



Religious practices and local wisdom in Hajat Bumi tradition: An ethnographic study of an agrarian community

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ABSTRACT

Background: *Hajat Bumi* is a living cultural practice among agrarian communities in Lakkok, Ciamis, West Java, where Islamic values, local wisdom, and Sundanese–Javanese traditions intersect. This study examines how religious values and local wisdom are expressed, maintained, and interpreted through *Hajat Bumi*, including its implications for cultural identity and community-based halal tourism. **Methods:** This study employed a qualitative ethnographic approach. Data were generated through field observation, semi-structured in-depth interviews with 13 purposively selected informants, and documentation of ritual practices, cultural expressions, and community activities. Data were analyzed thematically and interpreted through triangulation of interviews, observations, and documentation. **Findings:** *Hajat Bumi* functions as an expression of gratitude for agricultural livelihoods and as a means of strengthening social cohesion, transmitting cultural values, maintaining collective memory, and expressing Islamic values through gratitude (*syukur*), prayer (*doa*), charity (*sedekah*), and social connectedness (*silaturahmi*). Ruwatan, Kidung Lakkok, and Wayang Kila contribute to local cultural identity, while the interaction of Sundanese and Javanese elements demonstrates cultural acculturation through adaptation and continuity. The tradition also presents potential for community-based halal tourism when religious values, cultural authenticity, and community participation are maintained. **Conclusion:** *Hajat Bumi* represents a living religious-cultural practice connecting Islamic values, agrarian local wisdom, social cohesion, and cultural identity. Its sustainability depends on community participation, cultural adaptation, and intergenerational transmission. Its integrated religious and cultural dimensions provide a basis for culturally sensitive community-based halal tourism. **Novelty/Originality of this article:** This study integrates religious practices, agrarian local wisdom, Sundanese–Javanese cultural acculturation, community identity, and halal tourism potential through an ethnographic examination of *Hajat Bumi* in Lakkok.

KEYWORDS: agrarian community; *Hajat Bumi*; halal tourism; Islamic acculturation; local wisdom.

1. Introduction

Tourism is increasingly understood not only as an economic activity but also as a social and cultural process through which people seek meaning, identity, connection, and experiences beyond everyday life. This perspective is particularly relevant to rural

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destinations, where tourism is closely connected with landscapes, community life, cultural traditions, and locally developed knowledge. Rural communities often construct relationships with land and natural resources through symbolic, historical, and cultural meanings rather than through purely economic considerations (Barrera-Bassols et al., 2006; Hecht, 2010). Consequently, tourism development in rural areas needs to recognize that cultural practices are part of the social environment in which destinations are produced and experienced.

Community-based tourism provides an important framework for understanding this relationship because local residents are not merely service providers but can also function as cultural actors, knowledge holders, and custodians of local heritage. Studies of tourism villages in Indonesia indicate that local wisdom can contribute to sustainable tourism when cultural identity, community participation, environmental responsibility, and destination development are connected (Dwiatmini & Aras, 2024; Osin et al., 2026). Similarly, systematic research on local wisdom and sustainable tourism emphasizes the importance of community-based knowledge in developing tourism practices that remain connected to local cultural contexts (Susanto et al., 2026). These perspectives suggest that tourism development should be grounded in the meanings and knowledge systems of the communities that maintain cultural resources.

Within this context, ritual represents an important form of cultural practice because it connects individual experiences with collective meanings and social relationships. Rituals can establish symbolic boundaries, reinforce community relationships, and provide participants with experiences associated with identity, spirituality, and belonging. Beyond these symbolic and communal functions, traditional rituals may also serve as mechanisms through which communities maintain collective values, cultural identity, and relationships with their environments in the face of social and developmental change (Antadze & Gujaraidze, 2021). Research in tourism has increasingly recognized ritual as a multidimensional phenomenon encompassing communal, symbolic, experiential, and individual practices (Chen et al., 2024). Studies of pilgrimage similarly demonstrate that ritual can shape experiences of spiritual authenticity through interactions among religious practice, materiality, consumption, and sacred space (Moufahim & Lichrou, 2019; Pénicaud & Jolivot, 2022).

The significance of ritual is not limited to explicitly religious ceremonies. Communal meals, festivals, performances, and other collective activities may also acquire ritual significance because they transform ordinary social interactions into culturally meaningful experiences. Research on ritual meals, for example, shows how food practices can contribute to the construction of spiritual tourism meanings through collective participation and cultural interpretation (Akyurt Kurnaz & Akçay, 2026). Spiritual tourism research likewise demonstrates that spirituality may involve cognitive, emotional, experiential, and transformative dimensions rather than being limited to formal religious observance (Şahin & Güzel, 2024). Therefore, examining ritual requires attention not only to what participants do but also to how they interpret the cultural, religious, and social meanings of those practices.

Ritual is also closely related to local wisdom and traditional knowledge because many cultural practices emerge from long-term relationships between communities, their environments, and their livelihood systems. Local and indigenous knowledge can provide ways of understanding and managing land and natural resources while simultaneously expressing symbolic and cultural relationships with the environment (Barrera-Bassols et al., 2006). Studies in Indonesia further demonstrate that indigenous knowledge can contribute to environmental preservation by connecting community practices, cultural knowledge, and local ecological relationships (Sejati et al., 2026). In agrarian communities, such knowledge may become embedded in agricultural rituals, seasonal practices, and collective traditions. Research on agricultural communities in East Java, for instance, demonstrates that ritual practices may be connected with ecological knowledge and community responses to environmental change (Danugroho et al., 2025).

