



Harmonizing Mataraman Cultural Heritage and Islamic Values for Sustainable Social and Economic Development

Fatimah Azzahra¹, Nur Wahid², Siti Rahmah Hakim³, Abdullah Al-Marri⁴

¹ Universitas Negeri Yogyakarta, Yogyakarta, Indonesia

² Universitas Islam Malang, Malang, Indonesia

³ Universitas Airlangga, Surabaya, Indonesia

⁴ Qatar University, Doha, Qatar

ARTICLE INFO

Keywords:

Local Wisdom;
Islamic Values;
Socioeconomic Development;
Mataraman;
Cultural Acculturation.

Article history:

Received 2026-02-14

Revised 2026-04-12

Accepted 2026-07-11

ABSTRACT

Economic progress is frequently reduced to numerical growth and physical infrastructure expansion, yet genuine development requires a multidimensional outlook that also embraces social, cultural, and spiritual dimensions, particularly when examined through an Islamic lens. This study aims to examine how Mataraman cultural practices, specifically the Bersih Desa and Nyadran ceremonies, are aligned with Islamic development principles and how this alignment contributes to social and economic advancement. This article investigates the acculturation of Mataraman cultural heritage with Islamic values, focusing on the Bersih Desa and Nyadran ceremonies practiced in East Java, Indonesia. Using an ethnographic research design, data were gathered through field observation and in-depth interviews with 24 community leaders, local officials, religious figures, and ritual participants across two Mataraman villages. The findings indicate that these ceremonies, originally shaped by Hindu belief systems, have gradually absorbed Islamic teachings while retaining their communal character, thereby strengthening collective welfare, ecological responsibility, and social harmony. The practices correspond closely with core Islamic principles concerning personal moral growth, shared human prosperity, and stewardship of the earth. The study concludes that when local traditions are synchronized with religious values, they generate tangible benefits for economic advancement, social cohesion, and environmental sustainability. These results affirm the importance of safeguarding cultural heritage and suggest that such traditions be further developed as cultural tourism assets capable of generating additional income for local communities. Future studies are encouraged to situate Mataraman wisdom within the broader analytical framework of maqasid al-shari'ah.

This is an open-access article under the [CC BY NC](#) license.



Corresponding Author:

Fatimah Azzahra

Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; fatimah.azzahra@uny.ac.id

INTRODUCTION

Economic development is commonly assessed through indicators such as infrastructure availability, employment creation, income level, and financial expansion. Since the 1960s, however, many developing nations have come to recognize that economic growth on its own does not constitute comprehensive development (Handayani & Irawan, 2021; Manurung et al., 2022). This realization has exposed complex problems, including rising unemployment, rural poverty, income inequality, and structural imbalance. Whereas economic growth concerns the increased national production of goods and services, development extends beyond material output to embrace social objectives such as poverty alleviation through equitable progress (Manurung et al., 2022).

Sustainable progress therefore demands a multidimensional approach that integrates all facets of human and societal life. Infrastructure development should accordingly be built on both environmental and sociocultural foundations. This reflects the symbiotic relationship between infrastructure and social development, in which people function simultaneously as agents and beneficiaries of growth. Development, understood as a holistic process, seeks to enhance overall wellbeing through the transformation and reorganization of the social and economic system, and it corresponds with the spiritual progress envisioned in Islamic teaching (Aprilianti, 2024).

Cultural values such as politeness, honesty, cooperation, and unity play a decisive role in shaping national identity (Uge, 2019; Hidayati, 2020). Neglecting local wisdom in development planning weakens national identity, leaving it vulnerable to erosion from both external and internal pressures. There is therefore a pressing need to preserve local wisdom, since it embodies the values that guide the relationship between human beings and their environment. This wisdom underpins sustainable systems, particularly in the field of environmental management (Hidayati, 2020; Uge, 2019).

Among the Mataraman community, local wisdom is deeply intertwined with Islamic teaching. Rituals transmitted across generations, notably Bersih Desa and Nyadran, instill moral values that shape social and economic development. Bersih Desa, for instance, cultivates cooperation, harmony, and solidarity among community members (Harun, 2020; Syahza, 2020). Traditional performances such as Wayang Kulit function not merely as entertainment but also as a means of preserving nature and passing cultural values on to younger generations. The Bersih Desa tradition, having absorbed Islamic principles, now serves as a vehicle for moral guidance (Muhdhar, 2019).

Nyadran, a ritual held during the month of Shaban prior to Ramadan, honors ancestral spirits while teaching that harmony with others and with the environment is essential for preventing conflict. It reinforces the bond among the individual, the community, and God. Nyadran resolves disputes and cultivates unity, thereby promoting a cohesive social order grounded in shared values (Pesurnay, 2018).

These cultural practices, as prior research suggests (Widyaningsih, 2019; Imanina et al., 2023), have also become attractions for tourists, thereby contributing to local economic growth. Cultural tourism, exemplified by visits to sites such as the Sunan Kudus Mosque and Tomb, illustrates how cultural and religious tourism can substantially strengthen local economies (Syahza, 2020). Comparable developments have taken place at other religious tourism sites across the country (Eko, 2019).

