

Revitalizing The Petang Megang Tradition as a Strategy for Preventing Religious Extremism among Adolescents in Pekanbaru

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Abstract

The increasing vulnerability of adolescents to the spread of religious extremist ideologies has highlighted the need for prevention strategies that extend beyond repressive or security-oriented approaches by strengthening local socio-cultural values. This study examines the revitalization of the Petang Megang tradition as a culturally grounded strategy for preventing religious extremism among adolescents in Pekanbaru City, Indonesia. A qualitative approach with a case study design was employed. Data were collected through in-depth interviews, participant observation, document analysis, and Focus Group Discussions (FGDs) involving traditional leaders, religious leaders, educators, local government officials, parents, cultural activists, and adolescents. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, encompassing data condensation, data display, and conclusion drawing and verification. The findings reveal that the Petang Megang tradition embodies values of social cohesion, tolerance, mutual cooperation (gotong royong), social connectedness (silaturahmi), religious moderation, and respect for local cultural heritage, all of which contribute to strengthening adolescents' social resilience against the influence of extremist ideologies. Nevertheless, processes of modernization, the rapid expansion of digital media, and shifting cultural orientations have reduced younger generations' understanding of the tradition's philosophical meaning and social significance. Accordingly, revitalizing the Petang Megang tradition requires strengthening local culture-based education, actively engaging adolescents as custodians and practitioners of cultural heritage, integrating local traditions into educational curricula, utilizing digital media for cultural dissemination, and fostering collaboration among government institutions, educational institutions, traditional and religious leaders, families, and the wider community. This study concludes that revitalizing the Petang Megang tradition represents an effective culturally based approach to promoting religious moderation, fostering inclusive character development among adolescents, and preventing the spread of religious extremism in Pekanbaru City.

Keywords: Petang Megang; cultural revitalization; religious extremism; religious moderation; adolescents; Pekanbaru.

Introduction

Indonesia is widely recognized as one of the world's most culturally diverse nations, characterized by substantial heterogeneity in ethnicity, language, religion, and cultural traditions. This diversity necessitates sustained and well-coordinated efforts to preserve and manage social harmony through conscious and inclusive governance (Subchi, 2022). Nevertheless, recent developments indicate a growing prevalence of intolerance, suggesting that societal pluralism has not always been accompanied by the capacity for peaceful coexistence (Subchi, 2022). This trend warrants serious attention because intolerance often constitutes the initial stage in the development of radical ideologies, which may ultimately evolve into violent extremism and terrorism if left unaddressed (Darmawan, 2021; Milah, 2025). Consequently, the promotion of religious moderation has emerged as a strategic national priority for maintaining social stability while strengthening intergroup relations within Indonesia's pluralistic society (Subchi, 2022; Syukur, 2024). Against this backdrop, investigating culturally grounded strategies for preventing religious extremism has become increasingly important in addressing contemporary national challenges through the utilization of local cultural resources (Pajarianto, 2022; Mukari, 2026).

Adolescents constitute a particularly critical demographic in discussions of religious extremism because this developmental stage is characterized by identity formation, a strong desire for social acceptance, and heightened susceptibility to external influences (Hiyatma, 2025; Beelmann, 2021). Previous studies have demonstrated that the spread of misinformation through social media, experiences of social isolation, and inadequate religious literacy significantly increase adolescents' vulnerability to radicalization (Hiyatma, 2025). In Indonesia, digital platforms such as Instagram have increasingly been exploited to disseminate extremist narratives targeting young audiences through visually appealing content and provocative hashtags (Hadiyanto, 2025). Furthermore, research on radicalization prevention indicates that identity-related challenges, intergroup prejudice, and the gradual internalization of extremist ideologies represent developmental pathways that require early preventive intervention (Beelmann, 2021). Therefore, preventing religious extremism among adolescents in Pekanbaru cannot rely solely on security-oriented or punitive measures; it must also strengthen the cultural identity, social environment, and community values that shape young people's everyday experiences (Christmann, 2012; Hiyatma, 2025).

Amid the growing threat of religious extremism, the concept of religious moderation has gained increasing scholarly and policy attention as an approach that promotes tolerant religious practices, rejects violence, and embraces local cultural values (Subchi, 2022; Pajarianto, 2023). Religious moderation extends beyond fostering harmonious interfaith relations; it also encompasses strengthening national commitment and cultivating a firm

rejection of all forms of violence perpetrated in the name of religion (Subchi, 2022). Among adolescents, the development of non-violent attitudes and conflict mediation skills constitutes an important outcome that should be nurtured through systematic educational and socialization processes (Pajarianto, 2023). In this regard, educational institutions occupy a particularly strategic position, as schools and other learning environments serve as primary spaces for cultivating tolerance while developing students' character and resilience against extremist influences (Hadiyanto, 2025; Ardiyansyah, 2025). Accordingly, strategies for preventing religious extremism among adolescents should be aligned with educational models and socialization processes that incorporate the distinctive cultural characteristics of Pekanbaru society (Pajarianto, 2023; Ardiyansyah, 2025).

A growing body of literature demonstrates that local culture functions as an important source of social capital for fostering tolerant communities and strengthening the implementation of religious moderation (Pajarianto, 2022; Pajarianto, 2023). Core societal values—including gotong royong (mutual cooperation), deliberation (musyawarah), mutual respect, and communal solidarity—provide a strong foundation for social cohesion, enabling diversity to be managed constructively rather than becoming a source of conflict (Pajarianto, 2022). Across many regions of Indonesia, local traditions, customary ceremonies, and various communal activities have long served as shared spaces where traditional leaders, religious leaders, and community members interact, thereby fostering mutual respect and social cohesion (Pajarianto, 2022). Cultural revitalization should therefore be understood not merely as an effort to preserve cultural heritage but also as an adaptive mechanism that enhances community resilience against the infiltration of violent and extremist ideologies (Yuwono, 2025). Considering these findings, a culturally grounded approach offers a preventive strategy that is more closely connected to adolescents' lived experiences and is therefore likely to be more effective than abstract normative approaches alone (Ardiyansyah, 2025; Mukari, 2026).