The relationship between cultural practice and environmental knowledge can also be observed in broader indigenous contexts. Indigenous spiritual worldviews may conceptualize human, ecological, and spiritual relationships as interconnected systems of knowledge and sustainability (Guzy, 2024; Segura et al., 2026). Agricultural rites and oral traditions can similarly contain mechanisms for understanding and conserving natural resources (Wakeway et al., 2023). These findings are relevant to agrarian cultural practices because they demonstrate that rituals may function as repositories of knowledge rather than merely as symbolic performances. Cultural practices can consequently contribute to the transmission of understandings about land, livelihood, community relationships, and environmental responsibility.

The transmission of cultural knowledge is closely associated with intergenerational participation. Intangible cultural practices are often reproduced through direct experience, social interaction, memory, and participation rather than through formal education alone. Ethnographic research on cultural memory demonstrates how everyday practices and experiences can contribute to the reproduction of cultural meanings across generations (Conde-Caballero et al., 2021). Similarly, research on intangible culture and indigenous communities shows that cultural knowledge interacts with community practices and collective responses to social and environmental challenges (Lawangen & Roberts, 2023). Ritual therefore provides an important social context in which younger generations can encounter, practice, and reinterpret inherited cultural knowledge.

However, cultural continuity does not necessarily mean that traditional practices remain unchanged. Rural communities continuously negotiate inherited traditions with social transformation, economic change, modernization, and new forms of cultural interaction. Rural landscapes and cultural practices may retain historical meanings while simultaneously adapting to changing social conditions (Hecht, 2010; Watkins, 2018). From this perspective, transformation can be understood as part of the process through which living heritage remains meaningful. The continuity of a ritual may therefore depend not on preserving every historical form but on maintaining the meanings that community members consider significant.

This issue becomes particularly important when different cultural traditions interact within the same community. Cultural practices may incorporate elements from multiple historical and social traditions through processes of adaptation, convergence, and reinterpretation. Research on the interaction between traditional philosophies, religiosity, and contemporary social orientations demonstrates that cultural systems may coexist and influence one another rather than operating as completely separate domains (Viengkham et al., 2022). Such processes can produce forms of cultural acculturation in which inherited practices are maintained while their expressions and meanings are continuously negotiated.

In the Indonesian context, cultural heritage and community-based tourism provide an important setting for examining these processes of cultural adaptation. Research on traditional communities indicates that cultural heritage can become a foundation for tourism development when local identity remains central and community members retain an active role in safeguarding their traditions (Banda et al., 2024; Syafrini et al., 2026). At the same time, local wisdom can support sustainable tourism by connecting cultural knowledge with community participation and destination management (Dwiatmini & Aras, 2024; Hutomo et al., 2026). These studies suggest that the tourism value of cultural traditions depends substantially on how communities themselves participate in defining, maintaining, and interpreting their heritage.

Nevertheless, the integration of living cultural traditions into tourism also presents challenges. Tourism can create new economic and social functions for cultural heritage, but it may also influence local power relations, knowledge practices, and decision-making processes. Research on tourism governance demonstrates that collaboration among communities and institutions can involve contested relationships and changes in local power structures (Hermawati et al., 2026). Research on tourism villages similarly emphasizes that community knowledge is dynamic and continuously reconstructed

through interactions among different actors (Hu et al., 2026). Community participation therefore needs to extend beyond symbolic representation toward meaningful involvement in decisions concerning the interpretation and development of cultural resources.

These considerations are particularly relevant when cultural traditions contain explicit religious meanings. Religious practices incorporated into tourism cannot be separated from questions of respect, authenticity, and appropriate interpretation. Research on halal tourism indicates that Muslim travelers' experiences are influenced by religious considerations as well as experiential and destination-related factors (Gautam et al., 2024). Studies of Muslim travel to non-Islamic destinations likewise indicate that religious expectations can shape travel intentions and destination evaluations (Chang & Amalina, 2026). Furthermore, religious respect has been identified as an important dimension of Muslim travelers' experiences and satisfaction (Mursid et al., 2026). Accordingly, the development of culturally sensitive halal tourism requires attention to the religious meanings embedded within local cultural practices rather than treating halal tourism merely as a market category.

Hajat Bumi provides a relevant case through which these interconnected dimensions can be examined. Among agrarian communities, *Hajat Bumi* is associated with gratitude for agricultural livelihoods, communal participation, cultural continuity, and relationships with land and harvest. Existing research on related agrarian rituals has demonstrated that such traditions may undergo changes in form and implementation while retaining important cultural meanings (Imadudin & Nuralia, 2022). Research on Javanese Muslim hajatan traditions further shows how gratitude can be connected with cultural wisdom and social cohesion within Muslim communities experiencing modernization (Pohan et al., 2025). These studies provide an important context for understanding *Hajat Bumi* as a practice situated at the intersection of agrarian livelihood, cultural heritage, religious interpretation, and community relationships.

