



Negotiating Islam and Local Wisdom: Religious Value Transmission through the Osing Ider Bumi Ritual

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Abstract:

Local rituals are often treated as repositories of religious and educational values, yet the mechanisms that allow cultural forms to remain locally distinctive while becoming Islamically meaningful are less understood. This study examines Ider Bumi among the Osing community using a qualitative single-case design. The article reanalyzes the complete thesis dataset: interviews with 20 purposively selected informants, direct observation, and documentary evidence, strengthened through source and technique triangulation. A second-stage thematic synthesis identifies four linked mechanisms: cultural retention, Islamic reinterpretation, religious legitimation, and intergenerational transmission. Ghitikan persists primarily as a cultural-symbolic practice, whereas khotmil Qur'an, Barzanji, tawasul, istighfar, adhan, and protective prayers articulate the ritual through Islamic devotional language. Religious elders authorize continuity, while multigenerational participation enables embodied community learning. Poro bungkil connects gratitude, agricultural livelihood, and ecological responsibility. The study conceptualizes Ider Bumi as negotiated living heritage and offers a mechanism-based explanation of Islam–local wisdom relations relevant to culturally grounded social and religious education.

INTRODUCTION

Intangible cultural heritage matters to society because it sustains collective identity, social cohesion, and intergenerational knowledge through practices communities continue to perform. Unlike heritage preserved only in museums or archives, living traditions remain meaningful when people participate in them, recognize their value, and transmit them to younger generations. UNESCO's safeguarding framework therefore emphasizes transmission through formal and non-formal education, while recent studies show that community participation strengthens cultural knowledge, identity, and continuity (Aziz et al., 2023; Yan & Li, 2023; Xia et al., 2024; Hu & Md Noor, 2026). Rituals are especially significant because they connect embodied action, collective memory, symbolic meaning, and social interaction (Baele & Balzacq, 2022; Sorokowski et al., 2024). Thus, understanding how rituals remain culturally meaningful matters because it reveals how communities reproduce identity, values, and shared knowledge across generations. Together.

Despite their importance, many communities struggle to sustain local traditions amid social change, religious negotiation, generational shifts, and changing participation

patterns. A central problem is that cultural continuity cannot be secured simply by documenting rituals or identifying the values they contain. Traditions may lose meaning when younger generations participate less, when inherited practices are detached from their social context, or when tensions arise between local customs and formal religious interpretations. In Indonesia, Islam and local culture commonly interact through adaptation, reinterpretation, selective retention, and religious legitimation rather than straightforward replacement (Truna, 2021; Karim & Raya, 2022; Bakri, 2024; Hamdani, 2024; Abdullah et al., 2025). Therefore, communities need mechanisms that keep inherited practices recognizable, meaningful, and legitimate within contemporary Islamic life. Identifying these mechanisms is essential for sustainable cultural transmission and culturally grounded education today.

The Osing community of Banyuwangi provides a concrete setting for examining this problem through Ider Bumi in Gepuro Hamlet, Watukebo Village, Blimbingsari District. Ider Bumi refers to circling the inhabited territory and is associated with communal prayers for safety, agricultural well-being, and protection from calamity. In Gepuro, the ritual cycle occurs after Eid al-Fitr, around the eleventh and twelfth of Shawwal. It differs from the better-known Kemiren performance because it does not center on Barong. Instead, it includes ghitikan, khotmil Qur'an, Barzanji/asraaqal recitation, poro bungkil, and a night procession accompanied by istighfar, adhan, and protective prayers. Ghitikan represents symbolic protection and communal entertainment, whereas Qur'anic recitation, thanksgiving, and prayer provide explicit devotional dimensions. Their coexistence makes Gepuro a valuable case for examining how cultural continuity, Islamic practice, communal participation, and local environmental meanings are negotiated locally.

