

INDIGENOUS VALUES IN THE NYADRAN TRADITIONAL CEREMONY PROCESSION IN DEMANGAN HAMLET, TEMANGGUNG REGENCY

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ABSTRACT

This research aimed to describe and explain (1) the procession of the nyadran traditional ceremony in Demangan Hamlet, Temanggung Regency, and (2) the local wisdom values embodied in the nyadran traditional ceremony in the Demangan region. The research was conducted in Demangan, Temanggung, employing a qualitative method with an ethnographic approach. The research was conducted during the nyadran traditional ceremony on Jumat Kliwon in the month of Ruwah. The data consisted of interview transcripts, field notes, and documents or archives of the nyadran tradition. Data validity was ensured through triangulation and informant review, while the data analysis applied an interactive technique comprising four components: data collection, data condensation, data display, and conclusion drawing. The findings demonstrated that (1) the procession of the nyadran traditional ceremony in Demangan Hamlet, Temanggung Regency, consisted of several stages: the formation of the organizing committee, mutual cooperation, setting up a tarup (tent) for a wayang performance, preparing ceremonial items (ubo rampe) for the main procession, and the main nyadran procession itself; and (2) the nyadran tradition embodies values of local wisdom, including discipline, education, mutual cooperation, cultural preservation, environmental awareness, peace, politeness, gratitude, and harmony. The nyadran tradition serves as a reflection by the community to balance spiritual, social, and cultural preservation amidst globalization and modernization.

Keywords: local wisdom, traditional ceremony procession, nyadran tradition

INTRODUCTION

Indonesia is a multicultural country with diverse ethnic groups, races, customs, religions, and cultures. This diversity and uniqueness enrich Indonesia's cultural heritage (Karim et al., 2023). Culture is a product of human nobility (Dewantara, 2013). It emerges from human desires to fulfill life through behaviors, economies, religions, myths, and more. Culture is also a symbolic manifestation that controls behavior, allowing the cultural process to be understood, translated, and interpreted (Masruroh et al., 2021; Riezal et al., 2019). Culture is the product of human creativity, encompassing ideas,

norms, and innovations designed to address human needs. Moreover, it represents a complex system encompassing human knowledge, beliefs, arts, moral values, laws, customs, skills, and habits that are part of society (Astuti, 2019; Baan et al., 2022). In line with this perspective, Koentjaraningrat (2002) has stated that a society with culture is considered noble because it can manage its wealth and preserve its local characteristics across generations.

Culture and tradition can be influenced by the geographical location, conditions, structure, and climate of an area, which significantly affect the lives of its people (Nurrofika & Murdiono, 2020). According to Fauzi et al., (2019), culture serves as the

main foundation in national and state life. A nation thrives when its cultural values are deeply embedded in its people's lives. On the other hand, tradition, as part of the cultural system, provides behavioral guidelines based on local values and ideas (Masruroh et al., 2021). Correspondingly, (Amidi et al., 2023) tradition is understood as a concept and set of rules deeply integrated into the cultural system, regulating human actions in social interactions. Traditions often contain customs and values that serve as lessons and knowledge passed down through generations.

Culture and local wisdom are functionally related to promoting social cohesion and maintaining a harmonious environment among individuals and the natural surroundings. Local wisdom is an integral part of a community's culture and cannot be separated from the community itself. It is a fundamental basis for thinking and acting within the community (Lubis et al., 2021; Rufaidah & Sayekti, 2019). Local wisdom is uniquely owned by society and is continually nurtured as an active response to its environment. Pratiwi and Wikantiyoso (2022) have stated that local wisdom is a worldview and body of knowledge regarding various aspects of life manifested in principles, guidelines, or specific actions that are implemented, understood, and upheld by the community.

Traditions and rituals within Javanese society continue to be routines that must be carried out and preserved. These traditions are believed to embody values and profound philosophies, which are implicitly conveyed through cultural symbols. These values and philosophies are maintained to ensure that Javanese people always remember and study their traditions (Hastuti et al., 2021). One of the Javanese traditions or rituals that remains intact and is performed annually is the *nyadran* tradition. It is a Javanese community ritual that involves religious elements, such as prayers in both Arabic and Javanese, with the purpose of praying for ancestors. As a form of local culture, *nyadran* reflects both social dimensions and religious and spiritual reflection. As a social dimension of cultural rituals, it serves as a means of strengthening national identity, nationalism, and regional traditions. Meanwhile, as a religious ritual, *nyadran* holds significance in honoring ancestors, expressing gratitude, fostering togetherness, and offering thanks to God Almighty (Hasan et al., 2023a; Rosydiana, 2023).

This research focused on the process and local wisdom values in the traditional ceremonial practices carried out by the people of Demangan Hamlet, Candimulyo Village, Kedu District, Temanggung Regency. This tradition is still preserved by the community today. The *nyadran* tradition in Demangan Hamlet is part of preserving culture (*nguri-uri budaya*) and honoring ancestral heritage, particularly Eyang Demang Roko, Nyai Demang Rayi, and Eyang Shokhabat, who cleared the land in the Demangan area. The *nyadran* tradition has become an annual routine for the majority of the Demangan community, observed on specific days and months. Generally, in Central Java, it is held at cemeteries before *Sya'ban*

or *Ruwah*, during the last days before the arrival of Ramadan (Anam, 2017; Aliyah et al., 2020; Hasanah, 2016). However, the timing and procession of the tradition in the Demangan region have distinct characteristics. The difference lies in the purpose and intentions upheld by the residents.

