

Social Inclusivity as a Pillar of Cultural Resilience in the Kejawen Community in Central Java, Indonesia

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ABSTRACT

The Kejawen community is an ancient religion in Indonesia. Despite being influenced by the modern world, the Kejawen Community has firmly maintained its cultural identity. This research explores how the cultural resilience strategy carried out by the Kejawen Community maintains its culture amid the dynamics of global life. This study used a qualitative method. The research informants were the Chairman and members of the Kejawen Community, village officials, and the society. The data were collected through in-depth interviews and observations. Data analysis uses interactive analysis. This study found that the cultural resilience strategy of the Kejawen Community was social inclusivity. Social inclusivity is carried out both inward and outward. Inclusivity is carried out by involving non-Kejawen people in various rituals that they conduct regularly. Meanwhile, inclusivity to the outside is conducted by actively participating in various activities organized by society, government, and other cultures.

Keywords: Social Inclusivity, Cultural Resilience, Kejawen Community, Cultural Identity, Ritual

INTRODUCTION

Kejawen is a spiritual tradition that has grown since the ancient Kejawen people. The teachings of the Kejawen region are also known as "Kejawen mysticism" to identify in their ideology and traditional practices that are more mystical than religious (Wasisto, 2021). Although this teaching has grown and developed since the ancient Kejawen people, this local belief still develops today, especially among rural Muslim farmers in the Java island region (Nurish, 2021). Their teachings cover many things, including the philosophy of life, the ethics of interacting with god and fellow humans, belief in karma, various rituals, arts, traditions, culture, and customs. They believed that the identity of the Kejawen must not be lost. They consistently maintain various cultures and traditions that are believed to be valuable and noble (Hidayana, 2022)

Kejawen is one of Indonesia's cultural identities and has unique traditions and customs. This is manifested in various traditions and rituals that are still carried out in several places, such as *nyadran* (grave pilgrimage), *mitoni* (pregnancy ceremony), *tedbak siten* (ceremony of child development stages), and *wetonan* and *primbon* (calculation or prediction of fate according to the day and date of birth) and so (Wasisto, 2021; Arfianti, Rachmawati and Setijanti, 2022; Hasan *et al.*, 2023) In many places on the island of Java, slametan is also often held, a ritual to ask for salvation from the gods by gathering and praying together and by eating certain foods, mainly traditional foods (Hasan *et al.*, 2023; Panuntun *et al.*, 2023; Mahmudi *et al.*, 2024) This ritual is carried out to pray for the safety and welfare of the village. Usually, *slametan* involves a procession attended by all community members, without exception (Nasir, 2019). In addition, there is also a One Suro night ritual to welcome the Kejawen New Year's Eve, which is considered sacred. In addition to this ritual being carried out in people's houses, some traditional elders perform

rituals at a spring source (*sendhang*) in the middle of the forest (Wulandari and Prihantoro, 2020). In coastal areas, the Kejawen community also carries out *larung saji*, which is the sacrifice of food or specific items to the river or sea as a form of respect for spirits and nature (Nia Sarinastiti and Sidiq Wicaksono, 2020)(Fauzia, Abdullah and Purnanto, 2022) There is also a *jaman* ceremony, which is the cleaning of heirloom objects such as daggers, spears and other weapons that are considered to have high spiritual value (Guntur and Sutrisno, 2018; Marcellino *et al.*, 2022) These rituals reflect the harmony between humans, nature, and God, and show the values of life that the Kejawen community uphold.

The Kejawen community emphasizes the importance of maintaining ancestral teachings as a leading indicator of cultural resilience. Ancestral teachings are manifested in various symbols of belief as a guide and advice for people to live a solid and civilized life, similar to the Sasak Tribe in Kalimantan and the Samin Tribe in Central Java (Budiaman, Hidayat and Kurniawan, 2023; Raudloh *et al.*, 2024) Kejawen is a minority who must preserve its core culture amid the onslaught of external influences due to rapid social changes, such as in the Towani Tlotong Community, Indonesia. (Tahara, Isra and Tiro, 2023) Various traditions in their lives continue to be preserved while harmonizing with new cultures that come from modern life (Hadzantonis, 2019). This is also the case elsewhere, for example, in farming communities in the southern Andes of Peru, where inward integration is carried out by applying the values of religiosity into their daily lives., but they still interact with the outside world and go about it as it is (Duche-Pérez, Ríos-Vizcarra and Calatayud-Rosado, 2024)