Earlier studies show that local rituals can transmit religious and educational values, but analyses often emphasize what values are present rather than how those values become embedded in community practice. Elmatasya (2023), for example, classified educational meanings of Ider Bumi in Popongan into creed, worship, and moral values. Studies of other local Islamic traditions similarly identify gratitude, solidarity, worship, tolerance, and character formation (Daniati et al., 2024; Putri et al., 2024; Ramedlon et al., 2024). Arman and Hidayat (2025) further demonstrate that Rokot Bar-Lobaran transmits responsibility, cooperation, spirituality, and cultural preservation. Research on Islam and local culture also describes processes of adaptation and negotiation (Truna, 2021; Karim & Raya, 2022; Bakri, 2024; Hamdani, 2024). However, these approaches offer limited explanation of how inherited forms remain recognizable while acquiring Islamic legitimacy and educational meaning, leaving an analytical gap.

Culturally grounded practices can strengthen educational relevance, identity, and cultural awareness when local knowledge enters learning contexts (Anwar & Sukirman, 2026; Rahmawati & Khusniyah, 2025; Purwowidodo, 2024). The Gepuro case extends this scholarship because its ritual sequence combines culturally inherited activities with explicitly Islamic practices, religious leadership, agricultural offerings, and collective participation. The contribution is therefore not another inventory of Islamic values in Ider Bumi, but an explanation of how cultural and religious meanings connect and reproduce. Identifying values alone cannot explain why communities continue a tradition, which elements they retain or modify, who authorizes meanings, or how younger participants learn it. These questions matter because ritual continuity depends on social participation and meaningful interpretation, not documentation alone. Addressing these issues can

strengthen scholarship on living heritage, Islamic education, and culturally responsive learning in Indonesia, communities, and policy.

This study proposes a four-mechanism account of Ider Bumi as negotiated living heritage: cultural retention, Islamic reinterpretation, religious legitimation, and intergenerational transmission. Cultural retention explains how recognizable inherited forms are maintained; Islamic reinterpretation explains how their meanings connect to contemporary religious understandings; religious legitimation explains how trusted actors authorize continuity; and intergenerational transmission explains how participation turns the ritual into repeatable community knowledge. The novelty lies in treating these mechanisms as interconnected rather than as separate categories of cultural or religious value. This perspective moves beyond the binary question of whether a tradition is “Islamic” or “traditional” and instead examines how communities negotiate both dimensions within everyday practice. Resolving this issue matters because sustainable heritage requires social recognition, meaningful interpretation, legitimate participation, and opportunities for younger generations to encounter and reproduce cultural knowledge within their religious and social context.

The research problem concerns how Ider Bumi in Gepuro remains culturally continuous while being understood and practiced within an Islamic moral environment. It asks three questions: how inherited cultural elements are retained and Islamically reinterpreted across the ritual cycle; how religious authority and community participation legitimize and transmit the ritual; and what social, religious, and ecological learning functions emerge from these processes. I argue that Ider Bumi persists not because cultural and Islamic elements merely coexist, but because community members actively connect them through selective retention, reinterpretation, authorization, and repeated participation. These mechanisms make the ritual simultaneously recognizable as local heritage and meaningful as communal religious practice. This contributes a mechanism-oriented explanation of negotiated living heritage, showing how ritual becomes a social learning environment where identity, gratitude, responsibility, solidarity, religious understanding, and environmental awareness are reproduced across generations.

RESEARCH METHODS

This study employed a qualitative single-case study design to examine the Ider Bumi ritual as a socially embedded cultural and religious practice. A qualitative approach was selected because it enables the researcher to explore participants’ experiences, interpretations, meanings, and social interactions within their natural context. A single-case study is appropriate when a bounded social practice needs to be understood in relation to its local history, actors, symbols, and sociocultural context rather than examined separately from them (Cleland et al., 2021). This study focused on the Ider Bumi ritual cycle in Gepuro Hamlet, Watukebo Village, Blimbingsari District, Banyuwangi. The location was purposively selected because Ider Bumi remains actively maintained by the predominantly Muslim community and demonstrates a distinctive ritual sequence, particularly the inclusion of ghitikan and the absence of the Barong-centered form found in some other Osing communities. The study focused on the 2023 ritual context documented in the original thesis and utilized the complete empirical material collected for that study.

