

The inheritance of local wisdom for maintaining peace in multicultural society

Thriwaty Aarsal, Dewi Liesnoor Setyowati and Puji Hardati

Abstract

Purpose – *The research aims to investigate the value of local wisdom, analyse local wisdom for the harmony of a multicultural society and discover forms of inheritance of local wisdom for maintaining peace.*

Design/methodology/approach – *Qualitative research was used in this research. The primary data were obtained through observation, in-depth interviews and focus group discussions. Secondary data were obtained through reports from agencies, such as Social Services and Central Bureau of Statistics, literature studies and news from the internet. The data validity technique used was source triangulation. The data were analysed with stages of data reduction, data presentation and conclusion.*

Findings – *The results showed that the local wisdom sedekah bumi, selamatan malam 1 suro, sadranan and kuda lumping contain values related to religion, cooperation, harmony, togetherness, kinship and cohesiveness; the implementation of local wisdom can strengthen social harmony; and the inheritance of local wisdom takes place sustainably from families and communities to the younger generation.*

Research limitations/implications – *The research was conducted during the peak of COVID-19 cases in Central Java, Indonesia. Therefore, the data could not be obtained maximally.*

Practical implications – *This research contributes widely not only to the village studied but also to other communities with similar conditions.*

Social implications – *The inheritance of local wisdom can help maintain peace, unify societies and offer solution to social conflicts by implementing traditions containing humanity and peaceful values.*

Originality/value – *This research offers a new insight concerning the inheritance of local wisdom that can function as a tool to achieve a peaceful society and prevent social disasters from occurring.*

Keywords *Inheritance, Local wisdom, Maintaining peace, Multicultural society, Social disaster, Social harmony*

Paper type *Research paper*

Thriwaty Aarsal is based at the Department of Sociology and Anthropology, Faculty of Social Sciences, Universitas Negeri Semarang, Semarang, Indonesia. Dewi Liesnoor Setyowati is based at the Department of Doctoral Program Social Sciences, Universitas Negeri Semarang, Semarang, Indonesia. Puji Hardati is based at the Department of Geography, Faculty of Social Sciences, Universitas Negeri Semarang, Semarang, Indonesia.

Introduction

Kalirejo Village is one of the most multicultural villages in Indonesia and has the nickname “mini-Indonesia”, is characterised by the diversity of religions embraced by its people, in which the religions serve these purposes as social disaster resilience (e.g. conflict, dispute and misunderstanding), cultural tourism potential and social harmony. Social disaster is a disaster caused by humans that can inflict physical and economic losses, as well as threaten human life, such as social disturbances, social conflicts between community groups and terrorism. Meanwhile, the religions followed by the people of the village are Islam, the majority religion, Hinduism, Christianity and Catholicism. Although most people in Kalirejo adhere to Islam, they live side by side in harmony with adherents of the other religions and integrate significantly through local wisdom. The preservation of peaceful conditions in a harmonious society full of tolerance is achievable through a local cultural approach (Aarsal *et al.*, 2021). As a multicultural society with religious diversity, there are differences in the social life led by the people of Kalirejo. These differences provide the strength to build social disaster resilience. The existence of local wisdom in society in

Received 12 January 2022
Revised 5 March 2022
29 April 2022
Accepted 1 May 2022

The researcher would like to acknowledge the President of the University, the Head of the Institute for Research and Community Service (LPPM) of Universitas Negeri Semarang, for providing the research funds. Acknowledgements are also addressed to the Head of Kalirejo Village, Head of the Social Service Agent, and Peace Pioneer Organizations of Kendal Regency.

the era of globalisation plays certain roles, such as being a supporter of social disaster resilience, developing cultural tourism villages capable of creating harmony, integration, harmonisation, social harmony and cultural wealth passed down from generation to generation.

The highlights of Kalirejo's characteristics and privileges related to the cooperation value in tradition should be known by the outside world. Therefore, these privileges need to be maintained from generation to generation to avoid social disasters. With the inheritance of such distinctive values, social disasters can be eradicated because of the values embedded in traditions routinely held by the community.

Theoretically, local wisdom needs to be preserved, although in reality those involved in upholding traditions in Kalirejo are generally older people, with youth involvement lacking. Therefore, it is crucial to pass down local wisdom traditions, especially to teenagers as the next generation. Parents or community leaders play a role in introducing and socialising traditions to future generations, which can be done in Kalirejo and more widely, both in Indonesia and abroad. Local wisdom traditions generally have character values, such as togetherness and cooperation, religious values and mutual respect or care for others. These values cannot be neglected in the inheritance of local wisdom traditions for social disaster resilience.

Cultural inheritance involves the passing down of cultural elements from one generation to the next. It takes place through a civilising process by upholding the ancestral culture passed down from generation to generation, both from parents to grandchildren and teachers to students. On the other hand, local wisdom is a cultural heritage preserved from generation to generation. For years since the village was established, local wisdom has become the local community's lifeline, originating as a community culture that contains values, norms, ethics, beliefs, customs and customary law, enabling people to behave wisely towards God, other creatures and the universe.

Local wisdom is local knowledge used by the community to survive in an environment still integrated with the belief system and expressed in traditions or myths (Sufia *et al.*, 2016). Furthermore, it can be seen as a view of life and knowledge and various life strategies in local community activities in solving various problems to meet community needs (Suparmini *et al.*, 2013). Local wisdom also comprises local ideas that are full of wisdom and values, which are embedded and followed by community members to regulate the way of living wisely (Rohman, 2019).

Local inheritance takes place from the older to the younger generation and aims to sustain community growth and the development of traditional art culture (Indrayuda, 2012). According to Rahayu *et al.* (2014), many local cultural value phenomena in Indonesia, especially Javanese culture, are misunderstood and internalised by the community, so that culture begins to become extinct. This problem can be overcome by striving to preserve cultural values through inheritance from one generation to the next. In addition, Pawarti (2012) argued that the local wisdom of the community is passed down from generation to generation through non-formal institutions (that is, not taught formally).

Why do traditions still survive and continue to grow? It is well-known that a community must have local wisdom. Likewise, the people of Kalirejo village have their own culture and traditions, which are firmly held and still preserved. People believe that if they do not follow existing traditions, they will face bad experiences. The community of Kalirejo believes in traditions and rituals as an ancestral heritage that has value and meaning and functions to preserve human life. In addition, culture and tradition function as educational media that contain advice and instructions on being good people. Tradition in society has become an unwritten law and held annually ever since the village was established. The existing ritual traditions have a meaning and purpose, in addition to prayers for the spirits of ancestors and the hope to secure safety and blessings through the ceremony they do. It is due to the

ceremony of tradition in the form of gratitude and prayers to God that people can always be bestowed with safety.