The cultural resilience of the Kejawen Community is carried out in a hereditary (informal) manner. In simple terms, cultural resilience is often understood as the ability of a community or society to defend itself from external cultural pressures or shocks that enter their lives (Lopez-Sandoval and Maldonado, 2019; Esoh and Kaunda, 2020; Puggioni and Pistidda, 2022) This happens to Indigenous communities in several countries, such as Indian tribes, whose existence has faded since the 20th century (Jima-González and Paradela-López, 2020) Cultural resilience always involves ancestral teachings and norms for those that are preserved through traditional practices and teachings in daily life (Tseng *et al.*, 2022; Xiao, 2023) This also applies to the Kejawen community, where some specific teachings or rules support the development of the character of the Kejawen community that is strong and obedient to (Asmuni, 2021) For example, these teachings are reflected in their philosophy of life, which reads Hamemayu Hayuning Bawana, which contains advice to live in harmony with nature so that our world improves (Istiadji, Hardiman and Satwiko, 2024)

Although the Kejawen Community has teachings that are equally important for human life, detailed documentation and analysis of the traditions and ritual meanings of the Kejawen community are lacking. Various rituals are still carried out in places affiliated with indigenous communities. However, most are only used as tourist attractions and have lost meaning. Many cultural rituals have been commercialized only for tourists, such as the purification ritual of Gong Kyai Pradah in East Java. Every year, thousands of visitors attend this event. However, little is known about how this tradition has a historical background and the meaning of resistance to past social changes in the past (Prasetyo *et al.*, 2020). Likewise, rituals are carried out routinely in the Osing community in Banyuwangi. This tradition includes various rituals and festivals rich in cultural symbolism and provides a sense of continuity and connection to the past, but few people know about it (Hadzantonis, 2019). In the context of Kejawen, most rituals are *slametan*. Several *Slametan* traditions are related to the life cycle from the beginning of a person in the womb, birth, becoming a baby, children, and marriage to death. There are also *slametan* in medicine, moving houses, getting jobs, etc. Unfortunately, in some places, tradition is merely a ritual that does not understand its meaning. Slametan is only used as a routine without meaning (Panuntun *et al.*, 2023)

How the attitude and adaptation of the Kejawen community in facing foreign culture has not been widely revealed. The Kejawen community faces challenges in modernization and social change, and they continue to strive to preserve their cultural identity while adapting to the contemporary world (Setiarto and Herlina, 2024). For example, fast-paced urban lifestyles often ignore traditional practices that require time. The condition has led to some Kejawen values being considered "archaic" by the younger generation, who prefer a secular view of life (Puggioni and Pistidda, 2022; Wieringa, 2023). The influence of technology is also undeniable. Virtual activities often replace various rituals that rely on in-person interaction, which can reduce the depth of spiritual experiences felt in traditional practices (Yuliati *et al.*, 2023) In addition. Kejawen has decreased significantly among young people and has been replaced by English in everyday conversation (Suwignyo *et al.*, 2024). Therefore, many local communities on the island of Java try to preserve kejawen by holding discussions, workshops, and rituals. In practice, Kejawen also often adopts elements from other religions, such as Islam, creating a unique form of syncretism. This situation reflects the flexibility and openness of the Kejawen community to external influences (Suwandi and Setyobudi, 2020; Pangestu, Teofani and Amaruli, 2021; Tahara, Isra and Tiro, 2023). The adaptation of the Kejawen community to technology, foreign cultures, and others shows how traditions can survive and transform despite the challenges of modernity and change (Hasan *et al.*, 2023; Afad *et al.*, 2024; Wahyudi, Hidayah, and Widodo, 2024)

The strategy used by the Kejawen community for cultural resilience during external challenges has not yet been explained in detail. In the context of cultural resilience, many minority communities must strive to identify their cultural resources as well as their recognition by the general public, such as governments, as is the case in Africa and Argentina (Fiore, Butto and Filgueira, 2021; Agbo, 2023; Zubiaga *et al.*, 2024) This condition means that life is quite heavy because there is a double burden. On the one hand, they must interact inward to maintain existing traditions. On the other hand, they interact outward to withstand the onslaught of outside cultures. In many countries, many indigenous communities have finally undergone a significant transformation process because their cultural resilience is not so strong, as happened in Sulawesi and Bali, Indonesia, and India (Akhmar *et al.*, 2023; Saraswat and Das, 2024; Suyadnya *et al.*, 2025) According to Tseng (2022), cultural resilience involves many indicators, including economic, social, environmental, and policy factors that almost occur in minority communities or indigenous peoples. Cultural resilience also often involves interaction with other cultures and religions, as happened in the Dayak tribe of Borneo (Endi, Ranubaya and Watu, 2024) or, even the same religion but different sects, as happened in the Mahmud community, Jakarta (Puspitasari, 2019; Duche-Pérez, Ríos-Vizcarra and Calatayud-Rosado, 2024)