The processions of the traditional *nyadran* ceremony in Demangan Hamlet are carried out with great solemnity. However, many residents still do not fully understand the purpose and meaning of each procession. They believe that the tradition, which has been deeply rooted for generations, manifests values of local wisdom. This aligns with Tilaar (2015), who has stated that local wisdom contains values aimed at regulating behavior and common interests within a community to face the era of globalization. Thus, the instillation of local wisdom can be carried out through ceremonies and traditions.

Fahdini et al. (2021) have explained that, over time, the decline in morality and character has become increasingly concerning. This moral crisis not only affects adults but also impacts the younger generation. It is evidenced by a decrease in responsibility, a loss of creativity, a decline in honesty, the fading of politeness and tolerance, and the loss of mutual respect. Field observations indicated a continuing decline in manners and character among the youth, such as a lack of politeness in speech or action, dishonesty, a lack of respect for the environment, and violations of agreed-upon rules. This moral crisis must be addressed by instilling and developing relevant local wisdom values within the younger generation.

Nyadran is a form of social objectification that arises from a dialectical process with the existing social systems and structures within a community. In this regard, society as an objective reality involves a process of institutionalization, which begins with repeated externalization, leading to shared patterns and mutual understanding, ultimately resulting in habituation. Through this habituation, sedimentation and tradition occur. *Nyadran*, as a part of a community's social life, does not arise spontaneously; rather, it grows within traditional community life and occupies a space in social activities and processes over a long period (Berger, 1968; Hasan et al., 2023b; Sulaiman, 2016). In line with this view, Arinda (2014:107) states that *nyadran* is a form of convention or mutual agreement among the community to unite Javanese traditions with Islamic values.

Nyadran has existed since Hindu-Buddhist teachings were practiced by the Javanese people. In Sanskrit, *nyadran* comes from the word *sadra*, which means belief or faith in ancestors. *Nyadran* can also be interpreted as a *slametan* ceremony conducted in the month of *Ruwah* to honor ancestors by offering sacrifices at sacred places. Additionally, in *kejawen* tradition, *nyadran* refers to grave pilgrimages, where people visit the tombs of their ancestors, bringing incense, flowers, and water and offering prayers (Partokusumo, 1990; Riyadi, 2017). According to Kastolani and Yusof (2016), the traditional *nyadran*

ceremony among the Javanese community is passed down through generations. For the Javanese, it is held annually as a form of social-religious reflection, marked by visiting the ancestors' graves. The ritual is understood as a way to preserve the heritage of ancestral traditions and culture. Based on this explanation, it can be concluded that *nyadran* is a social object that dialectically emerges from the dynamic interaction of systems and social structures within the community. These patterns then develop into traditions passed down through generations.

In the *nyadran* tradition, several processions must be carried out during the ceremony. According to Arinda (2014), the processions in Javanese culture involve various rituals, such as the offering of incense at ancestral graves, scattering of flowers, placing eggs at the cemetery, communal meals in the graveyard area, presenting the *gunungan* (a mountain-like arrangement of agricultural produce), as well as performances of local arts, including Javanese *gamelan*, mass dances, and *wayang kulit* (shadow puppetry). From an Islamic perspective, these processions are complemented by activities such as collective prayers at the graves, *tahlil* (reciting prayers for the deceased), *istighosah* (supplication), and religious sermons held in the evening.

Local wisdom, a tradition deeply rooted in Indonesian society, holds various values, including social, religious, economic, and other dimensions. It is interpreted as human policies based on philosophies, values, ethics, methods, and behaviors that are systematically traditional in managing natural, biological, human, and cultural resources for sustainability and the continuity of life (Asrial et al., 2022; Brata, 2016). In this regard, Harahap and Hamka (2023) have argued that local wisdom represents the value of goodness or wisdom shaped by beliefs, norms, and local customs specific to a particular area. These beliefs are rooted in the truth of experiences, knowledge, and the religion practiced by the community. Similarly, Sibarani (2023) has asserted that local wisdom is the original knowledge of a society derived from the noble values of cultural traditions, guiding the order of community life. Based on these views, it can be synthesized that local wisdom encompasses insights and values passed down through generations, serving as guidelines for the community in managing their lives.

Several studies relevant to this research are as follows: The first study examined the religious values in the *nyadran* ceremony in Ngepringan Village, Sragen Regency (Yuliningsih et al., 2018). The researchers aimed to identify the religious values embedded in the *nyadran* ceremony. The research employed an ethnographic approach with qualitative descriptive methods. The results revealed that the religious values in the *nyadran* ceremony of the Ngepringan Village community need to be preserved. The tradition has been performed annually during the dry season following the harvest. It embodies both vertical and horizontal religious values. The vertical

relationship represents the spiritual connection that must be maintained between humans and Allah SWT. This harmony with the Creator is achieved through worship rituals such as reciting *tahlil*, *istighosah*, and praises. The horizontal relationship, which exists between humans and others as well as with nature, reflects respect, appreciation, and devotion (*birul walidain*) to ancestors, demonstrated through visiting graves (*nyekar*) and praying for blessings in life.

The second relevant study focused on the *nyadran* tradition in Cepokokuning Village (Abidin et al., 2022). This research described and explored the community's understanding of Islamic values and local wisdom within the tradition. The study explained that the *nyadran* activities include: (1) the slaughtering of a goat by the riverbank near the dam, followed by communal prayers and visits to ancestral graves; (2) a celebration at road intersections (*baritan*); and (3) *wayang* performances in front of the Cepokokuning village hall. The community's understanding of local wisdom and Islamic values in the *nyadran* tradition is reflected in the earth alms (*sedekah bumi*), which are believed to bring safety and health. The Islamic values identified included togetherness, harmony, equality, mutual assistance, deliberation, charity, and approaching Allah SWT as a form of gratitude.