Research problems: What is the value behind the local wisdom of Kalirejo Village tradition? What is the local wisdom for multicultural community harmony? What is the form of inheritance of local wisdom values for maintaining peace?

Research objectives: To investigate the value of local wisdom, analyse local wisdom for the harmony of a multicultural society and discover forms of inheritance of local wisdom for maintaining peace.

Literature review

Local wisdom plays a vital role in various aspects of social life. Local wisdom has driven fundamental changes in various ways, ranging from social relations (Sinaga *et al.*, 2019), establishing social harmony (Kalsum and Fauzan, 2019; Jayadi *et al.*, 2018), as a foundation for unifying post-conflict societies (Hoedodo *et al.*, 2013; Zuhdi, 2019) and as a cultural tourism destination (Khaironi *et al.*, 2017). At present, tourism is one of the most important socio-economic sectors for the development of the global economy (Zhukov *et al.*, 2020). According to Shcherbakova (2018), tourism is a multicomponent industry that not only brings in income from tourists but also creates investment.

There are four areas of debate in previous studies regarding local wisdom: as a threat to the population, as a unifying approach, as a process of forming community harmonisation and as a potential for cultural tourism. The harmonisation of the Tidore community is evident from their respect for differences, equality and solidarity through local identity and multicultural values in strengthening their multicultural community (Karman *et al.*, 2019). Activities that represent the elements of tradition, such as Javanese culture, include ones of counting the days before a wedding is held, *selamatan* (traditional activity) for babies born or someone's death and celebration of the successful construction of a house, all of which are examples of culture and the harmonious blending of religion (Mahardhani and Cahyono, 2017).

The multicultural Banuroja Gorontalo community accepts various religions and ethnicities in its organisation of diversity, harmony, balance, equality and tolerance from the pluralist paradigm (Hasanudin, 2018). Meliono (2011) stated that local wisdom had created harmonisation and social integration for the community. Various studies show that local wisdom can lead to fundamental changes in human life. Its values can harmonise communities in conflict through specific mechanisms, such as *urug rembug* and discussion (Kasim and Nurdin, 2016; Hoedodo *et al.*, 2013). However, such studies cannot build an organically harmonious society (Astri, 2012; Ginty and Richmond, 2013; Hoedodo *et al.*, 2013) because local wisdom is only normative. The values of wisdom are not systematic and function as a medium for community integration.

Research on local wisdom has so far contributed to combating the ideology of radicalism (Widyaningsih and Kuntarto, 2019), education and conflict resolution (Adlina, 2019; Wibawa and Hiryanto, 2017). Local wisdom holds values which can solve the problem of harmony in modern society. Such values are essential for building peace because local communities have adequate conflict management mechanisms; therefore, there is little need for intervention from the government (Ginty and Richmond, 2013). As a solution to social disasters, local wisdom can also maintain social harmony by becoming a bridge between different communities and fostering empathy through interaction and communication in everyday life (Sinaga *et al.*, 2019). The means of social integration in society are different (Jayadi *et al.*, 2018). Widodo (2012) argues that society could achieve environmental, cultural and economic sustainability holistically. Therefore, the process of making local wisdom a bridge to realise natural social integration to maintain a harmonious society

sustainably, including multicultural societies, urgently needs a paradigm shift (Kalsum and Fauzan, 2019).

Social disaster resolution can succeed by prioritising religion, which functions as a “sacred canopy” (Berger, 2011), cultural ties and social cohesion. In addition, a pluralist policy allows ethnic and local communities to freely express their heritage and cultural identity (Al-Qurtuby, 2015). Saddhono and Pramestuti (2018) pointed out that the local wisdom of Javanese culture in the song *Sekar Macapat Pocung* has a philosophical meaning related to the nation’s resilience. They further argued that the Islamic religious values and wise proverbs in the song became an integral part of Javanese people’s religious and national life and the functioning of cultural resilience.

The previous researchers have similar standpoint in which they saw local wisdom as a form of social capital for cultural resilience. Furthermore, they primarily attempted to investigate on how local wisdom served as tool for conflict resolution. Therefore, this research focussed on analysing the utilization local wisdom as a tool to achieve and maintain peace in multicultural society, so that it can function to prevent social disaster, such as social conflicts, from occurring instead of devised to only solve the occurring social disaster.

Methods

The study was conducted in Kalirejo Village, Singorojo District, Kendal Regency in Central Java, Indonesia. The village is one of those with the nickname “mini-Indonesia.” The religions of the people in the village are very varied, ranging from Islam, Hinduism, Protestant Christianity and Catholicism. People practise religion in harmony achieved through local wisdom.

A qualitative approach by Creswell (2014) was used in the study. There were eight research informants, consisting of two community leaders, two representatives from youth organisations, three from peace pioneer organisations and one from the social services. The informants were identified through snowball sampling. Primary data were collected through observation, in-depth interviews and focus group discussions on the values of local wisdom, its role in multicultural community harmony and the forms of local inheritance for maintaining peace. In addition, secondary data were obtained from several agencies, such as the social services and the Central Bureau of Statistics, from annual reports, documents, literature and news from the internet. The data validity techniques used referenced Miles *et al.* (2014), on whose work the source triangulation technique used was also based, in which one source can be tested and compared to similar data obtained from other sources to examine the validity of the information given by the informant. Moreover, the data analysis was performed by also referring to the stages proposed by Miles *et al.* (2014). The data analysis was conducted through data collection, whereby they were reduced (simplified), then categorised and presented in charts, graphs, or tables, before conclusions were drawn.

Results and discussion

Value of local wisdom

The social life of the people of Kalirejo is characterized by harmony. They live harmoniously, respect each other and maintain inter-religious harmony by establishing social relations, such as cooperation and mutual assistance between residents, regardless of their religion. Because of these various aspects of diversity, especially from the religious viewpoint, conflicts rarely occur. The community has built good interactions and social relations to create bonds of solidarity, which are made up of ties of cooperation, cooperation and kinship. Furthermore, they also perform *sedekah bumi*, *selamatan malam 1 suro*, *sadranan* and *kuda lumping* (Table 1). One example of solidarity amongst Kalirejo people is apparent

