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# The Sedekah Rame Tradition as Social Capital for Strengthening Community Food Security: A Contribution to Achieving the Sustainable Development Goals (SDGs)

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## Abstract

**Objective:** This study aims to analyze the Sedekah Rame tradition as social capital rooted in Islamic values in strengthening food security among agrarian communities in Lahat Regency, as well as its contribution to the achievement of the Sustainable Development Goals (SDGs). **Theoretical Framework:** The study employs social capital theory (Putnam and Bourdieu), cultural da'wah, solidarity-based Islamic economics, and the *lived Islam* perspective to understand the socio-religious functions of Sedekah Rame in community life. **Literature Review:** Previous studies highlight the importance of local Islamic traditions in maintaining social harmony; however, research linking local religious practices to food security and the SDGs remains limited. **Methods:** This study employs a qualitative approach using ethnographic methods through participant observation, in-depth interviews with traditional leaders, religious figures, farmers, and village officials, as well as documentation analyzed interactively. **Results:** Findings indicate that Sedekah Rame functions as social capital that strengthens trust, solidarity, mutual aid, and mechanisms for redistributing harvests. This practice supports household and community food security through the strengthening of social networks, food access, and community participation. **Implications:** These findings suggest that local Islamic traditions can serve as community-based development strategies that support sustainable food security and social resilience. **Novelty:** This study offers a new perspective by positioning Sedekah Rame as Islamic social capital that functions in food redistribution and the strengthening of community food security, as well as contributing to the achievement of SDG 2 (Zero Hunger), SDG 11 (Sustainable Cities and Communities), and SDG 17 (Partnerships for the Goals).

**Keywords:** food security, local islamic tradition, sdgs, sedekah rame, social capital.

## INTRODUCTION

Food security is a multidimensional issue that relates not only to food production and distribution but also to the social, cultural, and religious dimensions of society [2]. In the context of sustainable development, food security cannot be separated from the ability of local communities to manage resources, build social solidarity, and maintain value systems that support the sustainability of communal life [3]. The issue of food security has even become one of the main agendas of the Sustainable Development Goals (SDGs), particularly SDG 2 (Zero Hunger), which emphasizes the importance of developing food systems that are inclusive, sustainable, and community-empowered. Therefore, various forms of social capital that flourish within local communities are crucial factors in supporting the achievement of these sustainable development goals. In many agrarian societies, particularly in Indonesia, local cultural and religious practices play a strategic and indispensable role in maintaining

social stability and food sustainability, although this is often overlooked in mainstream policy discourse and academic studies [4].

Indonesia, as a country with diverse cultures and religious traditions, possesses numerous local practices that function as social mechanisms in addressing food insecurity [5]. These traditions are not merely symbolic but also serve as means for resource distribution, strengthening social cohesion, and fostering collective ethics in managing natural resources [6]. Within Muslim communities, Islamic values such as charity, gratitude, *ukhuwah* (brotherhood), and reciprocal cooperation are often internalized within local traditions passed down from generation to generation. These values form social capital in the form of trust, social networks, and norms of reciprocity that enable communities to maintain food security amidst economic pressures, climate change, and social uncertainty [7].

In contemporary Islamic studies, attention to religious practices that are alive in society (*living Islam*) is increasing. This approach positions Islam not only as a normative system enshrined in texts, but as a social practice that is lived, interpreted, and negotiated within specific cultural contexts [8]. Through this perspective, local traditions are not viewed as deviations from Islamic teachings, but rather as cultural mediums that allow Islamic values to manifest contextually and functionally in community life. This approach is relevant for explaining how local Islamic traditions can serve as a source of social capital that supports sustainable community development, including in the areas of food security and community well-being [9]. One local Islamic tradition that remains alive and active in the agrarian communities of Lahat Regency is *Sedekah Rame*. This tradition is a collective religious practice that involves the community in a series of activities such as sharing harvests, praying together, and engaging in intense social interaction. *Sedekah Rame* is not only interpreted as an expression of gratitude to Allah for the agricultural harvest, but also as a social mechanism to strengthen solidarity, expand food distribution, and maintain harmony among community members. Through this mechanism, *Sedekah Rame* serves as the community's social capital, capable of strengthening both household and collective community food security. In this context, *Sedekah Rame* functions as a meeting point between Islamic values, local culture, and the material needs of the community.

From a *da'wah* perspective, *Sedekah Rame* can be understood as a form of cultural *da'wah* that emphasizes a persuasive and contextual approach. *Da'wah* is not conveyed solely through formal sermons or normative instructions, but is internalized through social practices closely tied to the daily lives of the community [10]. Values of generosity, social concern, and solidarity are not taught verbally but are collectively practiced within traditions that have been collectively accepted and interpreted. Such a cultural *da'wah* approach aligns with the character of “ ” (localized) Islamic *da'wah* in the Nusantara, which historically developed through cultural adaptation and social dialogue [11]. In Islamic *da'wah* literature, the cultural approach is considered effective in fostering moderate and inclusive religious awareness [12]. Cultural *da'wah* enables Islamic values to be accepted without resistance, as they are conveyed through cultural media familiar to the community. In the context of agrarian societies, cultural *da'wah* also has the potential to shape social ethics that support economic and food sustainability [12–13]. Through collective religious practices, communities build networks of trust, norms of sharing, and mutual aid mechanisms that serve as vital social capital in addressing food insecurity [13–14].