The third relevant research focused on the local wisdom of the cross-religious *nyadran* tradition in Kayen-Juwangi Village, Boyolali Regency (Riyadi, 2017). This study aimed to reveal and describe the values of local wisdom within the *nyadran* tradition of the cross-religious community. The tradition in this study has its uniqueness and is rich in local wisdom, specifically: (1) it is held in the month of *Sya'ban* or *Ruwah* as part of a major annual ritual involving residents from various backgrounds; (2) the prayer ceremony is led by a *kyai* or *imam* (Muslim religious leader), who recites prayers following Islamic tradition; (3) this tradition also serves as a homecoming moment, alongside the Eid Al-Fitr celebrations; and (4) the celebration is also a form of a people's feast and commemorates the anniversary of Kayen Village. The *nyadran* event begins with a pilgrimage to the graves of ancestors, such as Kanjeng Adipati Metoloyo, Kyai Mranggi, and Kyai Monyet, followed by a gathering at the village hall called Sasana Krida Budaya. The peak of the event is called *rakanan*, a contest for snacks in *tenong* (a traditional container). The local wisdom values in this celebration include the spirit of togetherness in diversity, mutual cooperation, sharing, and respect for ancestors.

The fourth relevant research explored the values of local wisdom in the implementation of the Rambu Solo' ceremony of the Tana Toraja community as a source for developing student character (Allolinggi et al., 2020). This research applied a qualitative approach using ethnographic methods. The results indicated that the Rambu Solo' ceremony consisted of three stages: preparation, implementation, and closure. Each stage involved various parties, such as families, community groups, customary leaders, community

figures, government officials, and religious leaders. These activities cultivated values of local wisdom, such as mutual cooperation, togetherness, discipline, spirituality, leadership, deliberation, respect for one another, creativity, responsibility, independence, compassion, solidarity, tolerance, and reverence for ancestors.

The fifth relevant study, conducted by Aarsal et al. (2023), aimed to describe the values of local wisdom, analyze its role in maintaining harmony within multicultural communities, and explore how it is passed down to sustain peace. The study revealed three key findings: *first*, local wisdom in the form of earth alms, the first *Suro* night celebration, *sadranan*, and *kuda lumping* embodies values such as religion, cooperation, harmony, togetherness, family ties, and solidarity; *second*, the application of local wisdom could strengthen social harmony; and *third*, the transmission of local wisdom occurred across generations.

The sixth relevant study, by Alby et al. (2022), aimed to identify the functions and values of local wisdom found in folk tales from Kudus Regency and their relevance to teaching fantasy text materials in junior high schools. This study employed an ethnographic approach. The results indicated that the functions and values of local wisdom in these folk tales included (a) depictions of emotional turmoil and reflections on ancestral life, (b) the reinforcement of community solidarity, and (c) respect for kings, leaders, or objects considered sacred. Based on these findings, it could be concluded that the folk tales of Kudus Regency were generally legendary. Additionally, the study found that the values of local wisdom in these tales were relevant for teaching the Indonesian language in junior high schools, as they could instill positive behaviors rooted in local wisdom among students.

Based on the relevant studies discussed above, this research revealed both differences and similarities with previous studies, particularly in terms of the overarching concepts of the *nyadran* tradition and local wisdom. The objectives of this research were to describe and explain (1) the ceremonial process of the *nyadran* tradition in Demangan Hamlet, Temanggung Regency, and (2) the values of local wisdom embedded in the *nyadran* ceremony in Demangan Hamlet, Temanggung Regency. The values of local wisdom that were the focus of this research were based on Sibarani (2023), which included discipline, education, mutual cooperation, cultural preservation and creativity, environmental awareness, peace, politeness, gratitude, harmony, and conflict resolution. This research was significant as it offered a solution to issues related to the preservation of tradition and the promotion of local wisdom values. The researcher was particularly interested in exploring and describing the *nyadran* tradition in Demangan Hamlet, Temanggung Regency, due to its unique characteristics as a manifestation of ancestral heritage

METHODS

This study on the ceremony procession and local wisdom values in the *nyadran* traditional ceremony in Demangan Hamlet was a qualitative research project employing an ethnographic approach. Moleong (2017) states that qualitative methodology produces descriptive data in the form of written or spoken words from the objects and behaviors or events being observed. Qualitative research aims to understand an event experienced by the research subjects holistically by providing a description in the form of words and language within a specific natural context, using various scientific methods (Moleong, 2017). Similarly, Spradley (1979) has stated that ethnography is the activity of describing a culture. In this context, an ethnographic study is a way to describe and interpret cultures, social groups, or systems. In line with this, Shagrir (2017) has explained that ethnography is a research approach that refers to the processes and methods appropriate to the research conducted and the researcher's interpretation.

The present research was conducted at the site of the *nyadran* traditional ceremony, specifically in Demangan Hamlet, Temanggung Regency. The location was chosen because it continued to uphold the tradition of *nyadran*, which has been passed down through generations. Data collection in this study was classified into primary and secondary data. According to Sutopo (2006), data sources are places where data is obtained using certain methods, which may include humans, artifacts, or documents. The primary data in this research consisted of words and actions. *Firstly*, the words refer to transcripts of interviews. The data sources from informants in this study were as follows: (1) Informant 1 (RM), who served as the key informant (custodian) in the *nyadran* ceremony process in Demangan Hamlet, Temanggung Regency, providing information on (a) the history of *nyadran*, (b) the execution of the *nyadran* traditional ceremony, (c) ways of preserving the *nyadran* tradition, and (d) the values embedded in it; (2) Informant 2 (SPR), a community leader, who provided information on (a) the execution of the *nyadran* ceremony, (b) ways of preserving the tradition, and (c) the local wisdom values it contains; (3) Informant 3 (SRY), another community leader, who provided information on (a) the execution of the *nyadran* ceremony, (b) ways of preserving the tradition, and (c) the local wisdom values within it.