Table 1 Local wisdom in Kalirejo Village

No.	Local wisdom	Practice	Values
1	<i>Sedekah bumi</i>	<ul style="list-style-type: none"> ■ Laying flower offerings at springs, rice fields and plantations ■ Shadow puppet show and <i>kuda lumping</i> ■ Eat and pray together. Food such as <i>tumpeng</i> rice, <i>gudangan (urap)</i>, <i>ayam ingkung</i> and crackers 	<ul style="list-style-type: none"> ■ Maintains harmony ■ As a tourist attraction ■ A form of gratitude to the earth ■ Social disaster resilience
2	<i>Selamatan malam 1 Suro</i>	The procession begins with prayers, followed by eating a dish of rice, <i>sambal goreng</i> , fried noodles, potato croquettes and fried tempeh, enjoyed together at a crossroads	<ul style="list-style-type: none"> ■ Togetherness ■ Prosperity and safety ■ Simplicity ■ Religious value ■ Harmony
3	<i>Sadranan</i>	<ul style="list-style-type: none"> ■ Every Friday <i>Kliwon</i> in the month of <i>Sapar</i> once a year before the month of Ramadan ■ The process begins with grave cleaning ■ People sit opposite each other and eat <i>tumpeng</i> rice together ■ Recitation of <i>tahlil</i>, or <i>da'wah</i> by a <i>modin</i> ■ The event closes with prayers and the laying of flowers on graves together ■ People return while reciting <i>sholawat</i> to close the <i>sadranan</i> tradition 	<ul style="list-style-type: none"> ■ Respect for the ancestors ■ Expression of gratitude to God
4	<i>Tongkil or Kuda Lumping</i>	<ul style="list-style-type: none"> ■ <i>Kuda lumping</i> equipment consists of <i>janur</i>, <i>gong</i>, <i>kendang</i>, <i>bonang</i>, costumes and other equipment ■ Javanese dances and music are combined with attraction performances 	<ul style="list-style-type: none"> ■ Preservation of Javanese culture ■ Unites the community ■ Entertainment and religious value ■ Communication and economic value

from the harmony between Hindus and Muslims, who work together when one of them is celebrating an important event. On the other hand, when Muslims celebrate their holy days, Christians and Hindus exhibit tolerance by visiting their houses. Thus, as a value in society, local wisdom can create social harmony, which is established through good cooperation between fellow community members.

Sedekah bumi

One of the local wisdoms routinely implemented is *sedekah bumi*, which is a traditional ceremony with a procession, with offerings made from the community to nature. The ceremony is usually marked by a folk party held at the village hall, on agricultural land, or in places considered sacred by the community. It has been passed down from generation to generation and developed on the island of Java, especially in areas with a solid agrarian culture. In the *sedekah bumi* tradition, all elements of society, including those with different social statuses, ages and religions, unite to help make the event successful. The values contained in the local wisdom aim to make people live in harmony; help each other; abandon differences, both in religion and beliefs; and ensure that everyone is equal. The *sedekah bumi* tradition is local wisdom that is routine and maintained by the community. In addition to maintaining harmony, it is also related to disaster resilience and as a cultural tourism attraction. One of the informants, Mr. Ponijan, explained several local wisdoms related to social disaster resilience, such as *sedekah bumi*, *selamatan 1 suro* and *sadranan*. More detailed information about the local wisdom was explained by him as follows:

Sedekah bumi has a specific meaning; apart from being entertainment for the community, it also shows gratitude to God and the earth for providing abundant resources so people can live prosperously with incredibly fertile soil.

The *sedekah bumi* tradition expresses gratitude from the community to the earth and universe for what they have harvested. The tradition is also one of the local wisdoms that

can function as a form of resilience to social and natural disasters. According to the community, they must be grateful and care for everything in nature appropriately so that nature can respond in the same way to the community. Efforts to preserve local wisdom in Kalirejo Village are a form of love for nature and the environment. The existence of myths, rituals and *pitutur luhur* “*aja nggugu karepe dhewe, stronghold earth, father aksa, asta brata, harmony agawe santosa, crah agawe bubrah*” (do not be selfish; instead, unite because all are brothers and never quarrel; instead, live in peace because disputes cause resentment) are closely related to nature and can regulate society in terms of the surrounding environment. The tradition of *sedekah bumi*, which is routinely held once a year, is a manifestation of people’s behaviour in always maintaining the beauty of nature, because it is with and from nature that they can continue surviving. The tradition of *sedekah bumi* is divided into several series of activities. The following information was conveyed by Sukirman, an informant from the local youth organisation:

Sedekah bumi is carried out once a year in the month of *Legeno* (Javanese month) or on Thursday *Pahing* and Friday *Pon*. The *Sedekah bumi* tradition begins with the laying down of offerings of flowers to complement *selamatan* in places considered by the community to bring blessings, such as a spring, rice fields, and plantations. The offerings at the spring are an effort to ensure that clean water always flows in Kalirejo Village, while the offerings in the rice fields and plantations are efforts to ensure that the harvest will be abundant every year. Another *sedekah bumi* event is a public spectacle in the form of a puppet show, *tumpeng*. Before the show begins, the community performs ceremony and prayers, so the *sinden* (Javanese traditional singer) and *dalang* (puppet show master) will not be bothered by evil spirits. After that, religious leaders lead the process following the religion embraced by the community, such as Islam, Christianity, Catholicism, or Hinduism, to pray for the village and the prosperity of the community.

In addition to the shadow puppet show, which takes place from noon until dawn, *sedekah bumi* is also enlivened by *jaranan* or *kuda lumping*. These shows are entertainment for the community to commemorate the village’s birthday, and features feasts and prayers together. The food served at the salvation event consists of *nasi tumpeng*, *Gudangan (urap)*, *ayam ingkung* and crackers. *Nasi tumpeng* means that people should enrich their knowledge, whereas *ayam ingkung* and crackers are complimentary dishes. All elements of society attend *sedekah bumi*, including both adults and children, community leaders and the broader community. For the community, the *sedekah bumi* tradition contained important values. Aside from being an entertainment event, it is also a form of gratitude to God for the abundance of the harvest, in the hope that it will continue to be so and that the price of the crops will not fall, especially that of coffee, cloves, tobacco and sugar cane, which are the primary sources of livelihood for the community, besides rice and cardamom.

The information from Mr Ponijan explained the stages of performing the *sedekah bumi* held every year. All the activities performed show the community’s appreciation of and efforts to preserve the surrounding nature. The *sedekah bumi* in each region are different, but have similar meanings, specifically to relation to organising people’s lives with nature. *Sedekah bumi* has existed since the beginning of Kalirejo Village, starting from the community’s belief/*jare-jare* inherited from their ancestors.

The people of Kalirejo Village continue to maintain the tradition of *sedekah bumi* from generation to generation by involving all the younger generations. Children and youth perform the tradition following the advice from the village elders to preserve it. In *sedekah bumi*, all elements of society from various social statuses, ages and religions unite to help make the event successful. In addition, *sedekah bumi* teaches people not to take what they have for granted. The community pays attention to maintaining the balance of nature and the earth, as seen by the fact they never take part in illegal logging, refuse to allow an increase in the construction of signal towers, never use harmful substances to eradicate

pests and never sell their harvest at very high prices. They believe that everything they have was a gift from God, so should be shared with others.