Despite growing scholarship on ritual, local wisdom, religious practice, cultural heritage, and sustainable tourism, limited ethnographic attention has been given to how these dimensions interact within *Hajat Bumi* in Lakbok, Ciamis. Existing studies have addressed agrarian rituals, gratitude, cultural heritage, and ritual transformation, but less attention has been given to the simultaneous relationship among Islamic values, Sundanese–Javanese cultural interaction, community social cohesion, intergenerational transmission, and community-based halal tourism within a living *Hajat Bumi* tradition. This gap is important because *Hajat Bumi* is not simply a ceremonial event. It involves religious interpretation, agrarian knowledge, collective participation, cultural performance, social relationships, and the transmission of cultural meanings across generations. An ethnographic approach can therefore provide a more contextually grounded understanding of how community members practice, interpret, negotiate, and maintain the tradition.

In response to this gap, this study has four objectives. First, it aims to examine how agrarian and Islamic religious values are expressed and interpreted through the *Hajat Bumi* tradition. Second, it seeks to analyze how *Hajat Bumi* contributes to local wisdom, community social cohesion, and intergenerational cultural transmission. Third, it examines how Sundanese–Javanese cultural acculturation is reflected and maintained through the tradition. Fourth, it explores the potential of *Hajat Bumi* for community-based halal tourism while considering religious values, cultural authenticity, and community ownership.

Corresponding to these objectives, the study addresses four research questions: How are agrarian and Islamic religious values expressed and interpreted through the *Hajat Bumi* tradition? How does *Hajat Bumi* contribute to local wisdom, community social cohesion, and intergenerational cultural transmission? How is Sundanese–Javanese cultural acculturation reflected and maintained through the *Hajat Bumi* tradition? and What potential does *Hajat Bumi* offer for community-based halal tourism while maintaining religious values, cultural authenticity, and community ownership? These questions provide the analytical structure for examining *Hajat Bumi* as a living ethnographic practice. The study consequently contributes to a more integrated understanding of the relationship between religious

practice, agrarian local wisdom, cultural acculturation, community identity, and community-based halal tourism in a culturally plural rural context.

2. Methods

This study employed a qualitative ethnographic approach to examine *Hajat Bumi* as a living agrarian, religious, and cultural practice within the community context of Lakkok, Ciamis, West Java. Ethnography was selected because the study sought to understand not only what community members do during *Hajat Bumi* but also how they interpret, negotiate, and reproduce the meanings attached to the tradition through everyday social and cultural relationships. Ethnographic research emphasizes the study of cultural practices within their natural social settings, particularly through researchers' engagement with participants, observation of everyday activities, and interpretation of participants' meanings and experiences (Madison, 2005; Hammersley & Atkinson, 2019).

In this perspective, cultural practices are understood through the relationships among observable activities, participants' narratives, social interactions, symbols, and locally situated knowledge (Atkinson et al., 2007; Hammersley & Atkinson, 2019). Accordingly, the researchers approached *Hajat Bumi* as a lived cultural practice rather than as an isolated ceremonial event or predetermined tourism product. The fieldwork was conducted on 21 April 2026, with the researchers directly engaging with community activities surrounding *Hajat Bumi* through observation, interaction, interviews, and documentation. This field-based approach is consistent with religious ethnography, in which participant observation, semi-structured interviews, and ritual documentation are used to examine how religious meanings are embodied and negotiated within community practices (Untrim et al., 2025).

This field engagement enabled the researchers to observe community participation, collective preparation, food preparation and sharing, social interaction, ritual expressions, artistic and cultural performances, and other activities associated with the tradition. Researcher positionality was treated as an important component of the ethnographic process because the meanings obtained through fieldwork were produced through interaction between researchers and community members. The researchers therefore sought to maintain an interpretive position that prioritized participants' own explanations and experiences while recognizing that ethnographic interpretation is shaped by the researcher's presence, questions, observations, and analytical perspective. Particular attention was given to the relationships among agrarian livelihood, Islamic religious values, local wisdom, community social cohesion, intergenerational cultural transmission, cultural identity, and Sundanese–Javanese cultural interaction. This approach is consistent with ethnographic perspectives emphasizing the importance of situated cultural experience, memory, participation, and everyday practice in understanding cultural continuity (Conde-Caballero et al., 2021; Lawangen & Roberts, 2023).

Data were generated through three complementary ethnographic techniques: field observation, semi-structured in-depth interviews, and documentation. Field observation enabled the researchers to examine the implementation of *Hajat Bumi* and the social processes surrounding it, including community participation, preparation and distribution of food, interaction among families and community members, ritual and religious expressions, cultural performances, and forms of cooperation. Observation was important because some cultural meanings were expressed through practices and interactions that could not be fully captured through verbal responses alone.

The researchers therefore recorded relevant observations in field notes and used these observations as an empirical basis for interpreting how community members enacted and negotiated the meaning of *Hajat Bumi*. Semi-structured in-depth interviews were conducted with 13 purposively selected informants who had direct knowledge, experience, or involvement in *Hajat Bumi* and related community activities. The informants comprised two traditional or cultural leaders, two religious leaders, five local community members or ritual practitioners, two tourism managers or tourism actors, and two representatives of local government or village institutions.