Secondly, the primary data for this study was obtained through observation. The data sources included events, activities, and behaviors during the *nyadran* traditional ceremony processions. During the observation stage, the researchers noted keywords as reminders, which were later compiled into complete observation notes, including descriptions and reflections. According to Moleong (2006), observation notes encompass everything experienced, seen, and heard and describe a person's behavior or speech in specific conditions. In addition to primary data, this

study also utilized secondary data in the form of manuscripts and archives related to the procedures and processes of the *nyadran* ceremony.

This study employed purposive and snowball sampling techniques. The purposive sampling technique was applied to select samples that aligned with the research objectives, which focused on the traditional procession and local wisdom values in the *nyadran* ceremonial tradition in Demangan Hamlet, Candimulyo Village, Kedu District, Temanggung Regency. The selected samples included the research location, informants, and documents. Following this, the snowball sampling technique was used to determine informants. According to Sugiyono (2014), snowball sampling is a technique in which the selection of participants begins with a small number of individuals, and based on their recommendations, the number of informants increases until a key informant is identified.

According to Sutopo (2006), data collection techniques can be categorized into interactive and non-interactive. In this research, interactive techniques were applied through observation and interviews, while non-interactive techniques involved document analysis. The observation was conducted with active involvement to gain a comprehensive and in-depth understanding of the *nyadran* traditional ceremony procession. In active observation, the researchers participated in the ceremony, allowing them to observe the meanings and local wisdom values embedded in it. The interview technique used was in-depth or unstructured interviews. Mulyana (2008) has explained that the purpose of in-depth interviews is for the researcher to gather comprehensive information, explore the available data more deeply, and understand individuals' views and feelings regarding specific events. Document analysis was conducted to obtain information from written sources, such as documents on the implementation of the *nyadran* ceremony tradition. These documents helped the researchers interpret the observed events and understand the context and aspects of the tradition.

The technique used to ensure data validity in this research was triangulation. According to Moleong (2017), triangulation is a technique for checking data validity by using other data sources as a comparison tool against the existing data. Data validity techniques are divided into four types: source triangulation, data triangulation, method triangulation, and theory triangulation. The present study focused on source and method triangulation. Source triangulation involved the following steps: (1) selecting informants representing different sources, such as key informants (community elders) and public figures with in-depth knowledge, gathering information on the same data, (2) conducting in-depth interviews to gain a thorough understanding of the research data, and (3) comparing similar data collected from different informants with varying perspectives. Afterward, method triangulation was applied through the following steps: (1) determining data sources, such as informants or

documents; (2) collecting data using observation techniques, interviews, and document analysis; and (3) comparing results with similar data collection through different techniques.

The data analysis technique in this study followed the model by Miles and Huberman (1994), which included four stages: data collection, data condensation, data display, and conclusion drawing. Data were collected through interviews with informants, observations, and a relevant review of documents. Data condensation involved selecting, focusing, and simplifying all the collected data. Data display was conducted by describing the components, correlations, and other elements to deeply comprehend the research situation and determine the next stages. Conclusion drawing was done by verifying the results based on the research questions formulated from the outset.

RESULTS AND DISCUSSIONS

The tradition of the *nyadran* ritual in the Demangan region is held once a year. According to the Javanese calendar, this traditional ritual takes place on Friday *Kliwon* in the month of *Ruwah* or *Rajab*. This tradition has been passed down through generations and continues to be practiced today. The *nyadran* tradition is carried out at the graves of Eyang Demang Roko, Eyang Demang Rayi, and Eyang Shokhabat. This information was conveyed by RM, the caretaker, as follows.

“Ingkang sepindahan menika wonten pepunden ingkang asma Eyang Demang Roko, Eyang Demang Rayi, kalia Eyang Shokhabat. Menika tradisi budaya dusun Demangan Nyadran sampun wonten saking Mbah-Mbah Buyut kula, Mbah-Mbah Kula, kalia Bapak Kula. Tradisi nyadran menika sampun wonten kanthi turun temurun. Tradisi menika dilaksanaaken ing Wulan Rejeb utawis Ruwah dintenipun Jemuah Kliwon.” (CLHW-01/RM).

“The first sacred figures here are Eyang Demang Roko, Eyang Demang Rayi, and Eyang Shokhabat. The *nyadran* tradition of Demangan Hamlet has been passed down from my great-grandparents, my grandparents, and my father. This tradition has been preserved through generations. It is carried out during the month of *Rajab* or *Ruwah*, specifically on a Friday *Kliwon*.” (CLHW-01/RM).

The process of conducting the traditional *nyadran* ceremony in the Demangan Hamlet, Temanggung was divided into five stages. The first stage involved the villagers gathering at the Head of the Village's residence to form a preparation committee for the ceremony. The distribution of committee duties was carried out fairly and evenly. In

this context, the Head of Candimulyo Village served as an advisor and was also responsible for overseeing the implementation of the *nyadran* ceremony in Demangan Hamlet. Various committee sections were established to facilitate the process, including those responsible for the pre-event process, the sacred core ceremony, and post-event activities.

