



Sacralizing Nature and Sustaining Life through the Cosmological Architecture of Islamic Local Wisdom in Indonesian Traditional Rituals

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ABSTRACT

This article examines the philosophical foundations of Islamic local wisdom embedded in Indonesian traditional rituals as a response to the contemporary crisis of ecological values. The primary aim is to interpret the cosmological framework underlying these rituals and to assess its relevance for advancing sustainable development discourse. Adopting a qualitative library research method with a normative philosophical approach, this study synthesizes classical fiqh literature, Nusantara scholarly traditions, and contemporary ecological theory. Findings indicate that rituals such as Larung Sesaji and Sedekah Bumi function not merely as cultural heritage but as a dialectical synthesis between the doctrine of Tawhid and indigenous ecological wisdom. Within this cosmological order, nature is understood as Ayat Kauniyyah, or divine signs, while the paired concepts of Jagad Alit (microcosm) and Jagad Gede (macrocosm) establish an epistemological basis for relational awareness between humanity and creation. This cosmology situates human beings as Khalifah, entrusted with preserving cosmic harmony and ecological balance. The study concludes that Islamic local wisdom constitutes a form of sacred science capable of offering a counter-epistemology to Western positivism, thereby providing a holistic and spiritually grounded model that supports sustainable development policy formulation, strengthens Islamic environmental education curricula, and reinforces global environmental ethics through the revitalization of eco pesantren initiatives.

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INTRODUCTION

Contemporary sociocultural transformation in Indonesia faces a substantial challenge posed by modernization, which tends to marginalize metaphysical values in favor of pragmatic materialism. A recurring concern in society is the widening gap between younger generations and their ancestral traditions, in which ancient rituals are frequently regarded as archaic practices no longer suited to a rationalistic modern age (Ashadi, 2020). This condition generates a spiritual vacuum in which nature ceases to be perceived as a sacred entity and instead becomes an object of exploitation stripped of its sacred meaning (Irawan, 2022). Consequently, local communities experience an erosion of the ethical compass that has, for centuries, sustained a balance between material needs and inner tranquility (Azzahra et al., 2025). This erosion extends beyond cultural aesthetics into a profound existential crisis, in which society gradually loses its capacity to read the signs of divine greatness inscribed in the universe. Traditionally, the natural world has been treated as a partner deserving of care, yet under modern paradigms it is increasingly reduced to a tradable commodity (Irawan, 2022).

Existing academic discourse on the relationship between Islam and local wisdom in Indonesia remains dominated by descriptive anthropological and sociological approaches (Riandi & Rusdiyah, 2025). Much of this literature focuses on surface-level cultural manifestations and social dynamics without systematically examining the underlying normative philosophical frameworks (Riandi & Rusdiyah, 2025). The absence of a robust philosophical grounding often produces tension between efforts at cultural preservation and religious purification, wherein customary practices are hastily judged incompatible with sharia principles without adequate analysis through Islamic legal instruments such as *maqasid al syariah* or *urf*. Furthermore, prior studies tend to remain fragmented within specific regional case studies, lacking a methodological synthesis capable of integrating *fiqh*, local culture, and national value systems (Riandi & Rusdiyah, 2025). This gap limits scholarly understanding of how local wisdom might serve as a legitimate epistemological foundation for confronting global challenges, particularly in integrating spiritual values into a broader framework of sustainable development (Simbolon et al., 2025).

Empirical observation shows that traditional rituals such as Larung Sesaji, Sedekah Bumi, and Jamasan Pusaka continue to be practiced by millions of Indonesians, although their continuity remains contested within ongoing theological debate. Evidence suggests that more than sixty coastal fishing communities still regularly perform maritime rituals as an expression of gratitude for marine resources, notwithstanding accusations of shirk from certain puritan groups (Stang & Ilyas, 2025). On the slopes of Mount Merapi, communities carry out the Sedekah Bumi ritual not as an act of worship directed toward the mountain itself but as an expression of ecological courtesy intended to preserve harmony with natural forces regarded as beyond human control (Hastuti et al., 2021). At the same time, the growing influence of digital media and urban lifestyles has begun to weaken the involvement of younger generations, who increasingly favor global popular culture over engagement with the symbolic meanings embedded in *nasi tumpeng* or traditional ceremonial prayers (Azzahra et al., 2025). This widening gap between ritual practice and philosophical comprehension exposes tradition to the risk of becoming a commodified tourist spectacle, hollowed of spiritual substance and diminished in its capacity to shape communal character (Suwandana et al., 2025).

