

## KENDURI WIWIT AS A SYMBOL OF LOCAL WISDOM RELEVANT TO GLOBAL HARMONY: AN ACTIVITY OF JAVANESE SOCIETY TO GROW LOVE, GRATITUDE, SOLIDARITY AND TOLERANCE AMONG FELLOW HUMAN BEINGS.

**Giska Enny Fauziah**

Institut Agama Islam Badrus Sholeh Kediri  
giskaenny@gmail.com

**Nurul Fitria Aprilia**

Institut Agama Islam Badrus Sholeh Kediri  
nurulfitria.apriliah@gmail.com

**Nafilah Na'imatul Aliyah**

Institut Agama Islam Badrus Sholeh Kediri  
nafilaaliya@gmail.com

**Abstract:** *The Kenduri Wiwit tradition is one of the Javanese forms of local wisdom that has been passed down through generations as an expression of gratitude for the harvest and harmonious life. In the current global context, cultural practices such as Kenduri Wiwit hold strategic value in fostering and strengthening universal human values. This study aims to analyze the symbolic meaning of Kenduri Wiwit as a form of local wisdom relevant to global harmony, as well as its role in nurturing love, gratitude, solidarity, and tolerance among communities. This research employs a qualitative descriptive approach using cultural ethnography methods, including participatory observation, in-depth interviews with community leaders, and literature studies on Javanese agrarian traditions. The findings indicate that Kenduri Wiwit functions not only as a religious and cultural ritual but also as a medium to strengthen social relationships, enhance solidarity across groups, and cultivate spiritual and ecological awareness. The values embedded in this tradition align with the principles of global harmony, including the cultivation of love, gratitude toward nature, tolerance, and togetherness in a plural society. In conclusion, Kenduri Wiwit can serve as a practical model of local wisdom that remains relevant for building and maintaining global harmony in contemporary society.*

**Keywords:** *local wisdom, global harmony, love, gratitude, tolerance.*

## INTRODUCTION

Indonesia is known as the largest archipelago country in the world with a population ranking fourth globally. Its diversity in ethnic groups, languages, cultures, and religions makes it a nation rich in cultural values. The arts and traditions that have developed in various regions are not just human creations, but also symbols full of meaning and messages about life. Culture can be understood as the result of human



interaction with their environment, shaping ways of thinking, behavior, and social values.<sup>1</sup> This diversity has led to the richness of local wisdom, which serves as the unique identity and characteristic of the Indonesian nation.

People who still keep their traditional customs from their ancestors are interesting to study more. For example, the Javanese community still respects and uses cultural symbols that have been passed down through generations. These symbols are part of their daily lives and help identify Javanese culture, making it different from other local cultures. Keeping these traditions alive is believed to shape the way people think, feel, and see the world.<sup>2</sup> Culture comes from human creativity, effort, and imagination, showing the values and wisdom of life. In Indonesia, Javanese culture is very important because its influence reaches the national level and is even known internationally.

In Javanese society, there is a strong process of cultural blending between local elements and religious beliefs. One clear example of local wisdom is the Kenduri Wiwit, a traditional ceremony that shows gratitude to God for a bountiful harvest. During this event, people also honor Dewi Sri, who is believed to represent fertility and prosperity.<sup>3</sup> Kenduri Wiwit is not just a ritual of gratitude, but also a way to strengthen solidarity and community cooperation among people. During the event, all the villagers help and work together without expecting anything in return, as seen in Ngogri Megaluh Jombang village. This tradition shows that traditional ceremonies have an important social role in maintaining harmony and strengthening bonds between community members. More than just a spiritual activity, Kenduri Wiwit carries deep social meaning, such as building a sense of togetherness and peace.<sup>4</sup>

Javanese culture has deep symbolic and spiritual meaning. The Javanese people often have a life view that is metaphysical and mystical, where every ritual has a special philosophical meaning. These cultural values are guided by customary laws that are naturally practiced and respected by the community.<sup>5</sup> Local wisdom is actually owned by almost every ethnic group in Indonesia. Values like working together, expressing

<sup>1</sup> Deby Indah Aristasari, “‘Tradisi Manganan’: Sedekah Bumi Dalam Masyarakat Bojonegoro, Desa Dander Dilihat Dari Kebersyukuran: ‘Tradisi Manganan’: Sedekah Bumi Dalam Masyarakat Bojonegoro, Desa Dander Dilihat Dari Kebersyukuran,” *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)* 8, no. 2 (July 2024): 1251–67, <https://doi.org/10.36526/santhet.v8i2.4022>.