In the second stage, after forming the committee for the *nyadran* ceremony, the residents of Demangan held a community service event. This community service process began one week before the traditional *nyadran* ceremony, with residents working together to clean the graves of their ancestors. The caretaker also participated in cleaning the graves of the founding elders, namely Eyang Demang Roko, Eyang Demang Rayi, and Eyang Shokhabat. According to Ikhsan et al. (2018), '*pepunden*' refers to the pioneers or founders of the village. After finishing the grave cleaning, the residents continued their community service by cleaning Kali Gayam, which the Demangan community refers to as *Sendang Pengapesan*, one of the water sources for the people in the hamlet. The next activity involved the residents working together enthusiastically to clean up their village in preparation for the *nyadran* ceremony.

In the third stage, the community collaborated to install a *tarup*, which served as the roof for the *wayang* performance, a part of the *nyadran* ceremony. Meanwhile, the *gamelan* used to accompany the *wayang* performance was also being set up. Additionally, coinciding with the time of Wednesday *Pon*, the residents began to bathe the goats that would be slaughtered as *ubo rampe* in the *nyadran* tradition. To this day, the people of Demangan still adhere to the prohibition against raising and slaughtering animals with completely smooth bodies or entirely white without any other color patterns, such as goats, chickens, or geese. This belief originates from the fact that the livestock of Eyang Demang Roko and Eyang Demang Rayi were white animals without any patterns on their bodies. At the same time, the residents of the Demangan Hamlet also started preparing other *ubo rampe*, such as offerings, market snacks, and the main food to be served during the *nyadran* ceremony, as expressed by SYR below.

"Beberapa pantangan yang masih dipatuhi oleh warga Demangan salah satunya tidak boleh memelihara ataupun menyembelih hal yang 'mulus' atau tanpa corak, bahkan dikasih saja tidak mau. Karena setelah ditelusuri sepertieliharaan Eyang dadose ndak ngembari. Ora keno sek mulus-mulus contone ayam, kambing, lan angsa utawa banyak ingkang werno putih mulus." (CLHW-03/SYR).

"One of the taboos still observed by the residents of Demangan is that they are prohibited from keeping or slaughtering animals that are 'smooth' or without any color patterns. Even if offered such animals for free, they refuse. Upon

investigation, this practice is linked to the belief that such pets resemble the spirit of Eyang (ancestor). Therefore, they avoid keeping or consuming animals like white chickens, goats, or geese." (CLHW-03/SYR).

In the fourth stage, coinciding with Thursday *Wage*, the residents of Demangan began preparing for the main day of the *nyadran* traditional ceremony. One of the activities carried out by the community was the slaughtering of a goat as part of the food offerings (*ubo rampe*). The residents of Demangan firmly believe that the food offerings should not be tasted until the core of the *nyadran* ceremony, which takes place on Friday *Kliwon* in the month of *Ruwah* or *Rajab*. This belief stems from the notion that, ethically, food meant for the ancestors should not be tasted beforehand, as it is considered impolite. This belief aligns with the information conveyed by RM.

"Awit saking mangsak-mangsak kagem ubo rampe nyadran Demangan menika, para warga nggadahi kepercayaan sepindah mboten angsal dipunicipi. Naluri ojo sok dicicipi disik sak urunge tekan makam mergo istilahe tiyang sepuh kok dilangkahi kadhosto dicicipi rumiyen mangsakan ingkang kagem leluhur menika. Niku menawi jaman sakniki kirang sopan." (CLHW-01/RM).

"Due to the tradition of preparing offerings for the *nyadran* ceremony, the community holds a belief that the food must not be tasted beforehand. It is said that one should refrain from tasting it until after reaching the graveyard, as the elders say it is improper to 'overstep' by tasting food that is meant for the ancestors first. In today's context, this is considered somewhat disrespectful." (CLHW-01/RM).

In line with the intent of the *nyadran* tradition, this belief is also supported by the explanations of SPR and SRY, who stated that there was a prohibition during the process of cooking food for the main *nyadran* ceremony, specifically that it was not permitted to taste the food beforehand.

"Makanan yang akan disajikan untuk nyadran tidak boleh diicipi terlebih dahulu karena perasaan hormat kami kepada beliau Eyang Demang Roko, Rayi, dan Eyang Shokhabat selaku anak cucu beliau. Ubo rampe pacitan untuk sadranan juga berasal dari masyarakat yang secara sukarela memberi tidak atas dasar diminta" (CLHW-02/SPR)

"Salah satu keunikan dalam tradisi nyadran Demangan ini setiap masakan tidak diperbolehkan atau pantang dicicipi. Kalau orang Jawa ada kepercayaan jika nekat melakukannya maka akan ditimpa petaka."

Bahkan kayu yang digunakan untuk masak juga tidak boleh untuk dilangkahi. maknanya kalau mau memberi kepada orang tua tidak diperbolehkan makanan sisa” (CLHW-03/SRY).

“The food prepared for the nyadran ritual must not be tasted beforehand out of respect for Eyang Demang Roko, Rayi, and Eyang Shokhabat, as their descendants. The offerings for the nyadran ceremony, known as 'ubo rampe,' are also voluntarily provided by the community without any request or obligation.” (CLHW-02/SPR)

“One of the unique aspects of the nyadran tradition in Demangan is that it is forbidden to taste the food before it is served. In Javanese belief, doing so is thought to bring misfortune. Even the wood used for cooking must not be stepped over. The underlying meaning is that when offering something to the elderly, it should not be leftover food.” (CLHW-03/SRY).

