

THE RECONSTRUCTION OF URBAN COMMUNITY NATIONALISM BASED ON LOCAL WISDOM OF *TIRAKATAN*

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ABSTRACT

This study stems from the stigma of declining nationalism among urban communities, driven by globalization and modernization. In this context, the Tirakatan tradition as a social space is utilized to reconstruct nationalism through reflective practices and communal togetherness. This study aims to identify and analyze the process of reconstructing nationalism in urban communities through tirakatan activities grounded in local wisdom, uncover the social meanings of tirakatan, and explain its role in strengthening solidarity and national identity in urban settings. The research approach used is qualitative with descriptive and phenomenological methods, focusing on the analysis of participation, meaning, and social interactions that occur during the implementation of tirakatan in urban community groups in RT 01/RW 04, Jepun Village, Tulungagung Regency. Data were collected through direct observation of participants, in-depth interviews, and documentation of activities. Data analysis used a model adopted from Miles, Huberman, and Saldana, which included the processes of data condensation, data presentation, conclusion drawing, and verification. The results of the study show that tirakatan is not only a ceremonial ritual, but also an authentic social space that reflects the values of togetherness, cooperation, and respect for the nation's history. Participants reflected on the meaning of independence as both a historical event and an ongoing collective responsibility. In conclusion, tirakatan serves as an essential forum for reconceptualizing nationalism that is inclusive, adaptive, and rooted in local values.

Keywords: Reconstruction of Nationalism, Urban Society, Tirakatan, Local Wisdom

INTRODUCTION

Indonesia is a great nation, born with a long history, and has achieved honorable independence through the tenacity of its people's struggle. Indonesia's independence from foreign colonial rule is a manifestation of Indonesian nationalism. This nationalism is formed from the complexity of the nation's identity, with a passion for realizing its independence. There were different definitions of nationalism in the 15th and 19th centuries (Saraswati et al., 2017). In the 15th century, a group of German students defined nationalism as a love for one's

homeland while maintaining its identity. In the 19th century, influenced by the French Revolution, nationalism was described as a nation's struggle against colonial occupation. Nationalism exists throughout the world, with its own regional meanings, some positive and others negative, such as chauvinistic tendencies accompanied by anarchic and intolerant actions (Bell et al., 2023).

Nationalism in the context of the 1945 Constitution of the Republic of Indonesia is contained in articles that regulate the obligations and rights of citizens by emphasizing the importance of unity, national defense, and advancing national culture.

Among these is Article 30 paragraph (1), which states that citizens are obliged and have the right to participate in national defense and security efforts. In this contemporary era, nationalism is no longer about taking up arms to defend the country from colonialists as a form of love for the homeland. Today's nationalism is a spirit of love for the motherland with the current of modernization (Suryana & Dewi, 2021). Nationalism continues to be nurtured and instilled in the Indonesian people from generation to generation, even though Indonesian independence was proclaimed on August 17, 1945. Nurturing this nationalism is a responsibility, from the elite level to the grassroots.

There are unique challenges in nurturing and instilling nationalism, especially among a generation lacking a deep understanding of Indonesia's history of independence. These challenges are increasingly apparent in this era of globalization, where the pace of development is so rapid, spatial boundaries are blurred, and the ease and openness of digital access are like a double-edged sword. Therefore, wisdom is needed in addressing nationalism. The proliferation of globalization within urban contexts fosters communities that are increasingly individualistic, heterogeneous, and oriented toward a global lifestyle (Haeruddin, 2022). As these urban populations adopt the paradigms of modern cosmopolitan societies, there is a consequential attenuation of traditional nationalist values (Mouratidis & Poortinga, 2020).

A resilient socio-cultural phenomenon is evident in urban communities amid the issue of urban nationalism. Activities based on local wisdom, far from formal state-regulated ceremonies, combine spiritual reflection, deliberation, and the expression of gratitude. The activity in question is the Indonesian Independence Day vigil. The continuation of this activity amidst a pragmatic urban society presents an interesting paradox: a traditional ritual still exists in a modern environment. Qiptiyah's research explains that the Independence Day vigil is a tradition inherited as a means of strengthening religious nationalism and social harmony across diverse backgrounds (Qiptiyah et al., 2024). Sources of character education learning can be sought through activities based on local wisdom, and to optimize community-based character education, schools can collaborate with the community (Purnama, 2021). Nirzalin et al. found in their research that local wisdom plays a vital role as a guide for moral obligations within a community. This local wisdom acts as social capital that can maintain and develop social bonds such as brotherhood, trust, and solidarity, as well as encourage a spirit of cooperation in social and economic fields (Nirzalin et al., 2023).