The purposive selection of participants was intended to obtain diverse perspectives rather than statistical representation, allowing the study to compare cultural, religious, community, institutional, and tourism-related interpretations of the tradition. Interview questions were open-ended and explored the history and meaning of *Hajat Bumi*, its relationship with agricultural livelihood, gratitude (*syukur*), prayer (*doa*), charity (*sedekah*), *silaturahmi*, *gotong royong*, local wisdom, cultural transmission, youth participation, cultural adaptation, Sundanese-Javanese interaction, and the possibility of community-based halal tourism. Documentation complemented observation and interviews by recording relevant cultural expressions, activities, symbols, performances, and contextual information. The combination of these techniques allowed data to be produced through multiple forms of engagement and provided opportunities to compare what participants said with what was observed in practice. Such an approach is particularly relevant to the study of living cultural heritage because community participation and experiential transmission are central to the continuity of intangible cultural practices (Banda et al., 2024; Dwiatmini & Aras, 2024; Nakudom et al., 2026). The agricultural and ecological meanings observed in the field were also interpreted in relation to scholarship on agrarian rituals, local ecological knowledge, and relationships between communities and land (Barrera-Bassols et al., 2006; Danugroho et al., 2025; Wakewayaya et al., 2023).

The collected data were analyzed through an interpretive thematic process informed by the ethnographic approach. Field notes, interview accounts, and documented materials were organized and repeatedly reviewed to identify recurring meanings, practices, experiences, values, and cultural expressions. Relevant segments of the data were coded and grouped into analytical themes corresponding to the research questions: agrarian and Islamic religious meanings of *Hajat Bumi*; local wisdom, community social cohesion, and intergenerational cultural transmission; Sundanese-Javanese cultural acculturation; and the potential of *Hajat Bumi* for community-based halal tourism.

The analysis considered both explicit statements made by informants and meanings expressed through observed practices, interactions, symbols, food sharing, artistic performances, and forms of collective participation. Interpretations were developed through comparison across different informant groups and through triangulation of interviews, field observations, and documentation. Where accounts converged, they were treated as strengthening the interpretation; where differences emerged, these were retained as part of the complexity of community perspectives rather than being automatically resolved into a single interpretation.

Scholarly literature was subsequently used as a contextual and theoretical reference to situate the empirical findings within wider discussions of agrarian culture, religious-cultural practices, local wisdom, cultural heritage, acculturation, community participation, and tourism development (Chen et al., 2024; Moufahim & Lichrou, 2019; Pénicaud & Jolivot, 2022; Phuoc, 2026; Ruastiti et al., 2026). The analysis also considered the implications of cultural tourism development, particularly the relationship between community ownership, cultural authenticity, religious respect, and local decision-making (Gautam et al., 2024; Hermawati et al., 2026; Hu et al., 2026; Mursid et al., 2026). Ethical principles were applied throughout the research process.

Participation in interviews was voluntary, participants were informed about the purpose of the study, and verbal informed consent was obtained before data collection. Participants' identities and personal information were treated confidentially and were not disclosed in the manuscript. The study did not undergo formal institutional ethics review; nevertheless, the research followed established principles of qualitative social research, including respect for participants, voluntary participation, confidentiality, and protection of personal information. These procedures were intended to ensure that the ethnographic interpretation remained grounded in community experiences while protecting participants and acknowledging the relational nature of knowledge production in field-based qualitative research.

3. Results and Discussion

3.1 *Hajat Bumi* as an agrarian cultural practice

The ethnographic findings indicate that *Hajat Bumi* is a living agrarian cultural practice that connects agricultural livelihood, gratitude, communal participation, and cultural continuity. Fieldwork conducted on 21 April 2026 through observation, interviews, and documentation showed that community members understood *Hajat Bumi* not merely as a ceremonial event but as a collective practice through which agricultural land, harvests, and farming-based livelihoods are acknowledged and valued. This understanding reflects the broader perspective that relationships with land and agricultural resources may contain symbolic and cultural meanings beyond their economic functions (Barrera-Bassols et al., 2006; Hecht, 2010). *Hajat Bumi* can therefore be understood as a cultural expression through which the agrarian environment becomes part of collective community identity.

The agricultural meaning of *Hajat Bumi* was particularly evident in the accounts of community members and farmers, who associated the tradition with gratitude for agricultural yields and the continuity of local livelihoods. These meanings were also observed through collective preparation, food sharing, communal gathering, and mutual assistance. Such practices demonstrate that agricultural production is interpreted through social and cultural relationships rather than solely through economic considerations. This finding corresponds with research showing that agricultural rituals can express relationships between communities, agriculture, and the natural environment (Wakeway et al., 2023), while Danugroho et al. (2025) demonstrate how agricultural rituals may incorporate ecological knowledge and community responses to environmental change.

The findings also show that collective participation is central to the continuity of *Hajat Bumi*. Families and community members contribute to preparation, food provision, gathering, and other activities surrounding the tradition. Participation creates opportunities for interaction and mutual assistance, making the ritual a mechanism for maintaining community relationships. This is consistent with research highlighting the role of local wisdom and community participation in sustaining cultural heritage and social relationships (Dwiatmini & Aras, 2024; Banda et al., 2024). Food sharing is particularly significant because it transforms agricultural products into a shared social experience, connecting gratitude with reciprocity and community solidarity (Akyurt Kurnaz & Akçay, 2026; Pohan et al., 2025).

