



Javanese local wisdom values for development from an Islamic perspective

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ABSTRACT

Introduction

Javanese culture was considered rich of values that are in line with Islamic teachings. However, studies on how this culture can contribute to development in Islamic perspective are still limited.

Objectives

This study analyzes the local wisdom values in Javaneses culture that support economic development from an Islamic perspective. The studied values are contained in the traditions of *merti dusun*, *nyadran*, and *wiwitan*.

Method

This study using an ethnographic approach with focus is on three villages in Bantul, Yogyakarta. Interviews, observation, field notes were used to gather data. Three phases were used to complete the analysis: data reduction, reporting, and conclusion-making.

Results

The findings demonstrate that each ritual in this tradition is infused with religious and social ideals, as well as cooperation, environmental stewardship, responsibility, patience, harmony, and deliberation. It also demonstrates wisdom and social control.

Implications

Three traditions' emphasis on tolerance should be promoted to help people in their particular communities develop a greater sense of empathy for one another, fostering harmony and peace.

Originality/Novelty

This study highlights unique aspect of development that encompass Javanese culture and Islamic teachings.

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INTRODUCTION

Economic development is often measured by infrastructure, job creation, income, and financial growth. However, in the 1960s, developing countries realized that economic growth was not synonymous with development (Islam, 2004; Schwarzer, 2014). This realization has brought forth challenges, such as unemployment, rural poverty, unequal income distribution, and structural imbalances. Economic growth refers to an increase in the production of goods and services at the national level, while development acknowledges social objectives, particularly poverty alleviation through equitable advancements (Munasinghe, 2002).

Development should be multidimensional and encompass all aspects of human life and society. Therefore, to ensure future sustainability, infrastructure development should not neglect the environmental and sociocultural aspects. Consequently, infrastructure and social development mutually support economic growth. In social development, humans are both the subjects and beneficiaries of all programmes. Similarly, development is a multidimensional process that enhances welfare through the progress, reorganization, and reorientation of the entire economic and social system. Moreover, development leads to spiritual advancements in accordance with Islamic teachings (Sadiq, 1987; Tahir & Haque, 1995; Iqbal & Mirakhor, 2010).

Growth in cultural values, including politeness, honesty, togetherness, and cooperation, shapes a nation's character (Yunus, 2016; Firdausi, 2018). However, development achieved by disregarding local wisdom and character weakens a nation's identity because of external and internal influences. Therefore, there is an urgent need for the value of local wisdom. Local wisdom refers to the behavioral values of people interacting with the environment to achieve specific goals. Moreover, local wisdom develops a sustainable system through environmental management (Mawardi, 2012; Batoro, 2017).

The wisdom values of the Javanese people are based on Islamic teachings. Various rituals, upheld and passed down by generations, teach the moral values that govern economic development in the community. Some of these local traditions include Merti Dusun, Nyadran, and Wiwitan values, which are still practiced in Yogyakarta, especially Bantul Regency. Merti Dusun procession promotes cooperation, harmony, and friendship among residents (Pratoyo, 2013; Sutiyono & Seriati, 2013). Wayang Kulit, aside from being an entertainment spectacle, preserves and respects nature through performances that teach younger generations to love their noble culture. Wayang provides moral guidance. Islamic teachings heavily influence the values of the Merti Dusun tradition (Ratnawati, 2018; Siswayanti, 2022).

Nyadran, conducted in Shaban or Ruwah before Ramadan, glorifies and commemorates ancestral spirits. Nyadran teaches that cooperation maintains a fair environment and prevents conflict. It also fosters a vertical relationship between God and the village ancestors. Nyadran resolves disputes and builds unity, development, and a strong harmony based on values (Darisma et al., 2018; Afandi, 2023). Wiwitan tradition embodies social values, such as gratitude, cooperation, nature preservation,



honesty, responsibility, simplicity, sharing, and patience (Korniadi & Purwanto, 2019; Listyani, 2020). Wiwitan conserve nature and mitigate natural disasters and the values embedded in this tradition encompass caring for fellow humans and their environment (Tajrid, 2012; Susilaningtyas & Syafri, 2022).