This phenomenon serves as evidence that can refute the assumption of the erosion of nationalism in urban society, because it is actually a process of nationalist reconstruction. Nationalist reconstruction is an effort to rebuild a sense of love for the homeland and nation amidst the globalization and modernity of urban society (Pranowo, 2024). Based on Peter L. Berger's social construction theory, nationalism is

a reality that is reshaped through social interactions and cultural processes (Pramono et al., 2024). Understanding nationalism involves experiencing, negotiating, and reproducing it in the daily practices of a warm, communal society. Grassroots community movements play a significant role in shaping the dynamics of social movements in urban areas and transforming cities (Manuel Castells, 1983).

Widatmika and Septiano's research shows that building national character in the digital era involves teachers' strategies of mastering educational competencies and adapting to changing times (Pipit Widiatmaka, 2022; Septiano & Ulfatun Najicha, 2022). Adi's research highlights debates about nationalism, driven by many young people's adoption of the social media trend #kaburajadulu as a form of protest against unstable government policies, particularly in employment and education. This can influence young people's nationalistic spirit, as they choose to study abroad (Adi et al., 2025).

Ahmadin's research reveals a significant relationship between building student nationalism and flag ceremonies (Ahmadin, 2023; Dinawati & Hidayat, 2023). Laucht & Abelson's study of urban reconstruction following war also discusses strengthening two cities through cultural exchange (Laucht & Abelson, 2024). However, previous studies of nationalism in Indonesia have tended to focus more on formal political aspects, identity conflicts on social media, and civic education in schools. They have not yet explored in depth the socio-cultural mechanisms behind the existence of local wisdom and the concrete practices that reshape the meaning of nationalism for urban communities. Furthermore, there has been little research specifically examining the reconstruction of nationalism.

Nationalism, which initially embodied the spirit of achieving independence from colonialism, now, in the post-independence era, needs to be reinterpreted. This research offers the novelty of *Tirakatan* as a medium for reconceptualizing nationalism that is participatory, personal, and rooted in tradition among urban communities. Based on previous studies, this research aims to analyze in depth the socio-cultural factors that fundamentally encourage urban community participation in independence *Tirakatan* activities, and to examine a series of ritual processes in *Tirakatan* that actively reconstruct the understanding and expression of nationalism among urban communities. This research contributes theoretically to understanding the resilience and adaptability of nationalism in the modern era, as well as providing practical contributions in strengthening national bonds through the revitalization of community-based cultural practices.

METHODS

This research uses a descriptive qualitative approach with a phenomenological approach.

Alfred Schutz's phenomenological approach is a systematic, comprehensive, and practical approach to uncovering social phenomena (Morujao, 2023). This phenomenological approach focuses on interpreting the meaning of individual experiences, making it appropriate for exploring how nationalism is internalized, felt, and reinterpreted by individuals in urban communities after participating in the *Tirakatan*. The research subjects were informants who were rich in information regarding the *Tirakatan* activities and actively involved, such as the neighborhood association (RT) head, committee members, community leaders, and participants.

Data collection was conducted through participant observation, involving attendance at the preparation (meetings and retirement rehearsals) and implementation of the *Tirakatan* activities. In-depth structured interviews were then conducted with informants identified by the researcher or based on recommendations from key informants. These informants included the RT head, community leaders, committee members, and three residents. Documentation was then conducted, including the collection of evidence and information, such as invitations, prayer texts, reflection texts, meeting minutes, photos, and videos of the activities. This study upholds research ethics by ensuring the confidentiality of participants' identities, and anonymizing collected data using special codes.