Within the socio-cultural context of Pekanbaru, the Petang Megang tradition represents one of the most enduring elements of Malay cultural heritage and continues to embody profound religious, cultural, and social values (Suroyo, 2022; Fatma, 2021). The tradition is observed on the eve of Ramadan and includes the mandi balimau ritual, a ceremonial cleansing that symbolizes both physical and spiritual purification in preparation for the holy month (Suroyo, 2022; Fatma, 2021). Beyond its spiritual significance, Petang Megang also reflects the historical relationship between the people of Pekanbaru and the Siak River, which has long served as a cultural landscape, a center of social interaction, and a venue for communal activities (Fatma, 2021). Throughout the celebration, community members gather to share meals, exchange handshakes, seek mutual forgiveness, and strengthen interpersonal relationships through collective participation. Consequently, Petang Megang should not be understood solely as a religious ritual but also

as an important social institution that reinforces solidarity, kinship, and community cohesion (Fatma, 2021). These characteristics indicate that the tradition possesses considerable potential as a culturally embedded medium for cultivating the values of peace, solidarity, mutual respect, and social inclusion, particularly among adolescents in Pekanbaru (Suroyo, 2022).

In addition, Petang Megang can be understood as the product of a long process of cultural acculturation that reflects the historical openness of the Malay community in Riau to diverse cultural influences (Suroyo, 2022; Suroyo, 2025). Previous studies have shown that the tradition retains elements of pre-Islamic purification rituals that were subsequently adapted to align with Islamic teachings as they became embedded within local society (Suroyo, 2022; Suroyo, 2025). Consequently, the religious identity expressed through Petang Megang demonstrates that the spread of Islam in Pekanbaru evolved through dialogue, accommodation, and cultural adaptation rather than through the complete eradication of pre-existing cultural traditions (Suroyo, 2022; Suroyo, 2025). This historical trajectory is particularly significant because extremist ideologies are generally founded upon rigid, exclusive interpretations of religion that reject the legitimacy of diverse local cultural expressions (Pajarianto, 2023; Kango, 2026). Accordingly, revitalizing Petang Megang may serve as an important means of reinforcing the collective memory of an inclusive, adaptive, and historically rooted Malay Islamic identity that offers a compelling counter-narrative to religious extremism (Suroyo, 2022; Pajarianto, 2023).

Despite its enduring significance, the Petang Megang tradition has undergone substantial transformations in both meaning and practice in response to broader social and cultural change (Suroyo, 2022; Fatma, 2021). Whereas the tradition originally emphasized spiritual purification and self-reflection in preparation for Ramadan, it has increasingly been reconfigured as a cultural festival, ceremonial event, and tourist attraction (Suroyo, 2022; Fatma, 2021). This transformation is reflected in the inclusion of complementary activities such as competitions, traditional boat festivals, musical performances, and various forms of public entertainment that now accompany the celebration (Fatma, 2021; Amrizal, 2017). On the one hand, these developments have broadened public participation and increased the visibility of the tradition. On the other hand, they risk diminishing the ethical, spiritual, and religious values that constitute the core essence of Petang Megang (Fatma, 2021; Amrizal, 2017). As these foundational cultural values become increasingly marginalized, the tradition's capacity to cultivate religious moderation and inclusive character among younger generations may likewise decline (Darmawan, 2021; Kango, 2026).

This situation underscores the urgent need for revitalization, which should be understood as a process extending far beyond the preservation of an annual cultural event (Yuwono, 2025; Darmawan, 2021). Rather, revitalization seeks to restore the values, social functions, and cultural meanings of a tradition so that it remains relevant in addressing

contemporary societal challenges, including the growing threat of religious extremism (Yuwono, 2025; Darmawan, 2021). Existing research suggests that strengthening local cultural traditions enhances community resilience, deepens individuals' sense of belonging, and reduces the likelihood that young people will seek alternative identities through radical ideologies (Yuwono, 2025). Evidence from Gorontalo further demonstrates that local wisdom can function as an early warning system against radicalization through community-based social networks and mechanisms of collective vigilance (Kango, 2026). These findings suggest that the revitalization of Petang Megang should not be limited to organizing cultural performances but should instead focus on restoring the tradition's protective function in shaping adolescents' character and strengthening their resilience against extremist influences in Pekanbaru (Kango, 2026; Mukari, 2026).

From the perspective of preventing religious extremism, the active participation of multiple societal stakeholders is indispensable because radicalization is driven by a complex interaction of social, psychological, cultural, and ideological factors rather than by a single cause (Christmann, 2012; Andrade, 2026). The literature consistently demonstrates that families, educational institutions, religious leaders, traditional authorities, and local social networks share collective responsibility for strengthening young people's resilience against extremist ideologies (Pajarianto, 2022; Hiyatma, 2025). Likewise, the successful implementation of religious moderation depends upon sustained collaboration among government institutions, religious leaders, community leaders, families, and youth organizations (Syukur, 2024; Mukari, 2026). As a deeply communal tradition, Petang Megang provides an established social space in which these diverse actors can interact within a culturally meaningful setting that has long been recognized and embraced by the people of Pekanbaru (Fatma, 2021; Mukari, 2026). Consequently, the tradition offers considerable potential to function as a culturally embedded platform for social intervention that is more organic, relatable, and contextually grounded than many formal prevention programs, which often remain disconnected from adolescents' everyday experiences (Mukari, 2026; Milah, 2025).

Research on adolescent radicalization further emphasizes the importance of psychosocial dimensions, as the attraction to extremist ideologies is frequently associated with the search for meaning, experiences of trauma, and broader social changes that undermine psychological stability (Andrade, 2026). Although no single profile adequately characterizes individuals who become radicalized, factors such as depression, psychological trauma, and personal vulnerabilities have been shown to increase receptivity to rigid religious narratives, particularly when individuals experience social pressures and are exposed to extremist content (Andrade, 2026). Conversely, participation in healthy religious and community-based activities provides social support, strengthens individuals' sense of purpose, and reinforces

prosocial norms that serve as protective factors against violent extremism (Andrade, 2026; Hadiyanto, 2025). Within this context, Petang Megang, by integrating cultural traditions with religious practices, creates a unique environment in which spiritual, emotional, and social experiences develop simultaneously (Fatma, 2021). Therefore, revitalizing Petang Megang is relevant not only as an initiative for preserving cultural heritage but also as a strategy for strengthening the psychosocial capacities necessary to enhance adolescents' resilience against extremist influences (Andrade, 2026; Mukari, 2026).