Another important finding concerns intergenerational transmission and cultural adaptation. Interviews indicate that *Hajat Bumi* has been inherited from previous generations but has undergone changes in its implementation. Younger community members generally encounter the tradition through family and community participation, suggesting that cultural knowledge is transmitted through direct experience rather than formal instruction alone. This finding supports the view that cultural memory and intangible heritage are reproduced through everyday practices and intergenerational interaction (Conde-Caballero et al., 2021; Lawangen & Roberts, 2023). Previous research has also documented changes in the implementation and duration of *Hajat Bumi* in Lakbok while noting the retention of selected ceremonial elements (Imadudin & Nuralia, 2022). Thus, the transformation of *Hajat Bumi* can be interpreted as cultural continuity through adaptation rather than necessarily as cultural decline.

Overall, the findings demonstrate that *Hajat Bumi* is sustained through the interaction of agrarian livelihood, collective participation, cultural transmission, and adaptation. Its significance extends beyond the ritual itself because the practice provides a social and cultural space in which agricultural knowledge, community relationships, collective memory, and local identity are reproduced. Cultural expressions such as Kidung Lakbok, Wayang Kila, and Ruwatan further contribute to this process by providing spaces for cultural expression and transmission. This interpretation is consistent with research emphasizing community ownership and participation as important foundations for sustaining living cultural heritage (Banda et al., 2024; Nakudom et al., 2026). These findings

provide the basis for examining how the agrarian meaning of *Hajat Bumi* is further interpreted through Islamic values, particularly gratitude (*syukur*), prayer (*doa*), charity (*sedekah*), and social connectedness (*silaturahmi*).

3.2 Islamic religious values in *Hajat Bumi*

The ethnographic findings show that the religious meaning of *Hajat Bumi* is closely integrated with the everyday Islamic life of the community. Based on interviews and field observations, *Hajat Bumi* is commonly understood through the values of gratitude (*syukur*), prayer (*doa*), charity (*sedekah*), and social connectedness (*silaturahmi*). These values provide an interpretive framework through which community members understand an inherited agrarian tradition within their contemporary religious context. Such an interpretation is consistent with religious ethnographic perspectives that examine ritual practices through participants' lived experiences, social relationships, and embodied forms of religious expression (Untrim et al., 2025). *Hajat Bumi* is therefore not perceived merely as a customary ceremony but as a collective practice through which gratitude for agricultural livelihoods is expressed through religious and social activities. This relationship between cultural practice and religious interpretation reflects the broader interaction between traditional cultural forms and religious orientations within community life (Viengkham et al., 2022).

Gratitude emerged as one of the most prominent religious meanings associated with *Hajat Bumi*. Informants explained that agricultural yields, land, and livelihood are understood not only as the results of human effort but also as blessings from God. The expression of *syukur* consequently connects the agricultural experience with religious awareness and collective reflection. This finding is consistent with Pohan et al. (2025), who demonstrate that gratitude within Javanese Muslim communal traditions can contribute to cultural meaning and social cohesion. In the Lakbok context, however, gratitude is specifically embedded in the agricultural cycle, making *Hajat Bumi* a religious expression that remains closely connected to farming and local livelihood. Collective prayer further reinforces this meaning by providing a space for residents to express gratitude and pray for continued well-being, agricultural continuity, and community protection. Ritual practices involving prayer and symbolic participation similarly demonstrate how religious meaning can be produced through embodied and collective experiences (Moufahim & Lichrou, 2019; Pénicaud & Jolivot, 2022; Şahin & Güzel, 2024).



Fig. 1. Communal prayer and food sharing in the *Hajat Bumi* tradition

The religious values of *Hajat Bumi* are also expressed through *sedekah* and food sharing. Field observations indicate that the preparation and distribution of food involve

community members and families, making sharing an important part of the social experience surrounding the tradition. Food therefore functions not only as a material component of the event but also as a medium through which gratitude and generosity are enacted. Akyurt Kurnaz & Akçay (2026) similarly show that ritual meals can contribute to the construction of spiritual meaning through collective participation. In *Hajat Bumi*, this religious dimension is inseparable from *silaturahmi* because sharing food creates opportunities for residents to meet, communicate, and strengthen interpersonal relationships. The practice consequently demonstrates how religious values become embedded in everyday forms of social interaction.

The findings further indicate that the Islamic interpretation of *Hajat Bumi* represents a process of cultural adaptation rather than the disappearance of its traditional character. Community members continue to recognize *Hajat Bumi* as an inherited cultural practice while interpreting its contemporary significance through Islamic values. In this process, the cultural form of the tradition remains recognizable, while its meanings are continually negotiated within the religious and social context of the community. This interpretation corresponds with Viengkham et al. (2022), who emphasize that traditional philosophies and religiosity can interact through processes of convergence and adaptation. It also resonates with Phuoc (2026), who demonstrates how traditional practices may be reinterpreted and repositioned as cultural heritage within changing social contexts. *Hajat Bumi* can therefore be understood as a form of religious-cultural continuity in which adaptation allows the tradition to remain meaningful without requiring the complete preservation of every historical element.

The religious character of *Hajat Bumi* also has implications for its potential development as a community-based halal tourism resource. The findings suggest that any tourism interpretation of the tradition should maintain its religious meaning, cultural authenticity, and community control. *Hajat Bumi* should not be reduced to a cultural performance detached from the values of gratitude, prayer, charity, and communal relationships that sustain it. This consideration is relevant to research showing that religious respect contributes to Muslim travelers' experiences and satisfaction (Mursid et al., 2026), while halal tourism involves religious, experiential, and destination-related considerations (Gautam et al., 2024; Chang & Amalina, 2026). Accordingly, the tourism potential of *Hajat Bumi* lies in its living religious-cultural character. If developed through community-based management, tourism may provide a context for cultural learning while maintaining the religious boundaries and meanings established by the local community.