The research location, RT 01/RW 04, Jepun Village, Tulungagung District/Regency, was selected due to its strategic demographic and geographic location within the urban area. Administratively, there are 30 households registered as residents of the region, but many migrants also reside in several local boarding houses. The local community coexists with several large companies and industries, characterized by social interaction, intense economic activity, and high mobility, with residents engaging in non-agrarian work. Neighbors have become increasingly familiar with each other over the past four years, following the change in neighborhood head and through shared activities.

The analysis was conducted through several stages according to the framework (Schutz, 1967): 1) Identification of the subjective meaning of social actions. The researcher explored the meanings that participants ascribed to their involvement in *Tirakatan*, whether as a religious, social, or nationalistic expression. 2) Analysis of the stock of knowledge at hand. The researcher examined the community's shared knowledge of the *Tirakatan* tradition as cultural heritage whose significance continues to be renewed in the modern era. 3) Intersubjective understanding, where experiences among community members were compared to identify common social meanings that underlie the formation of collective solidarity. 4) Typification of social actions, where the researcher categorized forms of community participation in *Tirakatan* based on interaction patterns and emerging social awareness. 5) Interpretation of dual meanings

(subjective meaning vs. objective meaning). Empirical findings are analyzed to bridge participants' personal meanings with the broader social meanings related to the reconstruction of urban nationalism.

RESULTS AND DISCUSSIONS

The findings and discussion of this study focus on the practice of *tirakatan* rituals as a form of local wisdom in commemorating Indonesia's independence, which plays an essential role in reconstructing urban community nationalism in RT 01/RW 04, Jepun Village. The results indicate that this tradition functions not only as a ceremonial ritual but also as a social mechanism that maintains the continuity of national identity amid modernization. Furthermore, *Tirakatan* serves as a social space where the community interacts, builds solidarity, and collectively negotiates the meaning of nationalism. Three main findings emerged: the ritual as a mechanism for defending national identity, the ritual as an arena for social reconstruction, and the urban community's contextual interpretation of nationalist values.

Tirakatan serves as a symbolic space where the community negotiates traditional values with a sense of nationalism. In the dynamics of globalization, *Tirakatan* serves as a cultural bulwark, helping urban communities maintain their collective identity. This activity reminds them of the nation's cultural and historical roots, providing a solid anchor for identity amidst the onslaught of external influences. It is a tradition passed down through generations, although it faded in RT 01/RW 04 over the last few decades. A positive impact of modern progress is the ease of sharing information regarding the various ways Indonesians express their nationalist spirit in celebrating their country's independence, allowing these expressions to spread widely and fostering awareness of nationalism. It serves as a bridge connecting social and national identity and a medium for teaching noble values between generations.

The findings indicate that the narratives developed during the *Tirakatan* are inclusive. Stories of past struggles are retold in a relevant manner, emphasizing unity and diversity, not division. This activity fosters a sense of nationalism that embraces all differences and serves as a foundation for social cohesion in urban environments. *Tirakatan* activities serve as a strong cultural anchor, helping urban communities reconnect with their historical roots and the nation's noble values. Thus, nationalism is reconceptualized as an inclusive force that unites, rather than divides. The following is an interview with the neighborhood head:

"Preserving this *Tirakatan* activity is very important because it is a sacred local culture. Through this activity, we commemorate history and introduce it to a new generation. We also hope that this activity can ignite the spirit of

unity and oneness as Indonesian citizens" (FR-01).

The acculturation of cultural, religious, and national traditions unites society and serves as the identity of the Indonesian nation, which is diverse in ethnicity, religion, race, and culture. Javanese ancestral culture remains deeply rooted, a Javanese identity that is inseparable from noble values amidst the rapid flow of globalization that can easily erode culture. The revival of *Tirakatan* activities in RT 01/RW 04 provides an opportunity for residents to re-learn local wisdom traditions, adapting them to current conditions and needs, while maintaining their substance.

"A memorable moment was the communal prayer, where we prayed in Islamic and Javanese traditional ways, using the symbolic image of the tumpeng rice cone. Nowadays, it is almost impossible to find activities with Javanese customs in our community; this is our effort to preserve cultural traditions." (IS-03).