However, academic studies on the relationship between cultural *da'wah*, local Islamic traditions, and food security remain relatively limited. Most studies on food security emphasize aspects of public policy, agricultural technology, and the role of the state or the market [17]. This approach tends to view communities as objects of policy rather than as subjects possessing internal mechanisms for sustainable food management [18]. On the other hand, studies on local religious traditions and Nusantara Islam often stop at symbolic analysis, identity, and ritual meaning, without deeply linking them to material dimensions such as food and the community economy [19]. The separation between the discourse on food security and cultural studies of Islam creates a significant theoretical and empirical gap. Local religious

practices that actually contribute significantly to food distribution and the strengthening of social solidarity are often not recognized as part of the food security system [20]. In fact, the strengthening of social capital through local religious traditions has direct relevance to the achievement of SDG 2 (Zero Hunger) and SDG 11 (Sustainable Cities and Communities), which emphasize the importance of community resilience, the preservation of local culture, and inclusive development. It is within this context that research on Sedekah Rame becomes relevant and significant. This tradition not only represents an expression of local Islam but also functions as a social mechanism that supports community food security. Through Sedekah Rame, the community builds a system for sharing harvests, strengthens social networks, and fosters a sense of collective responsibility for shared well being. This practice demonstrates that food security does not always depend on external interventions but can grow from the religious and cultural values alive within the community.

Sedekah Rame has also undergone transformations in response to social changes and modern policies. This tradition is not static but adapts to contemporary contexts, including economic dynamics, shifts in agricultural practices, and government policies related to food security. These transformations demonstrate the flexibility of local Islam in responding to the challenges of the times, while reinforcing the argument that religious traditions can serve as strategic partners in sustainable development. This study aims to analyze the Sedekah Rame tradition as social capital rooted in Islamic values in strengthening food security among agrarian communities in Lahat Regency and to explain its contribution to achieving the Sustainable Development Goals (SDGs). This study seeks to answer questions regarding how Islamic values are internalized in the practice of Sedekah Rame, how this tradition shapes social solidarity and food distribution mechanisms, and how cultural da'wah plays a role in building the resilience of agrarian communities. By examining Sedekah Rame through the perspectives of lived Islam, social capital theory, and sustainable food security, this article is expected to provide a theoretical contribution to the development of contextual Islamic studies while expanding the discourse on the role of local religious traditions in supporting the achievement of the Sustainable Development Goals (SDGs).

## LITERATURE REVIEW

Studies on the relationship between Islam, local culture, and social practices have become a major focus in contemporary Islamic studies [21]. *The lived Islam* approach positions religion not only as a normative system but also as a living social practice that is negotiated and internalized within a specific cultural context [22]. Within this framework, local traditions are understood as a means to realize contextual Islamic values that are responsive to the social needs of the community (Geertz; Bowen) [23]. This perspective allows for a more comprehensive understanding of how local religious practices can function as a source of social capital that supports sustainable community development, including in strengthening food security and community well-being. This perspective is relevant for understanding how religious practices function in the real lives of Muslim communities, particularly in agrarian regions [20].

A number of studies on Nusantara Islam indicate that the process of Islamization in Indonesia occurred through mechanisms of acculturation and cultural adaptation, not through the eradication of local traditions [24]. Koentjaraningrat asserts that acculturation allows new cultural elements, including religious values, to be accepted and integrated without erasing the old cultural identity [25]. Studies on slametan, sedekah bumi, and other agrarian rituals show that Islamic values such as generosity, gratitude, and social solidarity have been internalized within local cultural practices that are collective and symbolic in nature [26]. In addition to serving religious and cultural functions, these practices also have the potential to build social networks, trust, and resource distribution mechanisms that contribute to community food security. However, these dimensions are still relatively rarely discussed explicitly in the existing literature.

In the context of da'wah, the cultural da'wah approach is viewed as an effective strategy in multicultural and tradition-based societies. Cultural da'wah emphasizes the internalization of Islamic values through persuasive approaches, exemplary behavior, and social practices that are closely aligned with the lives of the community [27]. Research on cultural da'wah indicates that integrating Islamic values into local traditions can strengthen social cohesion, broaden public acceptance of Islamic teachings, and foster a moderate and inclusive religious identity [28]. The social cohesion formed through cultural da'wah is essentially part of social capital that holds strategic value in supporting community resilience, particularly in agrarian societies that heavily rely on cooperation and collective solidarity. However, studies on cultural da'wah generally focus only on religious and social dimensions, without elaborating on economic implications, especially in the context of community food security.

Studies on food security themselves generally develop within the disciplines of economics, public policy, and rural development. The dominant approach in food security studies focuses on the aspects of food availability, access, and stability, with an emphasis on the roles of the state, markets, and technology [28]. Some studies have begun to acknowledge the importance of social capital in supporting food security, particularly through solidarity networks, mutual aid, and community-based food distribution [29]. This role of social capital also aligns with the Sustainable Development Goals (SDGs) agenda, particularly SDG 2 (Zero Hunger), which emphasizes sustainable food systems, and SDG 11 (Sustainable Cities and Communities), which positions community resilience and the preservation of local culture as integral components of sustainable development. However, the religious dimension as a source of social capital has received relatively little attention, especially within the context of traditional religious practices.

