara yang memiliki keragaman , maka sikap dan praktik moderat harus menjadi titik tekan dalam upaya melerai perbedaan dan mencipt*. 03(1), 76–91.
- Muh. Mawangir. (2023). *Zakiah Daradjat dan Pemikirannya Tentang Peran Pendidikan Islam Dalam Kesehatan Mental*. Hlm 2-13.
- Romi, A. I., Pendidikan, J., & Islam, A. (2022). *Corak Moderasi Beragama (Studi Pemikiran Tokoh Muslim Moderat Salahuddin Wahid)*. 3(1), Hlm 42-51.
- Saumantri, T. (2022). Konsumerisme Masyarakat Kontemporer Menurut Herbert Marcuse. *Filsafat Dan Teologi*, 3, Hlm 162-177.
- Shihab, Q. (2020). *Wasathiyah: Wawasan Islam tentang Moderasi Beragama*. Lentera Hati.
- Sidiq, M. M. C. U. (2019). Metode Penelitian Kualitatif Di Bidang Pendidikan. *Journal of Chemical Information and Modeling*, 53(2), 11.
- Sudarsono, & Dwiningrum, S. I. A. (2013). *Metode Penelitian Pendidikan*. UNY Press.
- Sugiyono. (2013). Proses Pengolahan Beras Pratanak Memperbaiki Kualitas dan Menurunkan Indeks Glikemik Gabah Varietas Ciherang (Parboiled Rice Processing Improve Quality and Reduce Glycemic Index of Paddy cv. Ciherang). *Jurnal Pangan*, 22(3), 209–220.
- Sugiyono. (2020). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Sugiyono. (2022). *Metodologi Penelitian Kualitatif*. Alfabeta.
- Syarifuddin, S., Rofiah, S., & Yuhito, M. (2022). Eksistensi Ngidang sebagai Tradisi Makan Khas Palembang di Abad 21. *Sosial Budaya*, 19(1), 30–38.
- Syarifuddin, Supriyanto, Rofiah, S., & Yuhito, M. (2022). Eksistensi Ngidang Sebagai Tradisi Makan Khas Palembang di Abad 21. *Sosial Budaya*, 19(1).
- Zainol Hasan, M. (2020). Analisis terhadap Pemikiran Ekonomi Kapitalisme Adam Smith. *Jurnal Ekonomi Dan Hukum Islam*, 4, Hlm 24-34. <https://doi.org/10.35316/istidlal.v4i1.206>