Javanese traditional prayers, characterized by their meaningful and polite language, and prayers embodied in the symbol of the tumpeng rice cone, are a hallmark of the Javanese people. This highlights the urgency of local wisdom traditions in restoring the noble identities of the Indonesian nation. The *Tirakatan* event in RT 01/RW 04, Jepun Village, Tulungagung, includes tahlil as part of the program, reflecting the religious expression of the Muslim community, the majority group. Nevertheless, the presence of non-Muslim residents does not create a conflict of beliefs, as they understand tahlil as a universal prayer and an expression of togetherness and nationalism among citizens, rather than a dogmatic ritual to be followed for theological reasons.

This phenomenon demonstrates the existence of a social mechanism for negotiating between religious and civic identities. *Tirakatan* becomes a social arena where Islamic spiritual values transform into a national social spirituality that can be accepted across faiths. This practice shows that urban communities possess adaptive capabilities in nurturing social solidarity without negating differences in belief. Rather than causing exclusion, religious elements such as tahlil serve as a medium for religious moderation, strengthening a sense of togetherness and local nationalism. It can therefore be asserted that *Tirakatan* functions as an arena for the reconstruction of inclusive nationalism rather than an exclusive religious-based ritual.

Table 1 illustrates that local wisdom-based asceticism serves as a medium for rebuilding and maintaining local community-based identity and nationalism, demonstrating that nationalism can thrive at the grassroots level. In essence, local wisdom is the result of the experiences of communities in a particular region and differs from those in other regions (Mazid et al., 2020). Efforts to maintain the

identity of urban communities differ from those of traditional communities, as evidenced by research by Wisnu et al. in a traditional village in Bali Province (Aisyah & Suwandi, 2025). Efforts to maintain identity by constructing customary laws that strictly regulate cultural, social, and religious aspects, as well as traditions and cultural symbols that are still distinctive and continuously maintained, strengthen the identity of the traditional village community (I Wayan Gede et al., 2025).

Table 1 Identity and Nationalism Defense Mechanisms

Aspect	Implementation
Strengthening local culture	- Celebrating Indonesian independence with Tirakatan activities - Prayers in accordance with Islamic and Javanese culture
Local cultural education	- Introduction to the tradition of Tirakatan (ceremony) passed down through generations. - Introduction to the symbolic metaphor of tumpeng rice
Introduction to the values of nationalism	- Tolerance of diverse citizen backgrounds - Preservation of Indonesian traditions and culture at the local level - Review of the struggle for independence

Local wisdom values serve as a source of social strength, maintaining the cohesion and cultural resilience of society amid the pressures of globalization. Through local wisdom, communities not only preserve their identity and nationalism but also negotiate the meaning of nationhood to remain relevant to the dynamics of modern life. Rituals based on local wisdom, such as tirakatan, demonstrate the community's adaptive capacity to sustain traditions without losing the essence of the inherited values. With innovations aligned with the contemporary era, these traditions continue to foster a living sense of nationalism in daily practice, while also serving as a counterbalance to rapid social change.

The findings of this study also align with Michael Billig's perspective, which views nationalism as everyday nationalism (banal nationalism). Billig argues that nationalism manifests not only in essential moments such as state ceremonies but also in everyday, often unnoticed practices, such as flags on the roadside or daily news (Kivimaki et al., 2021; Darsono, 2022; Puteri, 2025). However, this study takes Billig's ideas a step further. Tirakatan is not merely "ordinary," but rather a deliberate, participatory practice to reaffirm

national identity. Tirakatan is a form of social activism aimed at reconstructing a sense of nationhood through concrete actions and communal participation. Tirakatan represents a new model of nationalism that is personal, adaptive, and rooted in local wisdom, providing strong empirical evidence that nationalism remains relevant and alive amidst urban society and the challenges of globalization.

If in the previous section, tirakatan was understood as a mechanism for defending identity and nationalism, then at this stage the tradition can also be interpreted as a space for dynamically and contextually reconstructing nationalism. In practice, Tirakatan not only preserves the values of past nationalism but also serves as a forum for society to reinterpret the spirit of patriotism in light of social changes and contemporary challenges. Tirakatan functions not only to maintain but also to renew the meaning of nationalism within society's collective consciousness.