<sup>2</sup> Dessy Selinda Bayurini, Mamat Supriatna, and Dian Peniasiani, “Hajat Bumi: Simbol Kebersyukuran Dan Kemampuan Resiliensi Pada Masyarakat Kecamatan Klari Kabupaten Karawang,” *Jurnal Pendidikan Indonesia* 12, no. 2 (October 2023), <https://journal.penerbitjurnal.com/index.php/educational/article/view/54>.

<sup>3</sup> Elsa Nandita Sari and Bagus Wahyu Setyawan, “MAKNA FILOSOFIS TRADISI WIWIT PANEN MASYARAKAT DESA MURUKAN KECAMATAN MOJOAGUNG: Proses Pelaksanaan Tradisi Wiwit Panen Dan Makna Filosofis Tradisi Wiwit Panen,” *Jurnal Budaya Nusantara* 5, no. 3 (September 2022): 130–36, <https://doi.org/10.36456/JBN.vol5.no3.5687>.

<sup>4</sup> Luluk Dwi Kumalasari, “MAKNA SOLIDARITAS SOSIAL DALAM TRADISI ‘SEDEKAH DESA’ (Studi Pada Masyarakat Desa Ngogri Megaluh Jombang),” *Jurnal Partisipatoris* 4, no. 1 (August 2022), Tujuan dari penelitian ini adalah mengidentifikasi dan mendiskripsikan tentang makna solidaritas sosial yang ada pada masyarakat desa Ngogri dalam pelaksanaan tradisi Sedekah Desa yang dilakukan setiap satu tahun sekali., <https://ejournal.umm.ac.id/index.php/jurnalpartisipatoris/article/view/22394>.

<sup>5</sup> Deni Prasetyo and Heppy Hyma Puspytasari, “NILAI-NILAI HUKUM ADAT DAN KEPERCAYAAN MASYARAKAT PADA TRADISI WIWITAN,” *Prosiding Conference on Research and Community Services* 3, no. 1 (September 2021): 799–809.



gratitude, and respecting one another are at the heart of peaceful community life.<sup>6</sup> In some villages, such as Lebakjabung, the tradition of Wiwit Panen Padi is still carried out with deep meaning as a symbol of respect for nature and gratitude to God.<sup>7</sup> Wiwitan activities usually start with offering food or special items along with a group prayer at home, in the rice field, or at the mosque. This ritual is not just a religious act, but also a way for people to build closer social connections. The values of working together and expressing gratitude that come from this practice are important moral lessons that should be passed on to the younger generation to keep their cultural roots alive.

The values of love, gratitude, solidarity, and tolerance shown in the tradition of Kenduri Wiwit are widely accepted and understood by many different groups in society, regardless of their religion or culture. These values are important in various situations because they are closely connected to how people relate to each other and help create a harmonious way of living. Through activities like gathering together, helping each other, sharing food, and expressing thanks as a group, this tradition not only strengthens social relationships but also shows human values that everyone can accept. Therefore, Kenduri Wiwit can be seen as a cultural medium that teaches general moral values, making this local tradition relevant in discussions about social harmony in today's diverse society.

Conceptually, local wisdom can be understood as a form of knowledge that comes from a community's experiences and interactions with their environment.<sup>8</sup> While globalization does broaden knowledge and enrich perspectives, it can also erode local values that are the root of national identity.<sup>9</sup> Therefore, preserving local wisdom has become more important than ever to prevent it from being washed away by foreign cultures that are fast-moving and materialistic. They exist in many different forms and beliefs. Traditions like Kenduri Wiwit show how local cultures can help create a peaceful world. The values of love, gratitude, solidarity, and tolerance found in these traditions are something everyone can understand and accept, no matter their religion or culture.<sup>10</sup>

Even though the tradition of Kenduri Wiwit has been discussed in many studies, most of these studies still focus on historical aspects, ritual processes, and cultural symbolism. Research that specifically explores values like love, gratitude, solidarity, and tolerance, which are still very limited in practice within Kenduri Wiwit, is rare. However, these values are highly relevant in building social harmony in today's diverse global community. This gap shows that there is a need for more research that sees Kenduri Wiwit as a local wisdom that can contribute to the development of universal human

<sup>6</sup> Valencia Tamara Wiediharto, I. Nyoman Ruja, and Agus Purnomo, "Nilai-Nilai Kearifan Lokal Tradisi Suran," *Diakronika* 20, no. 1 (June 2020): 13–20, <https://doi.org/10.24036/diakronika/vol20-iss1/122>.