The residents of Demangan Hamlet also conducted a flower-scattering activity at their ancestors' graves on Thursday afternoon, known as *nyekar*. The community carried out this practice one day before the sacred ceremony of nyadran. The *nyekar* activity was not only performed by the Demangan community but also by anyone whose ancestors were buried in the Demangan area. In the evening, the men of Demangan, in particular, participated in a *tirakatan* that began at 9:00 PM WIB. The activities during the *tirakatan* night included the recitation of *tahlil*, *surah Yasin*, and group prayers led by the *Imam* in Arabic, as well as individual prayers. In this context, Fatanti and Tuti (2020) state that *nyekar* is a way to pray and scatter flowers on graves to honor ancestors who have served in the past. Meanwhile, regarding the *tahlilan*, Hasan et al. (2023b) argue that this activity aims to seek forgiveness for the families of community members who have passed away, particularly for their ancestors and descendants.

In the fifth stage, the *nyadran* procession occurred at the Demangan grave site. Friday *Kliwon* marked the peak of the event, which began with the preparation of *ubo rampe* in the form of offerings, market snacks, and food to be served. The *nyadran* procession preparations started at 6:00 AM. At this time, the figures who guided the *nyadran* procession, along with the core committee, began preparing the offerings that would be used in the traditional ceremony. The offerings, which must be prepared by the guardian or elder, assisted by other figures involved in the *nyadran*, included *kemenyan*, *sekar telon*, and *sekar kenanga*. Meanwhile, traditional snacks prepared for the community participating in the *nyadran* procession were also arranged, including *emping*, *petotan* (*awug-awug*), *pisang raja*, *tape ketan*, *lapis*, *onde-onde*, *lemper*, *citak* (*mata sapi*),

apem, *risoles*, *wajik*, *jadah putih*, and *bolu basah*. These market snacks were obtained from voluntary contributions from the Demangan community. The residents believe that the sincere intention of giving will bring abundant blessings.

The sacred *nyadran* ceremony began at 08:30 AM WIB at the Demangan ancestral grave. The event was attended not only by residents but also by community leaders, local officials, cultural figures, and people from outside Demangan who regularly participated and sought blessings from the procession. The sacred *nyadran* procession consisted of four stages. The activities in the first stage are depicted in Figure 1 and Figure 2.



Figure 1 The community enjoying the market snacks presented at the opening ceremony



Figure 2 The procession of reading *tahlil*, *surah Yasin*, praises, and prayers to the ancestors

The activities conducted during the ceremony included: (1) community members enjoying traditional snacks that were offered at the sacred procession; (2) the opening of the event by the ceremonial officiant; (3) speeches by the Chair of the *Nyadran* Committee, the Head of Demangan Hamlet, and the Head of Candimulyo Village; (4) a prayer reading led by the *Imam*; (5) the recitation of *tahlil*, the reading of *Surah Yasin*, the singing of praises, and the recitation of prayers dedicated to Eyang Demang Roko, Eyang Demang Rayi, Eyang Shokhabat, and the other ancestors buried at the site; and (6) a sacred ceremony

involving the offering of burnt *kemenyan*, *sekar telon*, and *sekar kanthil*, led by the caretaker or elder of the Demangan ancestral grave. Based on information from SPR, the sacred nyadran ceremony held the significance of clearing the ancestors' graves. This was expressed by SPR as follows.

“*Sodronan iku untuk jembarake papan kubur yang sudah meninggal. Manusia itu nggadahi sifat lupa oleh karena itu perlu diingatkan. Doa kepada leluhur itu dimaknai dan dilakukan melalui tradisi nyadran sebagai salah satu bentuk menghargai dengan orang tua.*” (CLHW-02/SPR)

“The tradition of Sodronan is meant to expand the burial space for the deceased. Humans tend to forget, which is why reminders are necessary. Prayers to ancestors are expressed and carried out through the nyadran tradition to honor and show respect to parents.” (CLHW-02/SPR)



Figure 3 The caretaker, elder figures, and community members heading towards the ancestral grave of Demangan



Figure 4 The hamlet figures welcoming and inviting residents to process and take their places at the graves of their ancestors

In the second stage, the activities carried out by the residents involved carrying a *tenong* filled with various foods to be paraded around the village towards the Demangan ancestral grave. The sacred procession to the ancestral grave was led by the gatekeeper, along

with local elders who assisted in the sacred ceremony. During the procession, the gatekeeper and those guiding the sacred ceremony wore traditional Javanese clothing, such as *beskap*, *blangkon*, and *jarik*. After the residents arrived at the Demangan ancestral grave, each family positioned themselves at their ancestors' graves. This activity is portrayed in Figure 3 and Figure 4.

In the third stage, the community placed food on the graves of their ancestors. After everything was gathered, a prayer was recited according to Islamic tradition. Following the prayer, the activity continued with the opening of the *tumpeng* rice, *ingkung* chicken, and various side dishes, including fried potatoes, potato cakes, sweet soy sauce *tofu* and *tempeh*, fried noodles, goat *srundeng* (shredded coconut), spicy fried liver, sautéed green beans, *tofu*, peanut crackers, and white crackers. These foods were placed on a large tray to facilitate the community performing the *kembul bujana andrawina*. This detailed activity is illustrated in Figure 5, Figure 6, Figure 7, and Figure 8. Meanwhile, based on information from RM, the food offerings that must be present in this sacred procession include *tumpeng* rice. RM expressed this as follows.