A growing body of research on preventing violent extremism indicates that effective interventions are primarily characterized by approaches that empower young people, strengthen educational institutions, and actively engage local communities as central actors in prevention efforts (Christmann, 2012). Although empirical evidence regarding the effectiveness of specific intervention models remains relatively limited, existing studies consistently highlight the crucial role of individuals and groups possessing social legitimacy and local authority in strengthening community resilience against extremist ideologies (Christmann, 2012). In Indonesia, collaborations between traditional leaders and religious leaders have demonstrated considerable success in fostering peace through culturally and religiously grounded community initiatives (Pajarianto, 2022). These findings suggest that the revitalization of Petang Megang is more likely to achieve sustainable outcomes when respected community figures who serve as role models for adolescents and the broader society are actively involved in its implementation (Kango, 2026; Ardiyansyah, 2025). Accordingly, culturally based strategies for preventing religious extremism should be designed through participatory processes and supported by trusted moral authorities with strong community influence, rather than being implemented as isolated or standalone interventions (Kango, 2026; Syukur, 2024).

Within the educational sphere, a growing body of research demonstrates that integrating local wisdom into teaching and learning processes contributes significantly to the development of inclusive attitudes, tolerance, and respect for diversity among students (Ardiyansyah, 2025). Studies conducted in several Islamic schools further indicate that local cultural values can be incorporated into both formal curricula and extracurricular activities as effective means of fostering religious moderation among learners (Ardiyansyah, 2025). In this context, the Petang Megang tradition possesses considerable potential as a contextual learning resource for adolescents in Pekanbaru because it is closely intertwined with their local history, cultural identity, and everyday social environment (Fatma, 2021; Amrizal, 2017). Such a pedagogical approach enables young people to understand religious moderation not merely as an abstract normative concept but as a set of lived values embedded in the cultural practices of their own community (Pajarianto, 2023; Ardiyansyah, 2025). Accordingly, the revitalization of Petang Megang deserves to be promoted through both formal and non-formal

educational settings as a culturally grounded strategy for preventing religious extremism among adolescents (Hadiyanto, 2025; Kango, 2026).

At the same time, the preservation of local traditions faces significant challenges as younger generations increasingly lose familiarity with their symbolic meanings due to the combined effects of modernization and rapid technological advancement (Darmawan, 2021; Kango, 2026). To date, efforts to promote Petang Megang in Pekanbaru have largely emphasized event organization and increasing public attendance, whereas the philosophical values that constitute the essence of the tradition have received comparatively limited public attention (Rahmadilla, 2015). Simultaneously, social media has emerged as one of the most influential environments shaping adolescents' religious perspectives, making it imperative that messages promoting religious moderation also be disseminated through digital platforms (Hadiyanto, 2025). These circumstances call for innovative revitalization strategies capable of connecting the lived experience of cultural traditions with digital narratives that resonate with contemporary youth (Hadiyanto, 2025; Milah, 2025). Without such adaptation, Petang Megang risks being perceived merely as an annual ceremonial event rather than functioning as a cultural safeguard against the spread of extremist ideologies (Suroyo, 2022; Darmawan, 2021).

From a conceptual perspective, revitalizing local cultural traditions is widely regarded as an effective means of strengthening community resilience because it reinforces collective identity, cultivates a sense of belonging, and establishes social norms that reject violence (Yuwono, 2025; Mukari, 2026). Research conducted across various regions of Indonesia demonstrates that local traditions can serve as platforms for promoting interreligious dialogue, strengthening social cohesion, and reducing the potential for conflict within culturally diverse communities (Milah, 2025). Within this framework, religion and culture are viewed not as competing or contradictory domains but as complementary elements that jointly contribute to the development of social and religious wisdom (Milah, 2025; Ardiyansyah, 2025). This perspective closely aligns with the characteristics of Petang Megang, which integrates religious devotion, cultural heritage, historical continuity, and communal solidarity into a unified traditional practice (Suroyo, 2022; Fatma, 2021). Consequently, examining the revitalization of Petang Megang is essential for understanding how an indigenous cultural tradition can function as a culturally embedded instrument for preventing religious extremism while reinforcing the Malay cultural identity of the people of Pekanbaru (Kango, 2026; Milah, 2025).

The significance of this study is further underscored by the persistent gap between Indonesia's national policies promoting religious moderation and the limited utilization of local traditions in Pekanbaru as instruments for preventing religious extremism among adolescents (Subchi, 2022; Pajarianto, 2023). Previous research has examined religious moderation, adolescent

radicalization, and the Petang Megang tradition as largely separate areas of inquiry. However, studies integrating these three dimensions within a single framework of culturally grounded intervention remain scarce (Hadiyanto, 2025; Suroyo, 2022). Meanwhile, a growing body of evidence suggests that combining local wisdom with public policy, educational systems, and community networks has considerable potential to strengthen societal resilience against extremist threats (Darmawan, 2021; Mukari, 2026). For the people of Pekanbaru, Petang Megang constitutes a valuable cultural asset with a strong social foundation, having been practiced collectively across generations and continuing to occupy an important place in contemporary community life (Fatma, 2021; Amrizal, 2017). Against this background, the present study seeks to explain how revitalizing the Petang Megang tradition can be designed as a contextually appropriate strategy for preventing religious extremism while addressing the developmental needs and social realities of adolescents in Pekanbaru (Suroyo, 2022; Hiyatma, 2025).

Research Gap

Existing scholarship on the Petang Megang tradition has predominantly focused on its cultural significance, tourism potential, religious values, and contribution to the identity of the Malay community in Pekanbaru. Previous studies have primarily examined Petang Megang as a traditional ceremony welcoming the holy month of Ramadan and have highlighted its customary and spiritual importance within Malay society. However, these studies have generally been confined to discussions of cultural preservation and social transformation without explicitly linking the tradition to the issue of religious extremism among adolescents. Consequently, relatively little attention has been given to the potential of local cultural traditions as strategic instruments for preventing radicalization and religious extremism among younger generations. This limitation reveals an important gap in the literature concerning the integration of local cultural perspectives and religious moderation within the broader framework of preventing violent extremism.

Moreover, previous studies have largely employed anthropological and tourism-oriented perspectives in examining the Petang Megang tradition. Their primary emphasis has been on the historical development of the tradition, its symbolic meanings, and the socio-cultural transformations associated with modernization. In contrast, research on religious extremism among adolescents has predominantly adopted perspectives rooted in security studies, religious education, and digital media analysis. These strands of scholarship have rarely explored the role of local cultural traditions as mechanisms for fostering religious moderation and shaping the character of young people. The present study addresses this gap by establishing a conceptual and empirical connection between cultural revitalization and strategies for preventing religious extremism.