Some still think they are ancient communities because they have a different culture from that of the general public. The notion that Kejawen is ancient often appears in discussions of culture and tradition. The Kejawen is due to cultural stigma, and some people consider it ancient because of a lack of understanding of its values and practices (Wasisto, 2021; Hudayana, 2022). This stereotype often arises from a modern view prioritizing rational and scientific aspects. In addition, with the increasing influence of global culture, many people are more interested in modern trends and consider local traditions irrelevant (Akhtabi and Puryanti, 2022). The teachings of Kejawen have deep roots in Kejawen history and tradition. Its practices and values date back to pre-Islamic influences, Christianity, and other modern cultures. Some consider it archaic (Nurish, 2021; Panuntun *et al.*, 2023). There is a shift in values, where in a society that increasingly prioritizes science and technology, spiritual and traditional values are often considered irrelevant. The Kejawen communities believe that the teachings of Kejawen are "ancient" and incompatible with modern life. The incomprehension of many people who do not understand the depth of Kejawen's philosophy and practice can be considered obsolete or outdated (Hilmy, 2018; Asmuni, 2021; Istiadji, Hardiman and Satwiko, 2024).

Some people are reluctant to get along with the Kejawen community because they consider it to be exclusive. The perception of exclusivity within the Kejawen community often stems from closed traditional practices, a strong cultural identity, and incomprehension from the outside community. However, the Kejawen community is exclusive. Of course, this must be discussed seriously because currently, there are almost no minority communities that are not touched by change so that emerging attitudes can be inclusive. A Peru study by Palacios *et al.* stated that Indigenous communities are now inclusive and open to the outside community without negating their cultural identity (Martínez and Redondo, 2022; Ruiz Palacios *et al.*, 2023). Social inclusivity has also begun to be carried out by orthodox Muslim communities in Pakistan as their adaptation to the Islamic reform in the country, where almost the same conditions also occur in Muslim communities in Macau and Hong Kong (Li *et al.*, 2024; Marvi *et al.*, 2024) In China, social inclusivity is even linked to social accountability from the government to minority communities (Sun *et al.*, 2023) Therefore, examining how inclusivity is carried out in the Kejawen community as part of their cultural resilience strategy is very interesting. Because the Kejawen community is a minority in Indonesia, its existence still exists today, and it can survive the onslaught of social changes due to globalization and modernization.

Research on social inclusivity in the Kejawen community is significant because it can reveal the strategies minority communities use to carry out cultural resilience. As is known, in this world, there are still many indigenous communities whose existence is threatened by the invasion of new cultures that come into their lives. Few of them finally give up on the new culture, so their original culture slowly disappears and is no longer recognized by the younger generation among themselves.

The novelty of this research is that it reveals in depth the unique strategy of the Kejawen community in dealing with foreign cultures. In other Indigenous communities, they usually close themselves to the outside community and reject the various cultures that they enter. In specific contexts, some do not want to interact with the outside community, so outsiders stigmatize minority communities as exclusive people. This study explores how social inclusivity is used as a cultural resilience strategy in the Kejawen community so that its existence can survive until the end of the year and in the future.

RESEARCH METHOD

This study used a qualitative method with a case study approach. This study was conducted in the Kejawen Kasepuhan Community, Kalitangjung, Ravalo District, and Banyumas Regency. Kalitangjung is a hamlet in

Tambaknegara Village, one of the Banyumas Regency's tourist villages. The technique for determining informants in this study uses a *purposive* sampling technique, with research informants including elders (traditional leaders), important figures and members of Kasepuhan Kalitanjung, village officials, and communities outside the community. There were 10 informants in the study, consisting of nine males and one female. The average informant had an educational background from elementary to high school. The informants were 50-85 years old. Several methods or techniques are used in data collection, including in-depth interviews, observations, and documentation. The data analysis in this study was carried out via interactive/ongoing analysis, where the data collection, interpretation, and conclusion were carried out simultaneously and continuously until the desired depth of information was found. The data validation in this study used the source triangulation method, where all information from the informants was dialogued with each other to obtain accurate and unbiased information.

RESULTS

A Glimpse of the Kejawen Community of Kasepuhan Kalitanjung

The Kasepuhan Kalitanjung Association is a Kejawen community inhabiting the Banyumas Regency's southern part. This community is located in Kalitanjung Hamlet, Tambaknegara Village, and the Ravallo District. In Tambaknegara Village, there are 2,673 families (heads of families), with a population of 8,039 people consisting of 4,055 males (48.33%) and 3,984 females (47.48%). The Kasepuhan Kalitanjung Association is located in the Kadus I RT 01 and RW 02 region.

