



TRANSFORMATION AND INTEGRATION OF TRADITIONAL VALUES OF *TIRAKATAN* AND *SEDEKAHBUMI* IN ENHANCING INTERRELIGIOUS HARMONY AND SOCIAL COHESION IN SOCIETY

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ABSTRACT

Cultural traditions hold a significant role in the lives of rural Javanese communities, serving as expressions of gratitude toward nature and ancestral heritage. These ritual practices are not only annual activities but also symbolize the community's adaptation to modernization, strengthening social ties and maintaining social cohesion. However, technological advancements and social changes pose a threat to traditional values, as seen in the modification of cultural practices to maintain relevance in the modern era. This article addresses two main questions: how these practices influence interreligious harmony and social cohesion, and the impact of technological developments on the implementation of local traditions. By employing a qualitative approach along with theories of social transformation and social cohesion, this study highlights the importance of adapting traditions to retain their relevance and cultural values. The findings reveal that cultural practices serve as a foundation for reinforcing social relationships and religious tolerance, emphasizing the need for multicultural education to foster a harmonious society. This study focuses on the transformation and adaptation of traditions that reflect local identity and social solidarity amidst modernization. In this context, the role of the younger generation in preserving traditions as cultural heritage that embodies spiritual and social values becomes crucial. These findings are expected to provide insights into the preservation of traditions in the ever-changing modern context.

Keywords: Cultural Tradition, Social Cohesion, Adaptation, Modernization

INTRODUCTION

The traditions of *Sedekah Bumi* and *Tirakatan* play an essential role in the lives of rural communities in Indonesia. These traditions serve as expressions of gratitude to nature and the environment, which have provided life and resources for the community. Furthermore, they offer a means for the community to show respect to their ancestors and maintain a balance in the relationship between humans and nature. As a form of

preserving cultural and spiritual values, these traditions continue to be practiced across generations (Sari & Haryanti, 2024).

The community consistently preserves the *Sedekah Bumi* tradition as a form of respect for ancestral heritage. This tradition is not only an annual ritual but also serves as an adaptive symbol to modernization that could potentially erode traditional values. The practice of this tradition provides an essential moment for the community to gather and strengthen ties of kinship among its members. It helps in reinforcing social bonds and creating a sense of solidarity within the community [Henny & Yanti, 2024].

The traditions of *Sedekah Bumi* and *Tirakatan* not only play a vital role in the spiritual life of rural communities but also in maintaining social cohesion. By preserving these traditions, the community nurtures their relationship with nature and with each other, ensuring that values of unity and mutual respect remain alive amidst changing times (Sari & Haryanti, 2024).

The rapid advancement of technology and social change has significantly impacted the implementation of local traditions in various regions. Traditions that were once carried out in traditional ways are now being adapted to fit modern needs and changing times. Although the core of these traditions is maintained, the tools and methods of their implementation have undergone modifications to remain relevant in modern society. This demonstrates the ability of traditions to adapt to changing times and remain relevant within the context of contemporary life (Ansori, 2018).

One of the major challenges in sustaining traditions is the discontinuity of generations that act as their successors. When the younger generation is less involved in the practice of these traditions, the cultural values they encompass may gradually fade. This raises concerns about the loss of cultural identity and the connection between older and newer generations within the community. Therefore, efforts to engage the younger generation in the practice and preservation of traditions are crucial to ensuring their continuity (Ansori, 2018).

Hence, although the traditions of *Sedekah Bumi* and *Tirakatan* are still practiced, there is an urgent need to develop strategies that can maintain the essence of these traditions while adapting to technological advancements and social changes. This step is essential to ensure that traditions not only survive but also remain relevant and meaningful for future generations [Ansori, 2018].

The tradition of mutual cooperation (*gotong royong*) and helping one another remains an inseparable part of community life. This tradition plays a vital role in strengthening social cohesion and building tolerance among diverse backgrounds and perspectives. *Gotong royong* provides a space for community members to get to know, understand, and work together to achieve common goals (Wahyudi et al., 2024).

The problem statement in this article comprises two main questions. First, how do the traditions of *Tirakatan* and *Sedekah Bumi* influence the integration of traditional values in enhancing interreligious harmony and social cohesion in society? This question will explore the role and significance of these traditions in maintaining the community's relationship with nature and ancestors, as well as their contribution to interreligious harmony and social cohesion amidst changing times.