Tirakatan activities in RT 01/RW 04, Jepun Village, have only been running for the past four years. The individualistic nature of urban communities was previously evident, with almost no community activities, resulting in a lack of social interaction among residents. This trend has resulted in many residents not knowing each other, a decline in the culture of greeting each other, and a disregard for environmental issues. This research found that leadership is a contributing factor, not just the city's geographic or demographic location.

The role of leadership is crucial in building a cohesive and environmentally conscious community. The change in leadership of RT 01/RW 04 four years ago marked an initial milestone in the awareness of the importance of community unity. The RT head, along with several residents, has gradually organized activities for residents, including Tirakatan activities. Initially, these activities were prepared by a few individuals, but now all residents are actively participating, consciously, and re-establishing a culture of deliberation. As one community leader stated:

"The *Tirakatan* activities in RT 01/RW 04, Jepun Village, have only been held for the past four years, following the change in the RT head. Together with the community, we strive to build social activities so that we can maintain unity. Although it is difficult to build unity among the residents of this city, thank God, slowly but surely, together with the community, we can unite in commemorating important holidays" (SS-02).

One factor that motivated the residents of RT 01/RW 04 to participate in the Tirakatan activities was the active role of the leader, in this case, the RT head, supported by local community figures. The new RT head's leadership style brought significant changes, employing various approaches to achieve positive change. This leadership style falls into the category of transformative leadership. Transformative leadership

is communicative and participatory with its residents and plays a role in motivating and empowering them for change and progress for the common good (Aisyah & Suwandi, 2025).

The neighborhood association (RT) head involves residents in organizing religious observances, from preparation to implementation. This community involvement aims to strengthen community identity. Residents feel a personal responsibility to maintain and preserve traditions and foster a deep sense of solidarity. Research findings indicate that religious observances foster community harmony. This harmony also manifests as tolerance for all forms of diversity within the community (Qiptiyah et al., 2024).

Research findings suggest that religious observances in urban communities are not solely centered on spiritual rituals but also serve as a space for cross-generational social interaction across diverse backgrounds, fostering kinship, discussions, and mass participation in artistic performances. This activity demonstrates the ability of traditions to adapt to the situations, conditions, and social needs of modern society. Cultural practices, through symbols such as tumpeng (rice cone), communal prayers, national anthems, and folk songs, contain meanings passed down from generation to generation, enabling communities to absorb their values unconsciously. The following is an interview with the RT 01/RW 04 head:

"Each series of events and rituals has its own meaning. Sending prayers together for the fighters and reminiscing about the events of this struggle are our way of reminding them that independence is the result of struggle, and therefore, safeguarding it is a shared responsibility as citizens. The fathers' and mothers' choir's retirement, and the poems about the struggle for independence are moments for us to build unity" (FR-01).

Observations and research documentation show that these activities attract the participation of people from various age groups, including children, adults, and the elderly. This experience creates a unique experience, making nationalism feel more personal and relevant because it is learned directly through social interaction. The older generation recounts stories of heroes' struggles and the experiences of those who lived through colonial times, not recorded in textbooks. These stories of struggle are conveyed in a relaxed atmosphere, both during the events (reflections on the struggle for independence) and outside of them, creating an emotional bond and a deeper understanding of the meaning of independence and nationalism.

Peter Berger and Thomas Luckmann's social construction theory provides a basic framework for understanding the emergence of nationalism. Social construction theory identifies three stages of the dialectical process: Externalization (E), Objectivation (O), and Internalization (I) (Mardiyanto, 2021). Urban

communities actively initiate, organize, and participate in religious practices to internalize an understanding of nationalism.

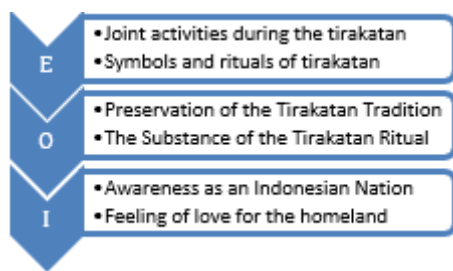


Figure 1 Reconstruction of Nationalism Based on Social Construction Theory

Figure 1 depicts a reconstruction of nationalism based on social construction theory, where *Tirakatan* activities serve as a social mechanism for collectively creating, maintaining, and instilling a vibrant and relevant meaning of nationalism within urban society. In the first stage, Externalization (E), people consciously organize and participate in *Tirakatan* activities. They then express national values through symbols such as the national anthem and the tumpeng (rice cone), which are interpreted as manifestations of gratitude and unity.