<sup>7</sup> Kiki Susanti, *PROSESI, MAKNA KULTURAL, DAN NILAI PENDIDIKAN KARAKTER DALAM TRADISI WIWIT PANEN PADI DI DESA LEBAKJABUNG KECAMATAN JATIREJO KABUPATEN MOJOKERTO*, 2018.

<sup>8</sup> Rinitami Njatrijani, "Kearifan Lokal Dalam Perspektif Budaya Kota Semarang," *Gema Keadilan* 5, no. 1 (October 2018): 16–31, <https://doi.org/10.14710/gk.2018.3580>.

<sup>9</sup> Fortunata Blandina Panamuan et al., "Dampak Globalisasi Terhadap Kebudayaan Lokal Pada Era Modernisasi," *Jurnal Pendidikan Sosial Indonesia* 2, no. 3 (February 2025): 85–101, <https://doi.org/10.62238/jupsi.v2i3.129>.

<sup>10</sup> I Gede Arya Juni Arta and I Made Darsana, "HARMONI KEBERAGAMAAN: ANALISIS KEBERAGAMAAN INKLUSIF DALAM BHAGAWADGĪTĀ DAN IMPLIKASINYA PADA KEHIDUPAN MANUSIA DALAM KONTEKS GLOBAL," *Widya Katambung* 14, no. 2 (December 2023): 139–49, <https://doi.org/10.33363/wk.v14i2.1129>.



values and world peace. Kenduri Wiwit should be directed not only as a cultural ritual but also as a source of important moral and social values for modern life.

The study aims to explore the symbolic meaning of Kenduri Wiwit as a form of local wisdom relevant to global harmony and universal human values. This tradition serves as a collective reflection to nurture love for fellow humans, gratitude towards nature's gifts, a spirit of social solidarity, and a tolerant attitude towards different people. The study aims to explore the symbolic meaning of Kenduri Wiwit as a form of local wisdom relevant to global harmony and universal human values. This tradition serves as a collective reflection to nurture love for fellow humans, gratitude towards nature's gifts, a spirit of social solidarity, and a tolerant attitude towards different people.

## RESEARCH METHODOLOGY

This study uses a descriptive qualitative approach with cultural ethnography because it is considered the most suitable method for deeply understanding the social and symbolic meaning of the Kenduri Wiwit tradition among the Javanese people. Ethnography has developed as a social science tool, involving social observers who study, report, and present phenomena through narrative or text.<sup>11</sup> Through this approach, the researcher aims to explore the local wisdom values that are practiced and passed down in community life. This involvement helps the researcher directly observe values such as love for others, gratitude, solidarity, and tolerance that emerge in a sense of togetherness. In this study, the location is set in Ngogri Village, Megaluh Subdistrict, Jombang Regency, which continues to actively practice the Kenduri Wiwit tradition. The choice of this site is based on the consideration that the local community has strong social interaction patterns and cultural practices, enabling the researcher to obtain rich and in-depth data regarding the human values contained in this tradition.

In addition, this study also uses in-depth interviews with key informants such as indigenous leaders, village elders, and community members who actively participate in the Kenduri Wiwit ceremony. These interviews aim to explore the meanings of symbols, inherited values, and changes in traditions over time. The research also makes use of literature reviews from various sources such as books, academic articles, and previous studies related to local wisdom and agricultural traditions in Javanese society. From an ethnographic perspective, every finding is closely connected to the context of the place and culture where the data is collected.<sup>12</sup> Therefore, this study is expected to provide a comprehensive picture of the role of Kenduri Wiwit as a symbol of local wisdom that nurtures universal values such as love, gratitude, solidarity, and tolerance toward global harmony.