3.3 Local wisdom and community social cohesion

Hajat Bumi functions as a form of local wisdom through which community relationships are maintained and reproduced. The ethnographic findings show that its implementation involves collective participation, family involvement, mutual assistance, communal gathering, and food sharing. These activities indicate that local wisdom is expressed not only through inherited knowledge but also through social practices that regulate cooperation and strengthen community belonging. This finding is consistent with Dwiatmini & Aras (2024), who emphasize the role of local wisdom in sustaining community-based social and cultural practices, and Banda et al. (2024), who highlight community participation as a key element in safeguarding living cultural heritage.

A prominent expression of local wisdom is *gotong royong*, particularly in the preparation of food, organization of communal activities, and implementation of the tradition. Through these activities, *Hajat Bumi* becomes a shared social process rather than an individual religious or agricultural practice. Food sharing further strengthens this process because agricultural products are transformed into a medium of gratitude, reciprocity, and social interaction. Similar relationships between communal food practices, gratitude, and social cohesion have been identified in Javanese Muslim traditions (Pohan et al., 2025), while ritual meals have also been shown to connect material practices with collective spiritual meaning (Akyurt Kurnaz & Akçay, 2026).

The findings also indicate that *Hajat Bumi* serves as a medium of intergenerational cultural transmission. Knowledge about the tradition is primarily transferred through participation, observation, family involvement, and direct experience rather than through formal instruction. Younger community members learn the meaning and procedures of *Hajat Bumi* by becoming involved in its preparation and communal activities. Such experiential transmission is important for maintaining collective memory because cultural knowledge is reproduced through everyday practices and social experiences (Conde-Caballero et al., 2021). The process also reflects the broader interaction between intangible cultural practices, local knowledge, and community resilience (Lawangen & Roberts, 2023).

At the same time, the continuity of *Hajat Bumi* faces changing social conditions, particularly the need to maintain younger generations' involvement. The field findings suggest that community members recognize youth participation as important for sustaining the tradition while allowing its forms to adapt to contemporary circumstances. This corresponds with Hu et al. (2026), who describe local knowledge practices as dynamic processes that are continually reconstructed through interactions among community actors. Pandey et al. (2024) similarly emphasize the importance of connecting different generations, forms of knowledge, and social actors within agrarian communities. Thus, cultural continuity in *Hajat Bumi* depends not on preserving every element unchanged, but on maintaining its core values while enabling meaningful participation by younger generations.

The social function of *Hajat Bumi* also provides an important basis for community-based cultural tourism. Community ownership and participation need to remain central because tourism development can influence local decision-making and relationships of power (Hermawati et al., 2026). In contrast, community-based tourism can contribute to empowerment when residents participate actively in planning and managing tourism resources (Gunawan et al., 2026). Therefore, the potential use of *Hajat Bumi* as a cultural tourism resource should build upon existing *gotong royong*, communal participation, cultural learning, and community ownership, rather than separating the tradition from the social relationships that sustain it. In this sense, local wisdom functions not only as cultural heritage but also as social capital for maintaining the continuity and community-based management of *Hajat Bumi*.

3.4 Sundanese–Javanese cultural acculturation

The ethnographic findings indicate that *Hajat Bumi* is practiced within a culturally diverse social environment in which Sundanese and Javanese cultural elements coexist, interact, and are continuously reinterpreted by community members. The interaction is reflected not only in ritual forms but also in language, artistic expressions, communal practices, and the meanings attached to the tradition. Therefore, *Hajat Bumi* cannot be understood as a cultural practice belonging exclusively to one ethnic tradition. Instead, it represents a living cultural process in which different historical and cultural influences are accommodated within a shared agrarian community. This finding supports the broader understanding that cultural traditions are dynamic and may develop through convergence, adaptation, and reinterpretation rather than through the preservation of isolated cultural boundaries (Viengkham et al., 2022; Phuoc, 2026). In this context, acculturation does not necessarily indicate the disappearance of an original culture, but may become a mechanism through which communities maintain cultural continuity while responding to changing social circumstances.

The agrarian foundation of *Hajat Bumi* provides an important space for this cultural interaction. The tradition remains associated with agricultural land, harvest, livelihood, gratitude, and collective participation, creating a shared cultural reference for community members with different cultural backgrounds. Local knowledge concerning land and natural resources is often embedded in symbolic systems, social practices, and cultural values that develop through long-term interaction between communities and their environments (Barrera-Bassols et al., 2006). Agricultural rituals may similarly connect ecological

knowledge, community practices, and cultural meanings (Danugroho et al., 2025; Wakewayaya et al., 2023). From this perspective, the Sundanese–Javanese elements found in *Hajat Bumi* should not be viewed separately from its agrarian context. Rather, cultural interaction takes place within a shared relationship with agricultural livelihood and the local landscape. This also reflects the dynamic character of rural communities, where inherited cultural practices are continually negotiated in response to social and economic transformation (Hecht, 2010; Pandey et al., 2024).