Theories of social capital developed by Putnam and Bourdieu provide a theoretical foundation for understanding how social networks, norms, and beliefs contribute to community sustainability [30]. In the context of agrarian Muslim communities, religious practices such as collective charity can function as mechanisms for resource distribution, strengthening solidarity, and managing socio-economic risks [31]. Several studies indicate that an Islamic economy based on solidarity through charity, zakat, and infaq holds significant potential for strengthening the social and economic resilience of communities [32]. In addition to contributing to community well-being, these solidarity mechanisms are also relevant to achieving the Sustainable Development Goals (SDGs) by reducing food insecurity, strengthening social cohesion, and enhancing community capacity to address various socio-economic risks. However, these studies generally focus on formal institutions and have not yet thoroughly examined religious practices rooted in local traditions.

Based on this literature review, it can be concluded that there remains a significant gap in research regarding the role of local religious traditions as social capital rooted in Islamic values that directly contribute to community food security. This study positions *Sedekah Rame* not merely as a religious ritual or cultural expression, but as a social capital mechanism that integrates Islamic values, community solidarity, and food distribution practices in supporting community food security. This study complements and expands the literature on contextual Islam, social capital, and food security based on local wisdom. Furthermore, this study seeks to demonstrate that local Islamic traditions such as *Sedekah Rame* make a tangible contribution to achieving the Sustainable Development Goals (SDGs), particularly SDG 2 (Zero Hunger) and SDG 11 (Sustainable Cities and Communities).

## METHODOLOGY

This study employs a qualitative approach with an ethnographic research design. This approach was chosen to gain a deep understanding of *the Sedekah Rame practice* as a living and functioning local Islamic tradition within the social, cultural, and religious context of the agrarian community in Lahat Regency. The ethnographic approach allows researchers to capture meanings, values, and religious practices from the perspective of cultural actors in a

contextual and holistic manner [33]. Through this approach, the study seeks to uncover how the Sedekah Rame tradition functions as social capital that contributes to strengthening community food security and supports the achievement of the Sustainable Development Goals (SDGs).

The research locations were selected in several agrarian villages in Lahat Regency, South Sumatra, which consistently practice the Sedekah Rame tradition as part of the community's religious social cycle. Locations were selected purposefully, taking into account the continuity of the tradition, community involvement, and its relevance to community-based food security practices [34]. The selection of locations was also based on the presence of collective activities reflecting elements of social capital such as trust, mutual aid, social solidarity, and food distribution mechanisms, which are the focus of this study. Research subjects included traditional leaders, religious leaders, farmers, village officials, and community members directly involved in the implementation of Sedekah Rame. Informants were selected using purposive sampling and snowball sampling techniques to obtain rich and in-depth data regarding the ritual, social, economic, and religious dimensions of the tradition. The selection of informants was based on their knowledge, experience, and involvement in activities related to strengthening social solidarity and community food security.

Data collection techniques included participant observation, in-depth interviews, and documentation [35]. Participatory observation was used to directly observe the sequence of the Sedekah Rame ritual, patterns of social interaction, and food distribution mechanisms. In-depth interviews were conducted to explore the meanings, Islamic values, and community perceptions regarding the function of Sedekah Rame in social life and food security. Documentation included field notes, photographs, village archives, and other supporting documents. Data analysis was conducted interactively through the stages of data reduction, data presentation, and drawing conclusions [36]. The analysis focused on identifying forms of social capital emerging within the Sedekah Rame tradition, such as social networks, trust, norms of reciprocity, and collective participation that contribute to strengthening community food security. Additionally, the analysis aims to examine the relevance of this tradition to the achievement of the Sustainable Development Goals (SDGs), particularly SDG 2 (Zero Hunger) and SDG 11 (Sustainable Cities and Communities).

## RESULTS AND DISCUSSION

### **Sedekah Rame as a Cultural Da'wah Practice in the Agrarian Community of Lahat Regency**

Field findings indicate that *Sedekah Rame* is a religious practice that remains vibrant and deeply rooted in the agrarian communities of Lahat Regency. This tradition is carried out collectively by villagers as an expression of gratitude for the harvest and a means of sharing blessings with others. The implementation of *Sedekah Rame* involves various segments of society, ranging from religious leaders, traditional leaders, farmers, to village officials. The involvement of these various social groups indicates that Sedekah Rame functions not only as a religious ritual but also as social capital that strengthens social networks and fosters sustainable social cohesion. From a da'wah perspective, Sedekah Rame is not carried out through the verbal or formal delivery of religious messages, but rather through contextual social practices. Islamic values such as charity, ukhuwah (brotherhood), and social compassion are internalized through concrete actions such as sharing the harvest, providing communal meals, and performing congregational prayer. This approach reflects the nature of cultural da'wah that is, da'wah that is integrated with local culture and naturally accepted by the community without resistance.

Participatory observations indicate that the practice of sharing food and harvests in Sedekah Rame creates a community-based food distribution mechanism. Communities with larger harvests voluntarily share with residents who have limited access to food. This mechanism contributes to equitable access to food and strengthens household food security at the local

level. These findings indicate that Sedekah Rame plays a tangible role in supporting the sustainability of agrarian communities. Additionally, Sedekah Rame serves as a platform for social and religious education for the younger generation. Children and adolescents are directly involved in the preparation and implementation of the activities, ensuring that Islamic values such as charity, gratitude, brotherhood, and mutual aid are passed down sustainably. This process of value transmission contributes to the sustainability of the community’s social capital by reinforcing the culture of mutual aid and intergenerational social concern.