Scholarly discussion on the relationship between Islam and culture in Indonesia is frequently traced back to Clifford Geertz's classical typology distinguishing *abangan*, *santri*, and *priyayi*, a framework many scholars regard as an oversimplification of the complex religious identities found across the archipelago (Rofiqoh et al., 2021). Mark Woodward offers a compelling counterargument, proposing that what Geertz interpreted as syncretism instead reflects a sophisticated form of Sufistic Islam capable of internalizing local elements within a coherent monotheistic structure (Rofiqoh et al., 2021). Despite the endurance of this debate, a significant research gap persists in connecting ritual cosmology with contemporary ecophilosophical theory. Much existing scholarship concludes merely that Islam demonstrates adaptability toward local culture through the principle of *maslahat*, without further examining how the cosmological structure of *Jagad Alit* and *Jagad Gede* might serve as an epistemological foundation for addressing the global ecological crisis (Ariyani & Aris Sasmito, 2025).

Saged & Aly, 2025). Local wisdom, in much of this literature, continues to be treated as a static historical artifact rather than as a dynamic intellectual subject capable of offering conceptual propositions in response to the challenges of dehumanizing modernity.

This research gap is compounded by the scarcity of studies that explicitly position archipelagic cosmology as an epistemological counterpoint to the dominance of Western positivist paradigms, which have long disregarded the spiritual dimension of scientific inquiry (Ariyani & Aris Sasmito, 2025; David, 2024). Although scholarship on Islamic environmental ethics has begun to develop around the concepts of *khalifah* and *amanah*, its specific application within the symbolic structures of Indonesian traditional rituals remains rarely explored at a philosophical depth (Basri et al., 2024). There exists an urgent need to synthesize the thought of Seyyed Hossein Nasr concerning sacred science with local archipelagic practices, in pursuit of a development model that is more spiritually and ecologically just (Ariyani & Aris Sasmito, 2025). This gap also reflects a broader inequity within global knowledge production, wherein non-Western local narratives rarely attain recognition as autonomous and legitimate intellectual subjects (Ariyani & Aris Sasmito, 2025; David, 2024). This study therefore seeks to address this gap by examining the cosmological dimensions underlying Indonesian traditional rituals as a substantive contribution to a sustainable development discourse that is more contextual, inclusive, and grounded in integrated spiritual wisdom.

The novelty of this study lies in repositioning archipelagic cosmology, particularly Javanese and Malay cosmology, not merely as ancestral cultural heritage but as a conceptual proposition relevant to the global challenges of the twenty-first century (Ariyani & Aris Sasmito, 2025; Niswah et al., 2025). Approached through the lens of Islamic ecophilosophy and traditionalist thought, this study demonstrates that rituals such as *Larung Sesaji* and *Sedekah Bumi* convey an ecological message extending beyond the preservation of the physical environment toward the restoration of spiritual relationships among the Creator, humanity, and the cosmos (Ariyani & Aris Sasmito, 2025). This contribution further integrates the Sufistic doctrine of Nur Muhammad as the spiritual core shaping local Islamic identity, a connection that has rarely been explicitly linked to performative ritual practice (N. F. Ahmad & Robiah, 2025). Employing a normative philosophical approach, this study introduces a framework synergizing *maqasid al syariah* with local wisdom to construct a development paradigm grounded not only in technocratic considerations but also in sacred ethics. Local wisdom is thereby positioned as an instrument for decolonizing ecological thought, amplifying Global South epistemology within international discourse on planetary sustainability through a holistic and integral spiritual perspective.

