



## Application of Ngunjung Traditional Values as Strengthening the Third Principles of Pancasila in Indramayu District

Cecep Wijaya; Iqbal Arpanudin

Yogyakarta State University, Indonesia

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### **Abstract**

Cultural diversity in Indonesia has various challenges faced, the fear of a difference in society has a tendency to conflict. Where in various cases of conflict that occurred in Indonesia was based on cultural differences. In this study, researchers used a qualitative approach with a case study type of research. the results showed that the values contained in the ngunjung tradition in indramayu district have a positive value on society, the values contained include religious value, value, gotong royong, moral value, tolerance value, aesthetic value. there is also support from the community and government in maintaining and preserving the ngunjung tradition through socialisation and an attitude of togetherness between communities.

**Keywords:** *Local Wisdom; Visiting Tradition; Unity Value*

### **Introduction**

Culture is a form of unity in a nation, the cultural diversity found in Indonesia is a form of gift from God to unite the differences that exist in each region. The cultural diversity that exists in Indonesia can be managed well by the state in order to achieve positive values for society. Through cultural progress pioneered by the nation's founders in the 1945 Constitution of the Republic of Indonesia, Article 32, the government fully supports the cultural progress in Indonesia.

If cultural diversity in Indonesia is managed well by the central government, it can create positive values for society, but on the other hand, if it cannot take advantage of the existing cultural diversity, it will give rise to conflict and division. The divisions that exist in various regions are motivated by cultural differences, including conflicts that occur in big cities where individuals with different backgrounds, cultures and habits are more vulnerable to conflict between communities. The plurality of people living in big cities has a tendency towards social conflict, social conflict is based on the different cultural backgrounds of each individual (Wieviorka, 2013).

Cultural diversity in Indonesia has various challenges to be faced, fear of differences in society has a tendency to cause conflict. Where in various cases the conflicts that occur in Indonesia are based on

cultural differences that exist in a region both in terms of quality and quantity, various conflicts caused by cultural differences include the regions, Timika, Poso, Ambon and Pontiana (Najwan, 2009).

In 2018-2019 there were 71 incidents of social conflict in various provinces in Indonesia, with the majority motivated by political, economic, social and cultural issues. Meanwhile, according to the Agrarian Reform Consortium (KPA), at the end of 2021, it was reported that there had been an increase in agrarian conflicts by 76% in the infrastructure development sector and 167% in the mining sector (Diab et al., 2022). This is a form of ineffective implementation of local wisdom values by the government which results in many conflicts still occurring in society.

Conflicts that often occur in several regions in Indonesia are related to land disputes, land disputes that occur are caused by many parties, one of which is related to the government's firmness regarding the decisions taken. Regions in Indonesia with a majority in the agricultural sector are the next factor in the large number of cases of land disputes. The Indramayu region, which is one of the regions with the largest agricultural land in Indonesia, cannot be denied that there are conflicts that occur over land issues apart from conflicts related to village head elections. Various conflicts that occur can be resolved through appropriate strategies by various parties.

The Indramayu region, which is the northern coastal region of the island of Java, is rich in local cultural values. Local wisdom in Indramayu was born and raised through customs that continue to be followed, one of which is the Ngunjung tradition. The Ngunjung tradition is a pilgrimage activity that has become a habit among the people of Indramayu. This activity aims to pray for parents and ancestors who have died. The understanding of the Ngunjung tradition was strengthened by Rachma, Rahmawati, Yudhistira, Ramadhan & Saleh (2023) that the Ngunjung Tradition is an activity that is routinely carried out every year in the Indramayu and Cirebon areas. This tradition is apart from praying to Allah SWT and giving thanks, it is also a learning process for the younger generation to always remember the services of their ancestors. From several problems contained in the previous introduction, the researcher focused on understanding the values contained in the Ngunjung tradition as an effort to value unity in society.