Second, how do technological developments and social changes impact the implementation of local traditions, and what is their effect on preserving cultural values and social cohesion within society? The primary focus of this question is on the adaptation of local traditions to technological advancements and social changes, the challenges in maintaining the essence of traditions, and the impact of these changes on preserving cultural values and social cohesion.

To answer these research questions, an appropriate theoretical framework is required. The theory of social transformation provides an understanding of how changes in social structures, systems, and cultural values occur within society. This process is often influenced by evolving social, political, and economic dynamics. The changes observed in a tradition illustrate how traditions can transform as society's mindset becomes more open to change. Even though the way traditions are carried out may change, their core values remain intact. This underscores that change within society is part of an adaptive process that allows traditions to stay relevant (Wahid et al., 2018).

Social and technological changes can influence how traditions are practiced without diminishing their essence. A tradition can evolve from a traditional ritual into a modern form of entertainment while its cultural essence remains preserved. Internal factors such as changes in societal mindset and external factors such as globalization contribute to this transformation, demonstrating that adaptation to change is essential for maintaining the relevance of traditions (Sovia & Indrayuda, 2024).

The theory of social cohesion explains how groups can unite through relationships between individuals and institutions within them. Social cohesion is formed when community members share common values and enjoy equal opportunities. For instance, in a homogeneous society, social cohesion is built on shared values and traditions that are upheld, while in a more heterogeneous society, social cohesion is established through interaction and collaboration among different groups. This indicates that social cohesion is a crucial factor in maintaining societal stability and harmony (Pramestiet al., 2019).

The role of tradition in strengthening social relationships and community solidarity is significant. Traditions help communities prepare mentally and emotionally and strengthen social relationships. They not only teach lessons about patience and wisdom but also strengthen the bonds between family and neighbors. This indicates that traditions remain relevant in building solid social relationships in the modern era (Wijayaet al., 2023).

Multiculturalism, an ideology that emphasizes cultural diversity within equality, plays an important role in creating a peaceful and harmonious society. Multicultural education is essential for developing an understanding and practice of multiculturalism within society. Through this education, people are taught to appreciate differences and uphold human values, which ultimately helps reduce conflicts and promote harmony among different groups (Rifai, 2007).

Religious tolerance serves as an important mechanism in minimizing conflicts within ethnically, racially, culturally, and religiously diverse societies. This tolerance can be passive, merely accepting differences as a fact, or active, involving participation in dialogue and cooperation. Good practices of religious tolerance reflect a society's ability to coexist peacefully despite differences in beliefs. Various local traditions also play a role in promoting tolerance and interreligious harmony, as seen in some community settings (Casram, 2016).

The writing of this article employs a qualitative approach, where qualitative research is used to study the conditions of natural objects with the researcher as the main instrument. Data analysis is conducted inductively or qualitatively, emphasizing meaning rather than generalization. Unlike quantitative research, qualitative research starts from data, uses theory as explanatory material, and concludes with theory

development. Qualitative research aims to understand phenomena deeply (Harahap, 2020). Meanwhile, data collection employs a literature review, where a critical examination of relevant literature is conducted to solve problems and generate new ideas. The literature review plays an important role in providing the theoretical foundation and context necessary to understand phenomena within research (Syahrizal & Jailani, 2023).

RESULT AND DISCUSSION

Cultural Transformation in the Era of Modernization in Indonesia

The cultural traditions in Indonesia possess a rich and diverse heritage that reflects the values of the local communities. Along with the currents of modernization and rapid social change, many traditions face the challenge of maintaining their essence while adapting to contemporary contexts. This phenomenon is evident in various cultural practices such as *Tirakatan* and *Sedekah Bumi*, which not only serve as symbols of cultural identity but also function as tools for fostering social and spiritual solidarity. In this context, it is crucial to understand how these traditions transform, adapt, and remain relevant in modern society. By delving deeper, one can see how cultural values can be preserved and adapted and how these traditions contribute to harmony and social cohesion amidst dynamic changes. The following section will present examples of traditions that are still practiced in several regions of Central Java.