The central problem addressed in this study concerns how the cosmological structure embedded within Islamic local wisdom in Indonesia may be philosophically interpreted to respond to the contemporary crisis of values and ecology. This study advances the argument that Indonesian traditional rituals do not represent residual animist belief but rather constitute a dialectical synthesis between monotheistic doctrine and local wisdom, producing an understanding of nature as a manifestation of divine presence, or theophany. The central proposition holds that the cosmologies of *Jagad Alit* and *Jagad Gede* furnish a framework of relational awareness that positions humanity as guardian of cosmic harmony rather than as a destructive ruler. Through ritual symbolism, such as the *tumpeng* representing vertical ascent toward God and sea alms representing horizontal responsibility toward creation, Islam Nusantara offers a model of ecological spirituality capable of reinforcing social cohesion and identity resilience amid globalization. This study thus seeks to demonstrate that the integration of Islamic philosophy with local wisdom offers a fundamental solution to the existential challenge faced by modern humanity in achieving sustainable balance between the profane and the sacred, a proposition directly relevant to the mission of Islamic local wisdom and sustainable development scholarship.

RESEARCH METHOD

This study employs a qualitative design grounded in library research, focusing on the exploration of texts, documents, and literary works relevant to Islamic cosmology and Indonesian local wisdom. This design was selected because the object of inquiry is philosophical and metaphysical in nature, requiring interpretive engagement with the symbolic meanings and normative values embedded within written sources. The approach adopted is phenomenological hermeneutical, whereby the researchers seek to comprehend ritual phenomena beyond their surface manifestations, uncovering the underlying spirit that animates each practice through interpretation of classical and contemporary texts. Operationally, this approach was adapted from the hermeneutic phenomenological framework of Alsaigh and Coyne (2021), originally developed for interview-based inquiry, into a text-based procedure comprising five stages. First, the researchers articulated their pre-understandings of Islamic cosmology prior to close reading, so that existing assumptions could be consciously bracketed rather than left unexamined. Second, primary and secondary texts were read iteratively to gain an initial sense of the whole corpus. Third, textual passages describing ritual practice were coded into first-order constructs reflecting the vocabulary used by the source texts themselves. Fourth, these constructs were abstracted into the second-order thematic categories reported in the Results section, namely Tawhid, Jagad Alit and Jagad Gede, and Khalifah. Fifth, the parts were related back to the whole corpus in successive hermeneutic circles, allowing initial interpretations to be revised as new textual evidence emerged, until a stable fusion of horizons between the researchers and the source texts was reached.

Data collection was conducted through systematic documentation of literature sources divided into two principal categories. Primary and secondary data were drawn from research articles published in reputable journals indexed in Sinta and Scopus, addressing traditional rituals, Islamic cosmology, and environmental ethics over the past decade. The search process utilized academic databases including Scopus, Google Scholar, and Sinta, guided by keywords such as Islamic Cosmology, Indonesian Local Wisdom, Ritual Philosophy, and Islam Nusantara.

Data analysis followed an interactive content and thematic analysis technique based on the Miles and Huberman model, encompassing data reduction, data display, and conclusion drawing (Miles et al., 2014). As this model was originally designed for interactional field data rather than normative philosophical literature, it was procedurally adapted here in conjunction with the hermeneutic circle described above. Data reduction corresponded to the selection and coding of textual passages relevant to Islamic cosmology and local wisdom, data display corresponded to the thematic tabulation of cosmological concepts and their associated ritual practices as presented in Table 1, and conclusion drawing corresponded to the hermeneutic synthesis in which parts and whole were repeatedly related to arrive at a stable interpretation (Alsaigh & Coyne, 2021). The researchers classified cosmological concepts appearing within the texts, particularly Jagad Alit and Jagad Gede, and connected these concepts to specific ritual practices. Philosophical analysis was conducted by comparing the Western positivist paradigm with the archipelagic paradigm of sacred science in order to identify fundamental convergences and divergences. The concluding step involved synthesis, wherein findings from diverse literature sources were integrated to construct a coherent argument concerning the cosmological role of local wisdom in addressing the crisis of modernity.