## ***Research Methods***

This research uses a qualitative approach with a case study type. This is based on the study that wants to be researched, namely related to the application of Ngunjung traditional local wisdom values in the integration of strengthening the third principle of Pancasila in Sukadadi village, Indramayu district. Qualitative research is considered suitable for conducting this research because this research focuses on the understanding and social phenomena found in the Ngunjung tradition. This is confirmed by Creswell (2014) that qualitative research is a research approach with the aim of understanding and explaining social phenomena in depth through observation, interviews and documentation. Qualitative research focuses on values, social contacts, and the phenomenon under study.

This type of case study has the aim of providing an understanding of the phenomenon or symptom that will be studied and then carrying out in-depth research through several methods, namely observation, interviews and documentation. Creswell (2014) argued that a case study is a research method that carries out in-depth analysis of a case which is supported by various components. Not infrequently regarding events, programs, activities, processes, or more than one individual.

## **Results and Discussion**

### **Visiting Custom**

This Ngunjung custom has been around since the ancestors of the Indramayu people, no one knows for sure when the Ngunjung activity was first held. The Ngunjung traditional activity has become an annual activity which is held every year in every village throughout Indramayu Regency. Ngunjung itself is taken from the word unjung which means to visit. If explained in depth, visiting is an activity which involves visiting or visiting the place where village elders or village great-grandparents eat and visiting the graves of parents and relatives who have died. In simple terms, Ngunjung refers to activities in the nature of grave pilgrimages which are carried out regularly every year with the aim of praying for the dead.

The history of Ngunjung is related to the characteristics of the Indramayu people who have a sense of togetherness. The people of Indramayu, the majority of whom work as farmers, have a sense of gratitude and mutual cooperation towards their fellow citizens. During the Ngunjung traditional activity, the community mixes with one another. This indicates that with the Ngunjung activity, the process of togetherness is deeply embedded in the community.

The Ngunjung tradition is a hereditary tradition passed down from previous generations. There are various benefits to the Ngunjung tradition where the community is so united in the process of carrying out Ngunjung traditional activities. Different from other traditional activities in Indramayu, the Ngunjung tradition is an activity that is integrated with the community.

The Ngunjung tradition, which is annual, means that this tradition is still carried out well. In terms of meaning, the Ngunjung tradition cannot be separated from cultural and religious acculturation. The Ngunjung tradition is formed from community culture which is not written down but still continues and is carried out every year, this is a form of awareness from all elements of society who are very enthusiastic in helping and making the Ngunjung tradition a success.

The implementation of the Ngunjung tradition is carried out in almost all villages in Indramayu, including Sukasari village, where each village carries out Ngunjung activities at a time agreed upon by various parties starting from the committee, village head and community. The community plays a major role in encouraging Ngunjung traditional activities, assisted by the village government, the community works together to make the Ngunjung tradition a success.

The enthusiasm of the community in maintaining and carrying out Ngunjung traditional activities is the main asset in the existence of the Ngunjung tradition to this day. In the Ngunjung tradition, the religious values are so strong that during the Ngunjung activity process, people who take part in the activity chant verses from the Koran and tahlil.

In the Ngunjung tradition process in Sukasari village, the tahlil activity is divided into three parts, namely the first when gathering with the extended family the day before the event and held at the burial place of the elder (great-grandfather) family, secondly held at midnight at 11-12 at night which is held at the eating place and is attended by all the community, especially the male community. The third is carried out during the day during the Ngunjung tradition. The explanation of the explanation above confirms that the value of togetherness in the Ngunjung tradition is very strong in society.

Table 1. Aspects of the Ngunjung Indramayu tradition

Aspect	Visit Indramayu
1. Execution time	The time for Ngunjung is after the second rice harvest, between October and December
2. Implementation location	At the burial place of a public or village elder
3. Implementation objectives	Pray, build relationships with family and community.
4. Meaning of Visiting	Prioritizes cultural and religious values
5. Cultural influence	More influenced by local culture and village communities

### The Values Contained in the Ngunjung Custom

A tradition that has been an activity passed down from generation to generation has values, characteristics and uniqueness in it, including the Ngunjung tradition in the Indramayu area. Based on the research results that researchers took from interviews, there are five values contained in the Ngunjung tradition, namely, religious values, the value of mutual cooperation, moral values, tolerance values and aesthetic values. The five values contained in the Ngunjung tradition will be explained in depth through the explanation below, namely:

#### 1. Religious Values

Tradition *Visiting* there is religious value, religious value in tradition *Visiting* closely related to belief and spiritual values in society. Basically tradition *Visiting* is a tradition that takes Islamic values, traditions *Visiting* which has been passed down from generation to generation since the beginning, it has been collaborated with religious values, in the implementation of traditions *Visiting* Religious values are related to tahlil activities and reading verses of the Koran with the aim of praying for the family of the deceased. This expression is in line with Arief et al., (2024) who emphasize that in tradition *Visiting* has religious values in the form of collective prayer and tahlil which have been inherent in the community and have been passed down from previous generations.

Religious value of tradition *Visiting* others are reflected in the way people dress by wearing polite clothes in public. This is an unwritten rule of society with the aim of making society respect people who follow tahlil and prayer together.

#### 2. The Value of Mutual Cooperation

tradition *Visiting* have the value of mutual cooperation, tradition *Visiting* which starts and grows from society is closely related to mutual cooperation and togetherness. The community which is the subject of activity in tradition *Visiting* have a sense of mutual cooperation towards each other, during the activity the community helps each other and flocks to bring tumpeng rice, fried chicken and fruit to the activity location, this reflects the value of togetherness. Reflection of the value of mutual cooperation in tradition *Visiting* cannot be separated from the third principle of Pancasila which emphasizes the value of unity. In practice, each individual interacts and helps each other, which is a real form of mutual cooperation that occurs in tradition *Visiting*. Caturiasari et al., (2021) emphasized that in a tradition there

is interaction, togetherness and mutual cooperation, Indonesia, which is a country rich in culture, can be an added value in relation to togetherness and mutual cooperation.

### 3. Moral values

Moral values here relate to the attitude of each individual in society towards activities *Visiting*. Each individual has various attitudes, within traditions *Visiting* society is guided by religious values and social norms that have been regulated by previous rules, rules and manners must be implemented in society where every society has a sense of responsibility for the smooth running of activities *Visiting*. Moral values contained in tradition *Visiting* includes respect for older people and more about the responsibility held by the committee for activities *Visiting*.

Tradition *Visiting* What grows in a community environment is that people look after each other, this is related to understanding tradition *Visiting* which is explained by village elders to the community, where village elders explain the meaning and values of tradition *Visiting* so that it can be passed on to future generations.

### 4. Tolerance Value

The value of tolerance generally explains religious and spiritual diversity. In tradition *Visiting* The value of tolerance is related to social tolerance, the majority of Indramayu people who are Muslim practice tolerance in various traditions *Visiting* It's not a problem, apart from tradition *Visiting* there are strong Islamic values resulting in a focus from tradition *Visiting* related to Muslim society. The concept of the value of social tolerance emphasizes the togetherness of fellow communities where when one community has obstacles in participating in traditions *Visiting*, the committee or the village never forced them to take part in activities, on the other hand, ordinary people helped people who had these disabilities.

The value of togetherness is embedded in tradition *Visiting* it's so big, every citizen has a sense of helping each other. Lestari et al., (2024) explained that tradition *Visiting* This is proof that the community has a sense of togetherness, where people help each other in activities *Visiting*, on the other hand, tradition *Visiting* is obedience to parents who have died to be prayed for by their children.

### 5. Aesthetic Value

Aesthetic value on tradition *Visiting* related to entertainment and food brought by the community in participating in traditional activities *Visiting*, in tradition *Visiting* Every citizen puts on make-up from tumpeng and food with the aim that the event should reduce the feeling of mourning for parents or relatives who have died. Apart from that, it's tradition *Visiting* which is related to aesthetic value, namely cultural entertainment which aims to preserve culture in Indramayu, entertainment that is based on tradition *Visiting* namely theater or wayang kulit, regional culture which has experienced a decline in the progress of the times has resulted in the importance of preserving regional culture. One form of preservation is by inviting plays and shadow puppets.