Firstly, the *Meron* tradition is a celebration similar to *Sekaten* from Yogyakarta and *Grebeg Maulid* from Surakarta, held every 12th of Rabiul Awal in the month of *Maulud* to commemorate the birth of the Prophet Muhammad (peace be upon him) and various miraculous events surrounding it. The word "Meron" carries various meanings: in Kawi, it means "meru" (mountain); in Old Javanese, it means "merong" (anger) associated with the Mataram-Pati war; in Arabic, it refers to "mi'roj" (ascension/success); and in Javanese, it derives from "me" (crowded) and "ron" (imitation), signifying "a lively imitation," as *Meron* is an adaptation of *Sekaten*. In Sukolilo Village, the *Meron* tradition is carried out in three stages: preparation (making *ubarampe* or ritual offerings), execution (procession of *Meron*, parade, and march), and post-procession (communal feast, returning the *Meron*, *tirakatan*, and distribution of *ampyang* or rice cake snacks). This tradition embodies the community's efforts to spread

Islamic teachings, express gratitude to Allah for His blessings, perform an annual ceremony (*sedekahbumi*), develop regional arts and culture, strengthen communal unity, and serve as a means of religious tourism promotion for Pati Regency. The following explanation will describe how traditions are maintained in various places (Amanda, 2023).

The shift in meaning within the *Meron* tradition reflects differing perceptions among community members, influenced by various perspectives, knowledge, and philosophies. The community of Sukolilo Village generally holds a positive view of the *Meron* tradition, which has been practiced for generations and is considered a unique tradition with magical significance. The *Meron* ceremony is still preserved because it embodies values that guide daily life, such as expressing gratitude to Allah for His blessings and serving as a means to enhance piety. However, differences in views arise, particularly among scholars, religious leaders, and students who consider it not part of Islamic teachings but rather a tradition maintained by the community. The Pati Regency Government regards *Meron* as a cultural manifestation that needs to be preserved, while the Tourism Office sees it as a cultural asset and identity of Pati Regency. The millennial generation perceives *Meron* as a cultural heritage but often views it merely as a ceremony devoid of deep faith-based meaning, leading to a shift in its significance (Amanda, 2023).

Cultural transformation is also observed in changes in the celebration's format, such as the addition of parades, carnivals, and modern attractions, and the reduction of traditional arts like *wayang* (shadow puppetry). These changes reflect the influence of modern times, which, if not anticipated, may gradually lead to the disappearance of the *Meron* tradition. Therefore, it is essential for future generations to preserve and maintain the *Meron* tradition as a cultural heritage that reflects piety to God and strengthens bonds of brotherhood among community members (Amanda, 2023).

Secondly, the community of Pelem Village, Gabus Subdistrict, Grobogan Regency, predominantly consists of farmers who rely heavily on natural resources, such as fertile land and adequate water supply. Consequently, they feel a strong responsibility to preserve the surrounding environment. One form of this preservation is through the *Sedekah Bumi* ceremony, a ritual passed down from their ancestors as an expression of gratitude and respect for nature. As conveyed by the village elders, the community

believes that nature provides essential needs for human life, such as water, soil, and agricultural produce. Therefore, through the *Sedekah Bumi* ritual, they express their gratitude and hope for safety and prosperity(Sari &Haryanti, 2024).

The *Sedekah Bumi* ceremony plays a significant role in promoting environmental preservation and agricultural sustainability by instilling values of maintaining balance with nature. In this process, the community cleans the location, gathers the harvest, and prepares cultural elements like traditional dances and attire. Changes over time have encouraged adaptations in the ceremony to keep it relevant to the needs of modern society. Community leaders act as the ceremony's guides, offering prayers and rituals that serve as a bridge between the community and nature. Symbols such as fruits, harvests, and cultural paraphernalia are used to honor nature, while dances and artistic performances provide a means to express gratitude and joy(Sari &Haryanti, 2024).

The interaction between the older and younger generations in carrying out this ceremony reflects the dynamic nature of traditions that continue to evolve. The older generation views the *Sedekah Bumi* ceremony as a means to maintain a harmonious relationship with nature and preserve cultural heritage. In contrast, the younger generation tends to perceive the ceremony as less relevant to their modern lives, often influenced by globalization and modernization, which make the tradition seem outdated. However, local community leaders emphasize the importance of the younger generation's role in keeping this tradition alive and maintaining it as a valuable identity for Pelem Village, considering that the *Sedekah Bumi* ceremony embodies values of *gotong royong* (mutual cooperation), agricultural sustainability, and respect for nature, which are highly relevant for the future(Sari &Haryanti, 2024).