From the perspective of *living Islam*, Sedekah Rame represents Islam as practiced and interpreted in the daily lives of the community. Islam does not exist as a value system separate from social reality, but rather as an ethical guide that shapes patterns of relationships, resource distribution, and social solidarity [37]. In this context, Sedekah Rame serves as a concrete form of integration between Islamic values, social capital, and community-based food security practices. Thus, Sedekah Rame can be understood as a local Islamic tradition with multidimensional functions. In addition to strengthening the community’s religious and cultural identity, this tradition also serves as social capital that supports food security and enhances the community’s capacity to cope with various forms of socio-economic vulnerability.

**Table 1. Forms of Sedekah Rame Practices as Social Capital in Strengthening Community Food Security**

Practice Aspects	Forms of Field Findings	Reflected Islamic Values	Contribution to Food Security and the SDGs
<b>Ritual Performance</b>	Congregational prayer, tahlil, harvest thanksgiving prayer	Gratitude, tawakal, faith	Strengthening collective awareness to maintain the sustainability of community food sources
<b>Distribution of food and harvest</b>	Distribution of food to residents and guests	Charity, social justice, compassion	Supporting equitable access to food and contributing to SDG 2 (Zero Hunger)
<b>Social participation</b>	Involvement of religious leaders, traditional leaders, farmers, and residents	Brotherhood, consultation, mutual cooperation	Strengthening social networks as community social capital and supporting SDG 11
<b>Youth engagement</b>	Youth participation in the preparation and implementation of traditions	Exemplary behavior, social responsibility	Ensuring the sustainability of food security values based on local culture
<b>Community cooperation</b>	Joint preparation, collective consumption, and mutual assistance	Solidarity, togetherness	Strengthening community capacity to address food insecurity and support SDG 17
<b>Distribution of harvest</b>	Sharing agricultural produce with those in need	Generosity, social empathy	Reducing household food insecurity and supporting SDG 1 and SDG 2

**Source:** Field data from the Sedekah Rame study, Lahat Regency.

Table 1 shows that Sedekah Rame has multidimensional aspects that encompass ritual, social, and economic dimensions. Each aspect of the Sedekah Rame practice reflects Islamic values that are not only normative but also operational in community life. Thus, Sedekah Rame can be positioned as an effective model of cultural da’wah in instilling Islamic teachings while strengthening the social structure of agrarian communities [38].

These findings indicate that the Islamic values internalized in Sedekah Rame do not stop at the spiritual dimension but evolve into a social mechanism that supports food access, resource distribution, and the strengthening of community resilience against food insecurity

risks. Thus, Sedekah Rame functions as a culture-based social institution that strengthens the community's capacity to maintain the sustainability of the local food system.

Furthermore, the practice of Sedekah Rame has strong relevance to the Sustainable Development Goals (SDGs), particularly SDG 2 (Zero Hunger), SDG 1 (No Poverty), SDG 11 (Sustainable Cities and Communities), and SDG 17 (Partnerships for the Goals). Through the mechanism of sharing harvests and strengthening social solidarity, this tradition contributes to improving community access to food, reducing socio-economic vulnerability, and strengthening community-based social partnerships. Sedekah Rame can be positioned not only as a model of cultural da'wah but also as a form of social capital rooted in Islamic values that supports community food security while contributing to the achievement of the Sustainable Development Goals (SDGs).

### **The Transformation of the Sedekah Rame Tradition and the Internalization of Islamic Values**

The *Sedekah Rame* tradition in the agrarian society of Lahat Regency exhibits a dynamic character that continues to undergo transformation in tandem with social, economic, and religious changes in the community. This transformation does not occur in an abrupt or confrontational manner but through a gradual and selective process that allows the tradition to remain sustainable and relevant to the context of contemporary Muslim life. In the context of sustainable development, the transformation of Sedekah Rame not only strengthens the community's cultural and religious identity but also expands its function as social capital that supports community food security. In its early phase, Sedekah Rame primarily served as a traditional custom emphasizing gratitude for the harvest and the maintenance of social harmony. This ritual is rooted in the collective consciousness of an agrarian society heavily dependent on natural cycles. Shared meals and the distribution of harvest produce serve as primary symbols of community unity and solidarity. These practices simultaneously create a community-based food distribution mechanism that helps ensure food availability and access for the community, particularly for economically disadvantaged groups.

Along with the increasing intensity of religious education and the role of religious leaders at the village level, Sedekah Rame has undergone a process of cultural Islamization that is becoming increasingly evident. Islamic elements such as congregational prayer, tahlil, and the affirmation of the intention to give alms have begun to form an integral part of the ritual. This transformation strengthens the moral legitimacy of the tradition while increasing community participation in food-sharing activities and social cooperation, which form the foundation of community-based food security. The shift in the meaning of Sedekah Rame is clearly evident in the changing orientation of the act of giving alms itself. The act of giving alms is no longer understood merely as a social obligation based on custom, but as a form of worship possessing both vertical and horizontal dimensions. The vertical dimension is reflected in the spiritual awareness that charity is an act of obedience to God and an expression of gratitude for His blessings, while the horizontal dimension is evident in social concern for fellow community members, particularly vulnerable groups. These two dimensions form a norm of reciprocity that strengthens the community's social networks and serves as a key component of social capital.