The five values found in tradition *Visiting* This can be a regional cultural identity or also a value of unity in society, especially in Indramayu. The values contained in Tradition *Visiting* is unique in itself and different from other traditions, it can become a cultural identity and an understanding of unity among the people in Indramayu.

Implementation of traditions *Visiting* is a form of local wisdom that is growing and growing among the people of Indramayu. Brata (2016) emphasized in his research that wisdom must be upheld by society, the large number of foreign cultures that enter without filtering results in fear for the younger generation regarding the values and norms that have been embedded in society, local wisdom is the main thing in terms of preserving it so that the younger generation of society has complete unity.

## **The Role of Society and Government in Maintaining and Preserving Ngunjung Customs as a Value of Unity**

The cultural diversity that exists in Indonesia is a gift from the Almighty God, in its implementation culture has a positive role for society. Culture as the identity of a country is a positive form of the diversity of culture in Indonesia which is different from other countries. The increasingly rapid development of technology is a fear of people's lack of interest in a national culture, especially if technological developments include foreign cultures, therefore several roles for society must be implemented so that the culture that has grown is not lost. Culture and society cannot be separated in accordance with the view of Gede Agung et al., (2024) that culture that grows in society is a form of belief that is inherent in every individual, society implementing local wisdom every year is a real form of the role of society.

The Ngunjung Tradition, which is an annual routine for the people in Indramayu, means that the community has prepared a series of activities for the Ngunjung Tradition activities. The community is the guardian and preserver of the Ngunjung tradition. The implementation of the Ngunjung tradition to this day is a real form of maintaining the tradition of every citizen in Indramayu.

The role of the community in the Ngunjung tradition is very large, because the community is the subject of Ngunjung activities and if the community does not support this tradition will not be carried out. Society in the Ngunjung tradition is divided into several sections, starting from the Ngunjung committee, community leaders, village heads, and community participants, several of these sections have their respective duties.

The various elements in society are so united, starting from the committee where the committee is tasked with making the schedule of Ngunjung activities, and as the person responsible for running the Ngunjung activities. The role of the committee must be trustworthy because the committee is responsible for everything at the Ngunjung event, including the contribution for the activity connection fund. Furthermore, community leaders, during the implementation of Ngunjung activities, community leaders also called village elders, aim to explain the understanding and priority of Ngunjung activities. Village head, the role of the village head in Ngunjung traditional activities is more as a supporter regarding permits and as financial support when there is a shortage. The community plays an important role in the running of Ngunjung activities because the community is the subject of Ngunjung activities.

The community is the subject of activity and regulates the course of tradition. In the Ngunjung tradition, the majority of people are participants in Ngunjung activities where people only take part in the activities from the start of the event in the morning until the end of the activities. People in the Ngunjung tradition generally make various preparations, starting from making tumpeng and decorating the tumpeng by frying fried chicken, then proceeding to the activity venue, then when the community has gathered, they carry out tahlil activities together and after finishing, they continue by eating together. This can add to the value of togetherness.

The Ngunjung tradition has indeed become an annual tradition which has become a regional cultural identity (local wisdom), in supporting Ngunjung as a cultural identity of course the community has an important role, where the community is the one who continues to maintain and preserve this Ngunjung tradition, apart from that the community is a symbol of the activity itself because the community organizes it.

The role of the community is indeed the most important in the Ngunjung tradition. There has been a shift in the development of the Ngunjung tradition from when our ancestors first implemented it until today. In the current glorious era, there is a change which does not focus on religious values alone, but is now collaborated with entertainment values, where usually the community and the committee hold

cultural performances of plays or shadow puppets. This point emphasizes that the role of the community in the Ngunjung tradition is more dominant.

Community participation in the Ngunjung tradition is very strong, all the community joins together to participate in the activities. In participating in this activity, people usually bring their families, starting from children or nieces, in the Ngunjung tradition, it is important to know that cultural preservation is very important, the next generation must be able to continue the Ngunjung tradition, this is in accordance with the views Geertz (1973) who sees culture as a system of conceptions passed down from previous generations to the current generation. In the Ngunjung tradition, the role of the younger generation is not that big, because the Ngunjung tradition is synonymous with people who are older than the younger generation.