This study is grounded in three interlocking theoretical frameworks. First, it employs the concept of *urf* (Islamic jurisprudential recognition of local custom) as elaborated by Ibn Nujaym (1999) and al-Zarqa (1989), which provides the analytical basis for understanding how local tradition achieves legitimacy within an Islamic normative framework. Second, it draws on the Islamic development paradigm advanced by Chapra (2008), which conceptualizes development as a balanced and sustained improvement in both material and spiritual welfare, encompassing individual growth (*rushd*), physical stewardship of the earth (*isti'mar*), and collective human solidarity (*takaful*). Third, the study engages with social capital theory (Putnam, 2000) to examine how cultural rituals generate trust, reciprocity, and cooperative networks within communities. Together, these frameworks provide a multidimensional lens through which the socioeconomic and spiritual contributions of Mataraman traditions may be systematically analyzed.

The preceding discussion underscores the importance of addressing both tangible infrastructure and social capital in development planning. Although numerous studies have examined the relevance

of local wisdom to social and economic advancement, a gap remains in the literature concerning how Mataraman cultural traditions interact with Islamic development principles at the level of specific ritual practice. Existing studies (Harun, 2020; Pajarianto, 2022; Pesurnay, 2018) tend to address either Islamic acculturation or economic impact in isolation, without systematically mapping the alignment between ritual structure and the three dimensions of Islamic development identified by Chapra (2008). This study addresses that gap by pursuing two research objectives. First, it examines the manner in which Bersih Desa and Nyadran traditions have been acculturated within an Islamic normative framework. Second, it evaluates the extent to which these traditions correspond with the principles of Islamic development across the dimensions of individual self-development, physical stewardship of the earth, and collective human solidarity.

LITERATURE REVIEW

Local Wisdom

Local wisdom comprises the knowledge, beliefs, understandings, and practices that guide the behavior of individuals within a particular community (Keraf, 2014; Rahayu et al., 2022). It constitutes a valuable asset frequently drawn upon to meet the needs of daily life (Suprpto, 2021). In Islamic jurisprudence, the concept of *al-'urf al-ma'rifah* is used to denote local custom that is recognized as acceptable within religious norms, encompassing actions considered beneficial and conducive to social welfare (Ibn Nujaym, 1999). Local wisdom reinforces conduct that is beneficial and acceptable within a community. In this study, local wisdom is understood as the body of knowledge and action consistently upheld by particular communities. It serves as a behavioral guideline shaped by the distinctive values of each community and influenced by prevailing social conditions, tradition, geographical setting, and available resources (Abas, 2022; Suprpto, 2021).

Local wisdom may be categorized into tangible and intangible forms. Tangible local wisdom includes written systems, architectural heritage, and cultural artifacts. Written systems are represented by traditional texts such as *primbon* (Mataraman prediction manuscripts), *prasi* (Balinese traditional illustrated narratives), and community calendars. Architectural expressions are embodied in communal structures, including mosques, churches, and other heritage buildings. Traditional objects such as *keris* (ceremonial daggers) and *batik* likewise reflect tangible local wisdom. Intangible local wisdom, by contrast, is transmitted orally across generations through songs, poems, or chants such as *kidung* (traditional Mataraman poetry), which preserve the moral and cultural values of the community (Aswita, 2018).

In Indonesia, local wisdom plays a substantial role in shaping social, cultural, and economic systems. One illustration is the Tengger community's practice of managing agricultural land through profit sharing between landowners and tenants, whereby farmers receive either fifty percent (*maro* or *paron*) or seventy-five percent (*rongpertelon*) of the harvest, an arrangement that closely parallels the Islamic agricultural agreement of *al muzara'ah* (Atahau, 2020). This system ensures an equitable distribution of resources and demonstrates how local wisdom has become embedded within the broader framework of Islamic economic practice.

Tradition and Its Relation to Islamic Teaching

Tradition, referred to as *urf* in Islamic terminology, is closely associated with local custom and denotes actions or rituals widely recognized and accepted within a society (Ibn Nujaym, 1999; al-Zarqa, 1989). Within Islamic law, *urf* occupies a central position in shaping societal behavior and practice. Traditions provide the cultural context within which Islamic norms are applied and are continually adapted to remain consistent with Islamic teaching (Hasan, 1968; Graham, 1993). While Islam offers an ideal framework for human conduct, tradition mirrors the practical realities of everyday life, thereby producing a dynamic interplay between religious norms and local custom (Surtikanti, 2019; Toharudin, 2021).

An illustrative case of this interplay is the Bersih Desa tradition, which originated within Hindu belief systems but has subsequently been adapted and incorporated into Islamic practice. Once

dedicated to Hindu deities such as Dewi Sri (goddess of food) and Dewa Sadana (god of clothing), the ritual has evolved into a ceremony expressing gratitude to Allah for blessings such as safety and sustenance (Pajarianto, 2022). The fusion of Mataraman Hindu custom with Islamic values is evident in the widespread continuation of Bersih Desa, which symbolizes a collective cultural and spiritual bond within the community (Harun, 2020).