Thirdly,regarding the implementation of Islamic educational values in the Baratan tradition in Kriyan Village, Kalinyamatan, Jepara, this tradition is a heritage from ancestors held annually to commemorate the month of NisfuSya'ban and to honor Ratu Kalinyamat. The purpose of this tradition is to welcome the holy month of Ramadan and has been passed down through generations since the 1990s. This activity begins with the community gathering to perform religious rituals, such as congregational SholatMagrib, Tahlil, and collective prayers at the local mosque or musholla. The peak of this tradition is a carnival or parade showcasing the figure of Ratu Kalinyamat,

soldiers, and royal attendants, starting from Masjid Al-Makmur Kriyan and concluding at the Kalinyamatan Subdistrict Office(Saputra, E. D.,2023).

The Islamic educational values within the Baratan tradition manifest through various acts of worship conducted during the slametan at the mosque or musholla. Some of these activities include SholatWitir, Tahlil, collective prayers, and reciting Surat Yasin three times, as well as congregational Sholat Isya'. These religious activities are centered at Masjid Al-Makmur Kriyan, which historically is a relic of Ratu Kalinyamat. The implementation of Islamic educational values in this tradition provides the community with an understanding of the meaning of the Baratan tradition and the values it embodies, particularly the values of Islamic education(Saputra, E. D.,2023).

Religious values are cultivated through study sessions held regularly before the month of NisfuSya'ban at Masjid Al-Makmur Kriyan. The younger generation is expected to instill attitudes of tolerance and broaden their understanding of Islamic educational values through publications, education, and social media platforms like Facebook and offline print media. Through the Baratan tradition, it is hoped that Islamic values, such as faith, creativity, and morality, can be widely disseminated and practiced by the community. Additionally, the community, especially the youth, becomes educated through the symbols in the Baratan tradition, such as the figure of Ratu Kalinyamat, which reflects qualities of strong, brave, and responsible leadership, instilling noble aspirations within them (Saputra, E. D.,2023).

Fourth, Desa Bongso Kulon is a multicultural community with diverse religions, including Islam and Hinduism, that preserves the sedekahbumi tradition passed down by their ancestors. This tradition is performed as an expression of gratitude for the harvest, such as from agriculture and plantations, as well as a hope for the village to be protected from disasters. The process of sedekahbumi activities begins a day before the event with the cleaning of the ancestral graves (punden). The peak of the event involves the distribution of agricultural products back to the community, accompanied by activities such as okol and performances of wayang or ludruk in the evening. These activities play an important role in shaping individuals with a spirit of mutual assistance, cooperation, and solidarity, as well as creating a sense of togetherness amid religious differences(Nur'qoid& Fauzi, 2022).

According to Emile Durkheim, the sedekahbumi tradition and the values of interfaith harmony reflect mechanical solidarity, which is formed through individuals' involvement in shared activities and responsibilities. Mechanical solidarity serves to build a peaceful, harmonious, and cohesive life, allowing it to endure longer. The sedekahbumi tradition creates positive interactions and good communication between Muslim and non-Muslim communities, strengthening the sense of togetherness within society. Despite the differences in religion, the main focus of the sedekahbumi implementation is to celebrate togetherness and maintain social harmony in the village (Nur'qoid & Fauzi, 2022).

Fifth, the Potong Tumpeng Panembahan Mbah Putri tradition has a significant influence on creating and maintaining social cohesion in the community of Desa WelahanWetan. With the existence of this tradition, harmony, unity, and solidarity among the community are increasingly preserved and strengthened. The participation of various elements of the village in this potong tumpeng tradition creates a harmonious atmosphere that binds the community into a single social fabric. This aligns with the fundamental understanding of social cohesion, which unites specific elements within society to establish social order (Mahanani, 2022).

The ritual, which was initially based on local beliefs, has undergone adjustments to align with Islamic teachings. The ritual process, which previously involved requesting from Mbah Putri, is now supplemented with tahlil and communal prayers. The element of "requesting" has been replaced with the intention of asking Allah SWT through the intercession of Mbah Putri. This indicates that local beliefs can coexist with the rituals of major religions, allowing the community to accept these practices without resistance. This tradition signifies that local religion has integrated with a major religion, fostering broader acceptance and belief among the community (Mahanani, 2022).