The ethnographic method requires the researcher to participate in various stages of the Kenduri Wiwit ritual starting from the preparation, communal prayers, symbolic offerings, to the food-sharing activities that mark the climax of the ceremony. Such participation enables the observation of emotional nuances, interpersonal relationships, and collective sentiments that may not be accessible through surface-level observation.

<sup>11</sup> Muhammad Wahyu Ilhami Arivan Mahendra, *Metode Etnografi Dalam Penelitian Kualitatif*, Zenodo, September 28, 2024, <https://doi.org/10.5281/ZENODO.13853562>.

<sup>12</sup> Windiani and Farida Nurul R, *MENGGUNAKAN METODE ETNOGRAFI DALAM PENELITIAN SOSIAL*, 2016.



Field notes, photographs, and reflective journals are used to document these experiences systematically, providing rich qualitative data that support interpretive analysis. Through this process, the researcher aims to reveal how values such as love, gratitude, solidarity, mutual respect, and tolerance are expressed through ritual symbols and social practices, reflecting the ethical foundations of Javanese cosmology and spirituality.

In addition to participant observation, this study employs in depth semi-structured interviews with selected key informants, including traditional leaders, local elders, community organizers, farmers, and other participants who have extensive knowledge of the Kenduri Wiwit tradition. The interview process focuses on uncovering the symbolic meanings behind ritual elements, the philosophical underpinnings of the tradition, and the ways in which these cultural practices have been adapted or reinterpreted across generations. Interviews are conducted in the local language to ensure cultural accuracy and emotional resonance, then transcribed and translated for analytical purposes.

Ultimately, this methodological framework enables the study to offer a comprehensive, nuanced, and culturally grounded understanding of the Kenduri Wiwit as a living expression of Javanese local wisdom. It highlights how traditional rituals continue to serve as moral compasses, fostering values of compassion, gratitude, solidarity, and tolerance that resonate with the vision of achieving global harmony and sustainable cultural coexistence.

## **RESULTS AND DISCUSSION**

### **RESULTS**

Based on field research through participatory observation, in-depth interviews with community leaders, and literature studies on Javanese agrarian traditions, several key findings were identified that describe the symbolic meaning, social function, and relevance of the values embedded in the “Kenduri Wiwit” tradition to the concept of global harmony.

#### **A. Symbolic Meaning of Kenduri Wiwit**

The Javanese community interprets Kenduri Wiwit as an expression of gratitude to God Almighty for the harvest and as a form of hope for a harmonious life. Each element of the ritual carries strong spiritual and ecological symbolism, including:

1. Tumpeng and agricultural products represent the relationship between humans, nature, and the Divine, emphasizing the principle of cosmic balance (*memayu hayuning bawana*).
2. Collective prayers signify shared religious consciousness and spiritual unity across social and generational boundaries.
3. Food sharing symbolizes generosity, cooperation, and social solidarity.

These symbolic values show that *Kenduri Wiwit* is not merely an agrarian ritual but also a cultural expression that internalizes universal teachings of love, gratitude, and togetherness.

#### **B. Kenduri Wiwit as a Social and Cultural Medium**



The interview results affirm that the **Kenduri Wiwit** serves as a social space that unites various layers of the community farmers, youth, religious leaders, and village officials in egalitarian interaction. Through collective participation, the community experiences togetherness and social responsibility. This tradition also functions as a medium for intergenerational value transmission, where children learn about social ethics, care for nature, and the importance of mutual cooperation (**gotong royong**).

#### C. Cultivating Love, Gratitude, Solidarity, and Tolerance

The study reveals that the core values cultivated through *Kenduri Wiwit* include:

1. Love (*tresna*): manifested through mutual care among community members and affection toward nature as the source of life.
2. Gratitude (*sukur marang Gusti*): expressed through prayers and offerings of harvest products to God as recognition of human dependence on divine power.
3. Solidarity (*gotong royong*): seen in the spirit of voluntary cooperation in preparing and conducting the ceremony.
4. Tolerance (*tepo seliro*): reflected in the openness to participation from people of different faiths, social statuses, and perspectives.

These four values form the foundation for local social harmony, which can be expanded as a model for global coexistence.

#### D. Relevance to Global Harmony Principles

Qualitative analysis shows that the values within *Kenduri Wiwit* align closely with global harmony principles such as peace, sustainability, and respect for diversity. The tradition nurtures an awareness that humans and nature exist in a reciprocal relationship that must be maintained ethically and spiritually. In the context of globalization which often generates social fragmentation and environmental degradation, *Kenduri Wiwit* offers an alternative paradigm of local wisdom: that universal harmony begins with love and gratitude practiced within small, local communities.