The history of the formation of the Kasepuhan Kalitanjung Association is spoken orally from generation to generation. A written source supporting the evidence of the oral source has not been found until now. Based on the statement of the Chairman of the Association, Kasepuhan's teachings have existed since 1400 AD. This assumption is based on historical evidence from heirloom relics such as spears, keris, and coconut buds stored in a traditional Balai Malang house.

The entry of Kasepuhan teachings in Tambaknegara, especially Kalitanjung, originated from a community that has long adhered to animism and dynamism. According to ancestors' beliefs, the Kasepuhan people had a close relationship with the universe and the surrounding environment before Islam spread on Java. They respect nature and the creatures within it and try to maintain a balance between humans, nature, and the spirits that exist.

Types of Relics and Symbols in the Kalitanjung Kejawen Community

Several ancestral relics have been preserved in the Kasepuhan Community of Kalitanjung. Through this legacy, association members can continue to feel their ancestors' spiritual presence and influence and apply these teachings daily. This ancestral Heritage is a solid foundation for the association, connecting the past with the present and future and strengthening the inner bonds among its members. These relics are in the form of artifacts, ritual activities, and spiritual teachings.

Artifact relics include various sacred and symbolic objects used in religious rituals and traditions. Some examples of these artifacts include *bale malang*, *traditional houses*, and *ancestral tombs*. *Bale Malang* is a traditional house where several sacred and historical objects, such as spear heirlooms, keris, and ancient books, are stored. It is made of palm leaves and is inscribed with Kejawen characters. *Malang Hall* was open only during the Eid al-Fitr holiday. *Griya Adat* is another traditional building that serves as a center for special ritual activities and organizational social activities such as meetings, social gatherings, and guest banquets. Meanwhile, the ancestral tomb is a funeral complex for the ancestors of Kasepuhan, which is usually used by the community to gather, pray, ask for blessings, and strengthen inner bonds with their ancestors.

Ritual activities are carried out with a specific pattern and symbolic meaning. Ritual activities in Kasepuhan Kalitanjung include *ndines clothes*, *slametans*, pilgrimages to clean graves, and offerings. *Ndines* clothing is a typical traditional clothing used in daily life (dress code) for their community identity, namely headbands for men and knitting for women. Complete traditional clothes in the form of headbands, black traditional clothes, and knit (batik cloth that is not sewn and wrapped around the waist as subordinate clothing); complete traditional clothes are worn only during *dines* activities (activities in the form of welcoming guests or traditional and ritual activities). *Slametan* is a thanksgiving ritual for various purposes, such as birth, marriage, and death. Implementing the ceremony in Kasepuhan Kalitanjung involves presenting unique food and joint prayers to ask for blessings and safety. Pilgrimage and Grave Cleanup are pilgrimages of ancestors' graves as a form of respect and prayer request. This pilgrimage is usually carried out on certain days, such as before Ramadan or other significant days. Offerings to ancestral spirits are an important part of many rituals. These offerings can be in the form of food, flowers, incense, or other objects that are considered sacred and bring blessings.

DISCUSSION

Each tradition/custom, such as a ritual, is informally inherited by the young generation. Tradition is one of the most important foundations for maintaining cultural identity. In the context of Kejawan, tradition includes various rituals, customs, and religious practices passed down from generation to generation. These traditions serve as markers of cultural identity and as a means of teaching moral, ethical, and spiritual values to members of society, especially the younger generation. By preserving traditions, the Kejawan community can ensure that noble values remain alive and relevant, even during changing times.

Tradition plays an important role in maintaining culture. In Kasepuhan Kalitangjung, tradition is a preserved cultural heritage and the primary tool for strengthening social relations among community members. People gather, interact, and share shared values through traditional ceremonies, rituals, and activities. These activities create a sense of community and solidarity, strengthen social bonds, and ensure that individuals feel a part of a larger whole.

The cultural resilience of the Kalitangjung kejawan kasepuhan community is reflected in several traditions, including *sedekah bumi*, *ruwat bumi*, *death ceremonies*, *sadran* covers, kasepuhan takbir, and the rejection of *bala* (disaster). These traditions are informally inherited from generation to generation, in the sense that the inheritance runs in daily life from the older generation to the younger generation and is practiced at certain times. The various traditions include the following.