The reduction of community resistance to this tradition is also due to the merging of local religion and Islamic tahlilan practices that occur simultaneously within the Potong Tumpeng tradition. This synergy reinforces the understanding and practice of diversity in the community of Desa WelahanWetan, ensuring that this tradition not only preserves cultural values but also strengthens interfaith harmony (Mahanani, 2022).

The transformation of cultural traditions in Indonesia, such as *sedekahbumi* and *tirakatan*, illustrates how communities strive to maintain the essence of local values

amid the tides of modernization. The *Meron* tradition in *Desa Sukolilo*, for instance, is a celebration rooted in Islamic tradition and local culture. *Meron* serves not only as a commemoration of the birth of the Prophet Muhammad SAW but also as an expression of gratitude for the blessings received. In the modern era, *Meron* has undergone changes in meaning and the form of celebration, with the emergence of new elements such as carnivals and modern attractions. However, in every transformation, the religious and social values remain preserved, recognizing the importance of maintaining unity and cultural identity. In this context, the community plays an active role in preserving the tradition as a cultural heritage that teaches piety and togetherness, despite challenges from the millennial generation, which tends to view it superficially.

On the other hand, the *Sedekah Bumi* ceremony in *Desa Pelem* demonstrates how this tradition serves as a bridge between the older and younger generations. The predominantly farming community holds *Sedekah Bumi* as a form of gratitude and respect for nature, with hopes for sustainable agriculture. In its transformation, this ceremony has had to adapt to the times to remain relevant for the younger generation, who are increasingly influenced by modernization. Despite a shift in perspective among the youth, community leaders emphasize the importance of preserving the values of mutual cooperation and respect for nature. Here, the role of education becomes vital to instill the understanding that tradition is not merely a ritual but also part of identity and community sustainability. Thus, the transformation of cultural traditions in Indonesia involves not only change but also efforts to preserve the essence of values that guide life in a modern context.

Other traditions, such as the *Baratan* tradition in *Desa Kriyan* and the *Sedekah Bumi* tradition in *Desa Bongso Kulon*, also provide interesting examples of how Indonesian society maintains cultural essence amid modernization. The *Baratan* tradition, performed to welcome the holy month of Ramadan, involves a series of religious rituals, such as communal prayers, *Tahlil*, and collective supplications. The *Kriyan* community not only celebrates the arrival of the holy month but also educates the younger generation about the Islamic educational values contained in this tradition. In its implementation, the youth play an active role in participating in a carnival that showcases significant figures, such as *Ratu Kalinyamat*, allowing them to grasp the profound historical and religious meanings. Through this activity, Islamic values such as

tolerance, creativity, and morality can be instilled in the younger generation, making the *Baratan* tradition a means to strengthen religious and social identity amid globalization challenges.

Meanwhile, the *Sedekah Bumi* tradition in *Desa Bongso Kulon* highlights the importance of diversity in preserving traditions. The community, with different religious backgrounds such as Islam and Hinduism, unites in this ceremony as an expression of gratitude for the harvest and a hope for safety. By cleaning the ancestral graves and conducting a peak event that involves the distribution of agricultural products, this tradition fosters a sense of solidarity and cooperation among believers. According to Emile Durkheim's theory of mechanical solidarity, this tradition creates positive interactions that strengthen relationships among individuals, despite religious differences. The focus on togetherness in the implementation of *sedekahbumi* allows all residents to participate, making this tradition relevant in the modern era. Thus, both traditions not only preserve local cultural values but also facilitate learning among generations and religions, strengthening identity and social harmony amid changing times.

Meanwhile, the *Potong Tumpeng Panembahan Mbah Putri* tradition in *Desa WelahanWetan* demonstrates how a local practice can adapt and synergize with larger religious teachings, in this case, Islam. Through this tradition, the community not only celebrates diversity but also builds strong solidarity and social cohesion. The integration of local ritual elements with religious practices shows that cultural and religious identities can complement each other, creating a harmonious and inclusive social environment.

Preservation and Adaptation of Indonesian Cultural Traditions in the Modern Era

In the era of modernization and rapid social change, cultural traditions in Indonesia face challenges in preserving their essence and meaning. Research findings indicate that traditions such as *Tirakatan* and *Sedekah Bumi* are not only symbols of cultural identity but also serve as tools for building social and spiritual solidarity. This aligns with the symbolic interaction theory proposed by Herbert Blumer, which states that social meaning is constructed through interaction and communication processes among individuals within a society. Through these cultural practices, communities not

only maintain traditional values but also adapt these meanings for relevance in contemporary contexts.

