
**ACCULTURATION OF *MATARAMAN* LOCAL WISDOM WITH
ISLAMIC VALUES: IMPLICATIONS FOR SOCIAL AND
ECONOMIC DEVELOPMENT**

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Abstract

Economic development is often misinterpreted as merely financial growth and infrastructure expansion. However, the real essence of development lies in a multidimensional approach that incorporates social, cultural, and spiritual aspects, particularly within an Islamic context. This study explores the acculturation of *Mataraman* cultural traditions with Islamic values, focusing on *Bersih Desa* and *Nyadran* practices in *Mataraman*, Indonesia. Employing an ethnographic approach, data were gathered through observations and interviews with local stakeholders. The study examines how these traditions, initially influenced by Hinduism, have evolved to integrate Islamic teachings, thereby fostering community welfare, environmental stewardship, and social harmony. Results reveal that these practices align with Islamic principles of self-development, collective human prosperity, and the earth's stewardship. They demonstrate that local wisdom, when harmonized with religious values, contributes significantly to economic growth, social cohesion, and sustainable development. The findings underscore the importance of cultural preservation and propose that these traditions be promoted as cultural tourism assets, which could further enhance local economies. Future research is recommended to analyze the broader implications of *Mataraman* wisdom within the *maqashid al-shariah* framework.

Keywords: Local Wisdom, Islamic Values, Social Economic, *Mataraman*



INTRODUCTION

Economic development is frequently gauged by infrastructure, employment creation, income levels, and financial growth. However, since the 1960s, many developing nations have come to understand that economic growth alone does not equate to comprehensive development (Batista et al., 2024; Handayani & Irawan, 2021). This realization brought forth complex challenges, such as rising unemployment, rural poverty, income inequality, and structural imbalances. While economic growth is concerned with the increased production of goods and services nationally, development extends beyond material output to address social objectives, such as poverty reduction through equitable advancement (Manurung et al., 2022).

For sustainable progress, development must be multidimensional, incorporating all aspects of human and societal life. Infrastructure development, therefore, should integrate both environmental and socio-cultural dimensions. This underscores the symbiotic relationship between infrastructure and social development, where people serve as both the agents and beneficiaries of growth. Development, as a holistic process, aims to enhance overall well-being through the transformation and reorganization of the social and economic system, and it aligns with spiritual progress as guided by Islamic principles (Aprilianti, 2024).

Cultural values, such as politeness, honesty, cooperation, and unity, play a pivotal role in shaping a nation's identity (Bai, 2020). Ignoring local wisdom in development efforts undermines national identity, which can be eroded by both external and internal influences. Thus, there is a pressing need to preserve local wisdom, which reflects the values that guide human interaction with the environment. This wisdom fosters sustainable systems, especially in environmental management (Hidayati, 2020; Uge, 2019).

In the case of the Mataraman, their wisdom is deeply rooted in Islamic teachings. Rituals passed down through generations, such as *Bersih Desa* and *Nyadran*, promote moral values that influence social and economic development. *Bersih Desa*, for example, fosters cooperation, social harmony, and solidarity among community members (Harun, 2020; Syahza, 2020). Traditional performances like Wayang Kulit, apart from serving as entertainment, preserve nature and promote the values of cultural preservation to younger

generations. The *Bersih Desa* tradition, influenced by Islamic principles, provides moral guidance (Muhdhar, 2019).

Nyadran, a ritual held during Shaban before Ramadan, honors ancestral spirits and teaches that maintaining harmony with others and the environment is crucial for preventing conflicts. It reinforces the relationship between individuals, their community, and God. *Nyadran* resolves disputes and fosters unity, promoting a cohesive social order based on shared values (Pesurnay, 2018).

These cultural practices, as previous research suggests (Widyaningsih, 2019; Imanina et al., 2023), have also become attractions for tourists, contributing to local economic growth. Cultural tourism, such as visits to destinations like the Sunan Kudus Mosque and Tomb in Kudus, demonstrates how cultural and religious tourism can significantly enhance local economies (Syahza, 2020). Similar developments have occurred in other religious tourism sites across (Eko, 2019).

The above discussion highlights the importance of addressing both tangible infrastructure and social capital in development. While numerous studies have discussed the relevance of local wisdom to social and economic advancement, there is a gap in research on how Mataraman values and Islamic teachings interact to strengthen development. This study aims to fill that gap by analyzing the role of local traditions like *Bersih Desa* and *Nyadran* within an Islamic framework. It will evaluate the alignment of Mataraman wisdom with the principles of Islamic development.