The validity of the data was maintained through source triangulation and theoretical triangulation (Moeloeng, 2007). Islamic legal texts, encompassing fiqh and ushul fiqh, were cross-checked against cultural texts drawn from anthropology and literary studies to ensure interpretations remained free from sectoral bias. Validity was further strengthened by situating research findings within established theoretical frameworks in international academic discourse, including maqasid al syariah theory and deep ecology.

RESULT AND DISCUSSION

Result

The following presents the descriptive findings drawn directly from the literature reviewed, organized thematically around the cosmological concepts and ritual practices identified in the source

texts. Conceptual interpretation of these findings in relation to established theory is reserved for the subsequent Discussion section. Within the context of this study, the cosmology of Islamic local wisdom may be operationally defined as a system of belief and knowledge held by archipelagic communities that unites the principle of Tawhid with an understanding of cosmic order as an inseparable unity among God, humanity, and nature (Niswah et al., 2025). Within this system, nature is regarded as *Ayat Kauniyyah*, signs of divine greatness carrying a degree of sanctity, wherein every physical phenomenon reflects divine attributes through theophany (Niswah et al., 2025). This cosmology operates through the paired concepts of macrocosmic harmony, *Jagad Gede*, and microcosmic harmony, *Jagad Alit*, wherein human wellbeing depends substantially on the capacity to sustain balance with cosmic order through rituals of devotion and gratitude (Ariyani & Aris Sasmito, 2025). Islamic local wisdom, accordingly, functions not as a meaningless tradition but as an epistemological framework governing how human beings engage with their social and physical environment on the basis of profound spiritual ethics (Ariyani & Aris Sasmito, 2025).

Literature concerning maritime ritual practice indicates that fishing communities along the southern coast of Java regard *Larung Sesaji* as a form of spiritual accounting that connects economic livelihood with ecological responsibility (Prasetyo, 2023). Ethnographic accounts describe ceremonial expenditure as an investment in mutual gratitude for maritime yield believed to originate directly from divine grace, thereby reinforcing this ritual as a powerful mechanism of social solidarity (Prasetyo, 2023). This suggests that within local understanding, material gain from marine resources and spiritual expressions of gratitude are not regarded as separate domains but as interconnected manifestations of divine blessing that must be managed with sustained awareness of marine resource sustainability (Riandi & Rusdiyah, 2025).

Accounts from communities residing on mountain slopes illustrate that the *Sedekah Bumi* ritual functions to instill a form of ecological courtesy within collective communal consciousness (Hastuti et al., 2021). Traditional elders describe human beings as actors entrusted to carry out a divine scenario on earth, wherein nature is regarded as a trust that must be safeguarded from destruction (Nasr, 2007). Communities hold the conviction that imbalance in human conduct toward nature invites cosmic disruption in the form of disaster, positioning ritual practice as a continual reminder for individuals to cultivate humility and to honor every element of the environment, including water, air, and soil, as sacred sources of life (Ariyani & Aris Sasmito, 2025).

The cosmological trajectory of Islamic local wisdom in Indonesia may be traced from metaphysical origin toward practical manifestation within communal life. The theme of Primordial Light, or *Nur Muhammad*, functions as a theological foundation explaining both the origin of creation and the spiritual essence of humanity (N. F. Ahmad & Robiah, 2025). The theme of Cosmic Balance links individual inner consciousness, *Jagad Alit*, with cosmic order, *Jagad Gede*, reflected in the spatial configuration of traditional architecture such as the *Joglo* and the *Kraton* (Suprpto et al., 2021). The theme of Stewardship Ethics, embodied in the role of *Khalifah*, materializes through ecological rituals that instill human responsibility for the preservation of nature and ancestral heritage (Azzahra et al., 2025). Lastly, the theme of Social Integration demonstrates how these rituals function as media for conflict resolution and the strengthening of interreligious tolerance through traditions such as *Slametan* and *Anjongsana* (Sanjani et al., 2024).