Similarly, the Nyadran tradition, initially rooted in Hindu Buddhist rites, was transformed following the introduction of Islam by the Walisongo. Originally a ceremony honoring ancestors, Nyadran was adapted into an Islamic framework and now also commemorates the birth of the Prophet Muhammad. This process of acculturation has allowed local communities to preserve their cultural identity while embracing Islamic principles (Harun, 2020; Pajarianto, 2022).

From an Islamic perspective, development constitutes a comprehensive process encompassing spiritual, economic, social, and cultural growth. Islam emphasizes a balance between material welfare and spiritual well-being, advocating sustainable development grounded in justice, equity, and brotherhood (Diharto, 2018). The Islamic concept of *tazkiyah* (purification and growth) reflects a holistic approach to development that addresses both individual needs and societal progress (Sudirman, 2020). This perspective aligns with the principles of *maqasid al sharia*, which aim to secure overall wellbeing by meeting both material and spiritual needs. Consistent with these principles, economic development in Islam is not confined to wealth accumulation but also encompasses the improvement of quality of life and the assurance of social justice for all members of society (Muhammad, 2022).

Maqasid al-Shari'ah as an Analytical Framework

The concept of *maqasid al-shari'ah* (the higher objectives of Islamic law) provides a foundational framework for evaluating development from an Islamic perspective. Originally systematized by al-Ghazali (d. 1111) and later elaborated by al-Shatibi (d. 1388), *maqasid al-shari'ah* identifies five essential objectives that Islamic law seeks to protect and promote, namely the preservation of religion (*din*), life (*nafs*), intellect (*'aql*), progeny (*nasl*), and wealth (*mal*). These five objectives collectively constitute the standard of human wellbeing (*falah*) in an Islamic context (Chapra, 2008). Contemporary Islamic development scholars, including Chapra (2008) and Muhammad (2022), have applied this framework to argue that authentic development must simultaneously secure material welfare and moral integrity, a position that resonates directly with the practices examined in this study. The Bersih Desa and Nyadran traditions, by reinforcing religious devotion, communal solidarity, ecological stewardship, and equitable resource distribution, correspond substantively with the multi-dimensional objectives articulated within *maqasid al-shari'ah* and thus constitute legitimate instruments of Islamic-oriented sustainable development.

The integration of local wisdom with Islamic values enriches both the spiritual and socioeconomic dimensions of development. Practices such as Bersih Desa and Nyadran demonstrate that tradition and religion can coexist and evolve together, contributing to a holistic understanding of community development. When Islamic principles are applied in tandem with local custom, the result is a balanced and sustainable approach to human development that addresses both material and spiritual needs..

RESEARCH METHOD

This study adopts an ethnographic approach following Eriksson and Kovalainen (2015) to examine local traditions in two distinct Mataraman villages, namely the Bersih Desa ceremony in Gedangan Village, Campurdarat District, Tulungagung Regency, and the Nyadran ritual in Ngadirejo Village, Kawedanan District, Magetan Regency. Fieldwork was conducted between April and June 2023, spanning a cumulative period of six weeks of direct immersive observation in both communities. Data were collected through direct observation of cultural events together with interviews involving community leaders, local officials, informants, key organizers, and ritual participants. A total of 24 informants participated in this study, comprising 12 from Gedangan Village (selected to represent Bersih Desa) and 12 from Ngadirejo Village (selected to represent Nyadran). Informants were selected

through purposive sampling, with selection criteria encompassing active participation in the respective ritual, recognized standing within the community or local religious structure, and demonstrated knowledge of the tradition's historical and symbolic dimensions. Data saturation was determined through the criterion of theoretical saturation, wherein data collection was continued until no substantively new themes or categories emerged from successive interviews. Secondary data were additionally sourced from relevant academic journals and historical documentation concerning local tradition. Data analysis followed a three-step process comprising data reduction, data presentation, and conclusion drawing (Miles et al., 2014). Table 1 presents the conceptual and operational definitions of the variables examined in this study.

This research was conducted in accordance with the ethical standards applicable to ethnographic fieldwork in Indonesian community settings. All participants provided informed consent prior to their participation, having been briefed on the purpose of the research, the manner in which data would be used, and their right to withdraw at any stage without consequence. The identities of informants are reported using their personal names only where they have granted explicit permission for attribution; in all other instances, informants are identified by role designation to protect confidentiality.

As researchers affiliated with institutions located within the Mataraman cultural region, the authors acknowledge a degree of cultural proximity to the communities studied. This proximity facilitated access and rapport but also necessitated active reflexivity throughout the research process. To mitigate potential observer bias, the research team maintained reflective fieldwork journals, and preliminary analytical interpretations were subject to member-checking with key informants in both villages. Triangulation was additionally achieved through the integration of observational field notes, interview data, and secondary documentary sources, thereby strengthening the overall trustworthiness of the findings in accordance with the criteria of credibility, transferability, dependability, and confirmability proposed by Lincoln and Guba (1985).