Data were collected through purposive selection of 20 informants who possessed direct knowledge of, leadership responsibilities for, or participation in Ider Bumi. The

informants comprised the head of Watukebo Village, the head of Gepuro Hamlet, two community/religious leaders serving as ritual authorities, and 16 residents representing different occupations and neighborhood locations. Children, adolescents, Qur’anic-school students, and adults who participated in the ritual were treated as observed participants rather than as separate interview samples. Primary data collection included unstructured interviews, direct observation, and documentation. Interview records were primarily dated from 4 to 17 March 2024 and explored narratives concerning the ritual’s origin, sequence, inherited obligations, meanings, and continuity. Documentary sources included village and ritual records, photographs, and video documentation. These sources captured both participant interpretations and observable ritual practices, and triangulation across informants, observations, and documents strengthened the credibility of the empirical evidence (Dunwoodie et al., 2023).

Data analysis followed the Miles–Huberman procedure, consisting of data condensation, data display, and conclusion drawing or verification (Miles et al., 2020). During data condensation, the researcher selected, organized, and coded interview transcripts, observational notes, documentary materials, and relevant thesis findings based on their relevance to the research questions. First-cycle coding retained the original categories of tauhid, ibadah, akhlak, historical and cultural interaction, religious leadership, and inheritance, while additional codes captured ritual actions, symbols, actors, and participation. The condensed data were then displayed by organizing evidence according to ritual stages, participants, meanings, and relationships among cultural and Islamic elements. In the verification stage, patterns were repeatedly compared across interview, observation, and documentary evidence to identify consistent interpretations and distinguish participant accounts from analytical inference. The final synthesis reorganized the initial categories into four mechanism-oriented themes: cultural retention, Islamic reinterpretation, religious legitimation, and intergenerational transmission. This iterative movement from coding to patterned meaning is also consistent with thematic analysis (Braun & Clarke, 2022).

Table 1. Data Sources and Participant Composition

Source/Participant Group	Number	Selection Rationale	Contribution to Analysis
Village head	1	Institutional and village-level knowledge	General context and community interpretation
Hamlet head	1	Coordinator and direct ritual knowledge	Sequence, history, <i>poro bungkil</i> , and implementation
Community/religious leaders	2	Ritual leadership and inherited authority	Religious legitimacy, inherited mandate, and ritual meanings
Residents	16	Participants from varied occupations and neighborhood locations	Community memory, participation, and social meanings
Observation and documentation	—	Ritual actions, photographs, videos, and village records	Cross-checking interview accounts and ritual sequence

RESULTS AND DISCUSSION

Results

Ritual Architecture: A Two-Night Sequence of Cultural and Devotional Practices

The Ider Bumi cycle in Gepuro is not a single procession but a linked sequence. The first night centers on the hamlet-cleaning gathering: ghitikan, khotmil Qur’an,

Barzanji/asraqal, collective prayer, food distribution, and poro bungkil. The second night is the Ider Bumi procession itself. Participants gather at the mosque after Maghrib, begin with tawasul, the adhan, and a prayer for protection, then walk around the hamlet while reciting istighfar. At designated intersections, they stop, face outward from the hamlet, repeat the adhan and protective prayer, and continue until returning to the mosque, where the cycle closes with prayer and congregational Isha. One religious leader estimated that approximately 300 male participants—including adults, adolescents, and TPQ students—could join the procession. The observed structure is therefore both sequential and socially differentiated: some components are playful-symbolic, some explicitly devotional, and some combine agricultural, social, and religious meanings.