Examination of classical texts such as *Taj al Salat* and *Sinar Alam* poetry reveals the spiritualization of the natural environment through richly symbolic language (Niswah et al., 2025). Within these texts, natural phenomena such as the moon are portrayed as mirrors of divine grace, reminding humanity of God's boundless love, ensuring nature is never regarded as a value-neutral inanimate object (Niswah et al., 2025). In *Sabilal Muhtadin*, the integration between Islamic law and Banjar customary practice occurs through the principle of *urf*, wherein local traditions undergo evaluation against *maqasid al syariah* to confirm genuine benefit for the community (Riandi & Rusdiyah, 2025). These textual sources demonstrate that archipelagic Muslim intellectuals of earlier eras constructed a robust conceptual bridge between universal revelation and particular local culture, producing a moderate and inclusive expression of Islam (Riandi & Rusdiyah, 2025).

These findings collectively affirm that Islamic local wisdom in Indonesia constitutes a distinctive philosophical synthesis, wherein religion functions as a cultural foundation that reshapes communal understanding of nature and human existence (Riandi & Rusdiyah, 2025). Analysis further indicates that Islamic law within the Indonesian context demonstrates considerable flexibility and adaptability, capable of absorbing traditional values without compromising theological integrity through the principles of *urf sahih* and *maslahah mursalah*. The pattern observed suggests that this acculturation process prioritizes the pursuit of common ground, *kalimatun sawa*, over the emphasis of difference, ultimately producing an archipelagic Islamic identity oriented toward peace and heightened ecological sensitivity. The success of this harmonization demonstrates that spirituality can function as a driving force for sustainable development that honors cultural diversity alongside environmental preservation. The patterns identified across the reviewed literature indicate that traditional Indonesian rituals function as performative devices that sacralize space and time. The relationship among ritual elements, cosmological meaning, and social impact is summarized in Table 1.

Table 1. Patterns of Cosmological Relationships in Nusantara Rituals

Dimension	Symbolic Element	Cosmological Meaning	Strategic Impact
Vertical	Peak of the tumpeng, minaret of the mosque	Tawhid and spiritual ascension	Reinforcement of faith and affirmation of divine authority
Horizontal	Slametan, communal feasting	Social harmony and equality	Conflict resolution and strengthening of social capital
Circular	Larung, Sedekah Bumi	Life cycle and ecological reciprocity	Ecological awareness and food sustainability
Internal	Topo, meditation	Microcosm and discipline of inner desire	Character formation and inner tranquility
Temporal	Month of Suro, Muharram	Momentum of cosmic renewal	Preservation of tradition and collective memory

Source, Authors (2026), original construction based on thematic synthesis of the reviewed literature.

With respect to the vertical dimension, the relationship between humanity and the Creator is symbolized through the peak of the tumpeng or the minaret of the mosque, representing Tawhid and the aspiration toward spiritual ascent. This symbolism carries the strategic function of reinforcing faith and affirming divine authority across every dimension of life. The horizontal dimension, by contrast, is expressed through Slametan or communal feasting, emphasizing the values of harmony and social equality, thereby serving as an instrument for conflict resolution and the reinforcement of social capital within community life.

The relationship between humanity and the cosmos is expressed through the circular dimension via Larung or Sedekah Bumi, carrying meanings of life cycle continuity and ecological reciprocity, oriented toward cultivating ecological awareness in support of food sustainability. Within the personal domain, the internal dimension is expressed through Topo or meditative practice, aimed at balancing the microcosm, Jagad Alit, with the discipline of inner desire, thereby contributing to character formation and personal tranquility. Finally, the temporal dimension is marked by the month of Suro or Muharram, symbolizing cosmic renewal and functioning to preserve tradition alongside collective memory.

Taken together, these patterns demonstrate that traditional rituals extend beyond mere ceremonial function, constituting a model of ecological spirituality that reinforces social cohesion and identity resilience amid the pressures of globalization.

The integrative framework developed in this study positions Indonesian Islamic local wisdom as a comprehensive system of sacred science rather than a mere archaic cultural practice. At its philosophical core lies the synthesis of Islam Nusantara, in which Tawhid and Nur Muhammad serve as the central axis, treating religion as the foundation of culture that reconstructs human understanding of existence and the cosmos as an inseparable whole.