Gratitude, which is the core value of Sedekah Rame, is expressed through concrete actions such as sharing harvests and providing food to the community. This practice creates a food redistribution mechanism that strengthens household food security while reducing potential food insecurity among certain community groups. From an SDG perspective, this mechanism has direct relevance to the achievement of SDG 2 (Zero Hunger) and SDG 1 (No Poverty). In addition to gratitude, the values of *ukhuwah* (brotherhood), *gotong royong* (mutual cooperation), and social solidarity are further strengthened through the practice of Sedekah Rame. This tradition serves as an inclusive space for interaction among various community groups, regardless of social status or generation. The interactions fostered create networks of trust, social norms, and collective cooperation—key elements of social capital in maintaining

social stability and food security within agrarian communities. The transformation of Sedekah Rame is also reflected in increasingly broad and inclusive patterns of community participation. Whereas previously involvement tended to be dominated by traditional leaders or senior farmers, women and the younger generation are now actively involved in the preparation and implementation of the ritual. This involvement is not merely technical but also educational, as it serves as a means to pass down Islamic values and culture across generations. In this context, Sedekah Rame functions as a living medium of religious and social education [39].

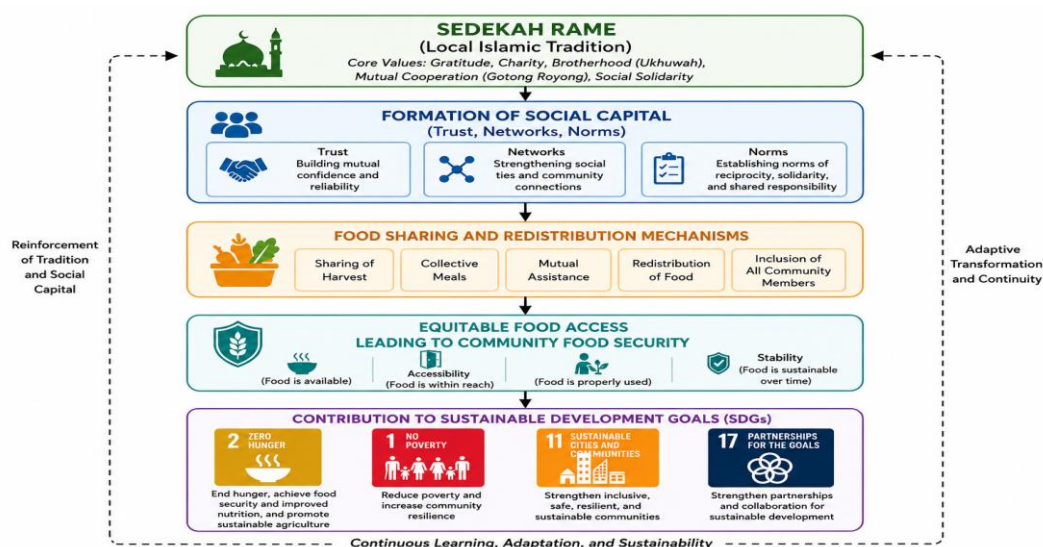
**Table 2. The Transformation of Sedekah Rame Practices and Their Contribution to Sustainable Food Security**

Dimensions of Analysis	Early Traditional Practice	Contemporary Practice	Meaning of Transformation
<b>Ritual Orientation</b>	Expressions of gratitude for the harvest	Social-religious worship based on almsgiving	Strengthening of religious values and social solidarity
<b>Ritual elements</b>	Prayers and traditional celebrations	Tahlil, communal prayer, food almsgiving	Strengthening the spiritual and social dimensions
<b>The meaning of almsgiving</b>	Customary obligation	Worship and social responsibility	Internalization of the ethics of sharing and social concern
<b>Dominant actors</b>	Traditional leaders and senior farmers	Religious leaders, village government, women, and youth	Expansion of social participation
<b>Patterns of participation</b>	Limited and hierarchical	Inclusive and collaborative	Strengthening community social capital
<b>Food distribution</b>	Spontaneous	More organized and equitable	Supports local food security
<b>Contribution to the SDGs</b>	Spontaneous	Supports SDG 1, SDG 2, SDG 11, and SDG 17	Integration of local traditions with sustainable development

**Source:** Field data from the Sedekah Rame study, Lahat Regency.

Table 2 shows that the transformation of Sedekah Rame is structural and substantive, encompassing changes in ritual orientation, social actors, and food distribution systems. This transformation underscores that the internalization of Islamic values occurs not only at the symbolic level but also shapes the social and economic practices of the community [40]. It demonstrates how local traditions can adapt to become mechanisms of social capital that support food distribution, strengthen community solidarity, and contribute to sustainable development goals.

From a cultural da'wah perspective, the transformation of Sedekah Rame serves as a persuasive and contextual model of da'wah [41]. Islamic values are not conveyed through a rigid, normative approach but are internalized through cultural practices that already possess social legitimacy. This approach allows Islamic teachings to be accepted naturally and become part of the community's collective identity. This aligns with the concept of *a living Islam*, where Islam is practiced as a living value system integrated with social reality [42]. Conceptually, the relationship between local traditions, the internalization of Islamic values, and community food security can be illustrated in the following model.



**Figure 1. Model of the Transformation of Sedekah Rame as Social Capital in Strengthening Food Security and Achieving the SDGs**

**Source:** Compiled by the researcher based on field data.

The model demonstrates that Sedekah Rame functions not only as an expression of religious culture but also as a social mechanism that generates productive social capital. This social capital then becomes a crucial instrument in maintaining community food security and supporting the achievement of the Sustainable Development Goals (SDGs). Thus, Sedekah Rame can be positioned as a form of local wisdom rooted in Islamic values that makes a tangible contribution to the development of an inclusive, resilient, and sustainable society.