Selamatan malam 1 suro

Another local wisdom tradition related to social disaster resilience is *selamatan malam 1 suro*, which is held at 12 AM local time annually on 1 Syura following hijri calendar (Islamic calendar). According to Mr Ponijan:

This has the intention to allow people who take part in the salvation event to do *lek-lekan* or stay awake until morning. People believe that those who are awake from midnight to the morning will have good fortune because midnight is the best time to pray to God.

Selamatan malam 1 suro is held to commemorate the Islamic New Year (*hijriyah* new year). The stages in its performance are similar to those of *sedekah bumi*, with prayers for the prosperity and safety of the community in the coming year. In *selamatan malam 1 suro*, the most valuable aspect believed in by the community is the value of cooperation and togetherness, as usually, in a joint prayer procession, the community prepares main dishes (rice) and side dishes, such as *sambal goreng*, fried noodles, cakes and fried tempeh, to be enjoyed together at a crossroads. The community believes that efforts to preserve local wisdom could strengthen the sense of kinship, cohesiveness and harmony between people in cooperation with various elements of society by participating in and keeping alive the *selamatan malam 1 suro* tradition.

It is a significant night, often considered mystical, sacred and full of blessings. Most Javanese still believe that the night of *1 suro* is special. Many traditions are performed to commemorate the Javanese and Islamic New Years in various regions. The *Selamatan 1 suro* tradition began during Sultan Agung's era, when people followed the Saka year calendar system inherited from the Hindu tradition. The Islamic Mataram Sultanate already used the Hijri (Islamic) calendar system. Sultan Agung, who wanted to expand Islamic teachings in Java, took the initiative to combine the Saka and Hijri calendars into one Javanese calendar. Ever since the village was established, the tradition has always been held by the people of Kalirejo Village, Central Java, and commemorated at night after sunset, as the Javanese day begins at sunset, not at midnight.

Research by [Wahyuningtias and Astuti \(2016\)](#) supports the statement made earlier, explaining that *selamatan malam 1 suro* is a local wisdom tradition usually held at a crossroads in the month of *Suro* to ask for guidance and salvation from God, as well as a form of community gratitude. They also asserted that the *selamatan* procession starts at 4 PM GMT + 7. Before the tradition begins, the locals bring *takir* (white rice topped with side dishes) made of banana leaves and accompanied by *janur* (young coconut leaves). The *takir* contains rice, side dishes, vegetables, eggs and *serondeng* (seasoned fried grated young coconut).

The values in the *selamatan malam 1 suro* tradition are first cultural ones, passed down from generation to generation by all community members. Although the development of society is always dynamic, following the changing eras, the implementation of *selamatan* is still ongoing and preserved by the local Kalirejo community. The second value is togetherness and cooperation, as in the *selamatan* tradition, the community conducts a series of activities and works together. These activities can foster a more vital value of unity between communities, who harmonise together for social disaster resilience. The third value is that of simplicity, in which serving food or *takir* on banana leaves makes people realise that there are still many others less fortunate than them. The fourth value is that of religion. Before eating together or distributing *takir* (plates made of leaves), the community first prays together to ask God that the people of Kalirejo Village will always have abundant harvests, avoid disasters and live in harmony.

Sadranan

Sadranan, or *nyadran*, is the tradition of reciting the *Qoran* or performing *tahlil* by the Kalirejo villagers every *Kliwon* Friday in the *Sapar* month, once a year before Ramadan. It is a ritual pattern that mixes local culture and Islamic values. Therefore, it is very clear that the Islamic locality remains strong and is an example of religious acculturation and local wisdom. Acculturation is very evident in the *sadranan* tradition of the Kalirejo Village community, which means respecting the ancestors and expressing gratitude to God. The community believes that they must perform the *sadranan* tradition on a predetermined day, namely *Kliwon* Friday. It takes place at the cemetery *in order* to pray for the deceased. The people whose family members have passed away always follow this tradition. The activities in the *nyadran* tradition begin with the cleaning of the ancestors' tombs. After that, the community sits together, facing each other, with their respective *tumpeng* rice. There is no specific rule regarding the seating position. However, it is preferable to sit facing each other in order to make the exchange of food more manageable. They then read the *tahlil*, led by the village religious leaders. One of these, the *modin*, starts the procession by reading the *tahlil*, reciting the *Qur'an* and listening to the *da'wah*. This process aims to help the community continue to understand the religious sciences often applied in local traditions. After the *tahlilan*, the community eats the *tumpeng* that they brought and exchange it with each other. The purpose of this exchange is that they can enjoy the side dishes that were not in their own *tumpeng*. The tradition closes with a prayer and then flowers are scattered on the graves. Finally, they make a closing prayer and go home.

The *sadranan* tradition still exists in Kalirejo Village. In its practice, it involves the younger generation as a continuation of the culture. *Sadranan* also holds a symbolic meaning, as a guardian of the citizens' safety to avoid disasters. This meaning arises because the community believes in the ancestors who played an essential role in undertaking the necessities of life. The *sadranan* tradition requires more significant support from the younger generation to conserve it and ensure that the new culture does not erode it.

Kuda lumping

Kuda lumping is a combination of Javanese dance and music in collaboration with other attractions. It involves a dance using a horse-shaped props made of woven bamboo and ridden by a dancer possessed by supernatural powers. In the show, this dance is usually accompanied by traditional musical instruments such as *gongs*, *kenong*, *kendang* and *slompret*. *Kuda lumping* is a dance art that has existed since the Hindu kingdom's development in Indonesia. At that time, dance was an essential tool in every ceremony, closely related to spirituality and a means of communicating with the spirits of the ancestors. Therefore, *kuda lumping* is an ancient cultural art form that contains magical powers.

The tradition is performed by around 40 people, consisting of Javanese musical instrument players, backing dancers (performed by children), *kuda lumping* leading dancers and *Barongan* dancers. *Kuda lumping* or *tongkil* are always performed at every event, such as weddings, circumcisions or *sedekah bumi*, and function as a medium to preserve Javanese culture, to unite people from various circles and social status and as a means of entertainment. There is a religious value in *kuda lumping*, as in the teachings of Islam, such as *sholawatan*. In addition, there is also a value of communication. The community hopes to find solutions to any problems through the meeting forum.

Moreover, there exists the value of cultural preservation while maintaining and developing cultural elements through training and performing together four days a week. Many children and youth participate in these activities. Furthermore, there is the value of education through direct experience in the educational process for the community. For example, the process takes place when the community exercises and teaches *kuda lumping* to the next

generation, so that it understands its meaning. *Kuda lumping* also creates togetherness, cooperation, friendship, harmony and mutual respect.