These traditions, as indicated by previous works (Widyaningsih, 2019; Imanina et al., 2023), attract tourists to cultural destinations, thereby contributing to the economic growth of local communities. This type of cultural tourism promotes the development and social impact of local communities as suggested by many studies. Many religious tourism destinations in Indonesia have improved the local community's economy. The complex of Sunan Kudus Mosque and Tomb in Kudus, for example, has been a success story on how cultural and religious tourism based on local wisdom can contribute to local economy (Bastomi, 2016; Cahya et al., 2020; Bunyanissa 'adati et al., 2021). Such developments can also be seen in many other destinations for religious tourism in Indonesia (Miarsih & Wani, 2018; Narulita et al., 2019; Abduh, 2021; Waluyo et al., 2022).

The discussion above shows that economic development should target improvement in physical assets and social capital. Numerous studies have explored the relevance of local wisdom to social and economic development and the acculturation of traditions to Islamic values. However, based on researchers' best knowledge, research exploring the acculturation of Javanese and Islamic values in order to strengthen social and economic development is limited. Therefore, this study aims to analyze the suitability of Javanese wisdom values for supporting development. This objective can be achieved by studying Merti Dusun, Nyadran, and Wiwitan traditions within an Islamic context. This study focuses on analysis of the compatibility between local wisdom values with Islamic development.

LITERATURE REVIEW

Local Wisdom

Local wisdom encompasses the knowledge, beliefs, understanding, insights, and customs that shape the behaviors of individuals within a community (Keraf, 2014; Rahayu et al., 2022). It is an asset that should be utilized to fulfill daily life needs (Alfian, 2013). In Arabic, *al-addah al-ma'rifah*, phrase for local wisdom, refers to reasons for acceptable religious actions. It is natural to reinforce behaviors that are considered good or acceptable. Therefore, this study refers to the knowledge and actions that are continuously supported by specific communities. Local wisdom is the knowledge or insight used as behavioral guidelines within certain communities, each with distinct values determined by social conditions, traditions, location, and abilities (Yulianti, 2010; Hakim, 2014).

Local wisdom can be categorized into two types: tangible and intangible. The tangible category comprises textual and architectural forms as well as traditional heritage objects. Textual form refers to written systems, orders, provisions, and procedures found in traditional books, such as *primbon* (prediction), *prasi* (Balinese traditional comic), and calendars. The architectural form is manifested in heritage

buildings within the community, such as mosques and churches. Local wisdom in the form of traditional heritage objects or works of art is created to support the lives of specific community groups, such as keris (traditional Indonesian dagger) and batik. On the other hand, intangible local wisdom is conveyed verbally and passed down through generations over a long period. It is transmitted through songs or kidung (old poetry form) containing the traditional values of specific community groups (Supsiloani, 2014; Dokhi et al., 2016, 2017; Sumantri, 2021).

Local wisdom incorporates social, traditional, and economic value. In Indonesia, there are numerous implementations of local wisdom in economic practices that are applied in community and Islamic financial institution development. For example, in the Tengger Tribe, land is managed through profit-sharing between landlords (landowners) and tenants. This economic concept ensures that farmers receive a minimum of 50% (maro/paron) to 75% (rongpertelon) of their harvest. The Tengger Tribe's farming practice aligns with the Islamic production-sharing agreement (al-Muzara'ah) in the context of agricultural land rental (Hakim, 2014).

Tradition

Tradition refers to practices, rituals, or symbols that repeatedly and automatically instill values and behavioral norms (Hobsbawm, 2012). In Islam, 'urf is associated with tradition or custom. It can be defined as something known and practiced by many people in the form of words or deeds. There are no significant differences between al-'urf and al-'adah (Hourani, 1964; Bello & Hassan, 2013; Suparmin, 2021; Andriyaldi, 2022). Islamic law incorporates traditions and societal behavioral rules in decision-making. Certain improvements and limitations have been made to preserve the traditions within society. For instance, Rasulullah SAW's Sunnah reflects the widely practiced policies governing the traditions of his companions or Arab society (Hasan, 1968; Graham, 1993).

Based on this explanation, Islam and tradition are two distinct aspects. However, according to Syara, tradition and Islam intertwine, influence one another, complement each other, and shape people's behavior. Islam provides ideal and easily applicable social norms, while tradition represents the reality of human life and the environment, stemming from ancestral teachings, local customs, and personal thoughts. Islam conveys ideal teachings, whereas tradition represents the practical aspects of human life and the surrounding context (Muslich KS, 2004; Bauto, 2014; Ebrahimi & Yusoff, 2017).