“*Sesaji menapa kemawon kedah wonten bucu ingkang nggadahi raos. Babagan pitedah piyantun sepuh ingkang nggadahi gegayuhan agung ingkang tumuju dhumateng ngersaning Gusti.*” (CLHW-01/RM)

“The offerings, no matter how simple, must contain meaning. This reflects the wisdom of the elders, who hold noble aspirations aimed toward seeking the will of the Divine.” (CLHW-01/RM)

The activity of *kembul bujana handrawina*, or sharing food placed on a *tampah* (winnowing tray) together, signified the community's expression of gratitude for the blessings they received over the past year. To this day, those who participate in this activity believe it is a way to seek blessings by consuming food that has been prayed over. After the activity was completed, participants also took home the food that was placed on the *tampah*. The community believes that taking home food will result in abundant blessings and fortune from God. The statement aligns with the opinion of (Santoso et al., 2021), who have stated that participants believe they will receive safety and prosperity in the blessing they receive. They also placed a small portion of the dried rice into their rice storage with the sincere intention that they would be provided for in the future. According to Gede Agung et al. (2024), the food brought for the *sesaji* offerings represents the community's gratitude to God and their ancestors for the natural wealth bestowed upon them. This act signifies recognition of blessings and strengthens social cohesion through various resources. Furthermore, the ritual media used also carry symbolic meanings, such as red roses symbolizing bravery

and beauty, while white flowers represent purity. Meanwhile, the fragrant incense burned is believed to connect God with His followers.



Figure 5 Residents placing and opening food



Figure 6 Residents putting the food from the tenong into a tampah or ambengan



Figure 7 The shape of the food found in the tampah or ambenga



Figure 8 The community preparing for the kembul bujana handrawina and readying the food to take home

In the fourth stage, the community watched a shadow puppet show performed by an experienced puppeteer titled “*Bangun Candi Sapta Marga*.” The performance began at 1:00 PM as part of the *nyadran* ceremony. The shadow puppet show served as a way to honor Eyang Demang Roko, as it brought him joy during his lifetime. Meanwhile, the shadow puppet show intended to entertain the community was held from 8:00 PM until dawn. This activity is depicted in Figure 9.



Figure 9 Shadow puppet show entitled “*Bangun Candi Sapta Marga*”

The values of local wisdom in the traditional *nyadran* ceremony of Demangan Hamlet, Temanggung Regency align with Sibarani's theory, which categorizes local wisdom into two types: local wisdom for welfare and local wisdom for peace (Sibarani, 2023). The following discussion highlights the local wisdom values represented in the *nyadran* ceremony in the Demangan region.

As part of local wisdom, the value of discipline is reflected in the community's adherence to the rules and customs strictly upheld during the *nyadran* ceremony. This is evident at the time of the ceremony, which is typically held on Friday *Kliwon* in the months of *Rajab* or *Ruwah*. Additionally, the required offerings consisted of *sekar telon* (which included rose, jasmine, and Cananga flowers), *sekar kanthil*, and incense. During the offering session, which was dedicated to the ancestors of Demangan—Eyang Demang Roko, Eyang Demang Rayi, and Eyang Shokhabat—the caretaker must prepare these offerings as part of the sacred process. This is further supported by an interview conducted with RM, who explained:

“Uba rampe ingkang kedah wonten menika menyan madu, sekar telon mawar warnane abang, melati warnane putih, kenanga, kalia, sekar kanthil. Makenipun menyan madu menika asepe wangi dumugi pundi kemawon. Sekar kanthil menika supados saget kemantil. Mugi-mugi sedoyo ingkang sami nyuwun berkah pangetsu saking Allah Subhanahu wata'alla ingkang wasilah saking Eyang Demang banjur kanthil maksude kanti menika melu.” (CLHW-01/RM)

"The essential offerings that need to be present are incense, honey, and flowers, including red roses, white jasmine, cananga, and kanthil. The meaning behind the honey incense is that its fragrant smoke reaches everywhere. The kanthil flower symbolizes attachment. It is hoped that all those seeking blessings and guidance from Allah, through the intercession of Eyang Demang, will remain closely connected, as 'kanthil' implies sticking together." (CLHW-01/RM).

In addition to these customs, several taboos remain firmly observed by the people of Demangan as a form of discipline: (1) it is prohibited to raise or eat animals with entirely smooth white patterns; (2) residents are forbidden from making market snacks similar to *serabi*; and (3) women in Demangan are not allowed to wear clothing in green *gadung* (light green), as this color is believed to resemble the attire of Eyang Demang Rayi.

The value of local wisdom related to education is demonstrated through the involvement of community members across all stages, from preparation to the core process and the conclusion, involving children, teenagers, adults, and even the elderly. The participation of these generations, one after the other, serves to impart knowledge and educational values, especially to the youth. Based on interview results, the data shows that the people of Demangan have been practicing this tradition since the time of their ancestors. The series of ceremonies are conducted to preserve traditions and cultures that have been deeply rooted across generations. This aligns with the view of Widarti et al. (2025), who have stated that instilling educational values through local wisdom among the youth is one way to maintain and preserve the nation's culture amid the globalization.

The values of local wisdom are also reflected in community cooperation during various activities, such as communal work by residents to clean ancestral graves, the Gayam River, or the *Sendang Pengapesan*, as well as village-wide clean-up efforts. In addition, the residents collaborated to set up the *tarup*, which was used for *wayang* performances. Another example of cooperation is when the residents bathed and slaughtered goats, which were later served as part of the ubo rampe feast. Furthermore, when preparing food for the *kembul bujana andrawina*, the community came together to carry and parade the *tenong* around the village, eventually reaching the grave site. In this context, Sauri et al. (2018) state that humans cannot live alone without the help of others, emphasizing that, at their core, humans live in tribes and nations to support one another.