### **Sedekah Rame as Social Capital and a Mechanism to Strengthen Food Security**

Research findings indicate that Sedekah Rame plays a strategic role as social capital that directly contributes to strengthening food security among agrarian communities in Lahat Regency while supporting the achievement of the Sustainable Development Goals (SDGs). This tradition does not merely serve as a religious ritual or an expression of local culture, but also as a social system that regulates the production, distribution, and consumption of food based on Islamic values. Sedekah Rame serves as an integrative medium bridging the spiritual, social, economic, and sustainability dimensions of society. The social capital formed through Sedekah Rame is rooted in the values of charity, ukhuwah (brotherhood), and social justice that have been collectively internalized. These values foster a high level of *social trust* among residents, enabling cooperation without formal control mechanisms [42]. This trust is reflected in the practice of voluntarily sharing harvests, participating in mutual assistance during agricultural activities, and the willingness to help others when facing economic hardship or crop failure. These findings indicate that Sedekah Rame functions as social capital that strengthens the community's adaptive capacity in addressing food insecurity, as emphasized in SDG 2 (Zero Hunger).

From a social capital theory perspective, Sedekah Rame strengthens *bonding social capital*—that is, strong social bonds among community members who share the same cultural and religious backgrounds [43]. These bonds facilitate collective coordination and accelerate the community's response to food crises. For example, when crop yields decline due to extreme weather, the social networks formed through Sedekah Rame enable rapid and equitable distribution of emergency food without having to wait for external intervention. In the context of the SDGs, this function contributes to strengthening sustainable local food security and reducing the vulnerability of at-risk groups to the risk of hunger. Sedekah Rame has also begun building *bridging social capital* by involving actors outside the core community, such as village governments, religious institutions, and youth groups. The involvement of these actors expands the community's social network and opens access to

additional resources, including village food security programs. This multi-stakeholder collaboration reflects the implementation of SDG 17 (Partnerships for the Goals), which emphasizes the importance of partnerships in supporting community-based sustainable development.

The role of Sedekah Rame as a food redistribution mechanism is clearly evident in the practice of collecting and distributing harvests. Donated harvests are collected and distributed to community members, particularly vulnerable groups such as poor families, widows, and the elderly. This mechanism functions as a community-based *social safety* net that ensures minimum food access for all community members [43]. This distribution is not based on market logic, but rather on religious norms and social ethics that hold high moral authority. This redistribution practice demonstrates a tangible contribution to achieving SDG 2 (Zero Hunger) and SDG 1 (No Poverty) by helping to improve food access while reducing the economic burden on vulnerable groups. Field findings indicate that the food redistribution mechanism through Sedekah Rame contributes to household food consumption stability. Residents who receive alms report an increase in their perception of *food security*, particularly during the post-harvest season and lean seasons. Thus, the food *security* function of Sedekah Rame acts as a buffer against fluctuations in food availability frequently experienced by agrarian communities. The role of Sedekah Rame in strengthening food security can be systematically observed in Table 3 below.

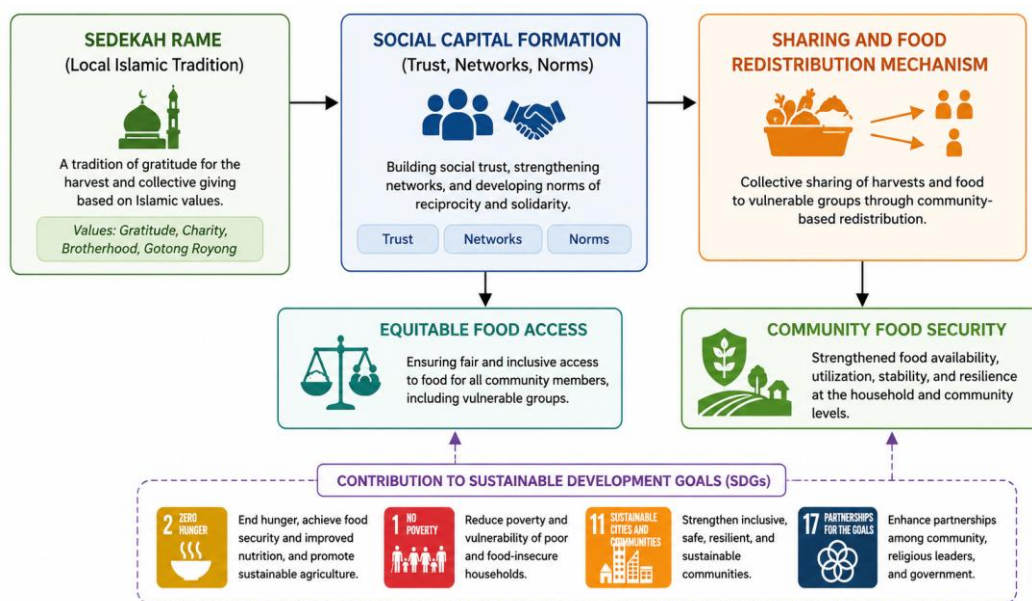
**Table 3. The Role of Sedekah Rame as Social Capital in Food Security and the SDGs**