LITERATURE REVIEW

Local Wisdom

Local wisdom consists of the knowledge, beliefs, understandings, and practices that guide the behavior of individuals within a particular community (Keraf, 2014; Rahayu et al., 2022). This wisdom is a valuable asset that is often used to meet daily life needs (Alfian, 2013). In Arabic, the term *al-addab al-ma'rifah* refers to local wisdom, encompassing actions deemed acceptable according to religious principles. Local wisdom reinforces actions that are beneficial and acceptable within a community. In this study, local wisdom is seen as



knowledge and actions consistently upheld by specific communities. It serves as a guideline for behavior, shaped by the unique values of each community, and influenced by social conditions, traditions, geographical location, and available resources (Abas, 2022; Suprpto, 2021).

Local wisdom can 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 books), prasi (Balinese traditional comics), and community calendars. Architectural forms are embodied in community structures, including mosques, churches, and other heritage buildings. Traditional objects or cultural artifacts, such as keris (traditional Indonesian daggers) and batik, also reflect tangible local wisdom. Intangible local wisdom is passed down orally through generations, often via songs, poems, or chants like kidung (traditional Mataraman poetry), which preserve the moral and cultural values of a particular (Aswita, 2018)

In Indonesia, local wisdom plays a significant role in shaping social, cultural, and economic systems. One example is the Tengger community's practice of managing land through profit-sharing between landowners and tenants. Farmers receive a portion of the harvest, either 50% (maro/paron) or 75% (rongpertelon), which aligns with Islamic agricultural agreements, such as al-muzara'ah (Atahau, 2020). This system ensures equitable distribution of resources and reflects the integration of local wisdom into the broader framework of Islamic economic practices.

Tradition

Tradition, or *urf* in Islamic terminology, is closely related to local customs and refers to actions or rituals that are known and accepted by many within a society (Hobsbawm, 2012). In Islamic law, *urf* plays a key role in shaping societal behaviors and practices. Traditions provide the cultural context in which Islamic norms are applied, and they are continuously adapted to ensure they align with Islamic teachings (Hasan, 1968; Graham, 1993). While Islam offers an ideal framework for human conduct, traditions reflect the

practical realities of everyday life, thus creating a dynamic interaction between religious norms and local (Surtikanti, 2019; Toharudin, 2021).

One example of this interaction is the *Bersih Desa* tradition, which originated in Hindu beliefs but has since been adapted and integrated into Islamic practices. Formerly a ritual dedicated to Hindu deities like Dewi Sri (the Goddess of Food) and Dewa Sadana (the God of Clothing), it has evolved into a ceremony expressing gratitude to Allah for His blessings, such as safety and sustenance (Pajarianto, 2022). The fusion of Mataraman-Hindu customs with Islamic values is evident in the widespread practice of *Bersih Desa*, symbolizing a collective cultural and spiritual bond within the community (Harun, 2020).

Similarly, the *Nyadran* tradition, initially rooted in Hindu-Buddhist rites, transformed the introduction of Islam by the Walisongo. *Nyadran*, originally a ceremony honoring ancestors, was adapted into an Islamic framework, which commemorates the birth of the Prophet Muhammad. This acculturation process enabled local communities to preserve their cultural identity while embracing Islamic principles (Miswar, 2023).

In the Islamic perspective, development is a comprehensive process encompassing spiritual, economic, social, and cultural growth. Islam emphasizes the balance between material welfare and spiritual well-being, advocating for sustainable development rooted in justice, equity, and brotherhood (Diharto, 2018). The Islamic concept of *tazkiyah* (purification and growth) reflects a holistic approach to development, addressing both human needs and societal progress (Sudirman, 2020). This perspective aligns with the principles of *maqasid al-sharia*, which aim to achieve overall well-being by meeting both material and spiritual needs. In line with these principles, economic development in Islam is not solely focused on wealth accumulation but also on improving the quality of life and ensuring social justice for all (Muhammad, 2022).

The integration of local wisdom with Islamic values enriches both the spiritual and socio-economic dimensions of development. Practices such as *Bersih Desa* and *Nyadran* demonstrate how tradition and religion can coexist and evolve together, contributing to a holistic understanding of community development. Islamic principles, when applied in

tandem with local customs, provide a balanced and sustainable approach to human development that addresses both material and spiritual needs.