The field findings further show that cultural acculturation is particularly visible through Kidung Lakbok, Wayang Kila, and other artistic and communal expressions associated with *Hajat Bumi*. These cultural forms provide spaces through which community members communicate values, collective memories, and local identity. Their significance lies not simply in their artistic form but in their connection with participation and cultural transmission. Ritual performances can function as active mechanisms for reproducing cultural knowledge because values are learned through observation, participation, and interaction rather than through formal instruction alone (Ruastiti et al., 2026). This process is also consistent with research demonstrating that cultural memory can be maintained through repeated social practices and experiences across generations (Conde-Caballero et al., 2021). Thus, the artistic expressions surrounding *Hajat Bumi* contribute to the continuity of cultural identity while simultaneously providing a medium through which Sundanese and Javanese cultural influences can coexist.

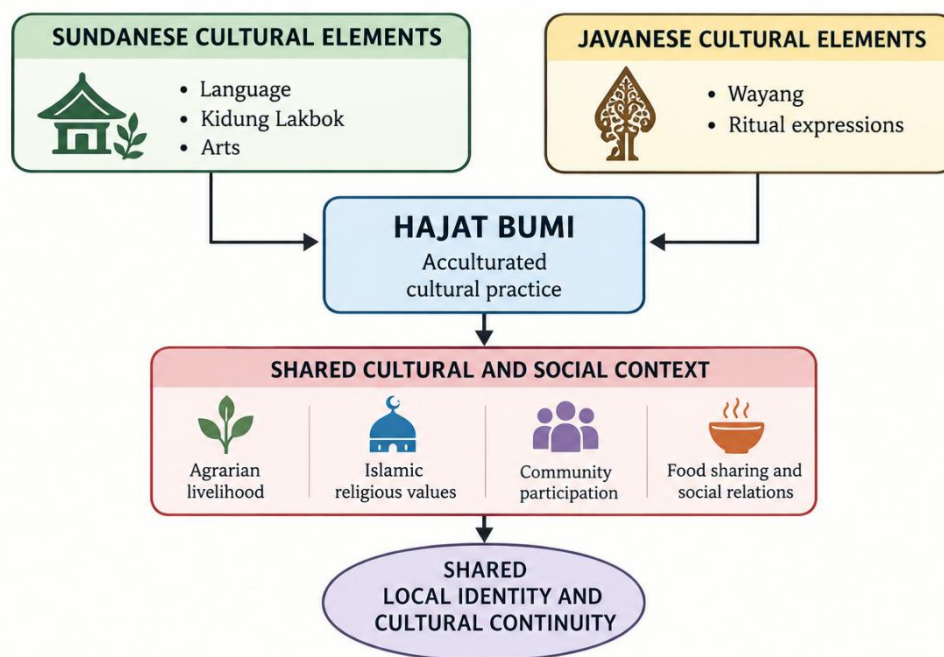


Fig. 2. Sundanese–Javanese cultural acculturation in *Hajat Bumi*

The relationship among these elements is illustrated in Figure 2. The figure conceptualizes *Hajat Bumi* as a cultural meeting space in which Sundanese and Javanese elements interact through shared agrarian practices, religious values, communal participation, and artistic expression. Rather than presenting the two cultures as separate and competing categories, the model emphasizes their intersection within a common community practice. This interpretation is consistent with the understanding that traditional philosophies, cultural values, and religiosity may interact and develop through processes of convergence and adaptation (Viengkham et al., 2022). The role of ritual in this process is also important because rituals provide repeated social contexts through which meanings, relationships, and cultural identities are reproduced (Chen et al., 2024). Accordingly, *Hajat Bumi* can be understood as an arena where cultural differences are negotiated through participation and transformed into a shared local cultural expression.

Such processes reflect the broader dynamics through which religious and cultural traditions are transmitted, transformed, and localized within particular social and historical contexts (Siswadi et al., 2026). In the context of local wisdom and cultural tourism, cultural practices may also function as resources for sustaining community identity while responding to contemporary forms of cultural engagement (Sarka & Thao, 2026).

Figure 2 demonstrates that acculturation in *Hajat Bumi* does not occur simply through the addition of Sundanese and Javanese cultural elements. Instead, these elements acquire meaning through their interaction with the community's agrarian livelihood, Islamic values, social relationships, and participation in the ritual. The resulting cultural expression is therefore contextual and relational. This interpretation is important because cultural identity in rural communities may be produced through interaction among multiple cultural influences rather than through ethnic homogeneity. Research on traditional communities and cultural heritage similarly indicates that cultural sustainability depends on the ability of communities to maintain meaningful practices while adapting their forms to contemporary circumstances (Banda et al., 2024; Dwiatmini & Aras, 2024; Syafrini et al., 2026).

The findings also suggest that acculturation is closely related to the process of cultural adaptation and continuity. Community members do not necessarily reproduce every element of *Hajat Bumi* in exactly the same form as previous generations. Instead, selected elements are retained because they continue to be considered meaningful, while other aspects may change according to contemporary social conditions. This pattern is consistent with research showing that cultural heritage may be maintained through reinterpretation rather than through rigid preservation of historical forms (Phuoc, 2026). The transformation of traditional practices can therefore represent an attempt to keep cultural knowledge relevant rather than evidence of cultural disappearance. In the case of *Hajat Bumi*, the continued presence of agrarian meanings, communal participation, artistic expressions, and religious interpretation indicates that adaptation occurs while core cultural meanings remain significant.