Table 2. Ritual components, empirical evidence, and educational-social meanings

Ritual component	Observed/informant evidence	Religious-cultural interpretation	Learning/social function
Ghitikan	Children/young participants pair off using dried banana sheaths; no specific recitation was observed.	Retained symbolic practice associated with driving illness/danger away; also entertainment.	Embodied memory, gathering, sportsmanship, social cohesion.
Khotmil Qur'an and Barzanji	Tawasul, Qur'an recitation by juz, standing Barzanji/asraqal, collective prayer and food distribution.	Explicit Islamic devotional layering and thanksgiving.	Shared religious practice, communal piety, participation.
Poro bungkil	Rice, tubers, fruits, coconut, vegetables and other harvests are gathered and prayed over.	Agrarian symbol reinterpreted as gratitude to Allah and prayer for future harvest safety.	Ecological gratitude, livelihood awareness, solidarity and sharing.
Ider Bumi procession	Starts/ends at mosque; istighfar while walking; adhan and protective prayer at seven points; Isha prayer closes ritual.	Sacralization of territorial circulation through Islamic recitation and prayer.	Collective identity, spatial memory, religious discipline, protection narrative.

Mechanism 1: Cultural Retention without Total Sacralization

The first finding concerns selective cultural retention within the Ider Bumi ritual cycle. The strongest evidence came from *ghitikan*, which participants described as an inherited practice and a symbolic way of driving away disease or calamity. Observation showed that the activity contained no prayer, Qur'anic recitation, or other explicitly religious speech. Children performed the paired contest after Maghrib while community members gathered to watch. Several women also observed the activity, although men predominantly attended the main ritual sequence. The activity ended with participants shaking hands, indicating that the contest did not represent interpersonal hostility.

"Ghitikan is only a symbol ... after it finishes, people shake hands again; there is no hostility." (Community/religious leader)

Historical accounts from residents also indicated changes in the form and composition of *ghitikan*. One resident reported that the activity had previously used harder materials but was later changed to dried banana sheaths. The same informant recalled an earlier *woconan lontar* component that was no longer performed because no successor continued the practice. In contrast, *khotmil Qur'an*, *asraqal*, communal prayer, and food distribution continued to be practiced. These findings indicate that the Ider Bumi ritual repertoire has undergone changes in its forms and components, with some

elements retained, modified, or discontinued over time.

Mechanism 2: Islamic Reinterpretation and Ritual Layering

The second mechanism is Islamic reinterpretation. Rather than removing the ritual's territorial, agrarian, and protective purposes, the community relocates their ultimate religious orientation toward Allah through a dense layer of Islamic recitation. In the first-night gathering, *tawasul* precedes Qur'anic recitation, Barzanji/asraqal is performed collectively, and the sequence ends with prayer and the distribution of food. On the second night, territorial circulation is sacralized through *istighfar*, *adhan*, *qunut*/protective prayer, and a return to the mosque. Participants explicitly explained the procession as 'fencing' or protecting the hamlet with the words of God. The relevant shift is therefore not from ritual to non-ritual, but from inherited protective practice to a protective practice articulated through Islamic devotional language.

"The hamlet is "fenced" with the words of Allah, especially istighfar, while we circle the village." (Resident/teacher of Qur'an)

The findings on *poro bungkil* show that agricultural products are an important component of the Ider Bumi ritual in Gepuro. Rice, cassava, sweet potatoes, pumpkins, coconuts, fruits, and vegetables are collected and placed together at the center of the communal gathering. The collected agricultural products are subsequently included in a communal prayer. Informants described *poro bungkil* as an activity associated with gratitude for the harvest and prayers for the safety of future agricultural production. Participants also related the activity to hopes that crops would remain protected from disease and other threats. The activity involves the participation of community members who contribute agricultural products and gather during the ritual. The presence of these agricultural products, their collective arrangement, and the accompanying prayer were observed as part of the Ider Bumi ritual sequence in Gepuro.

Mechanism 3: Religious Legitimation through Trusted Elders

The third mechanism is legitimation through religious authority. Continuity is repeatedly justified through the judgment of respected elders and *kyai*. A senior community leader recalled asking an older *kyai* whether the practice should continue and receiving reassurance that it was good and could be maintained. The same account links the ritual to Qur'anic reasoning about seeking forgiveness and divine protection. In practice, the ritual is led by figures whose authority rests not only on age but on perceived religious knowledge, moral standing, and inherited responsibility. Their role is therefore interpretive: they mediate between ancestral obligation (*weluri*), Islamic norms, and community anxiety about changing a practice associated with collective safety.