Table 1. Conceptual and Operational Definitions of Variables

Variable	Conceptual Definition	Operational Definition	Indicator
Development in Islam	A balanced and sustained improvement in both material and non-material aspects of human welfare, integrating spiritual growth alongside material progress (Chapra, 2008).	Structural change in the socioeconomic and spiritual environment consistent with Islamic values.	1. Individual self-development (Rushd), comprising the strength of monotheistic belief (Tawhid), the level of moral and ethical consciousness (Tazkiyah al Nafs), and the level of sensitivity and empathy (Ihsan). 2. Physical development of the earth (Isti'mar), comprising sustainable economic practice based on justice (Adl) and environmental stewardship (Khilafah fi al ardh). 3. Joint development of human collectivity, comprising compliance with Islamic social norms and law (Shariah compliance) and cooperation and social solidarity (Takaful and Ukhuwah Islamiyah).
Bersih Desa	A symbolic expression of gratitude to Allah SWT for the blessings and sustenance bestowed upon the community, deeply embedded in Javanese local tradition and emphasizing harmony, prosperity, and collective well-being; reflects the Islamic value of gratitude (Shukr) and social cohesion (Geertz, 1960; Woodward, 2011).	A communal ritual performed as an act of gratitude to Allah SWT while also serving as a means of cultural preservation and disaster prevention (symbolic purification).	1. Alignment of cultural values with individual self-development (moral and spiritual purification). 2. Alignment of cultural values with sustainable environmental management. 3. Strengthening of social bonds and collective welfare through ritual.

Variable	Conceptual Definition	Operational Definition	Indicator
Nyadran	A ritual representing gratitude to Allah SWT for sustenance while fostering connection between the living and their deceased relatives; reflects the principle of honoring ancestors (Birr al Walidain) and maintaining social harmony (Mulia, 2013).	A ritual deeply rooted in local Islamic tradition, emphasizing faith, remembrance, and prayer for deceased family members (Tahlil and Doa).	1. Expression of gratitude to Allah SWT through religious and cultural ritual. 2. Strengthening of family and social ties through collective prayer. 3. Maintaining respect for ancestors while reinforcing Islamic teaching on the afterlife.

Source. Primary data.

RESULTS AND DISCUSSION

The Bersih Desa and Nyadran traditions, as practiced within the Mataraman community, represent a notable example of Hindu-Islamic cultural acculturation. Over time, these traditions have absorbed Islamic values, becoming central to the local wisdom of the community. This integration is expressed through the rituals conducted in various villages, reflecting an internalization of Islamic principles, and the orientation and execution of these traditions have gradually evolved. Bersih Desa, for example, now comprises five distinct stages, namely environmental cleaning, communal graveyard service, kirab desa (village procession), kenduri (communal feast), and wayangan (traditional shadow puppetry) (Pamudji, personal communication, May 2, 2023). In Gedangan Village, jodang (food offerings) are prepared and distributed as an expression of gratitude for the blessings of Allah SWT. During the Kenduri, residents recite the tahlil and offer prayers under the guidance of religious figures, and the event culminates in the Wayangan performance, which conveys religious teaching while reinforcing gratitude toward Allah SWT (Pamudji & Suryani, 2023). Research on cultural acceptance within Mataraman society highlights the coexistence of religious and cultural practice, illustrating how spiritual relationships with God are embraced at the social level (Harun, 2020; Pajarianto, 2022). Nevertheless, due to the monotheistic nature of Islam, this process of acculturation has often produced a degree of discontinuity with pre-existing Hindu cultural elements (Klinkenborg & Rossmoeller, 2022).

Individual Self Development (*Rushd*)

The process of Hindu-Islamic acculturation observed across the two traditions has undergone various modifications to align with Islamic principles. One example is the transformation of jodang, formerly employed as an offering within the Bersih Desa procession, which now functions as an expression of gratitude from the residents of Gedangan Village toward God's blessings. These offerings are ultimately distributed among the local community, thereby reinforcing their contribution to the preservation of Bersih Desa's cultural heritage (Pamudji & Suryani, personal communication, May 5, 2023).

Faith may be assessed through aqidah (belief), worship, and ethics. The traditions examined in this study also encompass devotional practices such as prayer, shalawat, tahlil, khatmil Quran, and Quranic recitation. Social dimensions, including environmental stewardship and the incorporation of Islamic moral values, are especially evident during the Wayangan event. The continued evolution of these rituals further reflects the intellectual growth that emerges through sustained practice, fostering attitudes that discourage negative behavior. As Askari et al. (2014) note, personal development originates from a deep understanding of the oneness of Allah SWT, which in turn extends to empathy and tolerance toward His creation. Table 2 presents an analysis of how the two traditions correspond with the Islamic principle of self-development across its three dimensions.