RESEARCH METHOD

This study adopts an ethnographic approach as outlined by Eriksson and Kovalainen (2015). It investigates local traditions from distinct villages in Mataraman: the *Bersih Desa* in Gedangan Village, Campurdarat District, Tulungagung City, and *Nyadran* ritual in Ngadirejo Village, Kawedanan District, Magetan City. Data were gathered through direct observation of cultural events and interviews with community leaders, officials, informants, key organizers, and participants involved in these traditions. Additionally, secondary data were sourced from relevant academic journals and historical documentation concerning local traditions. The data analysis followed a three-step process: data reduction, data presentation, and conclusion (Huberman & Miles, 1985). Table 1 provides an overview of the conceptual and operational definitions of the variables studied.

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 is essential in Islamic teachings. This development must integrate spiritual growth alongside material progress (Chapra, 2008).	Structural changes in the socio-economic and spiritual environment in accordance with Islamic values.	1. Individual self-development (Rushd) \ a. Strength of monotheistic belief (Tawhid) \ b. Level of moral and ethical consciousness (Tazkiyah al-Nafs) \ c. Level of sensitivity/empathy (Ihsan) 2. Physical development of the earth (Isti'mar) \ a. Sustainable economic practices based on justice (Adl) \ b. Environmental stewardship (Khilafah fi al-ardh) 3. Joint development of human collectivity \ a.

Variable	Conceptual Definition	Operational Definition	Indicator
			Compliance with Islamic social norms and laws (Shariah compliance) \ b. Cooperation and social solidarity (Takaful and Ukhuwah Islamiyah)
Bersih Desa	Bersih Desa represents a symbolic expression of gratitude to Allah SWT for the blessings and sustenance bestowed upon the community. This ritual, deeply embedded in Javanese local traditions, emphasizes harmony, prosperity, and collective well-being, and reflects the Islamic value of gratitude (Shukr) and social cohesion (Geertz, 1960; Woodward, 2011).	Bersih Desa is 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).	<ol style="list-style-type: none"> 1. Alignment of cultural values with individual self-development (moral and spiritual purification). 2. Alignment of cultural values with sustainable environmental management. 3. Strengthening social bonds and collective welfare through rituals.
Nyadran	Nyadran is a ritual representing gratitude to Allah SWT for sustenance, fostering connections between the living and their deceased relatives. It reflects the principle of honoring ancestors (Birr al-Walidain) and maintaining social harmony (Mulia, 2013).	Nyadran is a ritual deeply rooted in local Islamic traditions, emphasizing faith, remembrance, and prayers for deceased family members (Tahlil and Doa).	<ol style="list-style-type: none"> 1. Expression of gratitude to Allah SWT through religious and cultural rituals. 2. Strengthening family and social ties through collective prayer. 3. Maintaining respect for ancestors while reinforcing Islamic teachings on the afterlife.

RESULTS AND DISCUSSION

The traditions of *Bersih Desa* and *Nyadran*, as practiced by the Mataraman community, represent a significant example of Hindu-Islamic cultural acculturation. Over time, these traditions have integrated Islamic values, becoming pivotal in shaping the local wisdom of the community. This integration is manifested through the rituals performed in various villages, reflecting the internalization of Islamic principles. The orientation and execution of these traditions have evolved. For instance, *Bersih Desa* now encompasses five distinct stages: environmental cleaning, communal graveyard service, *kirab desa* (village

parade), kenduri (communal feast), and wayangan (traditional shadow puppetry) (Pamudji, personal communication, May 2, 2023). Furthermore, in Gedangan Village, jodangs (food offerings) are prepared and distributed as a gesture of gratitude for Allah SWT's blessings. During the Kenduri, residents recite the tahlil and offer prayers under the leadership of religious figures. The event culminates in Wayangan, which not only imparts religious lessons but also emphasizes gratitude to Allah SWT (Pamudji & Suryani, 2023). Studies on cultural acceptance within Mataraman society highlight the coexistence of religious and cultural practices, illustrating how spiritual relationships with God are socially embraced. (Putri & Jannah, 2023) However, due to Islam's monotheistic nature, this acculturation process often leads to a discontinuity with pre-existing Hindu cultural elements (Klinkenborg & Rossmoeller, 2022).

Individual Development (*Rushd*)

The process of Hindu-Islamic acculturation, evident in the three rituals, has undergone various modifications to align with Islamic principles. An example is the transformation of jodang, formerly used as an offering in the *Bersih Desa* parade, now functioning as an expression of gratitude from Gedangan Village residents for God's blessings. These offerings are eventually distributed to the local community, reinforcing their role in the preservation of *Bersih Desa's* cultural heritage (Pamudji & Suryani, personal communication, May 5, 2023).