Another notable limitation of earlier research is that adolescents have generally been portrayed as passive recipients or objects of cultural

transmission rather than as active agents in the revitalization of local traditions. Yet meaningful youth participation is fundamental to ensuring the sustainability of cultural heritage while simultaneously strengthening community resilience. The limited scholarly attention devoted to adolescents' active involvement in revitalizing Malay cultural traditions has constrained our understanding of how local culture contributes to the formation of adolescents' social identity and resilience. This study seeks to address that limitation by positioning adolescents as central actors in the revitalization of the Petang Megang tradition. In doing so, it extends the discussion beyond cultural preservation to examine the role of local traditions in fostering religious moderation and strengthening adolescents' resilience against extremist ideologies.

A further research gap lies in the absence of studies specifically investigating the revitalization of Petang Megang as a culturally grounded approach to preventing religious extremism within an urban Malay community. Previous research has tended to focus on rural societies or traditional indigenous communities, where socio-cultural dynamics differ substantially from those found in rapidly urbanizing environments. Urban communities such as Pekanbaru face distinctive challenges arising from globalization, the pervasive influence of social media, and changing patterns of modern lifestyles. Accordingly, this study contributes to the literature by examining the role of local cultural traditions within an urban context, where adolescents are increasingly exposed to extremist narratives through digital environments and broader processes of social transformation. This perspective offers a novel contribution to the growing body of research on culturally informed approaches to preventing religious extremism in contemporary pluralistic societies.

Research Novelty

The principal novelty of this study lies in its integration of the revitalization of local Malay cultural heritage with strategies for preventing religious extremism among adolescents in Pekanbaru. Unlike previous studies that have primarily examined Petang Megang from the perspectives of cultural preservation, tourism, or religious tradition, this research conceptualizes the tradition as a strategic socio-cultural resource for fostering religious moderation and strengthening ideological resilience among young people. In doing so, the study advances a new perspective by demonstrating that local cultural traditions can function not merely as inherited cultural practices but also as preventive mechanisms for addressing contemporary social challenges, particularly religious extremism.

A further contribution of this research is its positioning of the Petang Megang tradition as a medium for social education and adolescent character development. The study argues that the core values embedded within the tradition—including tolerance, social solidarity, gotong royong (mutual cooperation), communal harmony, and mutual respect—are directly relevant

to cultivating religious moderation and reducing adolescents' susceptibility to extremist ideologies. Accordingly, local culture is reconceptualized as a preventive, community-based approach grounded in indigenous wisdom that complements conventional educational and security-oriented strategies for countering religious extremism in contemporary society.

Another innovative aspect of this study is its treatment of adolescents as active agents rather than passive recipients in the revitalization of local cultural traditions. Instead of viewing young people solely as inheritors of cultural values, this research emphasizes their central role in sustaining cultural heritage through community participation, cultural education, and the creative utilization of digital media. This perspective contributes to both cultural studies and the literature on religious moderation by demonstrating how traditional cultural practices can be meaningfully integrated into the lived experiences of contemporary youth while strengthening their social identity and resilience.

Finally, this study proposes a culturally grounded model for preventing religious extremism based on the values of local Malay culture. The proposed model emphasizes sustained collaboration among government agencies, educational institutions, traditional leaders, religious leaders, families, and community-based cultural organizations in reinforcing adolescents' cultural identity and social resilience. By bridging cultural revitalization with religious moderation and youth development, this study offers both theoretical and practical contributions to the development of culturally informed strategies for preventing religious extremism in Indonesia.

Research Method

This study employed a qualitative approach using a descriptive case study design to investigate the revitalization of the Petang Megang tradition as a strategy for preventing religious extremism among adolescents in Pekanbaru. A qualitative case study was considered the most appropriate methodological approach because the research sought to develop an in-depth understanding of the social and cultural meanings of the Petang Megang tradition within the Malay community of Pekanbaru, particularly regarding its contribution to fostering religious moderation among adolescents. Qualitative inquiry enabled the researchers to explore participants' experiences, perceptions, and interpretations in a holistic manner, thereby providing a comprehensive understanding of this complex social phenomenon. Philosophically, the study was grounded in the social constructivist paradigm, which views social reality as being constructed through human interaction and shared meaning-making. Accordingly, the role of Petang Megang in preventing religious extremism was interpreted through the lived experiences and perspectives of cultural practitioners, traditional leaders, religious leaders, educators, and adolescents directly involved in the tradition.

The research was conducted in Pekanbaru City, Riau Province, Indonesia, as the city represents both the cultural center of the Malay community and an urban setting facing increasing challenges related to the spread of religious extremism among adolescents. Fieldwork focused on districts where the Petang Megang tradition continues to be actively practiced, including Senapelan, Sail, and Bukit Raya. Additional data were collected from schools incorporating Malay local content into their curricula, the Riau Malay Customary Institution (Lembaga Adat Melayu [LAM] Riau), and cultural arts organizations actively engaged in youth development. The study was conducted over a one-year period, encompassing research preparation, preliminary data collection, primary fieldwork, data analysis and verification, triangulation, and report preparation.

Research participants were selected using a combination of purposive sampling and snowball sampling. Purposive sampling was employed to identify individuals possessing extensive knowledge of and direct involvement in the Petang Megang tradition, while snowball sampling enabled the identification of additional participants through referrals from initial informants. The participants included adolescents from Pekanbaru, traditional leaders, religious leaders, teachers, parents, government officials, and former adolescents who had previously been exposed to radical ideologies. A total of 40 participants were included in the study, although the final sample size remained flexible in accordance with the principle of data saturation.

Data were collected through multiple qualitative techniques, including in-depth interviews, participant observation, document analysis, and Focus Group Discussions (FGDs). In-depth interviews explored participants' perceptions, experiences, and interpretations of the values embodied in Petang Megang and their relevance to preventing religious extremism. Participant observation enabled the researchers to directly examine the implementation of the tradition, adolescents' participation, and the social interactions occurring throughout the celebration. Documentary analysis involved the examination of cultural archives, government policy documents, historical records, and reports concerning religious radicalization and extremism. In addition, FGDs were conducted to capture collective perspectives from adolescents, traditional leaders, and educators regarding the revitalization of Petang Megang as a medium for cultural transmission and social education.