Merti Dusun

Merti Dusun tradition originated in Hindu rituals and has been adapted and acculturated to Islam. In Hindu beliefs, Merti Dusun is a worship ritual dedicated to Dewi Sri (Goddess of Food) and Dewa Sadana (Goddess of Clothing). It is also used to appease ancestors and prevent disease outbreaks within the community (Nafiani, 2016). The widely practiced Merti Dusun ritual is the result of the fusion of Javanese-Hindu traditions with Islamic teachings in Java by Walisongo, renowned Islamic saints in Indonesia, particularly on the island of Java, because to their historic involvement in the spread of Islam in Indonesia. Currently, it is part of events that symbolize gratitude for God's blessings, such as safety, sustenance, and peace. The values associated with

Merti Dusun vary depending on seasonal objectives. Moreover, Merti Dusun helped foster friendly ties and mutual respect among residents ([Hadi, 2018](#)).

Nyadran

Nyadran is a Hindu-Buddhist tradition similar to Craddha/Shraddha, which means "based on faith." The ritual is held annually to offer prayers and show respect to ancestors. Walisongo embraced the introduction of Islam in Indonesia and incorporated it into Nyadran tradition. As a result, Islam was readily accepted by the community and harmonized with the original values of the Nyadran. The Shraddha ceremonies and ancestral worship rituals were replaced by celebrations on the Prophet Muhammad SAW's birthday. Additionally, the timing of Shraddha changed from a few years after the death of a king or queen to the 12th month (Maulud) in the Javanese calendar ([Winarni et al., 2013](#); [Arinda R., 2014](#)).

Wiwitan

Wiwitan is a Javanese tradition of expressing gratitude before planting and harvesting the rice. This tradition is practiced by individuals who possess mounds of soil in their field. For example, the "wiwit" field or land of reward refers to a piece of crooked land given to the village head as compensation for their work. This practice provides economic support to the local communities. To express gratitude to God during the Wiwitan tradition, certain items, known as "ubarampe" or offerings ("sesaji" or "sajen"), are required. For instance, individuals hang rice on doorposts as a symbol of God's remembrance ([Nafi'ah, 2016](#); [Nisa et al., 2022](#)).

Development in Islamic Perspective

Development is a multidimensional concept encompassing economic, political, and cultural aspects. However, it can also be viewed more narrowly as an improvement in educational and health environments. Various aspects of social development have been discussed extensively. Social development enables the poor to take action to improve their productivity and ensure equity ([Kumar, 2017](#); [Jiang et al., 2018](#)). Religion promotes economic sustainability through its values, ecological consciousness, social and political activism (based on those values), and self-development ([Narayanan, 2013](#)). This aligns with the findings regarding economic sustainability ([Hossain, 2014](#); [Dariah et al., 2016](#); [Moi et al., 2016](#)).

Development also encompasses the preservation of original values or the cultivation of intrinsic values. The philosophical foundation of Islamic development includes Tauhid (the oneness of God), Rububiyah (divine lordship), Khilafah (stewardship), and Tazkiyah (purification and growth). Tazkiyah addresses the problem of human development in all dimensions ([Ahmad, 1979](#); [Salleh, 2013](#)). Furthermore, Islam's strong commitment to brotherhood and justice makes falah (true welfare) its primary objective ([Chapra, 1993](#); [Tahir & Haque, 1995](#)). In the Islamic economic system, the primary concern is the improvement in human welfare. This aligns with the core objective of sharia, which places great emphasis on people's well-being and liberation from hardship. Therefore, Islamic economic development refers to a balanced and

sustainable increase in both material and nonmaterial welfare. Moreover, it is a multidimensional process that enhances people's well-being through the progress, reorganization, and reorientation of economic and social systems, as well as through spiritual enhancement.