Faith can be assessed through aqidah (belief), worship, and ethics. The traditions under study also encompass worship practices, such as prayers, shalawat, tahlil, khatmil Quran, and Quranic recitations. Social aspects, such as environmental stewardship and the incorporation of Islamic moral values, are prominently observed during the Wayangan event. Furthermore, the evolution of these rituals reflects the intellectual growth resulting from their continued practice. This change fosters attitudes that deter negative behaviors. As Askari et al. (2014) suggested, personal development begins with a deep understanding of the oneness of Allah SWT, which extends to empathy and tolerance toward His creations. Table 2 analyzes how the three traditions align with Islamic self-development principles.

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

Tradition	Self-awareness (The Value of Monotheism/Tawhid)	Value of Sensitivity / Empathy (Ihsan and Social Solidarity)
Bersih Desa	Bersih Desa is a symbolic expression of gratitude (<i>shukr</i>) to Allah SWT for His blessings, including sustenance (<i>rizq</i>), safety, prosperity, and peace. This ritual foster awareness of divine providence and human dependence on Allah, reinforcing <i>Tawhid</i> as the foundation of life. (Suryani, personal communication, May 4, 2023).	The <i>gunungan</i> —symbolic offerings of various foods such as rice, nuts, vegetables, and fruits—are paraded and distributed among residents, symbolizing community solidarity and the spirit of sharing (<i>ta'awun</i>). The emphasis on distributing blessings ensures that the less fortunate receive their share, reinforcing Islamic values of social justice and mutual assistance (<i>ukhuwah Islamiyah</i>). Additionally, the community in Gedangan Hamlet actively provides financial aid to underprivileged residents, particularly in covering medical expenses, reflecting strong social responsibility (<i>mas'uliyah ijtimaiyyah</i>). (Harni, personal communication, May 14, 2023).
Nyadran	Nyadran is a form of ancestral respect performed through prayers and remembrance rituals (<i>tablil</i>). While rooted in Javanese tradition, its essence aligns with Islamic teachings on maintaining family ties (<i>silaturahmi</i>) and recognizing Allah as the ultimate provider of life and sustenance. The ritual, held before Ramadan, serves as a spiritual preparation to enhance devotion and submission (<i>ubudiyah</i>) to Allah SWT. (Haryadi, personal communication, May 13, 2023).	Nyadran also emphasizes <i>ihsan</i> (compassion and kindness) by encouraging families to gather, strengthen relationships, and support one another spiritually. By remembering the deceased and praying for them, participants cultivate empathy and a sense of collective responsibility in ensuring the well-being of both the living and the departed.

Source: Primary data.

Mataraman cultural traditions have contributed significantly to both ecological preservation and economic empowerment through the sustainable use of natural resources to fulfill human material needs. Evidence suggests that these traditions have enhanced the well-being of village residents by promoting equitable income distribution. In the villages studied the amount of community alms increased both during and after cultural rituals, reflecting a rise in communal prosperity. The practice of tolerance and fraternity, particularly through the "Bersih Desa" tradition, has effectively mitigated crime rates in Gedangan

Village. This absence of social envy and the continuous charitable donations from wealthier villagers have helped minimize economic disparity (Pamudji & Suryani, personal communication, May 5, 2023). The village's low crime rate is indicative of economic stability.

Additionally, the preparations surrounding these traditions have stimulated aggregate demand for essential goods, thereby benefiting local traders. Distributive justice, exemplified by the distribution of alms, mainly reaches residents with inadequate access to daily sustenance. Similarly, *Nyadran* encourages reflection and environmental awareness, with a positive influence on future generations (Tohri, 2022).

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

Tradition	Economic Value	Environmental Care
Bersih Desa	The concept of food sharing reflects wealth redistribution, which helps mitigate economic disparities within the community. This tradition fosters local economic growth by increasing demand for catering services and providing opportunities for small traders selling snacks, beverages, and toys. Consequently, it serves as a catalyst for economic circulation and entrepreneurship development. (Pamudji & Hartanto, personal communication, May 5, 2023).	The Bersih Desa tradition incorporates environmental conservation efforts, including community-wide cleaning activities, fogging to prevent disease, medicinal plant cultivation, and environmental beautification for local competitions. These activities promote 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 in the Ngadirejo Village Market, where demand for <i>kenduri</i> (communal meals) significantly increases during this period. Additionally, during celebrations such as Eid al-Fitr, returning migrants contribute to the local economy by purchasing goods and services for Nyadran-related rituals. The emergence of temporary markets around the <i>Arak Jodhang</i> procession further enhances economic circulation, providing a seasonal boost to local businesses. (Haryadi & Sutardi, personal communication, May 13, 2023).	As part of Nyadran, the community engages in <i>Merti graves</i> , a practice that involves cleaning ancestral graves, performing pilgrimage rituals, and scattering flowers at cemeteries. This tradition fosters environmental stewardship by encouraging the maintenance of burial sites and reinforcing communal responsibility for the preservation of sacred spaces. (Haryadi, personal communication, May 13, 2023).