This system rests upon two complementary conceptual pillars. The pillar of Nusantara cosmology introduces harmony between the microcosm, Jagad Alit, and the macrocosm, Jagad Gede, wherein human wellbeing depends substantially on the capacity to govern inner desire while sustaining balance with cosmic order. The pillar of Islamic doctrine reinforces this relationship through the ethics of Khalifah and Amanah, positioning humanity as guardian of cosmic harmony rather than destructive ruler, while legally validating local tradition through the instruments of maqasid al syariah and urf to ensure customary practice remains aligned with tangible benefit.

These theoretical pillars manifest across a range of traditional rituals functioning as performative devices for sacralizing space and time. Larung Sesaji and Sedekah Bumi exemplify ecological courtesy and reciprocal gratitude toward nature understood as a living organism rather than a mere commodity, while tumpeng symbolism depicts vertical spiritual ascent toward God and Slametan reinforces horizontal social bonds through equality and harmony.

Broadly, this study yields strategic implications for responding to the crisis of modernity. The proposed framework functions as an instrument of knowledge decolonization that challenges Western materialist paradigms by offering a living cosmos perspective. Its implications extend to proposing a more equitable development model incorporating a spiritual happiness index as a complementary development parameter. Finally, this framework recommends the revitalization of Islamic education through eco pesantren initiatives, intended to cultivate a younger generation embodying the profile of *Rahmatan lil Alamin*, combining theological responsibility with profound sensitivity toward environmental sustainability, a direction closely aligned with the mission of Islamic local wisdom scholarship in advancing sustainable development.

Discussion

Building on the descriptive findings reported above, this section interprets those findings against established theoretical frameworks, evaluates points of convergence and tension with prior scholarship, and considers limitations that the Result section, being descriptive in nature, could not address. Comparison between the traditionalist literature of Seyyed Hossein Nasr and the findings of this study concerning Indonesian local wisdom reveals substantial paradigmatic convergence regarding the sanctity of nature (Nasr, 2007). Nasr contends that modern science has undertaken a Cartesian separation of matter and spirit, resulting in nature being regarded as inert material (Nasr, 2007). Ritual practices such as Larung Sesaji and Sedekah Bumi in Indonesia, conversely, demonstrate that archipelagic communities continue to uphold a living cosmos perspective, wherein the universe is regarded as a spiritual organism deserving of respectful treatment (Stang & Ilyas, 2025). This implies that Islam Nusantara's local wisdom constitutes not merely a form of communal belief but a system of sacred science capable of furnishing an ethical foundation for environmental management considerably more sustainable than a purely technocratic secular approach.

This convergence, however, is not without tension. Whereas deep ecology's biocentric egalitarianism resists placing humanity in any privileged position relative to other life forms, the Islamic cosmology examined here retains an explicitly anthropocentric injunction through the doctrine of Khalifah, which positions humans as accountable stewards rather than as equal participants among other beings (Ariyani & Aris Sasmito, 2025). This unresolved tension suggests that the sacred science advanced by Nasr and echoed in Nusantara cosmology cannot be assumed a seamless equivalent of secular deep ecology, but rather a parallel yet theologically distinct trajectory that merits further comparative scrutiny. A further limitation concerns the gap between normative textual ideal and lived practice. Coastal communities documented in the literature continue to face mounting economic pressure to intensify marine resource extraction, a material reality that may progressively erode the ecological courtesy that Larung Sesaji is intended to cultivate (David, 2024). This contradiction between textual idealization and material constraint indicates that the transformative potential attributed to Islamic local wisdom in this study cannot be assumed automatically, and it requires empirical field verification beyond the normative philosophical scope adopted here.