Sedekah Bumi

Sedekah Bumi is a mandatory ceremony held every Kejawan New Year. Sedekah Bumi is held to express gratitude for the harvest or to give natural gifts. Sedekah Bumi was carried out during the months of Suro and Muharram. The procession to commemorate the arrival of the first month of the Kejawan year began with the tradition of salvation and *kidungans* at the Kalitangjung pavilion, village cleaning, and puppet performances. Residents began to clean houses, village roads, and graves and installed many ornaments from Janur at the intersection of the hamlet road. After finishing, residents gathered in one of the houses to enjoy a puppet show presentation the previous night. All preparations ahead of the Sedekah Bumi ritual are prepared in such a way by all Tambaknegara residents, both from the Kasepuhan community and the general public.

Ruwat Bumi

Ruwat Bumi is part of the Sedekah Bumi event, held one day before the peak of the Ruwat Bumi event. Ruwat bumi is carried out on Thursday or Friday Kliwon by holding a puppet at the village head's house. The word *ruwat* means collecting and gathering the entire community's produce to renew and obtain a blessing. In the *Ruwat Bumi* in Tambaknegara Village, there is a puppet show in which the puppeteer performs a play containing advice to the people present. Another interesting aspect of the *Ruwat Bumi* of Tambaknegara Village is that *Lengger* and Sinden's dancers are not allowed a women, but *Lengger* and Sinden's are men.

Ritual Kematian dan *menyurian*

The death ceremony in the Kejawan Kalitangjung tradition is an integral part of the community's life and is rich in spiritual values and beliefs. A series of rituals and ordinances are believed to help the spirits of the deceased move to the next realm in peace. In this ritual, Kasepuhan members divide the duties between men and women, where women are in charge of bathing the body, and men are in charge of *ndamu bekong* (blowing coconut shells), which will be used to bathe the body. If the body dies during a busy time or in the afternoon, where it is impossible to be buried at night, it will be held in the evening. *Menyurian* is a reading of fibers in the book of previous ancestral relics, an acronym for sunyo nyuri, namely to the realm of death. The book of Eponymous is read or told to the deceased to pray to the deceased person to get the best place by God's side. Sending is performed three times in stages, namely 40 days, 100 days, and 1000 days.

Tutupan Sadran

The *Nyadran* is a tradition that is carried out to close the month and welcome the arrival of Ramadan. The *nyadran tradition* is the name of one of the cultures of the Kejawan Islamic community that welcomes the arrival of the month of Ramadan. The *Nyadran* tradition is carried out on the last Monday or Thursday in the month of Sha'ban. A series of cultures in the form of feasts or salvation, cleaning the graves, cleaning the graves of ancestors, and grave pilgrimage ceremonies by praying for spirits who have passed away. The *Nyadran* ceremony is a ceremony or ordinance to honor and commemorate the spirits of ancestors. Many Christians profess their appreciation. This is the uniqueness of *Nyadran* from Kalitangjung Hamlet, Tambaknegara Village. If most *nyadran* is carried out by Muslims, this time, *nyadran* is carried out by all people in Kalitangjung Hamlet, starting from Muslims, Christians, and Kejawan Muslims.

Takbir Kasepuhan

The people of Kasepuhan Kalitanjung have their way of commemorating Eid al-Fitr, which is by holding a mobile takbir, which differs from the general public. The determination of Eid in the Kasepuhan community of Kejawan was based on calculating the Kejawan calendar. In the Kalitanjung kejawan tradition, the Eid ritual is carried out by parading heirlooms as spears from *Bale Malang* to the village head's house with a torch and tapa mute parade. The sacredness of the implementation since the previous night is very closely attached to the ritual, which is not only a spectacle but also a guide to the successors of young people so that they can preserve a very just culture. After saying prayers and heirlooms, one of the Kyai pronounced takbir, and the tone of the takbir that was echoed was different from that of the takbir, namely, using Kejawan cengkok. Takbiran is carried out for a whole night until the early morning, and then the heirloom is paraded back to *Bale Malang* to hold a heirloom jamation ceremony.

Tulak Bala

Tulak Bala is an annual tradition that is carried out three times in one year, namely on the first Monday or Thursday of the month of Sura (Muharram), the month of Jumadil at the end, and the big month (Dzulkaidah). The implementation of the tulak Bala tradition takes place at the Kasepuhan hall with all Kasepuhan members wearing all-black clothes combined with knitted bottoms and headbands for men (Kyai) and head coverings for Nyai (women). The Tulak bala is a ritual of praying to the Almighty so that the people of Indonesia, especially the residents of Tambaknegara village, are protected from disease outbreaks.

Tradition is the key to creating solidarity and social stability. Tradition serves as a tool to organize social relations and maintain unity in diverse societies. Many Indigenous communities have survived because of the strong traditions they have, for example, in Tapsila, North Lombok, and Tulehu, Maluku, and Bawen, Indonesia (Oetami et al., 2023; Sutarna et al., 2025; Umarella, 2024). Consistency in carrying out traditions makes society able to strengthen cultural resilience from changes and external pressures. When community members obey their traditions, they maintain balance and harmony between humans, nature, and culture (Takaenwith et al., 2022).