Spiritual satisfaction necessitates the development of all human and material resources by adequately meeting people's needs (Chapra, 1993). According to Islamic maqasid al-sharia principles, economic development must consider both material and spiritual needs. Lawgiver observed the policies of Maqasid al-Sharia in nearly all aspects of legal decisions (Ashur, 2006; Ibrahim et al., 2010; Toriquddin, 2013). The resilience of social and governance systems can be enhanced by developing human capital and strengthening community, institutional, and equality values. Additionally, biodiversity and culture safeguard the resilience of ecological and social systems as well as their interconnectedness (Munasinghe, 2002). Cultural diversity strengthens social cohesion and networks, reducing destructive conflicts. Therefore, development from an Islamic perspective refers to structural changes in the socio-economic environment, which occur simultaneously with adaptation and adherence to Sharia and Islamic ethical values (Moi et al., 2016). Consequently, it fosters human productivity towards the optimal utilization of existing resources, striking an appropriate balance between material and spiritual objectives (Abdelrahman, 2013; Bsoul et al., 2022).

Islamic development has three dimensions: 1) self-development (*rushd*), 2) physical development of the earth (*isti'mar*), and 3) human collectivity. The first dimension entails self-purification through knowledge, monotheism, and the cultivation of sensitivity and empathy. The second dimension focuses on utilizing natural resources to develop the earth and meet economic, environmental, and individual needs. Human collectivity refers to the progress of society towards full integration and unity. These three dimensions are based on the belief that God provides the means and methods to facilitate development (Askari et al., 2014).

METHOD

This study employs an ethnographic approach using steps proposed by Eriksson & Kovalainen (2015). The research focuses on three traditions practiced in different villages in Bantul Regency: Merti Dusun in Dusun Mantup, Baturetno Village, Banguntapan District; Nyadran in Wijirejo Village, Pandak District; and Wiwitan in Tamantirto Village, Kasihan District. Data were collected through the observation of cultural activities and interviews with village elders, officials, informants, the chief executive, and participants in traditional events from the three villages. Additionally, secondary data were obtained from documented research journals and traditional history from relevant sources. The collected data underwent three stages of analysis: data reduction, presentation, and conclusion drawing (Miles et al., 2020). Table 1 lists the study variables.



Table 1. Conceptual and operational definitions of variables

Variable	Conceptual definition	Operational definition	Indicator
<i>Development in Islam</i>	A balanced and continuous increase in the material and non-material welfare of mankind Spiritual enhancement according to Islamic teachings	Structural changes in the socio-economic environment	<ol style="list-style-type: none"> 1. Individual self-development (<i>rushd</i>) <ol style="list-style-type: none"> a. Self-awareness/monotheism b. Level of sensitivity/empathy 2. Physical development of the earth (<i>isti'mar</i>) <ol style="list-style-type: none"> a. Economic aspects b. Environmental aspects 3. Joint development of human collectivity <ol style="list-style-type: none"> a. Compliance with rules and norms b. Cooperation/solidarity network
<i>Merti Dusun</i>	<i>Merti Dusun</i> is a symbol of gratitude to God Almighty for the gifts and sustenance that has been given.	<i>Merti Dusun</i> is a ritual performed to ward off evil spirits to resist disasters in an area.	<ol style="list-style-type: none"> 1. The conformity of cultural values to individual self-development 2. The conformity of cultural values to the physical development of the earth 3. The conformity of cultural values to the joint development of human collectivity
<i>Nyadran</i>	<i>Nyadran</i> is a symbol of gratitude to God Almighty for the sustenance that has been given and the friendship between living humans and dead relatives.	<i>Nyadran</i> is a ritual that is aimed at the basis of faith to pray for and approach oneself to the ancestors	
<i>Wiwitan</i>	<i>Wiwitan</i> is carried out as gratitude to God Almighty for the crops that have been given	<i>Wiwitan</i> is a tradition of bringing <i>sajian/sajen</i> (offerings) to the rice fields before starting rice harvesting.	

Source: Primary data.

RESULTS AND DISCUSSION

Merti Dusun, *Nyadran*, and *Wiwitan* traditions preserved by the Javanese people are examples of Hindu-Islamic acculturation. These three traditions have evolved and incorporated Islamic elements, making them strong and influential in the community's local wisdom. This is evident in the rituals and traditions practiced in various villages, reflecting the internalization of Islamic values.