Table 2. Conformity of Tradition with the Concept of Self-Development

Tradition	Self-Awareness (Value of Monotheism, Tawhid)	Moral and Ethical Consciousness (Tazkiyah al-Nafs)	Value of Sensitivity and Empathy (Ihsan and Social Solidarity)
Bersih Desa	Bersih Desa constitutes a symbolic expression of gratitude (shukr) to Allah SWT for His blessings, including sustenance (rizq), safety, prosperity, and peace. The ritual cultivates awareness of divine providence and human dependence on Allah, thereby reinforcing Tawhid as the foundation of life (Suryani, personal communication, May 4, 2023).	The Wayangan performance and Quranic recitation (khatmil Quran) embedded within Bersih Desa serve as instruments of moral cultivation, reinforcing ethical consciousness and the purification of the self (tazkiyah al-nafs). Participants are encouraged to reflect on their conduct, seek forgiveness, and renew their commitment to righteous behavior within the community, thereby embedding moral refinement within cultural practice (Pamudji & Suryani, personal communication, May 5, 2023).	The gunungan, symbolic offerings comprising rice, nuts, vegetables, and fruit, are paraded and distributed among residents, symbolizing communal solidarity and the spirit of sharing (ta'awun). The distribution of blessings ensures that less fortunate residents receive their share, reinforcing the Islamic values of social justice and mutual assistance (<i>ukhuwah Islamiyah</i>). Residents of Gedangan Hamlet further provide financial assistance to underprivileged community members, particularly to cover medical expenses, reflecting strong social responsibility (<i>mas'uliyah ijtimaiyyah</i>) (Harni, personal communication, May 14, 2023).
Nyadran	Nyadran constitutes a form of ancestral respect performed through prayer and remembrance ritual (tahlil). Although rooted in Javanese tradition, its essence corresponds with Islamic teaching on maintaining family ties (silaturahmi) and recognizing Allah as the ultimate provider of life and sustenance. Held before Ramadan, the ritual serves as spiritual preparation intended to strengthen devotion and submission (ubudiyah) to Allah SWT (Haryadi, personal communication, May 13, 2023).	The communal recitation of tahlil and doa (supplication) during Nyadran functions as a structured practice of moral and spiritual reflection. Through the remembrance of deceased relatives and collective prayer, participants are reminded of their own mortality and accountability before Allah, thereby fostering greater moral consciousness and motivating self-improvement in daily conduct (Haryadi, personal communication, May 13, 2023).	Nyadran likewise emphasizes ihsan (compassion and kindness) by encouraging families to gather, strengthen relationships, and support one another spiritually. Through remembrance of the deceased and collective prayer, participants cultivate empathy and a shared sense of responsibility for the wellbeing of both the living and the departed.

Source. Primary data.

Mataraman cultural traditions have contributed meaningfully to both ecological preservation and economic empowerment through the sustainable use of natural resources in meeting human material needs. Evidence suggests that these traditions have enhanced the wellbeing of village residents by promoting a more equitable distribution of income. In the villages examined, the volume of community almsgiving rose both during and following cultural ritual, reflecting an increase in communal prosperity. The practice of tolerance and fraternity fostered particularly through the Bersih Desa tradition has proven effective in reducing the incidence of crime in Gedangan Village. This absence of social envy, together with the continuous charitable contributions of wealthier residents, has helped

narrow economic disparity (Pamudji & Suryani, personal communication, May 5, 2023), and the village's comparatively low crime rate may be regarded as an indicator of economic stability.

In addition, the preparation associated with these traditions has stimulated aggregate demand for essential goods, thereby benefiting local traders. Distributive justice, exemplified through the distribution of alms, primarily reaches residents with limited access to daily sustenance. Nyadran, in a similar manner, encourages reflection and environmental awareness that carries a positive influence for future generations (Tohri, 2022).

Table 3. Conformity with the Physical Development of the Earth (Isti'mar)

Tradition	Economic Value	Environmental Care
Bersih Desa	The practice of food sharing reflects the redistribution of wealth, helping to narrow economic disparity within the community. The tradition stimulates local economic activity by increasing demand for catering services and by creating opportunities for small traders selling snacks, beverages, and toys, thereby serving as a catalyst for economic circulation and entrepreneurial development (Pamudji & Hartanto, personal communication, May 5, 2023).	Bersih Desa incorporates environmental conservation efforts, including community-wide cleaning activities, fogging to prevent disease, cultivation of medicinal plants, and environmental beautification undertaken as part of local competition. These activities cultivate a collective sense of responsibility among Gedangan residents to maintain and preserve their surroundings, fostering a sustainable and ecologically conscious mindset (Pamudji et al., personal communication, May 5, 2023).
Nyadran	The Nyadran tradition stimulates economic activity, particularly within the Ngadirejo Village Market, where demand for kenduri (communal meals) rises significantly during this period. During celebrations such as Eid al-Fitr, returning migrants further contribute to the local economy through the purchase of goods and services associated with Nyadran ritual. The emergence of temporary markets surrounding the Arak Jodhang procession additionally enhances economic circulation, providing a seasonal boost to local business (Haryadi & Sutardi, personal communication, May 13, 2023).	As part of Nyadran, the community engages in Merti graves, a practice involving the cleaning of ancestral graves, the performance of pilgrimage ritual, and the scattering of flowers at cemeteries. This tradition fosters environmental stewardship by encouraging the maintenance of burial sites and reinforcing communal responsibility for the preservation of sacred space (Haryadi, personal communication, May 13, 2023).