In the Kasepuhan Kalitanjung Kejawan Community, several traditions, such as *Sedekah Bumi* and *Ruwat Bumi*, play an important role in maintaining the social and spiritual harmony of the community. These traditions have various meanings. First, tradition is a form of gratitude to their version of God. Second, tradition is a means of spiritual cleansing. Third, tradition gathers community members to strengthen social ties and share common values. Implementing various traditions in the Kejawan Community also shows that the values of cooperation, solidarity, and togetherness taught in the philosophy of Kejawan science are manifested in real actions. The cooperation benefits the community by creating strong and deep social bonds among community members. Consistency in carrying out traditions strengthens cultural identity and ensures the Sustainability and preservation of culture in the face of the times. In this context, tradition maintains cultural identity sustainability and strengthens community members' social bonds (Incacutipa-Limachi et al., 2024).

Tradition also acts as a bridge to interact with the outside community (Liufu et al., 2024). Other communities highly respect the Kejawan community with its various traditions. Many communities from outside (non-Kejawan) came to witness and follow various traditions in the Kejawan community as a form of respect for the Kejawan community. Respect from other communities can strengthen intercultural ties and promote tolerance between the Kejawan and non-Kejawan communities. When the Kejawan community adheres to tradition, they carry out two roles simultaneously: protecting cultural Heritage and creating the foundation for harmonious relationships within (internal) and with the outside community (external).

The tradition in the Kalitanjung Kejawan Community is inclusive and adaptive. Ceremonies such as *Sedekah Bumi* and *Ruwat Bumi* that involve the participation of outside communities show openness and a spirit of inclusion in this community. The participation of various levels of society shows that the Kalitanjung Kejawan Community is willing to share local values and wisdom with outsiders, strengthen relationships between groups, and create mutual respect. The Kejawan community proves that tradition is not a static entity but a dynamic one that can adapt to complex changes.

One of the keys to creating harmonious relationships amid today's socio-cultural diversity is social inclusivity. In general, social inclusivity can be understood as the openness of a community to other communities to interact and participate in various activities (Slayi et al., 2024). Social inclusivity is relevant for the Kalitanjung Kejawan Community, which can accept other communities' presence with all their cultural elements. For the Kalitanjung Kejawan Community, outside culture is not seen as a threat but as an opportunity to enrich and strengthen traditions. The Kejawan Kalitanjung community shows that their culture can develop and become inclusive by opening themselves to new experiences and perspectives. This is evidenced in various traditional ceremonies and rituals that invite the participation of people from outside the community. The presence of other communities in various traditional Kejawan Community celebrations can create space for intercultural dialogue. This participation

increases the understanding and appreciation of cultural diversity and builds a strong sense of harmony among them (Gopalakrishnan, 2019).

The Kejawen Kalitanjung community can also adapt to broader social changes. Social integration involving organic solidarity allows them to adapt to evolving social, economic, and cultural dynamics. The adaptation process is similar to that of other indigenous communities in Indonesia trying to adapt to social change. In Kampung Dukuh, for example, community members adapted by creating different cultural spaces (sacred and profane areas) to preserve customs while allowing for technological and scientific advances (Sriwardani, Nani; Diena Putra, Reiza; Machdalena, 2023). In some tribes and communities in Nigeria, they also undergo almost the same adaptation process (Adebara, 2023). The adaptation process that has been underway has prevented the Kalitanjung Kejawen Community from experiencing cultural shocks due to the presence of modern culture from outside. The success of the adaptation process is due to the socially inclusive attitude of the Kalitanjung Kejawen Community towards the community and culture from outside. Community members always try to familiarize themselves with cultures outside the community but do not eliminate their culture and traditions. This means that even though they are inclusive, the Kalitanjung Kejawen Community members can maintain their cultural identity. Good relations with outside communities are helpful in promoting and showing the existence of their cultural identity to other communities (Wang et al., 2022). The Kalitanjung Kejawen community has also become accustomed to participating in wider social networks with other communities and, participating in various activities carried out by other communities.