The lack of role of the younger generation in the Ngunjung tradition is a challenge that exists in society. The fear that arises regarding the lack of participation of the younger generation is the loss of traditions, including the Ngunjung tradition. The family has an active role in preserving a tradition, including bringing it to the event venue, apart from involving it in an activity, this is support from the community in maintaining the Ngunjung tradition.

This Ngunjung tradition which is managed by the older generation is indeed the case, the younger generation who lack socialization and in-depth understanding regarding the Ngunjung tradition is one of the factors, apart from that the younger generation also thinks that the Ngunjung tradition is less interesting. This expression was a form of protest from one of the young generation in the village that the Ngunjung tradition should be a tradition that attracts the interest of all groups, where the younger generation plays an active role in maintaining and preserving it. This is homework from various groups starting from the community, village government, and regional government, in this case the cultural service.

The Ngunjung tradition, which is passed down from generation to generation and is continued every generation, is a factor in the younger generation's lack of interest in the Ngunjung tradition. In Ngunjung activities, the younger generation participates but in terms of their understanding they lack the understanding of the Ngunjung tradition. The lack of socialization regarding the Ngunjung tradition among the younger generation has created a fear that the Ngunjung tradition will still be maintained or even not continued, in addition to the lack of recording or authentic evidence regarding the Ngunjung tradition, the younger generation does not understand it.

The Ngunjung tradition, which was born from the traditions of the community's ancestors, strengthens that this tradition cannot be separated from the community itself. From the results of observations in the field, the majority of community roles in the Ngunjung tradition are filled by participants and facilitators. These participants look at the community who flock to follow the Ngunjung tradition, while this facilitator places more emphasis on the Ngunjung tradition committee who have prepared activities in the Ngunjung tradition. The community as a facilitator is also tasked with explaining understanding and traditional values to the younger generation so that the younger generation can understand the meaning of the Ngunjung tradition, the importance of the Ngunjung tradition is explained to the younger generation so that it can be maintained in the future.

The government, both village and district, is not lost in the ongoing Ngunjung tradition, the government, in this case the village government, helps with various needs that are lacking in activities, apart from that, the village government also participates in Ngunjung tradition activities, because the Ngunjung tradition will be opened by the village government. The village government has a role as an information medium regarding the schedule of Ngunjung traditional activities, this makes it easier for the community to source knowledge and prepare for Ngunjung traditional events.

Basically, the Ngunjung tradition must be supported by the local government because this support can strengthen the identity of this culture. In this case, the Indramayu government must support preserving the Ngunjung tradition, especially for the younger generation. In its role in the Ngunjung tradition as a cultural identity, the Indramayu government, one of which is making regulations that strengthen Indramayu culture. This was revealed through the Indramayu Regent's Decree number 430/kep.71-Disbudpar/2021 which contains the Determination of the Regional Cultural Principles of Indramayu Regency.

The local government continues to support Ngunjung traditional activities because the Ngunjung tradition is considered a tradition worth preserving that originates from Indramayu. This support was welcomed by the community, because the community thought that the government took part in Ngunjung traditional activities. The regional government also continues to collaborate with the community so that the Ngunjung tradition can be recorded in the intangible cultural heritage originating from Indramayu. Village and regional governments have a role in strengthening regional identity through unwritten rules, these rules have been born since their ancestors where every individual understands these rules (Dorongsihae et al., 2022).

one form of support from the local government related to Ngunjung activities is when people who lack funds for this activity can send proposals for assistance so that the government can help them. On the other hand, the government also writes down every cultural activity in Indramayu which can then be registered with WBTB. This government support must be put to good use by the community, so that in the future the Ngunjung tradition can be maintained and well preserved.

### **Supporting and Inhibiting Factors in the Implementation of the Ngunjung Custom to Strengthen the Value of Unity in Society**

It is hoped that the implementation of the Ngunjung tradition, which is carried out well by the community every year, will create a strong sense of mutual cooperation among the community. In the Ngunjung tradition, people work together to carry out the Ngunjung tradition, this can create a positive attitude towards fellow citizens.