The implementation and orientation of *Merti Dusun*, *Nyadran*, and *Wiwitan* traditions have changed. Currently, *Merti Dusun* tradition consists of five sequential activities: cleaning the environment, grave area community services, *kirab dusun*, *kenduri*, and *wayangan* (Jumarudin, personal communication, May 2, 2019). Additionally, *jodangs* (piles of food and produce) are made and distributed around *Dusun Mantup* as a symbol of gratitude for Allah SWT's blessings. Residents engage in the *Kirab Dusun* competition and participate in *Kenduri*, where they recite *tahlil* and pray together under the guidance of religious leaders in *Dusun Mantup*. The ceremony concludes with *Wayangan*, which conveys religious teachings and emphasizes the human expression of gratitude towards Allah SWT (Jumarudin & Suryani, 2019).

Research on cultural acceptance and tolerance in Javanese society indicate that Java's religious and cultural life exemplifies how the social acceptance of an individual's spiritual relationship with God can be achieved (Geertz, 1976; Mulder, 1978; Hefner, 1985). Given that Islam adheres to monotheism, this process tends to bring about cultural discontinuity, particularly in the context of Hindu culture (Purwaningsih et al., 2016).

Individual Development (*Rushd*)

Hindu-Islamic acculturation, as seen in the three rituals, has undergone modifications and adjustments to align with Sharia's principles through various series of actions. One such example is *jodang*, also known as *gunungan*, which was initially used as an offering in *Merti Dusun* parade but now serves as a symbol of gratitude from the residents of *Dusun Mantup* for the blessings bestowed on them by God. *Jodang* offerings are eventually distributed to nearby citizens and members of the local community, who contribute to the preservation of *Merti Dusun* heritage site in *Dusun Mantup* (Jumarudin & Suryani, personal communication, May 5, 2019).

Similarly, in *Wiwitan* tradition, the offerings originally meant for Dewi Sri, the Hindu goddess of prosperity, are now used as a gesture of appreciation for the bountiful harvest provided by God Almighty. These offerings are also distributed to neighbors and the community. In all three traditions, offerings intended for gods, ancestral spirits, or animistic beliefs are now directed towards acts of charity and gratitude to the Allah SWT. *Merti Dusun* tradition expresses gratitude for the blessings bestowed by God Almighty, including fortune, safety, prosperity and peace. *Wiwitan* tradition is a form of gratitude for God's sustenance and abundant harvest, whereas *Nyadran* tradition represents respect for ancestors. These traditions also emphasize the sharing of food with others, reflecting the values of asset ownership (ownership of resources).

Faith can be evaluated through *aqidah* (belief), worship, and morals. The studied traditions also encompass worship aspects, including prayers, *shalawat*, *tahlil*, *khatmil*



quran, and recitation of Al-Qur'an. Social aspects within the Bantul communities are evident in their commitment to environmental cleanliness and the internalization of Islamic moral values during Wayangan event. Moreover, changes and developments within these traditions reflect the intelligence value derived from their implementation. Embracing changes in implementation systems cultivates thought patterns that discourage negative behavior. Askari et al. (2014) stated that self-development begins with self-awareness of Allah SWT's monotheism. Furthermore, this awareness encompasses concern for Allah's creations, marked by empathy and tolerance. [Tabel 2](#) presents analysis of conformity of the three traditions in this study with the concept of self-development in Islamic development.

Tabel 2. Conformity of tradition with the concept of self-development

Tradition	Conformity with the concept of self-development	
	Self-awareness (The value of monotheism)	Value of Sensitivity / Empathy
<i>Merti Dusun</i>	Tradition is a form of gratitude to Allah SWT for fortune, safety, prosperity, peace	<p><i>Jodang</i> or <i>gunungan</i> containing various foods and crops such as rice, nuts, vegetables, and fruit are made and paraded around the hamlet and then distributed to residents who participate in enlivening the Merti Dusun Tradition (Suryani, personal communication, May 4, 2019).</p> <p>This concern can be seen from the enthusiasm of the Mantup Hamlet community to help underprivileged residents by providing financial assistance to help reduce medical costs (Harni, personal communication, May 14, 2019).</p>
<i>Nyadran</i>	This tradition is a form of respect for ancestors by praying. The tradition is carried out before the fasting month and aims for Muslims can devote themselves to worship and get closer to Allah SWT in the month of fasting. It hopes that each individual will be clean physically and mentally before focusing on Allah SWT (Haryadi, personal communication, May 13, 2019).	The food in the <i>gunungan (Ubo Rampe Kenduri)</i> can be eaten together with Nyadran participants (Haryadi & Sutardi, personal communication, May 13, 2019).
<i>Wiwitan</i>	<p>This tradition is a form of gratitude for the abundant harvest that Allah has given (Andreas et al., personal communication, May 8, 2019).</p> <p>Placing pieces of rice on the door of the house as a symbol of a reminder to always be grateful for the blessings of Allah SWT (Andreas, personal communication, May 9, 2019).</p>	The <i>sesaji / sajén</i> in <i>Wiwitan</i> tradition in the form of steamed mixed vegetables with grated coconut and chili peppers (<i>gudangan</i>) is distributed to other people who follow the <i>Wiwitan</i> tradition procession. The offerings in <i>Wiwitan</i> tradition are steamed vegetables mixed with grated coconut and chili (warehousing) which are distributed to other people who take part in <i>Wiwitan</i> traditional procession. This can increase the sense of sharing between people in Tamantirto Village