In qualitative research, the researchers themselves served as the primary research instruments (human instruments), actively participating in both data collection and analysis. To facilitate systematic data collection, several supporting instruments were employed, including semi-structured interview guides, observation protocols, audio and video recording devices, photographic documentation, field notes, and NVivo 12 software for qualitative data coding, organization, and thematic analysis. Data were analyzed using the interactive model developed by Miles, Huberman, and

Saldaña, comprising three interconnected stages: data condensation, data display, and conclusion drawing and verification. Analysis was conducted iteratively throughout the fieldwork process, allowing emerging themes concerning the meanings of Petang Megang, religious moderation, and culturally grounded strategies for strengthening adolescents' resilience against religious extremism to be continuously refined.

To ensure the trustworthiness of the findings, the study adopted Lincoln and Guba's criteria of credibility, transferability, dependability, and confirmability. Credibility was established through triangulation of data sources, data collection methods, and research timing, complemented by member checking with selected participants. Transferability was enhanced by providing rich, detailed descriptions of the research context and participants. Dependability was maintained through a comprehensive audit trail documenting all stages of the research process, while confirmability was strengthened through transparent reporting of the analytical procedures and continuous researcher reflexivity to minimize subjective bias. Ethical principles were rigorously observed throughout the study, including obtaining informed consent, protecting participants' confidentiality and anonymity, ensuring voluntary participation, respecting participants' dignity, and implementing additional safeguards for adolescent participants who were below the age of legal adulthood. Through this methodological framework, the study aims to generate a comprehensive understanding of how the revitalization of the Petang Megang tradition can function as a culturally grounded strategy for preventing the spread of religious extremism among adolescents in Pekanbaru.

Results and Discussion

Research Findings

Findings from interviews with Malay traditional leaders in Pekanbaru indicate that the Petang Megang tradition is widely perceived as a symbol of spiritual purification and the strengthening of social relationships prior to the commencement of Ramadan. Participants explained that the tradition has been transmitted across generations and occupies an important place within the religious and cultural life of the Malay community. According to these traditional leaders, Petang Megang functions not merely as a cultural ritual but also as an important social institution that promotes silaturahmi (social connectedness) and reinforces community solidarity. During its observance, families and community members gather collectively to celebrate shared cultural values and strengthen interpersonal relationships. Consequently, the tradition contributes to maintaining social harmony within Pekanbaru's multicultural society.

Interviews with religious leaders further revealed that Petang Megang embodies principles of religious moderation that are highly relevant to efforts aimed at preventing religious extremism. Participants emphasized that the tradition reflects a harmonious balance between Malay customary practices

(adat) and Islamic teachings (syariat), illustrating the historical integration of culture and religion within Malay society. Religious leaders further noted that Malay culture has long been characterized by values of tolerance, mutual respect, and peaceful coexistence. These values were considered to constitute an important form of social resilience capable of counteracting the spread of rigid and extremist religious ideologies. Accordingly, participants consistently emphasized the importance of preserving Petang Megang and introducing its philosophical values to younger generations.

Interviews conducted with adolescents across several districts of Pekanbaru revealed that most participants understood Petang Megang primarily as the mandi balimau cleansing ritual performed before Ramadan. However, the majority acknowledged having only limited understanding of the tradition's deeper philosophical meanings and broader socio-cultural significance. This finding suggests a gradual shift in younger generations' perceptions of local Malay culture. Many adolescents associated the tradition primarily with its festive and entertainment-related aspects rather than its educational, ethical, and cultural values. Such perceptions represent a significant challenge for initiatives seeking to revitalize local cultural heritage in an era of rapid social change.

Academic participants observed that digital technologies have substantially transformed adolescents' patterns of social interaction in Pekanbaru. They noted that young people now devote considerably more time to social media than to participation in community-based cultural activities. As a consequence, adolescent involvement in the Petang Megang tradition has gradually declined over recent years. According to these participants, this trend may weaken the cultural identity of Malay youth by reducing opportunities for direct engagement with local traditions and community life. If left unaddressed, the growing disconnect between adolescents and their cultural heritage may further erode the social and religious values embedded within local traditions.

Representatives from the local government reported that Petang Megang has been institutionalized as an annual cultural event within Pekanbaru's official cultural calendar. Government initiatives have focused primarily on preserving the tradition through cultural festivals and public celebrations held before Ramadan. Nevertheless, participants acknowledged that current implementation remains largely oriented toward tourism promotion and public entertainment. Educational initiatives designed specifically to communicate the cultural and philosophical significance of the tradition to adolescents remain relatively limited. Local government officials therefore recognized the need to strengthen the educational dimension of Petang Megang as part of future cultural revitalization programs.

Community leaders similarly described Petang Megang as having historically functioned as an important social space that strengthened relationships among community members. Families traditionally visited one

another, gathered in extended family groups, and used the occasion to reinforce kinship ties and communal solidarity. The tradition fostered a strong sense of brotherhood that transcended differences in social status and economic background. However, participants observed that this collective atmosphere has gradually diminished as a consequence of changing urban lifestyles. Rather than participating collectively as in previous generations, many residents now observe the tradition in more individualized ways, reducing its capacity to reinforce social cohesion.

Interviews with Islamic Religious Education teachers indicated that the values embedded within Petang Megang are closely aligned with the objectives of character education for adolescents. Participants emphasized that the tradition promotes moral values such as mutual respect, solidarity, forgiveness, and spiritual preparation before Ramadan. Teachers regarded local cultural traditions as valuable educational resources for promoting religious moderation within schools. Nevertheless, they noted that Malay cultural heritage currently receives only limited attention within formal educational curricula. As a result, students have relatively few opportunities to develop a comprehensive understanding of their local traditions and their broader social significance.

Adolescent participants further acknowledged that they generally preferred modern recreational activities, which they perceived as more practical, attractive, and relevant than traditional cultural practices. Some participants viewed Petang Megang merely as an annual ceremonial event without recognizing its potential contribution to their personal or social development. These perceptions reflect broader shifts in the cultural orientation of urban youth. Participants attributed declining adolescent participation primarily to limited knowledge of the tradition's historical background and philosophical significance. Consequently, respondents emphasized the need for more innovative approaches to introducing local traditions to younger generations.

The findings further indicate that traditional leaders have undertaken various initiatives to revitalize the Petang Megang tradition. These efforts include organizing cultural awareness programs, conducting customary religious gatherings, and actively involving young people in the planning and implementation of cultural events. Traditional leaders expressed the view that adolescents should become active custodians rather than passive observers of Malay cultural heritage. They argued that meaningful youth participation strengthens adolescents' sense of ownership and attachment to local culture, thereby contributing to the development of a stronger cultural identity and greater resilience against external ideological influences.