Aspects of Social Capital	Sedekah Rame Practices	Impact on Food Security	Contribution to the SDGs
<b>Social Trust</b>	Sharing harvests without economic transactions	Reducing the risk of food shortages	SDG 2 (Zero Hunger)
<b>Social networks</b>	Mutual aid and shared consumption	Expanding access to food	SDG 2, SDG 11
<b>Norms of reciprocity</b>	Moral obligation to share	More equitable food distribution	SDG 1, SDG 2
<b>Community solidarity</b>	Assistance during crop failures	Strengthening local food security	SDG 11
<b>Religious legitimacy</b>	Charity as a social act of worship	Maintaining the sustainability of sharing practices	SDG 11
<b>Social partnerships</b>	Involvement of village governments and local institutions	Strengthening community-based food programs	SDG 17

*Source: Field data from the Sedekah Rame study, Lahat Regency.*

Table 3 shows that each dimension of social capital formed through Sedekah Rame has direct implications for strengthening food security while supporting the achievement of several SDG targets. Social capital functions not only as a social glue but also as an instrument of sustainable development that operates through local mechanisms rooted in culture and religion. From an Islamic economic perspective, Sedekah Rame reflects the principles of distributive justice and the blessings of wealth [44]. Charity is understood as a form of worship that purifies wealth and expands economic benefits socially. This awareness encourages the community not to hoard harvests individually but to distribute them for the common good. This principle reinforces the Islamic economic ethos based on solidarity and sustainability, which is relevant to the context of community food security [45].

The Islamic economic values internalized through Sedekah Rame also foster a more moderate and blessing-oriented consumption pattern. Shared consumption within the Sedekah Rame framework teaches the importance of solidarity and self-restraint, thereby reducing excessive consumption. This pattern contributes to efficient food utilization and waste reduction, which are crucial aspects of sustainable food security. Sedekah Rame also plays a role in shaping collective norms regarding food management. The norms of sharing, mutual aid, and ensuring no community member goes hungry are values held in high regard both socially and religiously. These norms possess strong binding power because they are supported by religious and cultural legitimacy [45]. Violations of these norms are viewed not only as social deviations but also as breaches of religious ethics. Conceptually, the relationship between Sedekah Rame, social capital, and food security can be illustrated in the following model.



**Figure 2. Model of Sedekah Rame as Social Capital for Food Security**

**Source:** Compiled by the researcher based on field data.

This model demonstrates that Sedekah Rame functions as a social system that integrates religious values with the material needs of the community. The resulting food security is endogenous, as it grows from within the community and aligns with the local cultural context. Thus, Sedekah Rame functions not only as a religious and local cultural tradition but also as social capital that makes a tangible contribution to strengthening community food security and achieving the Sustainable Development Goals (SDGs). This tradition demonstrates that local wisdom rooted in Islamic values can serve as an effective, inclusive, and community-driven instrument for sustainable development.

### Implications of Cultural Da'wah and Local Islam for Community Social Resilience

The findings of this study indicate that *the practice of Sedekah Rame* not only impacts ritual aspects and food security but also has broad implications for the formation of social resilience within the agrarian communities of Lahat Regency. Social resilience in this context is understood as the community's ability to survive, adapt, and recover in the face of social, economic, and ecological pressures through internal strengths derived from values, networks, and collective practices [46]. From a social capital perspective, Sedekah Rame functions as a mechanism that strengthens trust, social networks, and norms of reciprocity, which serve as a vital foundation for the sustainability of agrarian communities.

From a da'wah perspective, Sedekah Rame represents a model of cultural da'wah that positions local culture as the primary medium for the internalization of Islamic values. Da'wah is not conveyed through normative and instructive approaches, but rather through existing

social practices that hold cultural legitimacy within the community. This approach allows Islamic values such as charity, gratitude, *ukhuwah* (brotherhood), and social justice to be naturally accepted and become part of the community's social habitus. Thus, *da'wah* not only produces symbolic obedience but also shapes a sustainable collective consciousness [47]. An important implication of this cultural *da'wah* is the formation of a moderate and inclusive local Islamic identity. Islam is not positioned as a force that negates tradition, but rather as a value that perfects and provides ethical orientation for cultural practices. The religious identity formed through *Sedekah Rame* is dialogical and adaptive, thereby reducing the potential for conflict between religion and culture. In the context of a pluralistic and dynamic society, such a model of local Islam contributes to social stability and community cohesion [47]. This contributes to the strengthening of SDG 11 (Sustainable Cities and Communities), particularly in building inclusive, resilient, and sustainable communities.

*Sedekah Rame* also has significant implications for strengthening social solidarity, which serves as a key pillar of community resilience. Through the practices of sharing harvests, communal consumption, and mutual aid, communities build a social support system capable of mitigating the impacts of economic vulnerability and agricultural production uncertainties. This solidarity creates community-based social protection mechanisms that enable communities to endure during lean seasons, crop failures, or other economic pressures. Within *a living Islamic* framework, *Sedekah Rame* demonstrates how Islamic teachings are lived out and practiced in concrete social contexts. Islam is not confined to formal places of worship but is also manifested in social actions that directly impact community well-being. This practice demonstrates how Islamic teachings on charity and social compassion are translated into concrete mechanisms to support food distribution and reduce the vulnerability of disadvantaged communities. [47]. *Sedekah Rame* is an example of how local Islam can function as a moral and social resource in building community resilience.

*Sedekah Rame's* contribution to achieving the Sustainable Development Goals (SDGs) is clearly evident in the aspect of community food security. This tradition supports SDG 2 (Zero Hunger) through mechanisms of sharing harvests and food redistribution that help maintain food access for vulnerable groups. Additionally, solidarity-based food distribution contributes to SDG 1 (No Poverty) by helping to reduce the economic burden on poor households, particularly during food crises or declines in agricultural yields. The existence of a strong social network through *Sedekah Rame* supports SDG 3 (Good Health and Well-being). More equitable access to food enables communities to maintain the quality of their consumption and family health. In the context of sustainable development, food that is available in sufficient and equitable quantities is a crucial prerequisite for improving the well-being and quality of life of rural communities.