Tradition	Conformity with the concept of self-development	
	Self-awareness (The value of monotheism)	Value of Sensitivity / Empathy
		(Andreas, personal communication, May 9, 2019).
		The community has a sense of responsibility for the rice fields that have been treated which will then be harvested after carrying out the Wiwitan tradition. (Sriyadi, personal communication, May 8, 2019). These two opinions both illustrate that <i>Wiwitan</i> tradition makes people more responsible for what they own and what their obligations are

Source: Primary data.

Earth's Physical Development (*Isti'mar*)

Javanese cultural traditions have played a role in ecological and economic empowerment by utilizing natural resources to meet human material needs. Observations have shown that these traditions have also contributed to increased prosperity among villagers through equitable distribution of income. In the studied villages, there was an increase in community alms both during and after cultural rituals. The attitude of tolerance and brotherhood fostered by the implementation of the Merti Dusun tradition has proven effective in reducing the occurrence of crimes in Dusun Mantup. The absence of envy among the poor towards the wealthy and the consistent giving of alms by the rich have contributed to a lack of social inequality between them (Jumarudin & Suryani, personal communication, May 5, 2019). The low crime rate in the village serves as evidence for the relative stability of the community's economy. Through cultural practices, villagers actively conserve the environment to protect themselves and improve their public health.

Furthermore, the preparation of traditions has led to an increase in the aggregate demand for daily necessities and market traders' income. Distributive justice is evident in the distribution of alms to the residents. However, this recognition is limited to residents who struggle to afford sufficient meals on a regular basis. *Wiwitan* tradition is rich in environmental preservation activities, which are closely linked to its practice following harvest. The crops produced by the community are the result of prior labor. Notable examples of local environmental care include soil preparation, fertilizer application, field irrigation, and protection against birds that may consume rice seeds. Subsequent outcomes directly benefit from this environmental concern (Sriyadi & Triyono, personal communication, May 8, 2019).

Similar to the other two traditions, *Nyadran* provides an opportunity for people to reflect on themselves and their environments. Community participation in *Nyadran* has a positive impact on future generations, ensuring the preservation of traditional values (Supono, personal communication, May 20, 2019). *Merti Kubur*, known for their

cleanliness, serve as a means of protecting the environment, particularly the surrounding tombs. When visiting tombs for pilgrimages, residents also take the initiative to clean the graves of their predecessors (Haryadi & Sutardi, personal communication, May 13, 2019). From an ecological perspective, these traditions foster awareness of environmental preservation and align with Sustainable Development Goals (SDGs). According to Askari et al. (2014), environmental consciousness arises from the acknowledgment of Allah SWT's blessings bestowed upon humans. Humans have been granted the freedom, strength, and responsibility to manage and utilize the universe (Patrick, 1901; Gaffar, 2016). Therefore, this awareness compels residents to clean and care for the environment as a form of gratitude towards Allah SWT. A clean environment serves as an indirect reflection of society, thus benefiting future generations. Tabel 3 presents analysis results for conformity of tradition with the concept of physical development of the earth (*isti'mar*) based on Islamic perspective on development.