The next stage, Objectivation (O), is the process by which the meanings collectively created in the externalization stage begin to become a reality that appears "objective" and independent of the individual creators. *Tirakatan* functions as a social institution that institutionalizes nationalism, characterized by *Tirakatan* activities becoming a social fact that must be followed and held routinely every year. Preserving the essence of *Tirakatan* rituals involves collective prayer, reminiscing about the struggle, singing the national anthem, cutting the tumpeng (rice cone), and sharing a meal.

The final stage is Internalization (I), a process in which individuals adopt objectified realities and make them part of their self-awareness and identity. *Tirakatan* helps instill nationalism in individuals through the formation of a collective identity, involving communal prayer and meditation. Individuals are encouraged to reflect on the struggles of heroes and the meaning of independence. This process fosters a collective awareness that residents of RT 01/RW 04 are part of a larger entity, the Indonesian nation. This aligns with Benedict Anderson's theory of imagined communities: nationalism can form even when individuals or group members are unfamiliar with each other, yet they feel they are part of a larger community, the nation (Triandafyllidou, 2025). *Tirakatan* actualizes this imagined community at the local level through symbols, stories, social interactions, traditions, or local wisdom passed down through generations.

Participation in *Tirakatan*, with its solemn and communal atmosphere, fosters feelings of love and

pride for one's homeland. These emotions serve as a solid foundation for nationalism at the individual level, allowing individuals to experience and live out their nationalism through local wisdom traditions. *Tirakatan*, as a local wisdom of Indonesian independence, serves as a space for social interaction and mediates cross-generational participation, a process of reconstructing national identity at the regional level. Nationalism is intentionally formed and dynamic, not spontaneously formed and static (Likumahwa et al., 2024).

The practice of *Tirakatan* faces a different form of transformation in the context of urban society. *Tirakatan* undergoes a shift in meaning from a traditional communal ritual to a more reflective, personal symbolic expression. Globalization results in cultural transformation, shifts in traditional values, and an increase in multiculturalism, which may pose challenges to the integrity of national identity while highlighting the vital role of communication in disseminating global culture (Aulya Putri et al., 2023). *Tirakatan* in urban spaces represents a new awareness of national identity amidst modernity and the currents of globalization.

In *Tirakatan* activities, nationalism is interpreted in a more personal and contextual way, not merely as a state formality. *Tirakatan* activities are held but convey a warm meaning for the community. The community interprets independence as a personal responsibility to maintain harmony and solidarity within their neighborhood. The following is an interview with one resident:

"I want to participate in activities in my neighborhood, especially this *Tirakatan* activity. It is to pray for and commemorate the services of Indonesian heroes. This activity is also a moment to gather together with the community, because otherwise, we find it difficult to gather due to our busy schedules" (SY-04).

The high enthusiasm of residents in participating in the *Tirakatan* reflects a strong sense of self-awareness in commemorating the struggle for independence. There are no sanctions for residents who do not participate in the *Tirakatan*, but participation serves as a measure of social solidarity within the community. Many residents are eager to attend and participate in the *Tirakatan* activities, while those absent have informed the neighborhood chief with clear reasons.

The struggles of the colonial era and the post-independence era differ in many ways. In this context, genuine patriotism is demonstrated through active participation in community activities, such as organizing *Tirakatan* events. Although people may be financially able to afford event organizers, they prefer to prepare *Tirakatan* activities together to capitalize on the opportunity to build unity. The community's cooperation in preparing food, decorations, event venues, and performing arts rehearsals reflects national values. This aligns with the concept of cooperation in the local wisdom of agrarian communities, including

ceremonies for warding off evil, rice planting, and other daily activities (Purnama, 2021).