Another important implication is the role of *Sedekah Rame* in building communities' adaptive capacity to social and economic changes. The selective transformation of traditions indicates that the people of Lahat have the ability to adapt cultural practices to the demands of the times without losing their core identity. This adaptive capacity is a key element of social resilience, as it enables communities to endure amidst modernization, shifts in agricultural production patterns, and the dynamics of public policy [48]. In the context of *da'wah* and social development policy, the findings of this study suggest that local religious traditions such as *Sedekah Rame* can serve as strategic partners in strengthening community resilience. Rather than replacing local practices with uniform external programs, a culture-based *da'wah* approach enables more contextual and sustainable social and religious interventions. Deep-rooted local traditions can serve as effective entry points for food security, poverty alleviation, and social cohesion programs.

The implementation of *Sedekah Rame* involves collaboration between religious leaders, traditional leaders, village governments, farmer groups, and the general public. This collaborative model demonstrates the contribution of tradition to SDG 17 (Partnerships for the Goals), as successful food management and social solidarity are built through partnerships

based on trust and community participation. In the context of social development and public policy, the findings of this study indicate that local religious traditions can be positioned as strategic development assets. A development approach that integrates local wisdom and community social capital has the potential to be more sustainable than an approach that relies solely on external programs. Therefore, Sedekah Rame can serve as a model for strengthening community-based food security that supports the sustainable development agenda at the local level.

Theoretically, this study expands the literature on the relationship between local Islam, social capital, food security, and sustainable development. These findings indicate that religious traditions serve not only symbolic and spiritual functions but also function as social institutions capable of supporting the achievement of global development goals through local mechanisms rooted in community culture. Thus, the implications of Sedekah Rame for community social resilience demonstrate that the integration of religion, culture, and social capital is a critical factor in building resilient and sustainable communities. The Sedekah Rame tradition is not only a local Islamic cultural heritage but also makes a tangible contribution to strengthening community food security and achieving the Sustainable Development Goals (SDGs), particularly SDG 1 (No Poverty), SDG 2 (Zero Hunger), SDG 3 (Good Health and Well-being), SDG 11 (Sustainable Communities), and SDG 17 (Partnerships for the Goals).

## CONCLUSION

This study concludes that the Sedekah Rame tradition is a form of social capital rooted in Islamic values that plays a significant role in strengthening food security among agrarian communities in Lahat Regency. This tradition functions not only as a religious ritual or local cultural heritage but also as a social mechanism that builds trust, social networks, and norms of reciprocity, which support sustainable food distribution and community well-being. The research findings indicate that Sedekah Rame contributes to strengthening food security through mechanisms of sharing harvests, food redistribution, and social solidarity that ensure food access for vulnerable groups. This practice forms a community-based social protection system capable of reducing the risk of food insecurity while enhancing the community's capacity to cope with economic and agricultural uncertainties. Thus, food security is not built solely through formal policies and economic factors, but also through social capital that grows from religious traditions and local culture. The transformation of Sedekah Rame demonstrates a process of selective acculturation that allows Islamic values such as charity, gratitude, brotherhood, and social justice to be internalized without erasing the cultural identity of the local community. This process yields a moderate, inclusive, and socially adaptive form of local Islamic practice. In this context, Sedekah Rame also functions as an effective medium for cultural da'wah, transforming religious values into social actions that have a tangible impact on community life. This study further demonstrates that Sedekah Rame holds strong relevance to the achievement of the Sustainable Development Goals (SDGs). This tradition directly contributes to SDG 2 (Zero Hunger) by strengthening community access to and distribution of food. Additionally, Sedekah Rame supports SDG 1 (No Poverty) through community-based social assistance mechanisms, SDG 3 (Good Health and Well-being) by improving access to adequate food, SDG 11 (Sustainable Cities and Communities) by strengthening social cohesion and community resilience, and SDG 17 (Partnerships for the Goals) through collaboration between the “ ” religious leaders, traditional leaders, village governments, and the community in the management of social and food resources. The key implications of this research indicate that local religious traditions can be positioned as strategic assets in sustainable development. The integration of religion, culture, and social capital reflected in Sedekah Rame offers a model for strengthening food security rooted in local wisdom, community participation, and values of social solidarity. This model provides an alternative development approach that is more contextual, inclusive, and sustainable for rural communities. The limitations of this study lie in its focus, which is still limited to the social and cultural context of Lahat Regency; thus, the findings cannot yet

be generalized to other regions with different social and cultural characteristics. Additionally, this study employs an ethnographic qualitative approach and therefore has not quantitatively measured the impact of Sedekah Rame on community food security indicators. Therefore, further research is recommended to develop comparative studies on various local Islamic traditions in Indonesia and to combine qualitative and quantitative approaches to measure the contribution of social capital to food security and the achievement of Sustainable Development Goals (SDGs) more comprehensively.

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### Author Contributions

Ivana conceptualized research; Muni collected data; Cholidah Utama analyzed findings, reviewed, and finalized manuscript collaboratively.

### Conflict of Interest

The authors declare no conflicts of interest regarding this research, authorship, publication, or financial support.

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