"I asked the elder kyai; he said this was good and could be continued as the ancestors' tradition." (Community/religious leader)

The findings indicate that religious leaders have an important role in the implementation of Ider Bumi in Gepuro. Community and religious leaders were involved in explaining the religious meaning of the ritual and guiding activities involving prayer and Islamic recitation. Informants stated that prayers performed during the ritual were directed to Allah and that inherited practices were understood and evaluated according to Islamic principles. Religious leaders also participated in the organization and implementation of the ritual cycle, including activities involving *khotmil Qur'an*, *asraqal*,

communal prayer, and the night procession. Their explanations were used by community members to understand the relationship between inherited ritual practices and Islamic teachings. The findings further show that residents continued to participate in the ritual under the guidance and involvement of recognized religious and community leaders. Thus, religious authority was evident through leadership, explanation, guidance, and participation throughout the Ider Bumi ritual cycle.

Mechanism 4: Intergenerational Transmission as Embodied Community Learning

The fourth mechanism is transmission through participation. The ritual is learned by doing, watching, walking, reciting, carrying food, observing elders, and repeating a familiar sequence annually. Ghitikan visibly includes children, while one key informant described the night procession as involving older adults, adolescents, and TPQ students. Religious leadership is itself inherited through relationships of trust between senior and subsequent ritual leaders. This combination of age groups turns the ritual into an intergenerational learning environment even though it is not organized as a formal lesson. Children encounter the symbolic stage; adolescents and Qur’anic students participate in recitation and procession; adults coordinate food, agricultural offerings, and logistics; elders narrate origin stories and authorize meaning. Educational content is therefore distributed across roles rather than delivered through a classroom lecture.

Three forms of learning were particularly visible during the implementation of the tradition. First, religious learning occurred through repeated devotional practices, including tawasul, Qur’an recitation, Barzanji, istighfar, adhan, prayer, and congregational worship. Second, social learning occurred through communal gatherings, mutual assistance, food sharing, active participation, and the restoration of friendly relations following ghitikan. Third, ecological-livelihood learning emerged through poro bungkil, which involved the presentation and sharing of local agricultural products as sources of sustenance. These activities provided opportunities for community members, including younger participants, to observe, participate in, and practice religious, social, and livelihood-related activities within the tradition.

Table 3. Four-mechanism model of Islam–local wisdom negotiation in Ider Bumi

Mechanism	What is retained/changed	Key actors/practices	Primary outcome
Cultural retention	Recognizable inherited forms persist, but some are softened or disappear.	Ghitikan, oral memory, annual sequence.	Cultural continuity and identity.
Islamic reinterpretation	Protective/agrarian meanings are reoriented through Islamic recitation and prayer.	Tawasul, Qur’an, Barzanji, istighfar, adhan, protective prayer, poro bungkil.	Religious intelligibility and moral reframing.
Religious legitimization	Continuity is judged and authorized through trusted Islamic leadership.	Kyai, community elders, Qur’anic reasoning.	Normative acceptance and continuity.
Intergenerational transmission	Knowledge and values are learned through repeated participation across age groups.	Children, adolescents, TPQ students, adults, elders.	Embodied religious, social, and ecological learning.

Discussion

The findings move the study of local ritual beyond a value-inventory approach. Earlier Ider Bumi research in Banyuwangi identified aqidah, worship, and moral values,

while studies of other Indonesian traditions similarly document gratitude, solidarity, religious devotion, and cultural preservation (Elmatasya, 2023; Daniati et al., 2024; Putri et al., 2024). The present case confirms these values but adds an explanatory layer: values become durable because the community organizes them through mechanisms of retention, reinterpretation, legitimation, and transmission. This addresses a limitation in descriptive acculturation research, which often establishes that Islam and local culture coexist but does not specify how coexistence is socially maintained. The Gepuro evidence shows that coexistence is selective and structured. Not every cultural component becomes worship; not every older element survives; and not every change is accepted without authoritative interpretation.