Interaction with the community from outside is carried out in various ways, such as cooperation in organizing activities, community service, and disseminating cultural and spiritual values (Mariyono et al., 2025). Social interaction with other communities helps the Kalitanjung Kejawen Community strengthen a common identity, educate the younger generation, and build solidarity and social cohesion among members. Some activities involve cooperation between the Kejawen Community and other communities, such as environmental conservation programs collaborating with farmer group communities in Tambaknagara Village. This collaboration provides benefits for members of the Kalitanjung Kejawen community. They receive technical assistance and education to develop organic farming and manage natural resources sustainably. In addition to agriculture, the Kejawen Kasepuhan Kalitanjung Community builds social interaction with the outside community through community groups that focus on cultural preservation and tourism, called Pokdarwis (Tourism Awareness Group). This collaboration benefits the Kejawen Community by increasing productivity and income and strengthening relationships with outsiders, creating wider networks and opportunities to learn from best practices applied elsewhere.

The participation of Kejawen Community members in various activities outside the community is also very active. Participation in events outside the community not only introduces their culture to the broader community but also opens opportunities for cultural exchange and strengthens community relationships. Through these activities, they can show pride in their cultural Heritage while building bridges of communication and understanding with other groups, strengthening social cohesion and integration in the broader community. Examples of activities are praying with other communities in celebrations of other religions, participating in interfaith dialogues, and being actively involved in various interfaith organizations.

Traditions that involve participation and collaboration with outside communities are important in strengthening cultural resilience in the Kalitanjung Kejawen Community. For example, rituals such as *Sedekah Bumi* or *Ruwat Bumi* often involve the presence of people from outside the local community. These interactions create mutually beneficial cultural exchanges between communities regarding spiritual values and daily life practices. This process creates opportunities to broaden understanding, respect, and appreciate differences between cultures and strengthen the bonds between individuals in society.

In addition, strong social integration through an inclusive attitude can create a supportive environment for community members to thrive (Masud-All-Kamal & Nursey-Bray, 2022). This reflects the essence of the Kalitanjung Kejawen teachings that respect harmony between individuals and society by adhering to the philosophy of respecting others. So, an inclusive attitude toward the outside community is a social strategy that manifests deep cultural values in the Kalitanjung Kejawen Community. An inclusive attitude allows for a constructive dialogue between the Kejawen and non-Kejawen Communities that can lead to a deeper understanding of mutual respect. In addition, this inclusive attitude also helps reduce stereotypes and prejudices that are often a source of conflict in multicultural societies.

Social inclusivity is an effective strategy to achieve cultural resilience and build harmonious social relationships (Boncocan et al., 2022). The Kejawen Kalitanjung community shows that social inclusivity is paramount to strengthening social cohesion, cultural resilience, and cultural Sustainability amid the dynamics of social change. In line with this thought, Geertz states that conflicts between culture and religion can be reduced by respecting the beliefs of others without exception. Gertz argues that when individuals and communities respect each other, it

creates a strong foundation for dialogue and cooperation and reduces tensions in social relationships (Geertz, 2024).

The Kalitanjung Kejawen community is inclusive and actively involved in various activities. An inclusive attitude towards the outside community can be seen as an effort to strengthen social ties and reduce potential conflict. This inclusive attitude reflects society's adaptation to social change and interaction with the broader community. Although the Kalitanjung Kejawen Community has strong values and traditions (mechanical solidarity), the openness to relationships with communities outside Kalitanjung reflects the dynamics of organic solidarity, where there is greater interdependence and cooperation with other communities.

Inclusive attitudes towards communities outside Kasepuhan Kalitanjung play several roles. First, an inclusive attitude helps strengthen social ties between the Kalitanjung Kejawen Community members and the outside community. The interaction of the Kalitanjung Kejawen Community with various groups and individuals outside the community can expand social networks and strengthen social integration. Members of the Kalitanjung Kejawen Community have extensive relationships outside the community. This is because none of them consider other communities to be threats but consider other communities as potential partners. The actual situation is reflected in their active participation in various cultural and social events, such as festivals, coaching, and religious celebrations involving various community groups. This inclusive attitude allows them to hold dialogues between communities, which helps them share experiences and solutions to common problems.

Second, a socially inclusive attitude in the Kalitanjung Kejawen community can reduce the potential for conflict with outside communities. Good communication and mutual understanding can reduce miscommunication and prejudice, often at the root of conflict. An inclusive attitude allows people to understand the perspectives and interests of others and creates a more harmonious environment. A tangible example is the ceremonial and traditional activities carried out by Kasepuhan Kalitanjung involving various tribes and religions in the Banyumas Regency. In the event, the Kalitanjung Kejawen Community invited other communities to share about their culture. This inclusive attitude allows the Kalitanjung Kejawen Community to understand the perspectives and interests of other parties, create a more harmonious environment, and reduce potential conflicts between them. This inclusive attitude also helps to create harmonious relationships with the broader community, strengthens social networks, and supports community stability.