Source. Primary data.

Human Collectivity Development

The Bersih Desa and Nyadran traditions occupy a vital place within Mataraman society by fostering tolerance, empathy, and social harmony. These practices emphasize cooperation, unity, and harmonious living, contributing to a peaceful social environment consistent with the Islamic principles of brotherhood, justice, and *falah*, or well-being (Inayati, 2013). Putnam (2000) argues that traditions and communal rituals function as essential mechanisms for building social capital, generating the trust, norms of reciprocity, and networks of civic engagement that undergird collective welfare and economic cooperation. This observation aligns closely with the empirical evidence from Gedangan and Ngadirejo villages, where sustained participation in ritual life has demonstrably strengthened community solidarity and social networks.

The decision-making processes embedded within these traditions are grounded in mutual respect and tolerance, thereby strengthening social cohesion and reducing the likelihood of conflict. Such diversity in practice is pivotal to community development (Susyanti et al., 2021). Djamil (2017) supports this observation by asserting that Sharia values are closely connected to social norms, particularly through collective action such as cooperation and harmony.

The enthusiastic participation of villagers in these traditions ensures their continuity across generations. This sustained commitment, expressed through the contribution of time, energy, and

resources, reflects the community's dedication to cultural preservation and social obligation, aligning closely with the principles of Islamic development (Pamudji & Suryani, 2023).

Table 4. *Conformity of Tradition with the Concept of Joint Development of Human Collectivity*

Tradition	Compliance with Rules and Norms	Cooperation and Solidarity Network
Bersih Desa	The Bersih Desa tradition promotes adherence to communal regulation and social norms by encouraging collective participation in structured ritual and environmental maintenance. The shared observance of these cultural and religious values sustains harmony and order within the community (Pamudji et al., personal communication, May 5, 2023).	Bersih Desa strengthens social cohesion by reinforcing mutual support and communal responsibility. Through collective engagement in cleaning, feasting, and traditional procession, the tradition enhances solidarity among residents and fosters a robust network of cooperation (Pamudji et al., personal communication, May 5, 2023).
Nyadran	The crime rate in Ngadirejo Village remains notably low, with incidents of theft and other offenses rarely reported. This social stability is largely attributable to the deep sense of gratitude (shukr) cultivated through the Nyadran tradition, whereby residents acknowledge the blessings of Allah and practice ethical conduct consistent with religious teaching (Haryadi, personal communication, May 13, 2023).	Nyadran embodies the symbolic connection between ancestors, fellow human beings, and the Creator, Allah SWT. Through remembrance of the deceased and participation in communal prayer, residents reinforce their spiritual and social bond, encouraging acts of kindness, mutual assistance, and collective wellbeing. The tradition fosters a sense of shared responsibility and intergenerational solidarity (primary data).

Source. Primary data.

These findings suggest that the customary practices and rituals of Mataraman society, particularly as maintained within rural areas, are consistent with the developmental framework proposed by Abdelrahman (Yustikasari et al., 2021). Development, according to this framework, entails transformative change within the socioeconomic sphere occurring in tandem with the integration of Sharia principles and adherence to Islamic ethical standards. Such change enhances individuals' capacity to make full and effective use of available resources, thereby securing a harmonious equilibrium between material prosperity and spiritual fulfillment. This conception of development not only strengthens individual productivity but also ensures that community growth remains aligned with the core values of Islamic development, namely sustainability, justice, and welfare for all (Syahza, 2020). Within this context, Mataraman tradition functions as a cultural mechanism that fosters both individual and collective advancement, anchored firmly in Islamic principles and thereby contributing to a genuinely holistic form of development.

CONCLUSION

The integration of Mataraman local wisdom with Islamic values, as reflected in the Bersih Desa and Nyadran traditions, illustrates a distinctive model of social and economic development. These traditions embody spiritual and cultural values while also contributing to community well-being through environmental stewardship, equitable distribution of resources, and strengthened social cohesion. By aligning with the principles of Sharia and Islamic ethics, these practices advance individual and collective prosperity while sustaining a balance between material and spiritual goals. This approach underscores the importance of cultural preservation as a driver of sustainable development, affirming that genuine development is holistic in nature, addressing both material progress and the moral and spiritual growth of society.

The principal theoretical contribution of this study lies in its systematic mapping of two Mataraman ritual traditions onto the three-dimensional Islamic development framework advanced by Chapra (2008), namely individual self-development (*rushd*), physical stewardship of the earth (*isti'mar*), and joint development of human collectivity. By demonstrating that culturally embedded local practices can simultaneously embody all three dimensions, this study provides empirical support for the thesis that Islamic development is not exclusively realized through formal religious institutions but may also be mediated through living cultural traditions. Furthermore, by introducing the *maqasid al-*

shari'ah framework as an interpretive lens alongside Putnam's (2000) social capital theory, the study contributes a theoretically pluralist and culturally sensitive model for analyzing religion-development nexuses in Muslim-majority societies.