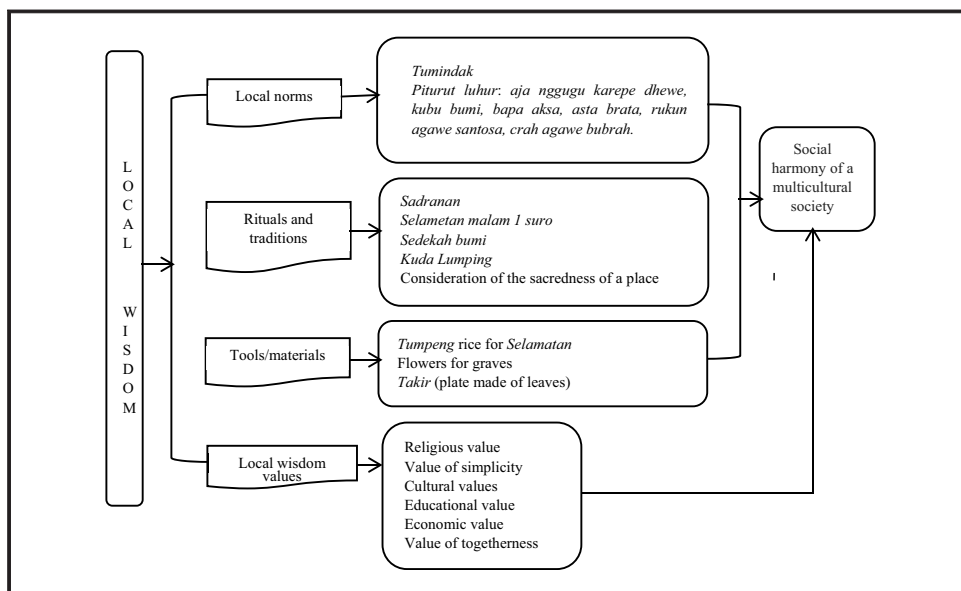
Local wisdom for the harmony of a multicultural society

Currently, local wisdom continues to exist, and is being developed and maintained in the community for harmony and social disaster resilience. Related activities include *sedekah bumi*, *selamatan malam 1 suro*, sports, practising and playing various traditional arts and building social relations so that the community can find togetherness in the arts, culture and other customs, which are all done together (Figure 1).

There are also *sedekah bumi*, *selamatan malam 1 suro* and joint sports to increase the sense of togetherness in brotherhood between religious communities and generations (children and youth). The community uses various strategies to deal with social disasters involving various activities to ensure they are safe and able to meet future needs in various elements of life. Kalirejo people make efforts to anticipate social disasters in order to create social harmony through local wisdom, which is believed to function as a guard or filter for environmental and social disasters that threaten human life. Local wisdom, as a product of human culture, is used to maintain life and social harmony.

Social harmony is one of the Ministry of Social Affairs of the Republic of Indonesia programmes for handling social disaster. The aim is to create a peaceful and harmonious social order based on the fundamental values of togetherness, tolerance and mutual respect, to build, strengthen, develop and maintain social life among community members. Social harmony activities include physical and non-physical ones involving all elements of society. The social harmony programme currently involves physical activities, such as constructing village roads, building religious facilities, building sports fields, repairing environmental waterways, providing clean water, installing environmental lighting facilities and constructing social harmony monuments. Although the programme's implementation has not yielded maximum results, it has provided many benefits for actors in conflict and for the community. Social harmony can yield positive results if the community and all stakeholders (customary leaders, religious leaders, local leaders and formal institutions)

Figure 1 Local wisdom for the social harmony of a multicultural society



support the creation of programmes for social disaster resilience. Without the community's support and participation, it is challenging to realize social harmony (Figure 2).

The Social Service agent's social harmony programme contains the values of balance, harmony and peace to realise a harmonious, balanced and peaceful social life (Figure 3). This aligns with social harmony in the Kalirejo Village community, which realizes this through local wisdom such as *sedekah bumi*, *sadranan*, *selamatan malam 1 suro*, also training and performing *kuda lumping* together. These activities involve the whole community, from children, to teenagers, religious leaders, traditional leaders (*modin*), local leaders and youth organizations, regardless of their social status, education, or religion. Social institutions, indigenous communities and community groups join hands and are committed to realising social harmony for social disaster resilience. One example of social harmony through local wisdom for social disaster resilience in the Kalirejo community is the existence of *sedekah bumi*, as explained by Mr Suradi, a traditional leader. According to him, if in one year they do not perform *sedekah bumi*, there will be a big disaster or conflict in the village:

Figure 2 Social harmony through local wisdom

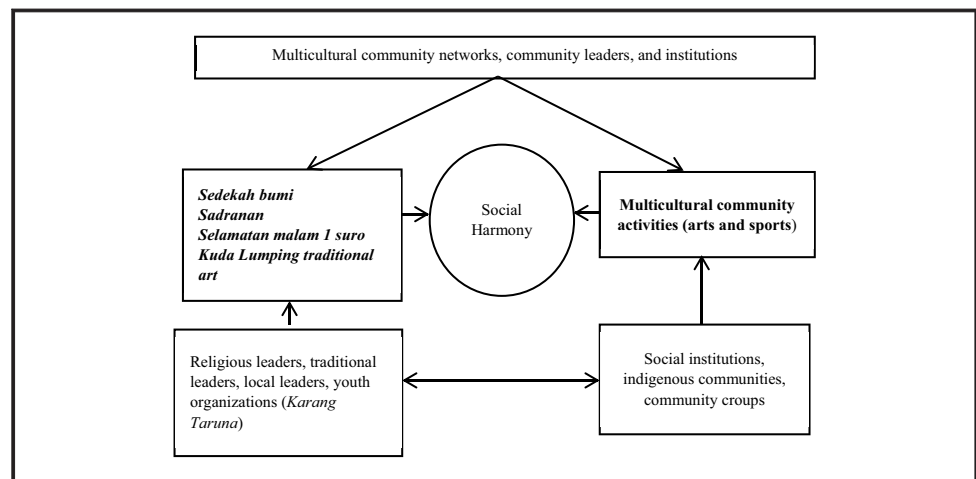
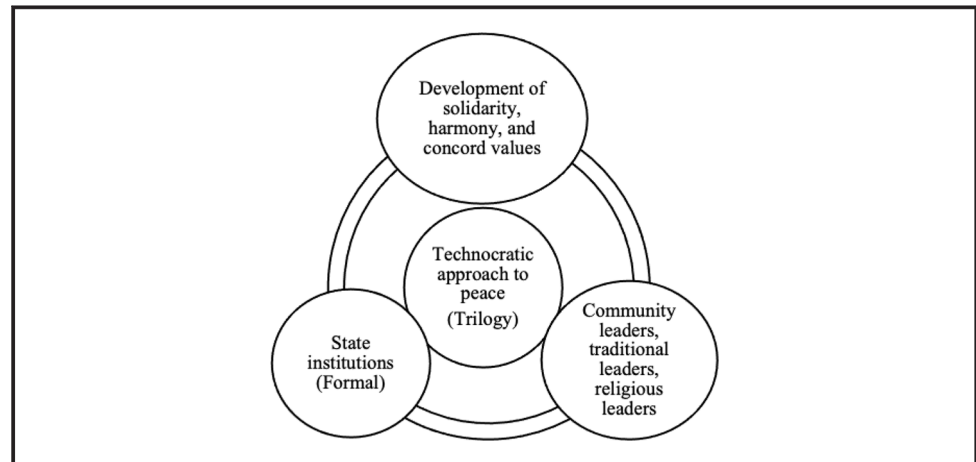