This inclusive attitude shows that the people of Kejawen Kalitanjung have confidence in their values and traditions. They believe their culture is strong enough to adapt and thrive without losing their core identity. So, interaction with the outside community is not only considered non-threatening but also one of the factors that helps maintain the Sustainability and cultural relevance of the Kejawen Community in the contemporary era. Through good acceptance by outsiders and openness to external influences, they create a harmonious and dynamic environment that supports preserving and strengthening their cultural resilience.

Overall, harmonization in the Kejawen Community can be explained by the ability to accommodate and integrate various elements from outside. Openness and active participation in these cultural exchanges are key to strengthening social bonds and creating a harmonious and inclusive society (Scarpa, 2025). The culture of the Kejawen Community shows how strong local traditions remain relevant and develop in a global context that is increasingly connected across national borders.

Non-Kejawen communities also often hold joint prayers that show the harmonization between Islamic beliefs and local traditions. They actively participate in general art and cultural performances, such as traditional music and other art performances, without highlighting any particular spiritual aspect. Cooperation in cleaning the environment for the implementation of rituals is also part of the contribution of non-Kejawen communities. The Kejawen community creates a sense of solidarity and togetherness, strengthening their social bonds and the relationship between individuals and nature. In *the Sedekah Bumi ceremony*, the community respects and recognizes the important role of the Earth in supporting human life. This ritual teaches the values of courage and responsibility towards the environment so that individuals become more aware of the importance of keeping nature to live with each other.

Through participation in various traditions, such as ceremonies and rituals together, the Kejawen Kalitanjung Community and the wider community feel emotionally and spiritually connected. *Rumat Bumi* is when residents gather to ask for protection and safety from ancestral spirits and natural forces that are trusted to maintain the community's welfare. Community participation in *Rumat Bumi* strengthens emotional and spiritual bonds and increases a sense of togetherness and shared responsibility. All community members, regardless of their social or economic status, contribute to the preparation and execution of this ceremony. This togetherness teaches the importance of cooperation, a value highly appreciated in the culture of Kejawen Kalitanjung. In this process, each individual feels valued and recognized for their contributions, reinforcing a sense of community and social cohesion.

An inclusive attitude towards the outside community reflects the basic principles of Kejawen teachings that emphasize harmony, balance, and mutual respect. The inclusive attitude shown by the Kalitanjung Kejawen

Community teaches about respecting differences and finding commonalities. It can strengthen interpersonal relationships and society as a whole.

Members of the Kejawen Community also explained that to build harmony, the Kejawen Kalitanjung Community always participates in community activities in general. This participation shows that they are active in establishing good relations with the broader community that are not limited to their internal scope. Participation in these public activities helps to create a harmonious environment where there is no significant gap between the Kejawen Kalitanjung community and the general public. The Kalitanjung Kejawen community is not closed. They always try to blend in with the surrounding community. This attitude of inclusiveness and openness allows them to coexist in harmony, strengthens social bonds, and minimizes potential conflicts. They can preserve their traditions and culture through good relationships and effective communication while integrating with the broader community (Robertson et al., 2021).

CONCLUSION

The Kejawen Kasepuhan Kalitanjung community accepts people from outside very well. They never consider outsiders as threats that could damage their culture. Instead, they view openness to outsiders as a way to strengthen and sustain their culture. This attitude is reflected in how they interact with outsiders, who show high friendliness and openness. They can leverage new experiences and knowledge to enrich their culture by accepting external influences selectively and wisely. This inclusive attitude also helps create harmonious relationships with the broader community, strengthens social networks, and supports stability. Social inclusivity was used as a cultural resilience strategy in the Kejawen community. Communication with the outside community is carried out through social interactions, such as cooperation and community service, and cultural and spiritual values spread through art performances, cultural exhibitions, and seminars. The Kejawen Kasepuhan Kalitanjung community showed the ability to be inclusive and adaptive. Various rituals and traditions involving the participation of the outside community show openness and a spirit of inclusion in this community. By inviting participation from various levels of society, Kejawen Kalitanjung is willing to share local values and wisdom with outsiders, strengthen relationships between groups, and create mutual respect.

The contribution of this study is that the inclusive attitude towards the outside community shown by the Kejawen community can be seen as an effort to strengthen social ties and reduce the potential for conflict. Although the Kejawen community of Kasepuhan Kalitanjung may have strong values and traditions (mechanical solidarity), openness to relationships with communities outside Kasepuhan Kalitanjung reflects the dynamics of organic solidarity, where interdependence and cooperation are more expansive.

This study has limitations because it was only conducted in one of the Kejawen communities. On the island of Java, the Kejawen community has spread to almost all villages. Therefore, similar studies should be conducted to compare the results of this research with those reported elsewhere.

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