Source: Primary data.

Human Collectivity Development

The *Bersih Desa* and *Nyadran* traditions in Mataraman society play a vital role in fostering tolerance, empathy, and social harmony. These practices emphasize cooperation, unity, and harmonious living, contributing to a peaceful environment, consistent with Islamic principles of brotherhood, justice, and *falab* (well-being) as highlighted. (Inayati, 2013) Tahir & Haque (1995) further argue that these traditions serve as crucial elements in building social capital, reinforcing the importance of human development and solidarity. (Chauhan et al., 2022)

The decision-making processes embedded within these traditions are grounded in mutual respect and tolerance, strengthening social cohesion and reducing conflict. Such diversity is pivotal in community development. (Susyanti et al., 2021) Djamil (2017) supports this by asserting that Sharia values are closely linked with social norms, particularly through collective actions like cooperation and harmony.

The enthusiastic participation of villagers in these traditions ensures their continuity across generations. This dedication, involving contributions of time, energy, and resources, highlights the community's commitment to cultural preservation and social obligation, thereby aligning with Islamic development principles (Pamudji & Suryani, 2023).

Table 4
Conformity of Traditions with the Concept of Joint Development of Human Collectivity

Tradition	Compliance with Rules and Norms	Cooperation / Solidarity Network
Bersih Desa	The tradition of <i>Bersih Desa</i> promotes adherence to communal regulations and social norms by fostering collective participation in structured rituals and environmental maintenance. The shared observance of these cultural and religious values ensures harmony and order within the community. (Pamudji et al., personal communication, May 5, 2023).	<i>Bersih Desa</i> strengthens social cohesion by reinforcing mutual support and communal responsibility. Through collective engagement in cleaning, feasting, and traditional processions, this tradition enhances solidarity among residents and fosters a strong network of cooperation. (Pamudji et al., personal communication, May 5, 2023).
Nyadran	The crime rate in Gedangan Village remains remarkably low, with cases of theft and other offenses being rare. This social	<i>Nyadran</i> embodies the symbolic connection between ancestors, fellow humans, and the Creator, Allah SWT. By remembering the

Tradition	Compliance with Rules and Norms	Cooperation / Solidarity Network
	stability is largely attributed to the deep sense of gratitude (<i>shuker</i>) instilled through the <i>Nyadran</i> tradition, where residents acknowledge Allah’s blessings and practice ethical behavior in accordance with religious teachings. (Pamudji et al., personal communication, May 5, 2023).	deceased and engaging in communal prayers, people reinforce their spiritual and social bonds, encouraging acts of kindness, mutual assistance, and collective well-being. The tradition fosters a sense of shared responsibility and intergenerational solidarity. (Primary data).

Source: Primary data.

The findings of this research suggest that the traditional customs and rituals of Mataraman society, especially those upheld in rural areas, are consistent with Abdelrahman's framework of development (Yustikasari et al., 2021). Development, as outlined by Abdelrahman, entails transformative shifts within the socioeconomic sphere, occurring in tandem with the integration of Sharia principles and adherence to Islamic ethical standards. These changes catalyze individuals' capacity to fully and effectively utilize available resources, ensuring a harmonious equilibrium between material prosperity and spiritual fulfillment. This approach to development not only enhances individual productivity but also ensures that community growth is aligned with the core values of Islamic development, which emphasizes sustainability, justice, and welfare for all (Syahza, 2020). In this context, Mataraman traditions represent a cultural mechanism that fosters both individual and collective advancement, anchored in Islamic principles, thus contributing to holistic development.

CONCLUSION

The integration of Mataraman local wisdom with Islamic values, as seen in the traditions of Bersih Desa and Nyadran, demonstrates a unique model of social and economic development. These traditions not only embody spiritual and cultural values but also contribute to the well-being of the community through environmental stewardship, equitable distribution of resources, and the enhancement of social cohesion. By aligning with the principles of Sharia and Islamic ethics, these practices promote individual and collective prosperity while fostering a balance between material and spiritual goals. This

approach underscores the importance of cultural preservation in driving sustainable development, reinforcing that true development is holistic, addressing both material progress and the moral and spiritual growth of society. Future research could further explore the broader implications of these traditions within the framework of maqashid al-shariah to provide deeper insights into their role in shaping contemporary development paradigms.

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