Religious leaders also emphasized that the spread of religious extremism is closely associated with inadequate understanding of moderate Islamic teachings among adolescents. According to these participants, young people who lack strong cultural and religious foundations are more susceptible to influence from radical groups. Within this context, Petang Megang was viewed

as an effective culturally grounded medium for religious and social guidance. Participants highlighted that the tradition promotes a balanced understanding of the relationship between individuals and God while simultaneously emphasizing ethical responsibilities toward fellow human beings. These principles were regarded as being fully consistent with the Islamic concept of *Islam rahmatan lil-'alamin* (Islam as a mercy for all creation).

Interviews with university students revealed that social media has become the primary source of religious information for many adolescents in Pekanbaru. However, participants acknowledged that much of the religious content encountered online originates from sources whose credibility and theological moderation cannot always be verified. Several respondents reported exposure to online content containing hate speech, intolerance, and extremist religious narratives. These findings underscore adolescents' vulnerability to extremist influences within digital environments. Participants therefore viewed the strengthening of local cultural traditions as an important counterbalance capable of fostering critical thinking, cultural identity, and resilient character among young people.

Cultural activists similarly argued that revitalizing Petang Megang requires more innovative approaches that reflect contemporary patterns of communication and youth engagement. Participants recommended the extensive use of digital media to introduce the history, philosophy, and cultural values of the Malay tradition to younger audiences. They suggested that culturally relevant content presented through attractive digital formats would significantly increase adolescents' interest in local heritage. In addition, collaboration between cultural organizations and educational institutions was considered essential for expanding the reach and effectiveness of cultural education initiatives. Such partnerships would help ensure that Petang Megang remains meaningful and relevant within contemporary society.

Parents who participated in the study emphasized that families play a fundamental role in introducing children to the Petang Megang tradition from an early age. Parents who actively involved their children in cultural activities believed that such experiences fostered appreciation for local heritage and strengthened cultural identity. Nevertheless, many participants acknowledged that contemporary families tend to prioritize formal academic achievement over cultural education within the household. Consequently, children often receive limited exposure to Malay customs and traditions during their formative years. This situation contributes to the gradual weakening of intergenerational cultural transmission and poses a challenge to the long-term sustainability of local cultural heritage.

Overall, the findings demonstrate that Petang Megang possesses considerable potential to function as an inclusive space for community dialogue and social interaction. During the celebration, individuals from diverse social backgrounds gather without regard to differences in social status, occupation, or other forms of social distinction. The social interactions

fostered through the tradition strengthen mutual tolerance, trust, and communal solidarity among participants. These dynamics contribute to reducing the development of exclusivist attitudes within religious and social life while reinforcing inclusive community relationships. Collectively, the findings suggest that Petang Megang plays a significant role in promoting social harmony and strengthening community resilience in Pekanbaru, thereby supporting its potential as a culturally grounded strategy for preventing religious extremism among adolescents.

Interviews with mosque administrators revealed that cultural activities integrated with religious programs are particularly effective in encouraging adolescents to participate more actively in community life. Participants observed that culturally embedded approaches are generally more appealing to young people than conventional sermon-based methods alone. Accordingly, Petang Megang was viewed as a contextually relevant medium for promoting religious moderation through culturally meaningful forms of da'wah. The integration of cultural celebrations with religious activities was considered capable of strengthening adolescents' social relationships while fostering a greater sense of belonging within their communities. Participants further suggested that such engagement may reduce adolescents' tendency to seek identity and social acceptance through exclusive or extremist groups.

Young Malay participants similarly reported that many adolescents experience a growing sense of pride when they are directly involved in local cultural activities. They expressed a strong sense of responsibility for preserving the cultural heritage inherited from previous generations and preventing its disappearance amid rapid social change. Active participation in cultural events also provides valuable opportunities for intergenerational interaction, strengthening relationships between younger and older members of the community. According to these participants, adolescents engaged in cultural activities generally demonstrate greater openness, social responsibility, and tolerance toward others. These findings suggest that cultural revitalization can contribute meaningfully to positive character development among young people.

Interviews with sociology lecturers highlighted the broader sociological function of local culture as a mechanism of social control within the community. Participants explained that Petang Megang embodies social norms and cultural values that regulate individual behavior and encourage harmonious social relationships. As local cultural traditions gradually lose their influence, these informal mechanisms of social regulation likewise become weaker. Such circumstances may create opportunities for the emergence of intolerant attitudes and extremist tendencies among younger generations. Consequently, strengthening local cultural traditions was regarded as an important strategy for maintaining social stability and reinforcing community resilience.

Evidence obtained through participant observation and interviews further demonstrated that the contemporary practice of Petang Megang has

undergone noticeable transformations compared with its historical form. Traditionally, the celebration was relatively simple and primarily emphasized spiritual reflection and religious preparation for Ramadan. In recent years, however, elements of modern entertainment have become increasingly incorporated into the celebration. Despite these changes, participants consistently regarded Petang Megang as an essential component of Malay cultural identity. Many informants argued that changes in the external form of the tradition are both inevitable and acceptable, provided that its fundamental values and cultural meanings remain intact. These findings indicate that revitalization efforts should promote innovation while preserving the core philosophical principles of the tradition.

Representatives from youth organizations emphasized that participation in cultural activities offers a constructive alternative for reducing juvenile delinquency and other forms of risky behavior. Adolescents actively involved in socio-cultural programs were perceived as having healthier social networks and more productive patterns of community engagement. Participation in cultural activities was also considered to strengthen adolescents' sense of civic responsibility and concern for the welfare of their communities. Accordingly, involving young people in Petang Megang was viewed as an effective means of promoting positive character development while simultaneously functioning as a preventive measure against extremist influences.

Malay women who participated in the study highlighted the central role of women in preserving cultural traditions within the family. Mothers were consistently identified as the primary figures responsible for introducing children to customary practices and cultural values from an early age. Within the context of Petang Megang, women play essential roles in organizing family activities, preparing traditional celebrations, and maintaining the values of togetherness and mutual care. Participants therefore emphasized that strengthening the role of families is fundamental to the successful revitalization of local culture. Cultural preservation, in this view, should not be regarded solely as the responsibility of traditional institutions but as a shared obligation beginning within the family itself.