People who have a sense of mutual cooperation are the main factor in the implementation of the Ngunjung tradition. In its implementation, community participation in these Ngunjung activities is very enthusiastic, the people who take part in these Ngunjung activities consciously participate in preserving and maintaining the Ngunjung tradition. Apart from that, the awareness of each individual in following the Ngunjung tradition is a big support because it is natural without any coercion from any party. The community is not the only supporting factor for the Ngunjung tradition, but there are many other factors, including the local government.

In this case, the government can bridge how this Ngunjung activity procession can take place wisely, the people of Indramayu who have a high sense of mutual cooperation make the implementation of this Ngunjung activity in every village in Indramayu a success, apart from that, support from the village government in this case participates and leads the continuation of the Ngunjung activity which is led by Lebe.

Various supports from the government in supporting the preservation of Ngunjung traditions, the government supports in terms of funding and recording, funding here when people are reluctant to make contributions when carrying out Ngunjung activities, the committee can apply for funding assistance, apart from that, when the implementing committee lacks items that are hard to find, it can collaborate with the government.

Judging from the recording, it can be seen that the Ngunjung tradition, which is a tradition born from the community, has resulted in a lack of support for scientific recording of both values and history.



In this case, the government can help record and report to the provincial government as a regional cultural identity.

Collaboration between the community and the government ensures that the Ngunjung tradition is still maintained in Indramayu. Community awareness of Ngunjung activities has a positive impact in terms of increasing togetherness or a sense of kinship between community members. A sense of kinship will arise with various supports, education and awareness in the community.

A tradition that was born and raised by the community has positive values, the values of togetherness and mutual cooperation are positive values found in local wisdom. In the Ngunjung tradition there are various values in it, apart from that there are supporting and inhibiting factors. In every tradition, of course there are obstacles, including the Ngunjung tradition. There are no specific obstacles to this Ngunjung activity, because this activity has become a routine activity and has been passed down from generation to generation, but because the Ngunjung activity is related to grave pilgrimage activities, it creates an obstacle because there are those who think there are idolatrous values in the activity.

There is an opinion that the Ngunjung tradition leads to musrik because before Islam entered Indramayu society, the Ngunjung activity was an activity that asked for health and sustenance from the spirits of the ancestors, but with the development of the times and the arrival of Islam in Indramayu, the Ngunjung tradition was collaborated with Islamic values because the activity was reading the holy verses of the Koran.

The development of increasingly advanced technology is also one of the obstacles that exist in the Ngunjung tradition, the younger generation who are the successors of a tradition have a tendency to be less interested in a tradition, the fear of the younger generation not understanding the value of the Ngunjung tradition creates an obstacle to the development of the Ngunjung tradition.

The younger generation is considered the next generation but has very little interest in its traditions, the Ngunjung tradition, which is born and raised in society, has obstacles and fears for the younger generation, the younger generation is eroded by foreign culture resulting in a lack of interest in its own culture, in this case the Ngunjung tradition.

There needs to be motivation from various parties so that the younger generation is interested in the Ngunjung tradition. The community, village government and local government must be able to unite in protecting and preserving the Ngunjung tradition for the younger generation. The community must be able to explain the benefits of the Ngunjung traditional values through the family and the village, through youth organizations in the village, the local government makes programs as attractive as possible to promote the Ngunjung tradition.

Through strategies that have been created by various parties, the Ngunjung tradition can become a tool to unite all elements of society in accordance with the third principle of Pancasila, namely Indonesian unity. An understanding of the values contained in the Ngunjung tradition can be applied by the community to create a harmonious environment.

## ***Conclusion***

The Ngunjung tradition can be a tool to unite society, through the values contained in the ngunjung tradition, these values can be utilized and implemented in social life. These five values include religious values, mutual cooperation values, moral values, tolerance values and aesthetic values. Maintaining and preserving customs is a shared responsibility, the community and government have a role in maintaining and preserving Ngunjung customs with the aim that the values contained in Ngunjung customs can be maintained and preserved through the community.

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