The community set aside social status and background, all sitting together as equals with the same goal of celebrating Indonesian independence. Immigrants were also invited and allowed to participate in the *Tirakatan* activities, even though they were not native residents of RT 01/RW 04. This represents an implementation of nationalist values, namely unity within the nation and state. This small act actually has excellent value. If all levels of society internalize nationalist values in their daily lives and become habituated, it will minimize the threat of national disunity and the erosion of nationalism.



Figure 2 Understanding Nationalism Contextually

The community set aside social status and background, all sitting together as equals with the same goal of celebrating Indonesian independence. Immigrants were also invited and allowed to participate in the *Tirakatan* activities, even though they were not native residents of RT 01/RW 04. This represents an implementation of nationalist values, namely unity within the nation and state. This small act actually has excellent value. If all levels of society internalize nationalist values in their daily lives and become habituated, it will minimize the threat of national disunity and the erosion of nationalism.

The adaptation of *Tirakatan* from a spiritual ritual to a communal event in urban areas aligns with Anthony Giddens's thinking on the role of tradition in the modern era. The research findings are relevant to Giddens' theory, which states that amid "reflective" and fluid modernity, traditions are not lost but are revitalized and reinterpreted to meet the needs of identity and social cohesion (Sarang & Jiaripits, 2025). Rather than being abandoned, the tradition of asceticism among urban communities is being reconceptualized as a medium for building social bonds and maintaining collective identity.

Figure 2 illustrates that the rituals performed by urban communities convey the meaning of nationalism, responsibility, cooperation, and a culture of cooperation, harmony, and solidarity within the community. Thus, tradition serves as an anchor that provides stability and meaning amidst the dynamics of urban life. Residents' initiatives and ritual implementation reconstruct the understanding that nationalism is something owned, celebrated, and actively lived by the people, not merely an object of celebration organized by the government. As

demonstrated by a border community, the spirit of nationalism and national identity is interpreted and maintained through initiatives to preserve local culture and foster communication with fellow Indonesians and other border groups (Bria & Lam, 2022).

This research examines nationalism using a participatory cultural approach. It does not view nationalism as a product of the state or history, but rather frames it as a living social practice that is continuously reconstructed by the community itself. Theoretically, this research demonstrates the relevance of the classical theory of imagined communities to the social construction of reality in the modern era, as well as the role of tradition as an anchor of identity and social cohesion. Practically, this research can serve as a reference and motivation for the government and communities in preserving local wisdom as a means of building nationalism.

CONCLUSIONS

This study affirms that *Tirakatan* in Tulungagung's urban environment is not merely a ritual or tradition to commemorate independence, but rather a social space where residents reconstruct nationalism inclusively. The practice of tahlil in *Tirakatan* demonstrates the community's ability to negotiate differences in belief through shared meanings of gratitude, solidarity, and national reflection. These findings show that nationalism in urban society is no longer purely ideological, but grows from everyday social practices rooted in local wisdom. Theoretically, this study extends Schutz's phenomenology to examine contextual nationalism in Indonesia. In practice, the results of this study serve as a reference for local governments and cultural institutions in preserving local traditions as a means of educating inclusive national values that are adaptable to socio-religious plurality.

This study has limitations due to the relatively small scope of the community, so the findings obtained cannot yet fully represent the practice of *tirakatan* in other urban areas. The social and cultural context of RT 01/RW 04, Jepun Village, Tulungagung, has distinctive characteristics that may differ from those of other regions in Indonesia. Therefore, generalizing the results of this study should be done with caution. Efforts to adapt the *Tirakatan* celebration as a form of independence reflection in other areas should focus on the tradition's core values, with contextual adjustments to local culture that do not alter the substance of its cultural wisdom.

Future research is recommended to expand the scope of locations and involve diverse urban contexts to understand variations in the meanings and practices of *tirakatan* in the context of globalization. Comparative studies of urban and rural communities are also crucial for exploring how communitarian nationalism manifests differently across diverse social structures and cultural spaces. In addition,

further research can integrate digital or participatory ethnographic approaches to capture the dynamics of local tradition transformation in the modern era.

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Data Availability Statement: Data openly available in a public repository that issues datasets with DOIs. The data that support the findings of this study are openly available in [repository name e.g. “figshare”] at <http://doi.org/> (include DOI), reference number [reference number].

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