For example, the *Meron* tradition in Desa Sukolilo reflects how the community integrates religious values with existing cultural practices. By holding processions that involve religious and artistic aspects, this tradition creates space for younger generations to understand Islamic values within the framework of local culture. However, the shifting meanings among the youth indicate challenges faced in maintaining the authenticity and essence of the traditions. Communities must continue to strive to balance tradition and modernity to ensure cultural meanings do not fade away.

On the other hand, the *Sedekah Bumi* ceremony in Desa Pelem demonstrates the connection between tradition, environmental preservation, and community identity. By emphasizing the values of mutual assistance and gratitude towards nature, *Sedekah Bumi* functions as a mechanism to maintain balance between humans and the environment. According to Emile Durkheim, rituals like this create mechanical solidarity, where individuals feel connected through participation in the same tradition. This is particularly important in the context of a diverse society, where traditions can serve as a bridge to build interfaith relationships and social cohesion.

The *Baratan* tradition in Desa Kriyan also highlights the importance of Islamic education and the moral values embedded in ritual practices. Activities such as congregational prayers and collective prayers not only preserve tradition but also strengthen the younger generation's understanding of Islamic teachings. By involving youth in religious study and education, communities can ensure that the values contained in these traditions are not only inherited but also understood and internalized.

Similarly, the *Sedekah Bumi* tradition in Desa Bongso Kulon demonstrates that traditional rituals can function as a means to foster interfaith harmony. Within the framework of social solidarity, these activities help create a sense of togetherness amidst differences, making tradition a unifying force among a heterogeneous community.

Finally, the *Potong Tumpeng Panembahan Mbah Putri* tradition in Desa WelahanWetan shows that traditions can adapt to larger religious values. By combining local rituals with Islamic teachings, communities can create space for acceptance and broader cultural integration. This indicates that traditions are not merely relics of the past but have the potential to transform and contribute to social harmony in an ever-changing society.

Overall, these traditions highlight the importance of preservation and adaptation in the modern context, helping communities maintain their identity while remaining relevant to contemporary developments. By understanding how cultural values can be preserved and adapted, we can recognize the significant contributions of these traditions to harmony and social cohesion amidst dynamic changes.

***Tirakatan* and *Sedekah Bumi* as Bridges of Social Harmony in Java**

Tirakatan and *Sedekah Bumi* are traditions that carry profound meanings in the context of interfaith harmony and social cohesion within Javanese society. To examine the influence of these traditions on the integration of traditional values in enhancing interfaith harmony and social cohesion, several key aspects can be explored. Both *Tirakatan* and *Sedekah Bumi* are not merely rituals; they also reflect the relationship between society, nature, and ancestors. In this context, both traditions teach respect for sources of life and cultural heritage. By participating in *Tirakatan*, the community expresses gratitude to God and honors their ancestors, who are regarded as links between generations. This creates a collective awareness of the responsibility to protect the environment and uphold the ancestral values that underpin social cohesion.

In the modern era, characterized by rapid social change, traditional values are often at risk of being forgotten. However, the traditions of *Tirakatan* and *Sedekah Bumi* serve as tools for integrating these values. Communities involved in these activities tend to appreciate human relationships and societal connections more, fostering a sense of solidarity and mutual respect among various religious groups. These traditions also invite interfaith participation, strengthening social bonds based on a sense of togetherness and mutual appreciation.

These traditions play a crucial role in fostering interfaith harmony. By inviting various communities to participate in rituals and celebrations together, *Tirakatan* and *Sedekah Bumi* become bridges that connect differences. Shared moments in these activities reduce tensions that may exist among different groups and enhance communication and cooperation. In this context, these rituals symbolize harmony, affirming that harmony is not just an aspiration but can be realized through collective action.

The changing times present new challenges for the preservation of traditions. However, *Tirakatan* and *Sedekah Bumi* demonstrate their ability to adapt to

contemporary developments. For example, these activities can now be integrated with modern practices, such as using social media to disseminate traditional values. This adaptation not only ensures the continuity of the traditions but also allows communities to remain relevant in a continuously evolving global context.