From an ecophilosophical perspective, the cosmological structure of Jagad Alit and Jagad Gede bears a notable resemblance to the concept of deep ecology developed by Arne Naess, which emphasizes interconnectedness among all forms of life (Ariyani & Aris Sasmito, 2025; Wardhani et al., 2022). Indonesian cosmology, however, possesses the distinctive advantage of a theocentric dimension that situates God at the center of cosmic harmony. Within the tradition of Manunggaling Kawula Gusti, union with God is pursued not by withdrawing from the world but by caring for it as an act of worship (Ariyani & Aris Sasmito, 2025). This carries significant implications for development policy in Indonesia, wherein success may be evaluated not solely through economic growth but also through indicators such as a spiritual happiness index and ecosystem sustainability, regarded as reflections of divine presence on earth (Ariyani & Aris Sasmito, 2025).

The discourse concerning Islam Nusantara as a dialectical synthesis between revelation and culture, as articulated by Woodward, provides a robust foundation for strengthening inclusive national identity (Rofiqoh et al., 2021). Existing literature suggests that the historically peaceful spread of Islam across Indonesia stems substantially from its capacity to prioritize common ground over difference (Ariyani & Aris Sasmito, 2025). Communal rituals engaging diverse societal groups regardless of theological orientation function as social adhesive that mitigates radicalization. This carries the social implication that preserving local Islamic wisdom constitutes an effective preventive strategy against intolerance, given that such tradition has, over centuries, sustained peaceful coexistence grounded in mutual cooperation (Sanjani et al., 2024).

With respect to education, integrating local cosmology within Islamic educational curricula, as practiced within eco pesantren institutions, demonstrates considerable potential for shaping environmentally conscious character among younger generations (V. I. Ahmad et al., 2025). Literature further indicates that education confined to cognitive legalistic dimensions frequently fails to cultivate pro-environmental behavior, whereas education engaging spiritual cosmological dimensions produces more enduring and profound behavioral transformation (Basri et al., 2024). By reframing the concept of Khalifah as a burden of responsibility rather than a right of dominion, students are guided to perceive every action toward nature as a matter of theological accountability. This carries practical implications for ministries responsible for education and religious affairs to more earnestly integrate local wisdom narratives within national education policy, thereby fostering an authentic Rahmatan lil Alamin student profile.

Finally, the discussion concerning knowledge decolonization emphasizes that Indonesian local wisdom warrants recognition as an autonomous intellectual subject within global dialogue on planetary sustainability (Ariyani & Aris Sasmito, 2025). Solutions to the climate crisis have historically been shaped predominantly by Global North narratives steeped in market and technological logic. Elevating archipelagic cosmology to international academic discourse offers an epistemological alternative rooted in Eastern spiritual values more attuned to natural law. This underscores the need for expanded transnational collaboration in philosophical and religious research, enriching global sustainability discourse with non-Western perspectives that remain contemporarily relevant despite their traditional origin, offering concrete pathways for policy formulation, environmental education, and interfaith ecological advocacy grounded in Islamic local wisdom.

CONCLUSION

This study's principal finding demonstrates that the cosmology of Islamic local wisdom in Indonesia constitutes a system of sacred science linking the theological dimension of Tawhid with ecological ethics through the paired structures of microcosm, Jagad Alit, and macrocosm, Jagad Gede. Traditional rituals such as Larung Sesaji, Sedekah Bumi, and Tumpeng extend beyond ceremonial function, operating as performative devices that transform nature into Ayat Kauniyyah demanding human gratitude and responsibility as Khalifah. The contribution of this study lies in its capacity to conduct normative philosophical synthesis bridging Islamic jurisprudence with local wisdom, positioning Islam Nusantara as a relevant model of moderation for confronting the global challenges of modernity that frequently neglect the spiritual dimension.

Nonetheless, this study is not without limitations, particularly its reliance on secondary literature that often remains descriptive in nature, indicating the need for more extensive field research to verify the dynamic transformation of ritual meaning at the grassroots level. A further challenge concerns the transmission of these cosmological values to millennial and Generation Z populations increasingly exposed to digital secularization. It is therefore recommended that future efforts pursue the revitalization of local wisdom through digital media alongside the integration of a bolder national education curriculum, elevating the narrative of archipelagic ecological spirituality as part of a broader strategy for sustainable, inclusive, and just national development for all forms of life on earth.

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