Interviews with adolescents further revealed a desire for greater innovation in the implementation of Petang Megang to enhance its relevance and appeal to younger generations. Participants proposed organizing creative activities such as cultural competitions, Malay performing arts festivals, and digital campaigns introducing the history and philosophical values of the tradition. They argued that these innovative approaches would stimulate adolescents' interest in learning about their cultural heritage while simultaneously increasing public awareness of the values embodied within Malay traditions. These findings indicate that successful cultural revitalization requires adaptive strategies that respond to the social realities and communication preferences of contemporary youth.

Participants from educational institutions likewise emphasized that schools possess substantial potential to support the revitalization of Petang Megang through extracurricular activities and local culture-based learning programs. However, cultural education within schools currently remains limited and is often confined to ceremonial events held on specific occasions. Teachers and school administrators acknowledged the need to integrate local cultural traditions more systematically into character education initiatives. Participants argued that culturally grounded education can simultaneously strengthen national identity and promote religious moderation among adolescents. Consequently, schools should be positioned as strategic partners in preserving Malay cultural heritage and fostering youth resilience.

Interviews with government officials similarly indicated that preventing religious extremism cannot rely exclusively on security-based approaches. Participants argued that socio-cultural strategies are often more effective because they engage directly with people's everyday lives and lived experiences. Within this framework, Petang Megang was regarded as possessing considerable potential to promote values of tolerance, unity, and social cohesion across the wider community. Government representatives further emphasized that strengthening local cultural traditions can enhance societal resilience against radical ideologies and other forms of social polarization. Accordingly, they stressed that cultural revitalization should be supported through sustainable public policies and long-term institutional commitment.

The findings also indicate that the people of Pekanbaru generally continue to hold highly positive perceptions of the Petang Megang tradition. Participants consistently regarded the tradition as an integral component of the Malay-Islamic cultural identity of Riau. Nevertheless, they acknowledged that greater efforts are needed to increase adolescent participation through systematic cultural education and community engagement initiatives. Limited knowledge of local history and cultural philosophy was identified as one of the principal obstacles to the successful revitalization of the tradition. Participants therefore emphasized the importance of sustained collaboration among government agencies, educational institutions, families, traditional leaders, religious leaders, and community organizations to ensure the long-term sustainability of this cultural heritage.

Overall, the findings demonstrate that the revitalization of the Petang Megang tradition offers considerable potential as a culturally grounded strategy for preventing religious extremism among adolescents in Pekanbaru. The tradition embodies values of tolerance, social solidarity, religious moderation, mutual respect, and appreciation for local cultural heritage, all of which are highly relevant to fostering inclusive character development among young people. Meaningful adolescent participation in cultural activities strengthens social identity, reinforces community belonging, and reduces susceptibility to extremist ideologies by providing positive avenues for identity formation and civic engagement. More broadly, the revitalization of

Petang Megang contributes to strengthening social harmony within Pekanbaru's multicultural society. These findings suggest that sustained efforts to revitalize the tradition should be pursued through coordinated collaboration among government institutions, educational institutions, local communities, families, traditional Malay leaders, and religious authorities, thereby ensuring that Petang Megang continues to serve as both a living cultural heritage and an effective community-based strategy for promoting religious moderation and preventing religious extremism.

Evidence for the Potential Contribution of the Petang Megang Tradition to Preventing Religious Extremism among Adolescents in Pekanbaru

The Petang Megang tradition is one of the most enduring elements of Malay cultural heritage in Pekanbaru, observed annually on the eve of the holy month of Ramadan. Beyond its religious significance, the tradition embodies social, cultural, and moral values that have been transmitted across generations. Through a wide range of activities involving families, traditional leaders, religious leaders, and the wider community, Petang Megang provides an important social environment in which adolescents are introduced to the values of solidarity, tolerance, mutual respect, and appreciation for local cultural heritage.

Importantly, the findings of this study do not support a definitive causal claim that Petang Megang has "successfully prevented" religious extremism among adolescents. Rather, the evidence indicates that the tradition contributes to strengthening a range of protective factors that previous research has consistently associated with resilience against radicalization and violent extremism. These include stronger social cohesion, positive identity formation, intergenerational engagement, religious moderation, and community-based social support. Consequently, Petang Megang should be understood as a culturally grounded preventive resource that may reduce adolescents' vulnerability to extremist influences rather than as a standalone intervention capable of eliminating extremism.

The first line of evidence concerns the tradition's capacity to strengthen social cohesion within the community. During Petang Megang, individuals from diverse social and economic backgrounds participate collectively in shared cultural and religious activities. Adolescents interact with parents, relatives, neighbors, religious leaders, and traditional authorities in an atmosphere characterized by mutual respect and communal solidarity. Such participation reinforces adolescents' sense of belonging and attachment to their local community, thereby reducing feelings of social isolation.

This finding is particularly significant because previous research consistently identifies social isolation and weakened community ties as important risk factors for radicalization. Individuals who experience exclusion or alienation are generally more susceptible to recruitment by extremist groups that offer alternative identities and a sense of belonging. Conversely, adolescents who possess strong social networks and meaningful community

relationships are generally more resilient against extremist narratives because they already experience acceptance, recognition, and support within their existing social environment.

A second contribution of Petang Megang lies in its reinforcement of gotong royong (mutual cooperation), one of the fundamental values of Indonesian society. Throughout the preparation and celebration of the tradition, community members collaborate to organize communal activities and share responsibilities. Adolescents participate directly in these collective efforts, learning cooperation, mutual assistance, responsibility, and respect for the contributions of others. These experiences cultivate prosocial attitudes that contrast sharply with the exclusivist and separatist characteristics commonly associated with extremist movements.

The findings further indicate that Petang Megang promotes an understanding of Islam that is harmonious with local Malay cultural traditions. Participants consistently emphasized that the tradition illustrates how Islamic teachings and indigenous cultural practices can coexist without contradiction, provided that cultural practices remain consistent with fundamental religious principles. Through direct participation, adolescents learn that Islamic faith may be expressed peacefully, respectfully, and in ways that appreciate local cultural heritage rather than rejecting it.

This culturally embedded understanding of Islam also strengthens adolescents' appreciation of local identity as an integral component of their religious life. Participants explained that Islam historically spread throughout the Malay world through gradual cultural accommodation, dialogue, and wisdom rather than through cultural confrontation. Such historical awareness provides an important counter-narrative to rigid or puritanical interpretations of religion that categorically reject local traditions. Consequently, Petang Megang reinforces an inclusive religious identity that is less susceptible to exclusivist ideological influences.