Figure 3 Trilogi of social harmony in a multicultural society



When the community does not perform the tradition properly, does not comply with the existing requirements, and delays its execution, the community believes that in that year there will be crop failure, religious community disharmony. The community's *tumindak* or actions will cause problems, and there will be many deviant behaviours.

Based on the previous statement by the traditional leader, it can be concluded that local wisdom, with all its myths, is essential. Even though the religious and economic levels of the community are different, the community still carry out these local wisdom activities in harmony and cooperation.

Discover forms of inheritance of local wisdom to maintain peace

Local wisdom is a cultural heritage in urgent need of preservation. Various types of local wisdom in Indonesia could be a solution for social disaster resilience and village tourism. Kalirejo Village is one of the villages in the Kendal Regency which still has a variety of well-preserved forms of local wisdom. These can be a unifying medium between communities. Their cohesiveness is also reflected in the attitude of cooperation when undertaking joint activities. The people of Kalirejo Village always maintain and preserve their local wisdom, which was the culture of their ancient ancestors, by routinely holding *sedekah bumi* every year. The *sedekah bumi* tradition is a form of gratitude for the abundant harvest they enjoy every year. All elements of society attend this event, both adults and children, and from community leaders to the broader community in general. In addition to being a meaningful tradition to show their gratitude, this local wisdom is also important as a bond of solidarity, with the potential of being a village tourism attraction. Mr Ponijan, who works as a priest and a community leader in Kalirejo Village, explained that various forms of local wisdom traditional activities are routinely performed every year, as inheritance values are passed down from generation to generation. He explained that:

The forms of local wisdom traditional activities performed are *nyadran*, *selamatan 1 suro*, and *sedekah bumi*.

A peace-loving society will not be prosperous without people with significant influences on society, such as religious leaders and village officials (formal institutions). Mr Suradi explained that as a traditional leader, he hopes to create cooperation between residents and religious leaders, and between local officials and village youth organisations. Without cooperation between all parties, the preservation of these local wisdom activities is unachievable because the people of Kalirejo Village closely uphold the value of togetherness. The community participates in various local wisdom activities without any coercion; their participation proves that the community has a high awareness of social disaster resilience. All community members play a vital role in preserving local wisdom, especially religious leaders, community leaders, traditional leaders, youth, children and the village government. They are the pioneers in continuously maintaining and preserving local wisdom.

In addition to the social harmony programme, the Social Service Agency is also developing a technocratic approach (trilogy of social harmony in a multicultural society), particularly methods and scientific thinking frameworks, to achieve regional development goals and targets with a participatory approach that involves all stakeholders through deliberations and public discussion mechanisms (Figure 3). The participation and involvement of community leaders, traditional leaders and religious leaders who collaborate with state institutions (social services) are critical in developing the values of solidarity, harmony and sympathy for social disaster resilience in the community through local wisdom.

Another function of local wisdom is to provide a sense of harmony for a community and encourage togetherness. It can also function as a mechanism to ward off various possibilities that could reduce and even damage communal solidarity. In addition, local

wisdom will change individuals' and groups' mindsets and reciprocal relationships on behalf of the culture they preserve. The Kalirejo community upholds togetherness, nationality, solidarity and harmony values through local wisdom as social capital to achieve an ideal community with *guyub*, which is harmonious, mutually respecting and contains mutually reinforcing aspects, regardless of religion, social status, economy or education. Henceforth, it is necessary to collaborate with formal and informal figures who are important actors involved in social disaster resilience. These figures will consciously preserve local wisdom as a community identity to maintain harmony and peace among their citizens. Moreover, harmony between residents and their behaviour must be balanced with nature, and reflected in the local norms of *tumindak*. With local wisdom and significant community figures, social disaster resilience can be achieved because these community values exist in all local wisdom traditional activities performed and preserved by the community.

The people of Kalirejo Village continue to maintain the traditions of *sedekah bumi*, *selamatan malam 1 suro*, *sadranan* and *kuda lumping* from generation to generation. Their preservation involves all young generation in instilling a sense of love or belonging to such traditions, as a form of identity that can become a characteristic of their area. Children and youth uphold traditions suggested by village elders for preservation.

To anticipate the flow of globalisation, instilling love for existing traditions is crucial (Suwardani, 2015). Local wisdom in the community is manifested in a set of rules, knowledge, skills, values and ethics that regulate the social order that continues to exist and develop from generation to generation (Thamrin, 2013).

The *sadranan* tradition still exists in Kalirejo Village. In practice, this involves the younger generation in continuing the culture. *Sadranan* also has a symbolic value as a safeguard for residents from disasters. This symbolic value emerges because people believe in their ancestors, who played an essential role in achieving the necessities of life. The *sadranan* tradition requires more significant support from the younger generation to preserve it, so that new culture does not erode its foundation.

Another tradition preserved in Kalirejo Village is *tongkil* or *kuda lumping*. Training and teaching *kuda lumping* to the next generation can educate them to understand the value of the exercises. Moreover, *kuda lumping* builds a sense of togetherness, cooperation, friendship, harmony and mutual respect.

The community believes that efforts to preserve local wisdom from generation to generation can strengthen the sense of kinship, cohesiveness and harmony among residents, with the cooperation of various elements of society who also keep alive the *selamatan malam 1 suro* tradition. Jati (2013) established that a community based on local wisdom exists as the identity of a civilised society with a culture of peace, because social disasters symbolise barbaric culture. By preserving local wisdom, the community wants to project a peace-loving image.

The empirical findings related to social disaster resilience and its global relevance refer to the maintenance of harmony, prosperity, security and the unity of communities. The community can overcome all its differences through local wisdom by re-implementing traditions with character and human value. Such a culture also exists in other areas in the Central Java region besides Kalirejo. However, the research was conducted in that village because its traditional culture has the primary function of uniting the community to maintain peace in community life and avoid conflict.