#### E. Kenduri Wiwit as a Model of Local Wisdom for the Modern World

This research finds that *Kenduri Wiwit* can serve as a model of social and cultural learning in the modern era. Local values such as togetherness, simplicity, and social care can be adapted as universal principles for building a sustainable, tolerant, and empathetic global society.



Picture 1. Kenduri Wiwit

Based on field observations and activity documentation, the *Kenduri Wiwit* ceremony is carried out traditionally in the rice field area, where residents gather on mats while serving traditional dishes. The food offerings, such as *tumpeng*, agricultural produce,

and various side dishes served on banana leaves, reflect the community's closeness to nature and commitment to preserving local culture. The communal eating activity demonstrates values of togetherness and equality among the villagers. This shows that the tradition is still practiced with sincerity and strong community participation.

From the interviews conducted with community leaders, it was explained that Kenduri Wiwit is an expression of gratitude to God for the harvest that will be obtained. This tradition carries the philosophy of *memayu hayuning bawana*, which emphasizes maintaining harmony between humans, nature, and the Creator. The villagers also interpret the communal meal as a means to strengthen social solidarity. Thus, findings from observations, interviews, and documentation show that Kenduri Wiwit holds spiritual, social, and cultural functions that remain relevant to the life of agrarian communities.

## DISCUSSION

The findings of this research demonstrate that *Kenduri Wiwit* is not only a ritual of thanksgiving but also a living manifestation of Javanese local wisdom that upholds universal humanistic values. In the context of global harmony, this cultural practice represents how local traditions can serve as ethical and philosophical foundations for peacebuilding and social sustainability.

### A. Local Wisdom as a Path to Global Harmony

The findings on the symbolic meaning of *Kenduri Wiwit* are in line with the concept of *memayu hayuning bawana*, a Javanese philosophy centered on preserving the balance of the world. In Geertz's theory (1973), cultural symbols function as systems of meaning that shape the way humans understand life. The *tumpeng*, prayers, and agricultural products found in the field demonstrate that the community practices this cosmic harmony in a tangible way. This alignment shows that local wisdom can serve as a foundation for the global ethics emphasized in the Sustainable Development Goals (SDGs), particularly in the areas of peace and environmental sustainability.

### B. The Role of Rituals in Building Social Cohesion

The social dimensions of *Kenduri Wiwit* reveal that rituals serve as vital instruments in maintaining community cohesion and resilience. In times of rapid modernization and individualism, collective rituals such as *Kenduri Wiwit* offer spaces of togetherness where mutual respect, empathy, and solidarity are strengthened. This aligns with Durkheim's sociological theory that rituals function as mechanisms to reaffirm shared values and moral unity within a society. Thus, *Kenduri Wiwit* illustrates how cultural continuity can sustain social harmony amidst global cultural homogenization.

### C. Intercultural Relevance and Tolerance

The inclusivity of *Kenduri Wiwit* where people of different faiths and backgrounds participate demonstrates an authentic form of tolerance grounded in cultural empathy rather than formal doctrine. This practice provides an indigenous model of peaceful coexistence that is highly relevant in the current global context marked by religious



and cultural polarization. By embracing diversity within its communal practice, *Kenduri Wiwit* embodies what global harmony advocates often refer to as “unity in diversity,” a principle essential for intercultural dialogue and peace education.

#### D. Cultural Continuity and Modern Transformation

Although modernization and urbanization have caused the decline of traditional rituals in some areas, *Kenduri Wiwit* persists due to its adaptive nature. Communities reinterpret the meaning of the ritual in response to contemporary issues such as environmental degradation and moral decline. This shows that local traditions possess dynamic resilience, capable of evolving without losing their philosophical essence. In this sense, *Kenduri Wiwit* can be viewed as a living heritage that bridges the past and the present, offering moral guidance for future generations in facing global challenges.