Tabel 3. Conformity of tradition with the concept of physical development of the earth (*isti'mar*)

Tradition	Conformity with the physical development of the earth (<i>isti'mar</i>)	
	Economic Value	Environmental Care
Merti Dusun	<p>The concept of sharing food is a wealth distribution that can minimize economic inequality</p> <p>This tradition has led to an increase in demand for <i>jodhang</i>, catering, and events for residents seeking fortune trading snacks, drinks, and toys. Therefore, to encourage economic growth (Jumarudin & Suryani, personal communication, May 5, 2019).</p>	<p>The Merti Dusun series are cleaning the environment, fogging, making a medicinal plan (Tobaga), and decorating the environment around the RT for competitions. This activity fosters the awareness of Mantup residents to always manage and protect their environment (Jumarudin et al., personal communication, May 5, 2019).</p>
Nyadran	<p>There has been an increase in the demand for <i>Kenduri</i> at the Wijirejo Village Market due to the Nyadran tradition such as Eid Al-Fitr, relatives who have migrated back to the village to celebrate Nyadran.</p> <p>The sudden market appearance around the location when the Arak Jodhang celebration had an impact on increasing economic growth. (Haryadi & Sutardi, personal communication, May 13, 2019)</p>	<p>The community carries out <i>Merti</i> graves by cleaning the graves of relatives, carrying out pilgrimages, and sowing flowers at the cemetery (Haryadi, personal communication, May 13, 2019)</p>

Tradition	Conformity with the physical development of the earth (<i>isti'mar</i>)	
	Economic Value	Environmental Care
Wiwitan	This tradition is carried out because the harvest is abundant, this motivates people to work hard and increase productivity. Therefore to increase people's income.	Value of environmental care: The emergence of a sense of responsibility to maintain the balance of nature, therefore abundant crops. The community uses natural materials for processions and cleaning the area around the rice fields in the Wiwitan location before and after the activity.

Source: Primary data.

Human Collectivity Development

These three traditions foster tolerant attitudes and enhance empathy among community members. The cooperation and harmonious relationships observed in these communities provide evidence of the creation of a peaceful and comfortable environment. This aligns with Chapra's (1993) assertion that Islam's primary objective is a strong commitment to brotherhood, justice and *falah* (true welfare). As emphasized by Tahir & Haque (1995), considering that development orientation often focuses solely on means, the brotherhood cultivated through Javanese cultural traditions plays a crucial role in social capital development. Furthermore, self-development is a prerequisite for substantive development. Hence, Islam emphasizes the significance of unity and brotherhood among humanity (Askari et al., 2014).

The decision-making processes employed by these traditions demonstrate a commitment to respect and tolerance. Generally, cultural diversity strengthens social cohesion and the network of relationships, thereby reducing destructive conflict. It also serves as a vital element of development (Moi et al., 2016). The above ideas align with Djamil's (2017) assertion that Sharia values are inseparable from social norms, which arise from various traditions, such as cooperation and harmony within the community. Wiwitan tradition encompasses character education values such as religious values, environmental mindfulness, cooperation, honesty, responsibility, simplicity, generosity, and patience (Maimun et al., 2020; Salsabila, 2022). The resilience of social and governance systems can be enhanced through the development of human capital and the strengthening of social values, institutions, and equity (Munasinghe, 2002).

Due to the high enthusiasm and active participation of villagers, Merti Dusun, Nyadran, and Wiwitan traditions were regularly observed. The enthusiastic involvement of residents helps preserve these traditions across generations. Citizens contribute in various ways, including their thoughts, energy, expertise, and material resources. Their physical, mental, and emotional engagement is driven by their desire to preserve their culture, fulfill obligations, maintain social status, fulfill agency and event duties, and appreciate cultural uniqueness (Jumarudin & Suryani, personal communication, May 5, 2019). *Tabel 4* present analysis results for conformity of traditions with the concept of joint development of human collectivity in Islamic development framework.