Conclusion

Local wisdom is a cultural heritage that must be preserved. Various forms of local wisdom can strengthen social disaster resilience, social harmony and cultural tourism. Kalirejo

village is one of the villages in Kendal regency that has very well-preserved local wisdom. Its values can be a unifying medium between communities. In addition, the cohesiveness reflected in the attitude of cooperation in practising the *sedekah bumi*, *selamatan malam 1 suro*, *sadranan* and *kuda lumping* can maintain peace for social disaster resilience in a multicultural society. The people of Kalirejo village achieve social harmony through local wisdom such as *sedekah bumi*, *selamatan malam 1 suro*, *sadranan* and joint *kuda lumping* training and performances and sports. These activities involve the entire community and build networks involving children, youth, religious leaders, traditional leaders (*modin*), local community leaders and youth organizations, regardless of social status, education or religion. Social institutions, indigenous peoples and community groups work together and are committed to achieving social harmony for social disaster resilience. The tradition of local wisdom for community harmony must continue to be preserved and not become extinct. The passing down of local wisdom to the next generation results in maintaining traditions and values in the community, which can create a harmonious and peaceful community life to avoid various social disasters. The values in the traditions of *sedekah bumi*, *selamatan malam 1 suro*, *sadranan* and *kuda lumping* practised routinely as a form of inheritance of local wisdom from generation to generation can also be implemented elsewhere.

References

- Adlina, Z.S. (2019), "A new proposed strategy for conflict resolution: a local wisdom exploration", *Mukadimah: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial*, Vol. 3 No. 2, pp. 49-54, doi: [10.30743/mkd.v3i2.1799](https://doi.org/10.30743/mkd.v3i2.1799).
- Al-Qurtuby, S. (2015), "Interethnic violence, separatism and political reconciliation in Turkey and Indonesia", *India Quarterly*, Vol. 71 No. 2, pp. 126-145, doi: [10.1177/0974928414568619](https://doi.org/10.1177/0974928414568619).
- Arsal, T., Setyowati, D.L., Hardati, P. and Atmaja, H.T. (2021), "Social harmony model for social conflict management in central java", *IOP Conf. Series: Earth and Environmental Science*, Vol. 747, doi: [10.1088/1755-1315/747/1/012087](https://doi.org/10.1088/1755-1315/747/1/012087).
- Astri, H. (2012), "Penyelesaian konflik sosial melalui penguatan kearifan lokal (social conflict resolution through local wisdom strengthening)", *Jurnal Aspirasi*, Vol. 2 No. 2, pp. 151-162, available at: <http://jurnal.dpr.go.id/index.php/aspirasi/article/view/439>
- Berger, P.L. (2011), *The Sacred Canopy: Elements of a Sociological Theory of Religion*, Open Road Media, New York.
- Creswell, J.W. (2014), *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed., Sage Publications, London.
- Ginty, R.M. and Richmond, O.P. (2013), "The local turn in peace building: a critical agenda for peace", *Third World Quarterly*, Vol. 34 No. 5, pp. 763-783, doi: [10.1080/01436597.2013.800750](https://doi.org/10.1080/01436597.2013.800750).
- Hasanudin, H. (2018), "Masyarakat multikultur di desa banuroja, gorontalo (multicultural society in banuroja village, gorontalo)", *Al-Qalam*, Vol. 24 No. 1, pp. 18-30, doi: [10.31969/alq.v24i1.465](https://doi.org/10.31969/alq.v24i1.465).
- Hoedodo, T., Surjo, J. and Qodir, Z. (2013), "Local political conflict and pela gandong amidst the religious conflicts", *Journal of Government and Politics*, Vol. 4 No. 2, pp. 336-349, doi: [10.18196/jgp.2013.0025](https://doi.org/10.18196/jgp.2013.0025).
- Indrayuda (2012), *Eksistensi Tari Minangkabau: Dalam Sistem Matrilineal Dari Era Nagari, Desa Dan Kembali ke Nagari*, UNP Press, Padang.
- Jati, W. (2013), "Kearifan lokal sebagai resolusi konflik keagamaan", *Walisongo: Jurnal Penelitian Sosial Keagamaan*, Vol. 21 No. 2, pp. 393-416, doi: [10.21580/ws.21.2.251](https://doi.org/10.21580/ws.21.2.251).
- Jayadi, S., Demartoto, A. and Kartono, D.T. (2018), "Local wisdom as the representation of social integration between religions in Lombok Indonesia", *Proceedings of the Annual Civic Education Conference (ACEC 2018)*, pp. 27-29, doi: [10.2991/acec-18.2018.7](https://doi.org/10.2991/acec-18.2018.7).
- Kalsum, A.U. and Fauzan, F. (2019), "Integrasi sosial dalam membangun keharmonisan masyarakat [social integration in creating community harmony]", *JAWI*, Vol. 2 No. 1, pp. 65-86, doi: [10.24042/jw.v1i1.2841](https://doi.org/10.24042/jw.v1i1.2841).