#### E. Implications for Global Education and Peacebuilding

From an educational perspective, the values embedded in *Kenduri Wiwit*—love, gratitude, solidarity, and tolerance can be integrated into global citizenship education and intercultural learning frameworks. These values contribute to forming a moral foundation for sustainable peace and coexistence. By learning from local wisdom such as *Kenduri Wiwit*, global education can move beyond theoretical discourse and engage with lived experiences that embody universal values through culturally grounded practices.

In conclusion, the discussion affirms that *Kenduri Wiwit* serves as a microcosm of global harmony. It represents how local wisdom can nurture universal values of love, gratitude, solidarity, and tolerance values that the modern world urgently needs. Preserving and revitalizing such traditions is not merely about maintaining cultural heritage but about sustaining the moral and spiritual ecology of humanity.

Villagers participating in the *Kenduri Wiwit* ceremony, a traditional Javanese ritual of gratitude held before or after the rice harvest. The event is usually conducted in rice fields, village yards, or at the home of a community elder, symbolizing the close connection between humans and nature. The ceremony begins with collective prayers led by local elders, followed by the offering of a *tumpenga* cone shaped rice dish that represents harmony between humanity, nature, and the Divine. After the prayers, all participants share the food together as a sign of unity, equality, and communal joy. Through this ritual, the community expresses gratitude for the abundance of nature, reinforces social solidarity, and passes on ancestral wisdom to the younger generation. The *Kenduri Wiwit* thus embodies a living philosophy of *memayu hayuning bawana*—preserving and beautifying the harmony of the universe which reflects the Javanese people’s spiritual, ecological, and moral worldview that remains relevant to contemporary global values of peace and sustainability.

The atmosphere during *Kenduri Wiwit* is filled with a sense of sacredness and mutual respect, as people from different social, religious, and age groups gather together in the same space. The sharing of food, laughter, and stories creates a deep sense of belonging and equality, transcending material differences. The ritual not only celebrates the agricultural cycle but also strengthens the moral and emotional bonds among villagers, reminding them that human life depends on cooperation, humility, and balance with nature. In this sense, *Kenduri Wiwit* serves not merely as a cultural performance but as a





form of moral education that cultivates gratitude, empathy, and environmental awareness values that are increasingly vital in addressing the moral and ecological crises of the modern world.

Based on the research findings, the practice of Kenduri Wiwit demonstrates that the values of love, gratitude, solidarity, and tolerance are not only embedded within local tradition but also align with theoretical concepts of local wisdom and social harmony. This corresponds with Geertz's (1973) view of cultural symbols as systems of meaning that shape how humans understand the world, brilliantly asserting that culture itself is a "web of significance" woven by human beings. Within this framework, cultural analysis becomes an interpretive effort to understand the meanings a community attaches to the symbols they use, ranging from national flags and religious rituals to modes of dress.<sup>13</sup> Symbolic actions such as serving *tumpeng*, performing communal prayers, and sharing food can thus be understood as cultural performances that reproduce the moral values of Javanese society.

The research findings also align with the Javanese philosophical principle of *memayu hayuning bawana*, which emphasizes creating harmony among all beings in the universe. This principle is described as an ethical system that stresses the interconnectedness of humans, nature, and God.<sup>14</sup> Such harmony is reflected in the ecological dimension of Kenduri Wiwit, where expressions of gratitude for agricultural produce symbolically reinforce the relationship between humans and nature. The implementation of Kenduri Wiwit supports the theory that local wisdom can function as a social mechanism for maintaining ecological balance.

Social capital is an important investment in community life because it serves as a force that sustains the shared value system upheld by the community.<sup>15</sup> In traditions such as Kenduri Wiwit, this strength is reflected in how people build trust, solidarity, and cooperation through collectively performed ritual activities. Cultural capital manifested in the form of ritual capital also plays a significant role in strengthening social capital through a process known as social capital reproduction. This demonstrates that agrarian rituals in Java play an essential role in fostering tolerance and harmony among community members.

According to the perspective of Yussupova and her colleagues (2023), global citizenship education emphasizes the importance of cultivating values that support peaceful coexistence, respect for diversity, and an awareness of shared humanity that transcends cultural boundaries. The researchers state that "global citizenship education requires promoting values that support peaceful coexistence, respect for diversity, and an awareness of shared humanity across cultural boundaries." They also explain that "through fostering global justice, intercultural understanding, and civic responsibility, global citizenship education contributes to building inclusive and harmonious societies."