**Tabel 4.** Conformity of traditions with the concept of joint development of human collectivity

Tradition	Joint development of human collectivity	
	Compliance with rules and norms	Cooperation / solidarity network
<i>Merti Dusun</i>	The crime rate in Dusun Mantup is very low because criminal cases such as theft are rare. This is also driven by the high gratitude that the residents of <i>Dusun Mantup</i> have for the wealth and enjoyment that Allah SWT has given (Jumarudin et al., personal communication, May 5, 2019).	An attitude of tolerance among citizens can increase care between others, especially in the health sector (Jumarudin, personal communication, May 2, 2019). However, it is not only in the health sector that this tolerant attitude arises but in all areas of daily neighboring life (Wawan, personal communication, May 5, 2019).
<i>Nyadran</i>	<i>Nyadran</i> is the embodiment of the symbol of the relationship between ancestors, fellow humans, and the Creator, Allah SWT. Therefore, people always remember death as a life process that must be prepared by gathering provisions for goodness.	Togetherness in the preparation of events to the implementation of traditions can increase closeness between families and residents, foster a sense of unity and unity in facing various problems with responsibility and cooperation.
<i>Wiwitan</i>	Tradition instills a responsible attitude towards what is owned and its obligation (Sriyadi, personal communication, May 8, 2019)	<i>Wiwitan</i> tradition fosters mutual help and cooperation between residents during the preparation and implementation process of the tradition. The distribution of <i>Sesaji/Sajen</i> increases the sense of kinship among the community The dish of <i>gudhangan</i> , which is rice mixed with various boiled and seasoned vegetables, is a symbol of unity and integrity. Rice is formed into a tumpeng in the shape of a triangle, which is a symbol of enthusiasm in achieving desires.

Source: Primary data.

The results of this study imply that the various traditions and rituals of Javanese culture preserved by the community, particularly in villages, align with Abdelrahman's (2013) definition of development. According to Abdelrahman (2013), development involves structural changes in the socioeconomic environment, occurring concurrently with the adaptation of Sharia principles and adherence to Islamic ethical values. This triggers individuals' productive capacities towards maximum and optimal utilization of available resources while maintaining a proper balance between material and spiritual goals (Abdelrahman, 2013).

CONCLUSION

Merti Dusun, *Nyadran*, and *Wiwitan* traditions evolved, starting with changes in implementation and people's beliefs. Transformations in belief systems are evident in

human thought, which transcends the limits of Hindu practices and encompasses all religions as mediums for expressing gratitude to God Almighty. The values embedded in these three traditions encompass religious and social norms, cooperation, environmental mindfulness, responsibility, patience, harmony, deliberation, culture, morals, the economy, unity, integrity, and social wisdom and control.

This study demonstrates that the values encompassed by *Merti Dusun*, *Nyadran*, and *Wiwitan* traditions are in line with the Islamic perspective on development. These traditions possess positive values for self-development, the physical development of the earth, and human collectivity. Strengthening these values within the traditions can contribute significantly to social capital development. This is because the orientation of development should view humans as tools rather than as the ultimate goal. The adoption of Javanese cultural practices has demonstrated positive impacts on both the economy and environment. Through the fair distribution of income, the Javanese traditions under study greatly enhance people's prosperity, contributing to economic growth.

In advancing research, researchers would like to offer recommendations to parties involved in the implementation of cultural traditions. These traditions should be packaged and promoted more attractively as cultural tourism attractions. This has the potential to stimulate local economies and serve as a platform for educating children about the value of local culture. Future researchers should explore additional sources and references related to the analysis of the local wisdom of the Javanese community within the framework of *maqashid al shariah*. This will enable future research to be more comprehensive and to build upon the findings of previous studies.

Author Contributions

Conceptualization	S.S., M.D.P., & S.A.	Resources	S.S., M.D.P., & S.A.
Data curation	S.S., M.D.P., & S.A.	Software	S.S., M.D.P., & S.A.
Formal analysis	S.S., M.D.P., & S.A.	Supervision	S.S., M.D.P., & S.A.
Funding acquisition	S.S., M.D.P., & S.A.	Validation	S.S., M.D.P., & S.A.
Investigation	S.S., M.D.P., & S.A.	Visualization	S.S., M.D.P., & S.A.
Methodology	S.S., M.D.P., & S.A.	Writing – original draft	S.S., M.D.P., & S.A.
Project administration	S.S., M.D.P., & S.A.	Writing – review & editing	S.S., M.D.P., & S.A.

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Informed Consent Statement

Informed consent was obtained from all subjects involved in the study.

Data Availability Statement

The data presented in this study are available on request from the corresponding author. The data are not publicly available due to institution's policy.

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Conflicts of Interest

The authors declare no conflict of interest.

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