Adaptation of *Tirakatan* and *Sedekah Bumi* Traditions in the Digital Era for the Preservation of Cultural Values and Social Cohesion

The development of technology and social change has a significant impact on the implementation of local traditions, including *Tirakatan* and *Sedekah Bumi*. To examine how these two factors influence local traditions and their impact on the preservation of cultural values and social cohesion in society, several important aspects are related. In the current digital era, technological advancements offer various conveniences in the implementation of local traditions. For instance, the use of social media can expand participation in activities such as *Tirakatan* and *Sedekah Bumi*. Communities can now share information about rituals and invite more people to get involved, even from distant locations. This increases awareness of the importance of tradition and allows younger generations to better understand and appreciate their cultural heritage. However, on the other hand, these conveniences also pose challenges in maintaining the essence and depth of meaning of traditions, as virtual involvement may diminish the direct experience and emotional connection with the values contained in the rituals.

Social changes, such as shifts in values and lifestyles, also affect the implementation of local traditions. In the context of modernization, people often become caught up in busyness and life's demands, making it more difficult for them to engage in traditions that require time and commitment. This can lead to a decrease in participation in activities such as *Tirakatan* and *Sedekah Bumi*, which in turn affects the preservation of cultural values. In efforts to maintain the relevance of traditions, effective strategies are needed to adapt these practices so that they remain accessible to modern society.

The adaptation of local traditions to technological developments and social changes is essential for sustaining cultural values. For example, some communities have begun integrating new elements into their traditional practices, such as using technology for ritual documentation or organizing more interactive and inclusive events. This

approach not only helps preserve traditions but also strengthens social cohesion by inviting more individuals from diverse backgrounds to participate.

The impact of these changes on the preservation of cultural values and social cohesion in society can vary widely. On one hand, successful adaptation can strengthen a sense of togetherness and collective identity, while on the other hand, if it is not balanced with a deep understanding of the meanings of traditions, there is a risk that the essence of these values may be lost. Therefore, it is crucial for communities to continuously seek a balance between tradition and innovation, as well as to maintain constructive dialogue in facing the challenges arising from technological advancements and social changes.

CONCLUSION

The traditions of *Tirakatan* and *Sedekah Bumi* play a significant role in influencing the integration of traditional values in society. They not only maintain the relationship between the community and nature, as well as ancestors, but also contribute to interfaith harmony and social cohesion amidst changing times. By strengthening a sense of togetherness and mutual respect, these traditions provide a solid foundation for society to face future challenges with a spirit of collaboration and harmony.

The development of technology and social change plays a key role in influencing the implementation of local traditions such as *Tirakatan* and *Sedekah Bumi*. Adaptation to these two factors, while presenting challenges, also opens opportunities for the preservation of cultural values and the enhancement of social cohesion in society. Active community involvement in responding to these changes will be crucial in keeping traditions relevant and meaningful in the face of ever-changing times.

IMPLICATIONS

The importance of adapting traditions is crucial to ensuring the sustainability of *Tirakatan* and *Sedekah Bumi*. Communities need to adopt adaptive approaches that consider technological advancements and social changes. This includes leveraging social media and digital technology to enhance participation and awareness of the cultural values embedded in these traditions.

1. Cultural Education and Awareness, where educational activities that emphasize the meanings and values of traditions should be strengthened, especially among

the younger generation. Education focusing on the importance of *Tirakatan* and *Sedekah Bumi* as symbols of cultural identity can foster a deeper collective awareness and strengthen the sense of ownership of these traditions.

2. Collaboration Among Communities, where these traditions should serve as bridges to build collaboration among communities and between religions. Activities that involve interfaith participation in ritual practices can enhance social cohesion and reduce tensions that may arise between different groups.
3. Preservation of Tradition's Essence, where in the face of technological developments, it is essential to preserve the essence and meaning of *Tirakatan* and *Sedekah Bumi*. This can be achieved by ensuring that engagement in traditions remains direct and emotional, rather than merely virtual.
4. Innovation in Traditional Practices, where communities need to continuously seek innovation in traditional practices to remain relevant. This includes integrating new elements that can enrich the ritual experience without compromising the underlying values of the traditions. Interactive and inclusive activities can attract more participation and educate the public about the importance of these traditions.
5. Ongoing Dialogue, where constructive dialogue between older and younger generations is vital for maintaining the relevance and meaning of traditions. This creates space for sharing knowledge and experiences and facilitates a better understanding of how traditions can adapt to modern times.

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