---

<sup>13</sup> Yeti Novia, "Bahasa, Simbol, Dan Makna: Analisis Antropologi Budaya Dalam Komunikasi Masyarakat," *Jurnal Ilmu Bahasa, Sastra, Dan Budaya* 1, no. 1 (July 2025): 14–20.

<sup>14</sup> Sigit Sapto Nugroho, *WEDARING LAKU MEMAYU HAYUNING BAWANA* (ponorogo: uwais inspirasi indonesia, 2019).

<sup>15</sup> Yerik Afrianto Singgalen, "Intensification of Social Capital through Ritual Capital in Indonesia," *Sodality: Jurnal Sosiologi Pedesaan* 8, no. 1 (April 2020): 82–104.



<sup>16</sup> Based on these views, local traditions such as *Kenduri Wiwit* can be understood not only as cultural practices rooted in local wisdom but also as cultural models that align with global ethical principles and contribute to strengthening multicultural character and global harmony.

Beyond its cultural and religious dimensions, *Kenduri Wiwit* also serves as a medium of social resilience and intergenerational continuity. Younger members of the community observe and participate in the ritual alongside their elders, learning not only the procedural aspects of the ceremony but also the ethical meanings embedded within it. Through this participatory process, cultural values are transmitted organically, ensuring that traditions remain alive and adaptive in the face of modernization. The preservation of *Kenduri Wiwit* thus becomes an act of cultural resistance against the erosion of communal identity, while simultaneously offering a universal message about harmony, gratitude, and coexistence. In a globalized world often characterized by individualism and disconnection, this tradition reminds humanity that collective rituals grounded in mutual care and respect can sustain both cultural heritage and ecological balance for future generations.

## CONCLUSION

This study shows that *Kenduri Wiwit* is a manifestation of Javanese local wisdom that remains highly relevant in supporting the principles of global harmony. As a collective activity that integrates religious, social, and ecological dimensions, this tradition cultivates values of love, gratitude, solidarity, and tolerance within the community. Symbolic actions such as presenting the *tumpeng*, performing communal prayers, and sharing food reflect the philosophy of *memayu hayuning bawana*, which emphasizes the balance between humans, God, others, and nature. This tradition not only strengthens social cohesion but also offers a local model that contributes to cross-cultural understanding and global ethics, demonstrating that traditional wisdom can serve as a foundation for creating harmony in a diverse modern society. The ritual's inclusive nature welcoming people from diverse backgrounds reflects a living example of unity in diversity, which is central to peacebuilding and cultural resilience.

Therefore, this study concludes that *Kenduri Wiwit* is not only a local cultural heritage but also a universal symbol of human values that can inspire global coexistence. Its enduring relevance lies in its ability to connect local wisdom with global aspirations for peace, love, and sustainability. Revitalizing such traditions is essential in today's world, where humanity faces increasing moral, social, and ecological fragmentation. *Kenduri Wiwit* teaches that harmony begins from gratitude, love, and solidarity within the smallest social unit a community that prays, shares, and lives together in respect and compassion.

## DAFTAR PUSTAKA

Aristasari, Deby Indah. “Tradisi Manganan’: Sedekah Bumi Dalam Masyarakat Bojonegoro, Desa Dander Dilihat Dari Kebersyukuran: ‘Tradisi Manganan’:

<sup>16</sup> Saule Yussupova, “Adaptation of the Global Citizenship Scale in a Multicultural Country,” *Journal of Social Studies Education Research*, 2023.



