

## RINGKASAN

Benturan agama dan budaya di Indonesia sering menasar pada kasus-kasus konflik komunal, hingga berujung tindak kekerasan dan pembatasan hak kebebasan. Di sisi lain, potret dialektika agama dan budaya lokal seolah menjadi fenomena sosial yang inheren dalam perkembangan sejarah Indonesia kontemporer. Hubungan dialektik itu tampil dalam beragam fenomena sosial dengan beragam respon. Tidak terkecuali pada masyarakat pesisir di Kabupaten Serang, Banten. Penelitian ini berfokus pada peran-peran agensi sosial yang melingkupi relasi kuasa para agensi sosial dalam proses reproduksi tradisi ritual *Nadran*. Strukturalisme genetik Piere Bourdieu dan Materialisme kultural Williams digunakan sebagai pisau analisis membaca realitas sosial yang diteliti. Penelitian ini menggunakan metode kualitatif deskriptif. Lokus penelitian dilakukan di Desa Lontar, Kecamatan Tirtayasa, Kabupaten Serang. Teknik penentuan informan menggunakan teknik purposive dengan sasaran agensi-agensi sosial yang terlibat. Pengumpulan data dilakukan dengan observasi, wawancara mendalam, dan dokumentasi. Data yang terkumpul dianalisis secara interaktif.

Hasil penelitian menunjukkan bahwa terjadi kontestasi agensi sosial dalam reproduksi tradisi ritual Nadran, meliputi kontestasi ideologi, kontestasi politik, dan kontestasi ekonomi politik. Dalam kontestasi agensi itu juga ditemukan; *Pertama*, wacana islamisasi. *Kedua*, wacana modernisasi kebudayaan, dan peran kebudayaan melalui program pembangunan desa, dan pariwisata, dan. *Ketiga*, wacana gerakan sosial lingkungan. Penelitian ini juga menemukan proses reproduksi tradisi ritual Nadran tidak terlepas dari kondisi material disekitarnya, dibuktikan dari penemuan; *Pertama*, legitimasi politik kebudayaan Pemerintah Desa, dan Kaukus Serang Raya LH. *Kedua*, penempatan formasi masyarakat Lontar terbelakang, dan. *Ketiga*, mode produksi kapitalisme. Penelitian ini membuktikan bahwa dialektika agama dan kebudayaan tidak terlepas dari habitus dan modal agen-agen sosial yang berkontestasi di ranah sosial dilihat dari praktik tradisi ritual *Nadran*. Bagi peneliti selanjutnya, perlu memahami proses reproduksi kebudayaan, khususnya tradisi ritual *Nadran*, dalam sudut pandang dialektis antara struktur dan agen.

## SUMMARY

Clashes of religion and culture in Indonesia often target communal conflict cases, leading to acts of violence and restrictions on the right to freedom. On the other hand, the dialectic portrait of religion and local culture seems to be an inherent social phenomenon in the development of contemporary Indonesian history. This dialectical relationship appears in various social phenomena with various responses. The coastal communities in Serang District, Banten are no exception. This research focuses on the roles of social agencies encompassing the power relations of social agencies in the process of reproduction of the Nadran ritual tradition. Pierre Bourdieu's genetic structuralism and Williams' cultural materialism are used as analytical tools to read the social reality under study. This research uses descriptive qualitative method. The research locus was conducted in Lontar Village, Tirtayasa District, Serang Regency. The technique of determining informants uses a purposive technique targeting the social agencies involved. Data collection is done by observation, in-depth interviews, and documentation. The collected data were analyzed interactively.

The results of the study show that there is contestation of social agency in the reproduction of the Nadran ritual tradition, including ideological contestation, political contestation, and political economy contestation. In the agency contest it is also found; First, the discourse of Islamization. Second, the discourse on cultural modernization and the role of culture through village development programs and tourism, and. Third, the discourse on environmental social movements. This study also found that the process of reproduction of the Nadran ritual tradition was inseparable from the surrounding material conditions, as evidenced by the findings; First, the cultural political legitimacy of the Village Government, and the LH Serang Raya Caucus. Second, the formation of backward Lontar society, and. Third, the capitalist mode of production. This research proves that the dialectic of religion and culture is inseparable from the habitus and capital of social agents who contest in the social realm seen from the practice of the Nadran ritual tradition. For future researchers, it is necessary to understand the process of cultural reproduction, especially the Nadran ritual tradition, from a dialectical perspective between structure and agent.