This process also has implications for the relationship between acculturation and community identity. The coexistence of Sundanese and Javanese elements enables *Hajat Bumi* to function as a shared cultural space rather than as a representation of a single ethnic identity. Such a condition is particularly important for understanding local wisdom because knowledge and cultural practices are produced collectively through social interaction and community experience. Local wisdom can contribute to sustainable community development when cultural values remain connected to community participation and local ownership (Dwiatmini & Aras, 2024; Nakudom et al., 2026). Similarly, cultural heritage preservation is more sustainable when communities themselves remain active in determining how traditions are practiced and represented (Banda et al., 2024). Thus, the acculturative character of *Hajat Bumi* should be regarded as part of the community's cultural strength and continuity rather than simply as a mixture of two ethnic traditions.

From a tourism perspective, this cultural complexity should be preserved rather than simplified. Cultural heritage tourism can create opportunities for communities to present local traditions while strengthening cultural continuity, but tourism representation may also risk reducing complex living traditions into standardized attractions (Syafrini et al., 2026; Hermawati et al., 2026). For *Hajat Bumi*, presenting the tradition solely as either "Sundanese" or "Javanese" would overlook the lived process of cultural interaction identified through the ethnographic findings. A community-based approach would instead recognize Sundanese–Javanese acculturation as part of the cultural identity of the tradition and allow local residents to determine which cultural elements can be shared with visitors. This approach is consistent with community-based tourism principles emphasizing local participation, cultural ownership, and community empowerment (Gunawan et al., 2026; Hutomo et al., 2026).

Overall, the findings demonstrate that Sundanese–Javanese acculturation is an integral component of *Hajat Bumi* as a living cultural practice. The tradition provides a social and cultural space where different cultural influences interact through agrarian livelihood,

religious interpretation, communal participation, and artistic expression. Its continuity is therefore produced through adaptation rather than cultural uniformity. The coexistence of Sundanese and Javanese elements, represented through practices such as Kidung Lakbok and Wayang Kila, contributes to a shared local identity while maintaining the historical and cultural complexity of the community. This finding strengthens the argument that *Hajat Bumi* should be approached as living cultural heritage whose sustainability depends on community participation, intergenerational transmission, cultural adaptation, and local ownership (Hu et al., 2026; Susanto et al., 2026; Syafrini et al., 2026).

4. Conclusions

This study concludes that *Hajat Bumi* represents a living agrarian and religious-cultural practice in which Islamic values, local wisdom, community relationships, and cultural identity are continuously reproduced through collective participation. The findings show that gratitude (*syukur*), prayer (*doa*), charity (*sedekah*), silaturahmi, and gotong royong connect agricultural livelihood with religious and social meanings. *Hajat Bumi* also functions as a medium of intergenerational cultural transmission, while Sundanese–Javanese acculturation is reflected in its ritual, artistic, and communal expressions, including Ruwatan, Kidung Lakbok, and Wayang Kila. Rather than indicating cultural loss, the coexistence and adaptation of these elements demonstrate that cultural continuity can occur through reinterpretation and changing forms while retaining meanings considered important by the community.

The study further indicates that *Hajat Bumi* has potential as a community-based cultural and halal tourism resource when its development remains grounded in community ownership, religious respect, cultural authenticity, and local participation. The main contribution of this study lies in integrating the agrarian, religious, social, and acculturative dimensions of *Hajat Bumi* within an ethnographic perspective, while highlighting their relevance to culturally sensitive tourism development. The findings imply that tourism initiatives should strengthen rather than commodify the living cultural relationships that sustain the tradition. Future research may examine visitor perceptions, community-based tourism governance, and the long-term effects of tourism development on religious-cultural practices and intergenerational transmission.

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Author Contribution

Conceptualization, M.; Methodology, M. and H.A.; Formal Analysis, M.; Investigation, M.; Writing – Original Draft Preparation, M.; Writing – Review & Editing, M., H.A., M.S.B., and A.S.; Visualization, M.; Supervision, H.A.; Project Administration, M.; All authors approved the final version of the manuscript.

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Ethical Review Board Statement

This study did not undergo formal review by an institutional ethics committee. Nevertheless, the research was conducted in accordance with established ethical principles for qualitative social research, including voluntary participation, respect for participants, confidentiality, and the protection of personal information. All participants were informed about the purpose of the study and their participation in the interviews was voluntary.

Informed Consent Statement

All participants were informed about the purpose and procedures of the study before the interviews and observations were conducted. Participation was voluntary, and verbal informed consent was obtained from all participants. Participants were informed that their participation could be withdrawn at any time without consequences. Their identities and personal information were treated confidentially and used solely for academic purposes. Written informed consent was obtained from the individual whose photograph is included in this manuscript for the publication and academic use of the photograph.

Data Availability Statement

The data underpinning the findings of this study are not publicly available due to confidentiality and privacy considerations related to interview data and community information. Anonymized data may be made available by the corresponding author upon reasonable request, subject to ethical considerations and the consent of the participants and relevant community authorities.

Conflicts of Interest

The authors declare no conflict of interest.

Declaration of Generative AI Use

During the preparation of this work, the authors used ChatGPT to assist in improving grammar, clarity, academic language, and the organization of the manuscript. After using this tool, the authors reviewed, verified, and edited the content as needed and took full responsibility for the accuracy, interpretation, and final content of the publication.

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