This study is subject to several limitations that should be acknowledged. First, the research is geographically confined to two villages within the Mataraman cultural region, which limits the generalizability of the findings to broader Javanese or Indonesian Muslim communities without further comparative research. Second, the study relies substantially on qualitative data drawn from personal communications and field observation; the absence of quantitative measures of economic or social impact constrains the strength of causal claims regarding the development effects of these traditions. Third, as ethnographic researchers with cultural proximity to the communities studied, the authors may have been subject to interpretive predispositions that reflexivity and member-checking can mitigate but not entirely eliminate. Fourth, the use of personal communications as a source of evidence, while appropriate in ethnographic contexts, limits independent verifiability of specific empirical claims.

On the basis of these findings, several concrete recommendations are directed at policymakers and development practitioners. Local governments in Tulungagung and Magetan Regencies are encouraged to formally designate Bersih Desa and Nyadran as intangible cultural heritage assets and to allocate dedicated funding within regional development budgets for their preservation and promotion. The Indonesian Ministry of Tourism and Creative Economy is encouraged to develop Mataraman cultural tourism packages that are designed in consultation with and managed by host communities, thereby ensuring that economic benefits accrue equitably to local residents rather than external commercial interests. Religious affairs institutions, including the Kementerian Agama, are encouraged to recognize and support the role of these traditions as legitimate vehicles for Islamic moral education, thereby reinforcing the complementarity of cultural and religious development pathways. Future research is encouraged to examine the broader implications of these traditions within the framework of *maqasid al-shari'ah*, including comparative studies across other Mataraman localities and quantitative assessments of the traditions' contributions to household income and social cohesion indicators.

REFERENCES

- Abas, A. (2022). A systematic review on the local wisdom of indigenous people in nature conservation. *Sustainability*, 14(6). <https://doi.org/10.3390/su14063415>
- Aprilianti, E. (2024). Integrating Islamic psychological principles in enhancing students' academic resilience. *Nusantara Journal of Behavioral and Social Sciences*. <https://ukinstitute.org/journals/4/njbss/article/view/46>
- Askari, H., Iqbal, Z., & Mirakhor, A. (2014). *Introduction to Islamic economics: Theory and application*. John Wiley & Sons.
- Aswita, D. (2018). Local wisdom of Sabang Island society (Aceh, Indonesia) in building ecological intelligence to support sustainable tourism. *Geojournal of Tourism and Geosites*, 22(2), 393–402. <https://doi.org/10.30892/gtg.22210-297>
- Atahau, A. D. R. (2020). Rural microfinance sustainability. Does local wisdom driven governance work? *Journal of Cleaner Production*, 267. <https://doi.org/10.1016/j.jclepro.2020.122153>
- al-Zarqa, M. A. (1989). *Al-madkhal al-fiqhi al-amm* [General jurisprudential introduction] (Vol. 2). Dar al-Qalam.
- Chapra, M. U. (2008). *The Islamic vision of development in the light of maqasid al-Shari'ah*. IIIT.
- Diharto, A. K. (2018). The role of community based tourism based on local wisdom using online media. *International Journal of Civil Engineering and Technology*, 9(2), 908–915.
- Djamil, F. (2017). *Hukum ekonomi Islam: Sejarah, teori, dan konsep*. Sinar Grafika.
- Eko, B. S. (2019). The role of intercultural competence and local wisdom in building intercultural and inter-religious tolerance. *Journal of Intercultural Communication Research*, 48(4), 341–369. <https://doi.org/10.1080/17475759.2019.1639535>