- Sedekah Bumi Dalam Masyarakat Bojonegoro, Desa Dander Dilihat Dari Kebersyukuran.” *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)* 8, no. 2 (July 2024): 1251–67. <https://doi.org/10.36526/santhet.v8i2.4022>.
- Arivan Mahendra, Muhammad Wahyu Ilhami. *Metode Etnografi Dalam Penelitian Kualitatif*. Zenodo, September 28, 2024. <https://doi.org/10.5281/ZENODO.13853562>.
- Arya Juni Arta, I Gede, and I Made Darsana. “HARMONI KEBERAGAMAAN: ANALISIS KEBERAGAMAAN INKLUSIF DALAM BHAGAWADGĪTĀ DAN IMPLIKASINYA PADA KEHIDUPAN MANUSIA DALAM KONTEKS GLOBAL.” *Widya Katambung* 14, no. 2 (December 2023): 139–49. <https://doi.org/10.33363/wk.v14i2.1129>.
- Bayurini, Dessy Selinda, Mamat Supriatna, and Dian Peniasiani. “Hajat Bumi: Simbol Kebersyukuran Dan Kemampuan Resiliensi Pada Masyarakat Kecamatan Klari Kabupaten Karawang.” *Jurnal Pendidikan Indonesia* 12, no. 2 (October 2023). <https://journal.penerbitjurnal.com/index.php/educational/article/view/54>.
- Kumalasari, Luluk Dwi. “MAKNA SOLIDARITAS SOSIAL DALAM TRADISI ‘SEDEKAH DESA’ (Studi Pada Masyarakat Desa Ngogri Megaluh Jombang).” *Jurnal Partisipatoris* 4, no. 1 (August 2022). Tujuan dari penelitian ini adalah mengidentifikasi dan mendiskripsikan tentang makna solidaritas sosial yang ada pada masyarakat desa Ngogri dalam pelaksanaan tradisi Sedekah Desa yang dilakukan setiap satu tahun sekali. <https://ejournal.umm.ac.id/index.php/jurnalpartisipatoris/article/view/22394>.
- Njatrijani, Rinitami. “Kearifan Lokal Dalam Perspektif Budaya Kota Semarang.” *Gema Keadilan* 5, no. 1 (October 2018): 16–31. <https://doi.org/10.14710/gk.2018.3580>.
- Novia, Yeti. “Bahasa, Simbol, Dan Makna: Analisis Antropologi Budaya Dalam Komunikasi Masyarakat.” *Jurnal Ilmu Bahasa, Sastra, Dan Budaya* 1, no. 1 (July 2025): 14–20.
- Panamuan, Fortunata Blandina, Annysa Gea Putri, Anggi Widya, Veronika Tiara, and M. Zainul Hafizi. “Dampak Globalisasi Terhadap Kebudayaan Lokal Pada Era Modernisasi.” *Jurnal Pendidikan Sosial Indonesia* 2, no. 3 (February 2025): 85–101. <https://doi.org/10.62238/jupsi.v2i3.129>.
- Prasetyo, Deni, and Heppy Hyma Puspytasari. “NILAI-NILAI HUKUM ADAT DAN KEPERCAYAAN MASYARAKAT PADA TRADISI WIWITAN.” *Prosiding Conference on Research and Community Services* 3, no. 1 (September 2021): 799–809.
- Sari, Elsa Nandita, and Bagus Wahyu Setyawan. “MAKNA FILOSOFIS TRADISI WIWIT PANEN MASYARAKAT DESA MURUKAN KECAMATAN MOJOAGUNG: Proses Pelaksanaan Tradisi Wiwit Panen Dan Makna Filosofis Tradisi Wiwit Panen.” *Jurnal Budaya Nusantara* 5, no. 3 (September 2022): 130–36. <https://doi.org/10.36456/JBN.vol5.no3.5687>.
- Saule Yussupova. “Adaptation of the Global Citizenship Scale in a Multicultural Country.” *Journal of Social Studies Education Research*, 2023.
- Sigit Sapto Nugroho. *WEDARING LAKU MEMAYU HAYUNING BAWANA*. Ponorogo: Uwais inspirasi indonesia, 2019.



- Singgalen, Yerik Afrianto. “Intensification of Social Capital through Ritual Capital in Indonesia.” *Sodality: Jurnal Sosiologi Pedesaan* 8, no. 1 (April 2020): 82–104.
- Susanti, Kiki. *PROSESI, MAKNA KULTURAL, DAN NILAI PENDIDIKAN KARAKTER DALAM TRADISI WIWIT PANEN PADI DI DESA LEBAKJABUNG KECAMATAN JATIREJO KABUPATEN MOJOKERTO*. 2018.
- Wiediharto, Valencia Tamara, I. Nyoman Ruja, and Agus Purnomo. “Nilai-nilai Kearifan Lokal Tradisi Suran.” *Diakronika* 20, no. 1 (June 2020): 13–20.  
<https://doi.org/10.24036/diakronika/vol20-iss1/122>.
- Windiani and Farida Nurul R. *MENGGUNAKAN METODE ETNOGRAFI DALAM PENELITIAN SOSIAL*. 2016.