Another important finding concerns the way religious values are transmitted through everyday family and community interactions. Rather than relying exclusively on formal religious instruction, Petang Megang enables adolescents to observe Islamic values being practiced through acts of forgiveness, mutual respect, hospitality, and the strengthening of silaturahmi (social connectedness). These lived experiences allow young people to internalize religious moderation through social practice rather than solely through doctrinal teaching.

The study also demonstrates that Petang Megang strengthens informal mechanisms of community-based social supervision. The tradition creates opportunities for sustained interaction among parents, religious leaders, traditional leaders, and adolescents within a shared cultural setting. These interactions improve intergenerational communication and enable community members to remain more aware of adolescents' social development and behavioral changes.

Such close relationships may facilitate earlier recognition of adolescents experiencing social difficulties or exhibiting behavioral changes that could indicate vulnerability to extremist influences. Participants emphasized that strong community relationships enable families and respected community leaders to respond through dialogue, guidance, and supportive intervention rather than punitive measures. In this sense, Petang Megang contributes to strengthening informal community resilience rather than functioning as a direct deradicalization program.

The tradition also reinforces emotional relationships within families. As an occasion that brings extended family members together before Ramadan, Petang Megang creates opportunities for parents to provide moral guidance, strengthen religious understanding, and enhance communication with their children. Existing research consistently recognizes supportive family relationships as important protective factors against various forms of social deviance, including susceptibility to extremist ideologies.

Another important contribution identified in this study is the strengthening of adolescents' cultural identity. Through active participation in Petang Megang, young people become more familiar with Malay customs, etiquette, historical traditions, and cultural symbols that constitute an important component of their collective identity. Participants reported that direct involvement in cultural practices fostered pride in their cultural heritage while strengthening their emotional attachment to the local community.

A strong cultural identity has important implications for resilience against extremist narratives. Adolescents who possess a secure sense of cultural belonging are generally more confident in their social identity and less likely to seek alternative identities through exclusivist ideological movements. Conversely, previous research suggests that the erosion of cultural identity may increase vulnerability to radicalization by creating conditions in which young people seek belonging through alternative ideological communities. Within this context, the continued vitality of Petang Megang contributes to broader processes of cultural resilience.

The findings further indicate that Petang Megang functions as an effective medium for character education. Participation in the tradition encourages adolescents to respect elders, demonstrate courtesy, strengthen family and community relationships, and cultivate empathy toward others. These values constitute essential components of religious moderation and inclusive citizenship, both of which are widely recognized as protective factors against intolerance and violent extremism.

In addition, the tradition provides adolescents with meaningful opportunities for positive social engagement. Rather than spending their time exclusively within digital environments—where extremist narratives may circulate more easily—participants engage in constructive cultural and community activities alongside family members and peers. Such positive social participation creates alternative spaces for identity formation and

community involvement, thereby reducing opportunities for harmful ideological influences.

The broader social context observed during this study also supports these findings. Communities in which traditions such as Petang Megang continue to be actively practiced generally exhibited strong interpersonal relationships, relatively harmonious interreligious interactions, and extensive youth participation in collective social, cultural, and religious activities. Although these positive community characteristics cannot be attributed exclusively to Petang Megang, the tradition appears to constitute one important component of a broader social environment that promotes peaceful coexistence and community cohesion.

Accordingly, Petang Megang should be understood as contributing to the accumulation of social capital within the Malay community. Through repeated participation in shared cultural practices, community members develop trust, shared norms, reciprocal relationships, and cooperative networks that strengthen collective solidarity. From a sociological perspective, these forms of social capital enhance a community's capacity to respond collectively to various social challenges, including the spread of extremist ideologies.

Overall, the findings indicate that the Petang Megang tradition makes a meaningful contribution to strengthening the social, cultural, and religious conditions associated with resilience against religious extremism among adolescents in Pekanbaru. While the evidence does not support claims of a direct causal relationship or suggest that the tradition alone prevents extremism, it demonstrates that Petang Megang reinforces multiple protective factors, including social cohesion, religious moderation, family engagement, community supervision, positive youth identity, and cultural resilience. These findings suggest that preserving and revitalizing Petang Megang should be regarded as one component of a comprehensive, culturally grounded strategy for promoting religious moderation and strengthening adolescents' resilience against extremist influences in contemporary Indonesian society.

Conclusion

This study demonstrates that revitalizing the Petang Megang tradition holds considerable potential as a culturally grounded strategy for strengthening adolescents' resilience against religious extremism in Pekanbaru, Indonesia. More than a traditional Malay ceremony observed before the holy month of Ramadan, Petang Megang embodies fundamental values of social cohesion, gotong royong (mutual cooperation), tolerance, silaturahmi (social connectedness), mutual respect, and religious moderation. These values contribute to the development of inclusive, socially responsible, and peace-oriented character among adolescents while reinforcing forms of social capital that may enhance resilience to extremist narratives disseminated through multiple channels, particularly digital media. The findings further indicate that modernization, changing urban lifestyles, and declining understanding of the philosophical meaning of Petang Megang among younger generations

have gradually shifted the tradition from a community-based medium of cultural education toward a predominantly ceremonial and cultural event. This transformation has reduced its capacity to transmit the ethical, social, and religious values that historically characterized the tradition. Accordingly, revitalization should not be understood merely as the preservation of cultural heritage but rather as a process of restoring the educational, social, and religious functions of Petang Megang so that it remains relevant to the realities and challenges of contemporary society. The study also highlights that the successful revitalization of Petang Megang requires a collaborative, multi-stakeholder approach involving local government, educational institutions, traditional leaders, religious leaders, families, cultural organizations, and youth associations. Strategic initiatives should include integrating the values embodied in Petang Megang into formal and non-formal educational programs, actively engaging adolescents as key participants in cultural preservation, and utilizing digital media to communicate the historical, cultural, and philosophical significance of the tradition. Such efforts have the potential to strengthen both cultural identity and religious moderation among younger generations. Overall, this study concludes that the revitalization of the Petang Megang tradition contributes not only to the preservation of Malay cultural heritage but also to the development of a culturally grounded preventive framework for strengthening social resilience and promoting religious moderation among adolescents. While the findings do not establish a direct causal relationship between the tradition and the prevention of religious extremism, they demonstrate that Petang Megang reinforces multiple protective factors—including social cohesion, positive cultural identity, intergenerational engagement, and moderate religious values—that are widely recognized in the literature as enhancing resilience against extremist influences. Consequently, the model proposed in this study offers a valuable conceptual and practical reference for developing culturally informed approaches to preventing religious extremism in Indonesia's diverse social and cultural contexts.

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