- Karman, A.S., Abdulrahman, S. and Tasrifin, N. (2019), "Model harmonisasi orang tidore untuk penguatan masyarakat multikultural (tidore community harmonization model for multicultural society strengthening)", *ETNOHISTORI: Jurnal Ilmiah Kebudayaan Dan Kesenjaraan*, Vol. 6 No. 2, pp. 170-187, doi: [10.33387/etnohistori.v6i2.1351](https://doi.org/10.33387/etnohistori.v6i2.1351).
- Kasim, F.M. and Nurdin, A. (2016), "Resolusi konflik berbasis kearifan lokal di Aceh: studi tentang eksistensi dan peran lembaga adat dalam membangun perdamaian di kota lhokseumawe (conflict resolution based on local wisdom in Aceh: a study on the existence and role of customary institutions in creating peace in lhokseumawe city)", *Ilmu USHULUDDIN*, Vol. 5 No. 1, pp. 99-116, doi: [10.15408/jiu.v3i1.4855](https://doi.org/10.15408/jiu.v3i1.4855).
- Khaironi, K., Soesilowati, E. and Arsal, T. (2017), "Kearifan lokal masyarakat etnis gayo sebagai destinasi wisata budaya di kota takengon", *Journal of Educational Social Studies*, Vol. 6 No. 2, pp. 99-110, doi: [10.15294/jess.v6i2.15601](https://doi.org/10.15294/jess.v6i2.15601).
- Mahardhani, A.J. and Cahyono, H. (2017), "Harmoni masyarakat tradisi dalam kerangka multikulturalisme (harmony of tradition society in the framework of multiculturalism)", *Jurnal Episteme Pengembangan Ilmu Kelslaman*, Vol. 1 No. 1, pp. 163-184, doi: [10.30762/ask.v1i1.408](https://doi.org/10.30762/ask.v1i1.408).
- Meliono, I. (2011), "Understanding the Nusantara thought and local wisdom as an aspect of the Indonesian education", *TAWARIKH: International Journal for Historical Studies*, Vol. 2 No. 2, pp. 221-234, doi: [10.2121/tawarikh.v2i2.392](https://doi.org/10.2121/tawarikh.v2i2.392).
- Miles, M.B., Huberman, A.M. and Saldaña, J. (2014), *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed., Sage, Arizona State University.
- Pawarti, A. (2012), "Nilai pelestarian lingkungan dalam kearifan lokal lubuk larangan ngalau agung di kampuang surau kabupaten dharmastraya provinsi Sumatera Barat", Seminar Nasional Pengelolaan Sumberdaya Alam, available at: http://eprints.undip.ac.id/37597/1/017-Amin_Pawarti_edited.pdf
- Rahayu, N.T., Setyarto, S. and Efendi, A. (2014), "Model pewarisan nilai-nilai budaya jawa melalui pemanfaatan upacara ritual", *Jurnal Ilmu Komunikasi*, Vol. 12 No. 1, pp. 55-69, doi: [10.31315/jik.v12i1.358](https://doi.org/10.31315/jik.v12i1.358).
- Rohman, T. (2019), "Pengembangan kurikulum dan pembelajaran pendidikan kewarganegaraan berbasis kearifan lokal di SMK negeri 10 bandung", *Untirta Civic Education Journal (UCEJ)*, Vol. 4 No. 2, pp. 169-184, doi: [10.30870/ucej.v4i2.7179](https://doi.org/10.30870/ucej.v4i2.7179).
- Saddhono, K. and Pramesti, D. (2018), "Sekar macapat pocung: study of religious values based on Javanese local wisdom", *El Harakah (Terakreditasi)*, Vol. 20 No. 1, pp. 15-33, doi: [10.18860/el.v20i1.4724](https://doi.org/10.18860/el.v20i1.4724).
- Shcherbakova, N. (2018), "State and trends of sustainable development of tourism in Ukraine and the world", *Journal of Environmental Management and Tourism*, Vol. 9 No. 8, pp. 1712-1724, doi: [10.14505/jemt.v9.8\(32\).10](https://doi.org/10.14505/jemt.v9.8(32).10).
- Sinaga, R., Tanjung, F. and Nasution, Y. (2019), "Local wisdom and national integration in Indonesia: a case study of inter-religious harmony amid social and political upheaval in bunga bondar, South tapanuli", *Journal of Maritime Studies and National Integration*, Vol. 3 No. 1, pp. 30-35, doi: [10.14710/jmsni.v3i1.4482](https://doi.org/10.14710/jmsni.v3i1.4482).
- Sufia, R., Sumarmi, S. and Amirudin, A. (2016), "Kearifan lokal dalam melestarikan lingkungan hidup (studi kasus masyarakat adat Desa Kemiren Kecamatan Glagah Kabupaten Banyuwangi)", *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, Vol. 1 No. 4, pp. 726-731, doi: [10.17977/JP.V1I4.6234](https://doi.org/10.17977/JP.V1I4.6234).
- Suparmini, S., Setyawati, S. and Sumunar, D.R.S. (2013), "Pelestarian lingkungan masyarakat baduy berbasis kearifan lokal", *Jurnal Penelitian Humaniora*, Vol. 18 No. 1, pp. 8-22, doi: [10.21831/hum.v18i1.3180](https://doi.org/10.21831/hum.v18i1.3180).
- Suwardani, N.P. (2015), "Pewarisan nilai-nilai kearifan lokal untuk memproteksi masyarakat Bali dari dampak negatif globalisasi", *Journal of Bali Studies*, Vol. 5 No. 2, pp. 247-264, available at: <https://ojs.unud.ac.id/index.php/kajianbali/article/view/16775>
- Thamrin, H. (2013), "Kearifan lokal dalam pelestarian lingkungan (the lokal wisdom in environmental sustainable)", *Kutubkhanah (Jurnal Penelitian Sosial Keagamaan)*, Vol. 16 No. 1, pp. 46-59, doi: [10.24014/kutubkhanah.v16i1.233](https://doi.org/10.24014/kutubkhanah.v16i1.233).
- Wahyuningtias, W. and Astuti, N. (2016), "Analisis nilai-nilai dalam tradisi baritan sebagai peringatan malam satu suro di desa wates kabupaten blitar", Fkip E-Proceeding, pp. 134-138, available at: <https://jurnal.unej.ac.id/index.php/fkip-epro/article/view/5857>

Wibawa, L. and Hiryanto, H. (2017), "Identification of local wisdom values in the village Bejiharjo for youth conflict resolution education", *1st Yogyakarta International Conference on Educational Management/ Administration and Pedagogy (YICEMAP 2017)*, pp. 342-345, doi: [10.2991/yicemap-17.2017.60](https://doi.org/10.2991/yicemap-17.2017.60).

Widodo, J. (2012), "Urban environment and human behaviour: learning from history and local wisdom", *Procedia - Social and Behavioral Sciences*, Vol. 42, pp. 6-11, doi: [10.1016/j.sbspro.2012.04.161](https://doi.org/10.1016/j.sbspro.2012.04.161).

Widyaningsih, R. and Kuntarto, K. (2019), "Local wisdom approach to develop counter-radicalization strategy", *IOP Conference Series: Earth and Environmental Science*, Vol. 255 No. 1, doi: [10.1088/1755-1315/255/1/012049](https://doi.org/10.1088/1755-1315/255/1/012049).

Zhukov, R., Kuznetsov, G., Fomicheva, I., Myasnikova, E., Vasina, M. and Tsigler, M. (2020), "A model of socio-ecological and economic system: the Tula region of the Russian Federation", *Journal of Environmental Management and Tourism*, Vol. 10 No. 7, pp. 1539-1558, doi: [10.14505/jemt.v10.7\(39\).12](https://doi.org/10.14505/jemt.v10.7(39).12).

Zuhdi, M.H. (2019), "Local wisdom of sasaknese society as a model of conflict resolution", 7th Asian Academic Society International Conference 2019, pp. 521-527, available at: <http://aasic.org/proc/aasic/article/view/527>

Corresponding author

Thriwaty Aرسال can be contacted at: thriwaty_arsal@mail.unnes.ac.id

For instructions on how to order reprints of this article, please visit our website:

www.emeraldgrouppublishing.com/licensing/reprints.htm

Or contact us for further details: permissions@emeraldinsight.com