The values of local wisdom related to the preservation of culture and creativity in the *nyadran* tradition are manifested through adherence to the customs of the core procession. It includes: (1) enjoying traditional market snacks as offerings presented during the opening ceremony; (2) a prayer procession with

the recitation of *tahlil*, the *Surah Yasin*, praises, and prayers for the ancestors; (3) the sacred ceremonial procession with offerings at the ancestral graves; (4) carrying the *tenong* (offering containers) in a parade around the village; (5) *kembul bujana andrawina*, or the communal eating of food placed on large trays; and (6) watching a *wayang kulit* (shadow puppet) performance by a senior puppeteer. The title of the *wayang* performance carries philosophical meaning and represents the *nyadran* tradition. The values derived from these activities include respect for tradition and love for local culture. The local wisdom related to environmental care is demonstrated by the villagers' activities in cleaning the cemetery, the Gayam river, or *Sendang Pengapesan*, one of the local water sources, as well as the surrounding environment in Demangan Hamlet. This aligns with the results of an interview with SPR as follows.

"Toya wonten ing lepen Gayam menika wonten sangkut pautipun kaliaan makam. Sakderingupun warga dateng makam kagem nyekar biasanipun resik-resik rumiyen wonten ing lepen Gayam." (CLHW-02/SPR).

"The water in the Gayam River is closely connected to the cemetery. Before residents visit the cemetery for offerings, it is customary for them to clean up first at the river." (CLHW-02/SPR).

The value of local wisdom regarding peace was evident through the activity of residents sitting together near the graves of Eyang Demang Roko, Eyang Demang Rayi, and Eyang Shokhabat while reciting prayers dedicated to their ancestors. Additionally, peace is reflected in the *nyadran* tradition during the collective participation in the *kembul bujana andrawina*. This activity involved eating meals together from a large serving platter (*tampah*) without regard for social status or hierarchy. Typically, one *tampah* serves food for four to five people to enjoy communally.

The value of politeness in the *nyadran* tradition is demonstrated by refraining from tasting the food placed on a *tampah* as part of the *nyadran* offerings. According to Moriuchi and Basil (2019), a *tampah* is a tray or container made from woven bamboo. On top of it, various items (offerings) in the form of food were placed, with a base made from banana leaves, paper, or newspapers. Another prohibited action was stepping over the wood that would be used as fuel for cooking the food. This practice continued to be upheld by the people of Demangan as a form of respect for their ancestors.

The value of gratitude represents an expression of thankfulness for blessings from the Creator. The residents of Demangan expressed their gratitude to the Creator through prayers offered to God Almighty. These prayers included the *syahada* (declaration of faith), *Surah Al-Fatiha*, *Surah Al-Ikhlâs*, *Surah Al-Falaq*, *Surah An-Nas*, *salawat* (blessings for the

Prophet), Surah Yasin, and specific prayers dedicated to their ancestors and themselves. Meanwhile, gratitude towards others is actualized by sharing food, including traditional market snacks and complete meals. This practice symbolizes thankfulness for the sustenance provided by the Creator. The residents of Demangan believe that by sharing food with others, they will receive blessings and mercy from God Almighty. According to Saputri et al. (2019), the expression of gratitude for the gifts of nature is seen as acknowledging the Creator's role as the sustainer of the universe. This gratitude serves as a moment to express, cultivate, and celebrate the community's interconnectedness.

The values of local wisdom related to harmony and conflict resolution are manifested through deliberation. The harmony shown by the residents of Demangan was reflected in the fair and equitable formation of the *nyadran* committee. Each resident assigned a role in the committee was responsible for helping to facilitate the implementation of the *nyadran* tradition. The division of the task execution teams included a pre-event team, a sacred core team, and a post-event team. Reinforcing this, Nashuddin (2020) has stated that deliberation is an important way of creating societal regulations. The principle of deliberation aims to ensure security, peace, happiness, and success in the community.

CONCLUSIONS

The *nyadran* tradition, as a form of respect for ancestors, has become a cultural heritage preserved through generations by the Javanese people. This tradition reflects strong cultural, spiritual, and local wisdom values highly regarded by the local community. The *nyadran* tradition was meticulously organized, beginning with preparations by the committee, communal work to clean the graves and surrounding areas, and culminating in the main procession, which included prayers, offerings, and symbolic activities such as the *tenong* parade. The key values of local wisdom in this traditional ceremony include discipline, education, mutual cooperation, cultural preservation, creativity, environmental awareness, peace, politeness, gratitude, and harmony.

The value of discipline is reflected in the community's adherence to traditional rules passed down through generations, including maintaining taboos. Education is demonstrated through the involvement of all community members, from children to elders, in every stage of the ceremonial process. Mutual cooperation is evident in the collective efforts to clean ancestral graves and the surrounding environment, as well as in the preparation of all the necessary items for the ceremony. Cultural preservation is manifested in the community's loyalty to traditional rituals that were faithfully observed, such as the offering of sacrifices and the use of symbolic ritual items. Environmental awareness is shown through the cleaning of water

sources and grave surroundings. The values of togetherness and peace are exemplified through *kembul bujana andrawina*, where the community shared a meal without regard to social status. Politeness is demonstrated with respect to ancestral traditions, such as not tasting food before it was served. Gratitude is expressed through prayers and thanksgiving to the Creator. Finally, the value of harmony is embodied in community deliberations.

Further research can be conducted by comparatively studying the values of local wisdom in the *nyadran* tradition in various regions, such as the *nyadran* tradition in Java and other similar regions. In addition, further research can be conducted by deepening the philosophical meaning and symbolism of each element of the offering, including the materials and *ubo rampe* used. Overall, the traditional *nyadran* ceremony in Demangan Hamlet, Temanggung Regency, reflects the community's efforts to maintain a balance between spirituality, social life, and culture. This ceremony not only honors ancestors but also strengthens social cohesion among residents. The local wisdom embedded in this tradition is a valuable heritage that must be preserved in the face of globalization and modernization.

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