The finding of selective retention extends scholarship on Indonesian Islamic acculturation. Studies of Sekaten, Bayan, local selamatan, and Nusantara Islamic history show that Islamic expansion has frequently worked through cultural accommodation and re-signification rather than wholesale cultural elimination (Karim & Raya, 2022; Hamdani, 2024; Bakri, 2024; Abdullah et al., 2025). Ider Bumi adds a micro-level demonstration of how this operates within a single ritual cycle. Ghitikan remains recognizably local and symbolically protective, but the protective grammar of the overall event is increasingly articulated through Islamic speech and mosque-centered practice. The disappearance of woconan lontar alongside the persistence of khotmil Qur'an and Barzanji further illustrates that ritual repertoires are historically filtered. This is better understood as negotiated continuity than as static syncretism.

The case also strengthens the educational interpretation of ritual developed by Arman and Hidayat (2025), who describe Roket Bar-Lobaran as educational heritage transmitted through community participation. Ider Bumi similarly teaches through participation, but its pedagogical structure is more differentiated: playful-symbolic activity, devotional recitation, agrarian thanksgiving, territorial procession, and religious leadership each teach in different ways. The contribution is therefore not to claim that ritual automatically constitutes a curriculum, but to show that recurring ritual can function as an informal learning ecology. This is compatible with studies demonstrating that culturally grounded and local-content education can strengthen cultural identity and contextual relevance (Anwar & Sukirman, 2026; Purwowidodo, 2024; Ramedlon et al., 2024; Rahmawati & Khusniyah, 2025). The community setting, however, adds embodied, relational, and spatial dimensions that classroom integration alone cannot reproduce.

Social cohesion is another important outcome. Ritual theory emphasizes the integrative capacity of coordinated symbolic action, while empirical work in Papua shows that synchronized group performance can reinforce social identity and cohesion (Baele & Balzacq, 2022; Sorokowski et al., 2024). In Gepuro, cohesion is not produced only by walking or recitation. It emerges from the whole sequence: residents gather for ghitikan, bring food and harvest products, recite together, move through shared village space, pause at the same territorial points, and close at the mosque. Informants repeatedly associated these practices with silaturahmi, cooperation, safety, and harmony. Comparable research on local wisdom in Lombok likewise identifies solidarity and mutual cooperation as mechanisms supporting social harmony (Abdurrazak et al., 2022). Ider Bumi therefore links religious identity to a spatially enacted sense of community.

Porongkil adds an ecological dimension that deserves greater attention than the original tauhid–ibadah–akhlak classification allowed. The collected harvest makes the community's dependence on land, crops, seasons, and collective livelihood materially

visible. Participants interpret agricultural abundance as divine provision, pray for protection from crop disease, and redistribute or share the produce after prayer. This does not amount to a fully articulated environmental doctrine, but it creates an ecological ethic of gratitude and stewardship. Research on cultural heritage and sense of place shows that intangible traditions can reinforce social attachment to rural landscapes and local identity (Csurgó & Smith, 2022). Within JSSE itself, Zulfahmi (2025) similarly demonstrates that customary–Islamic harmonization can support environmental management. *Ider Bumi* broadens this conversation by showing how agrarian symbols can become pedagogical carriers of religious gratitude and ecological responsibility.

Religious legitimation is the mechanism that prevents the article from romanticizing cultural continuity. Participants do not maintain the ritual merely because it is old; they repeatedly justify it through the judgment of trusted *kyai* and through the Islamic content of the practice. This finding resonates with Mardika and Ramli's (2024) account of Nusantara ulama as cultural mediators and with research on religious leaders as agents of community religious motivation (Neliwati et al., 2022). It also suggests that acculturation is a governance process: actors with recognized authority define which inherited elements can remain, how they should be interpreted, and which religious language makes continuity legitimate. Future research could examine disagreement around these boundaries, because the present dataset mainly represents participants who continue to support the ritual.