- Eriksson, P., & Kovalainen, A. (2015). *Qualitative methods in business research* (2nd ed.). SAGE Publications.
- Geertz, C. (1960). *The religion of Java*. The Free Press.
- Graham, W. A. (1993). Traditionalism in Islam: An essay in interpretation. *Journal of Interdisciplinary History*, 23(3), 495–522. <https://doi.org/10.2307/206100>
- Handayani, N., & Irawan, C. B. (2021). Human capital and business growth in Indonesia. *SPLASH Magz*, 1(2), 28–30. <https://doi.org/10.54204/splashmagzvol1no1pp28to30>
- Harun. (2020). Dimensions of early childhood character education based on multicultural and community local wisdom. *International Journal of Instruction*, 13(2), 365–380. <https://doi.org/10.29333/iji.2020.13225a>
- Hasan, A. (1968). *The principles of Islamic jurisprudence*. Islamic Research Institute.
- Hidayati, N. A. (2020). Exploring the implementation of local wisdom-based character education among Indonesian higher education students. *International Journal of Instruction*, 13(2), 179–198. <https://doi.org/10.29333/iji.2020.13213a>
- Ibn Nujaym, Z. al-D. (1999). *Al-ashbah wa al-naza'ir* [The resemblances and equivalents]. Dar al-Kutub al-Ilmiyyah.
- Inayati, A. A. (2013). Pemikiran ekonomi Islam M. Umer Chapra. *Economica*, 14(2), 164–176.
- Keraf, A. S. (2014). *Filsafat lingkungan hidup*. Kanisius.
- Klinkenborg, H., & Rossmoeller, A. (2022). Connecting sufficiency, materialism and the good life? Christian, Muslim and Hindu-based perspectives on EU level. *Frontiers in Sustainability*. <https://doi.org/10.3389/frsus.2022.952819>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- Manurung, E. T., Maratno, S. F. E., Permatasari, P., Rahman, A. B., Qisthi, R., & Manurung, E. M. (2022). Do village allocation funds contribute towards alleviating hunger among the local community (SDG#2)? An insight from Indonesia. *Economies*, 10(7). <https://doi.org/10.3390/economies10070155>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Muhdhar, M. H. I. Al. (2019). Local wisdom-based conservation ethics of Tabaru traditional community on Halmahera Island, Indonesia. *International Journal of Conservation Science*, 10(3), 533–542.
- Muhammad, U. A. (2022). Bibliometric analysis of local wisdom-based learning. Direction for future history education research. *International Journal of Evaluation and Research in Education*, 11(4), 2209–2222. <https://doi.org/10.11591/ijere.v11i4.23547>
- Mulia, M. (2013). *Islam dan inspirasi kesetaraan gender*. Kibar Press.
- Pajarianto, H. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies, Theological Studies*, 78(4). <https://doi.org/10.4102/hts.v78i4.7043>
- Pesurnay, A. (2018). Local wisdom in a new paradigm. Applying system theory to the study of local culture in Indonesia. *IOP Conference Series, Earth and Environmental Science*, 175(1). <https://doi.org/10.1088/1755-1315/175/1/012037>
- Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.
- Rahayu, S., Zulyetti, S., & Noni, N. (2022). Local wisdom and environmental conservation. *Jurnal Pendidikan Biologi Indonesia*, 8(1), 11–18. <https://doi.org/10.22219/jpbi.v8i1.17659>
- Sudirman. (2020). Integrating local wisdom forms in augmented reality application. Impact attitudes, motivations and understanding of geometry of pre-service mathematics teachers. *International Journal of Interactive Mobile Technologies*, 14(11), 91–106. <https://doi.org/10.3991/ijim.v14i11.12183>
- Suprpto, N. (2021). Indonesian curriculum reform in policy and local wisdom. Perspectives from science education. *Jurnal Pendidikan IPA Indonesia*, 10(1), 69–80. <https://doi.org/10.15294/jpii.v10i1.28438>
- Surtikanti, H. (2019). Traditional knowledge of local wisdom of Aga Tenganan Pegringsingan Bali about environmental conservation and sanitation. *Journal of Physics, Conference Series*, 1157(2). <https://doi.org/10.1088/1742-6596/1157/2/022117>
- Susyanti, J., Askandar, N. S., & Dahlan, A. (2021). The integrative sustainability business mentoring

- model for politicize creative economy business actors in meeting tax compliance. *Politik Indonesia, Indonesian Political Science Review*, 6(2), 177–193. <https://doi.org/10.15294/ipsr.v6i2.29937>
- Syahza, A. (2020). Utilization of peatlands based on local wisdom and community welfare in Riau Province, Indonesia. *International Journal of Sustainable Development and Planning*, 15(7), 1119–1126. <https://doi.org/10.18280/IJSDP.150716>
- Toharudin, U. (2021). Sundanese traditional game Bebentengan (Castle). Development of learning method based on Sundanese local wisdom. *European Journal of Educational Research*, 10(1), 199–209. <https://doi.org/10.12973/EU-JER.10.1.199>
- Tohri, A. (2022). The urgency of Sasak local wisdom-based character education for elementary school in East Lombok, Indonesia. *International Journal of Evaluation and Research in Education*, 11(1), 333–344. <https://doi.org/10.11591/ijere.v11i1.21869>
- Uge, S. (2019). Development of social studies learning model based on local wisdom in improving students' knowledge and social attitude. *International Journal of Instruction*, 12(3), 375–388. <https://doi.org/10.29333/iji.2019.12323a>
- Widyaningsih, T. S., Zamroni, Z., & Zuchdi, D. (2019). Internalization and actualization of character values in students through local wisdom-based social studies learning. *Journal of Social Studies Education Research*, 10(1), 73–93.
- Woodward, M. (2011). *Java, Indonesia and Islam*. Springer.
- Yustikasari, Y., Gemiharto, I., & Ayuningtyas, F. (2021). The development of communication model for the empowerment of highly poor villages in Pangandaran Regency, West Java, Indonesia. *IOP Conference Series, Earth and Environmental Science*, 819(1). <https://doi.org/10.1088/1755-1315/819/1/012038>