Taken together, the findings support the concept of negotiated living heritage. The framework differs from a simple 'Islam plus culture' formulation in two ways. First, it is processual: retention, reinterpretation, legitimation, and transmission are ongoing and may change as actors, media, and generations change. Second, it is educational: continuity depends on people learning the practice through participation and on younger generations recognizing it as meaningful. This aligns with heritage research that stresses community participation and youth engagement as conditions of safeguarding (Aziz et al., 2023; Yan & Li, 2023; Xia et al., 2024; Hu & Md Noor, 2026). It also offers a practical bridge between cultural heritage and social studies education: educators can use local ritual not simply as folklore content, but as evidence for analyzing identity, religion, social cohesion, environmental ethics, historical change, and community authority.

The practical implication is not to transfer *Ider Bumi* wholesale into school ritual. Rather, educators and local institutions can develop ethically contextualized learning materials from its history, symbols, oral narratives, ecological meanings, and processes of cultural change. Local-content curricula can invite students to compare versions of *Ider Bumi* across Banyuwangi, map ritual routes and changes over time, analyze how community leaders negotiate religious legitimacy, document agricultural knowledge represented in *poro bungkil*, and reflect on the difference between cultural appreciation and theological endorsement. Such approaches would preserve educational value without freezing a living tradition into a museum object. Digital documentation may support continuity, but participation and community ownership should remain central because heritage loses much of its meaning when detached from its carriers (Yan & Li, 2023).

The theoretical contribution is a four-mechanism model of religious–cultural negotiation. Cultural retention explains why recognizable ancestral forms persist; Islamic reinterpretation explains how inherited purposes and symbols are redirected through Islamic language and worship; religious legitimation explains who authorizes the moral

acceptability of continuity; and intergenerational transmission explains how the resulting repertoire is reproduced as lived knowledge. These mechanisms are analytically separable but empirically interdependent. Retention without reinterpretation may lose religious legitimacy; reinterpretation without cultural retention may dissolve local identity; legitimation without participation may fail to reproduce the practice; and participation without intergenerational transfer may not sustain heritage. The model therefore reframes local Islamic ritual as a dynamic educational and cultural system rather than as a fixed mixture of religion and tradition.

For schools, madrasahs, local government, and cultural organizations, the findings support culturally grounded learning that uses local heritage as an object of inquiry rather than merely as ceremonial decoration. Social studies and Islamic education can draw on Ider Bumi to discuss cultural change, community solidarity, local religious authority, agricultural livelihoods, and environmental responsibility. Heritage programs should involve elders and younger residents together, because the data show that continuity is carried by both authority and participation. Documentation of oral histories, ritual routes, agricultural symbols, and changing components such as woconan lontar can reduce knowledge loss, while allowing the community not external institutions to determine how sacred and cultural dimensions are represented.

CONCLUSION

The most important finding of this study is that Ider Bumi in Gepuro is sustained through a dynamic process in which cultural continuity, Islamic reinterpretation, religious legitimation, and intergenerational transmission operate together, demonstrating that local wisdom can remain culturally distinctive while gaining religious meaning through community practice. The main lesson is that the continuity of tradition does not depend on preserving ritual forms unchanged, but on the community's ability to reinterpret, legitimize, and transmit them in ways that remain meaningful to successive generations. The implications of the research findings are significant for social and religious education, as local traditions can serve as contextual learning resources for developing religious understanding, cultural identity, social responsibility, and ecological awareness rather than being treated merely as folklore. The study's scientific contribution lies in proposing a four-mechanism framework that explains how Islamic values and local cultural practices interact to sustain living heritage. However, this study is limited by its single-case design, reliance on some oral historical accounts, limited direct engagement with younger participants and women, and the absence of documented formal ethics approval. Future research should therefore conduct comparative studies across Osing communities, incorporate archival and material evidence, and examine the experiences of youth and women more directly to strengthen understanding of the long-term sustainability of Ider Bumi and similar living-heritage traditions.

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