



International Conference on Islam, Law, and Society (INCOILS)
Conference Proceedings 2025
Yogyakarta, November 21-23, 2025
E-ISSN: 2985-7392
Published by: FORDIPAS PTKIN

The Transformation of Tumpeng in Selamatan Desa: An Analysis of Hindu and Islamic Syncretism in Kayukebek Tatur Village, Pasuruan

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ABSTRACT :

The diversity of culture and religion in Indonesia is a social wealth formed through a long historical process, but at the same time raises academic concerns regarding the sustainability of local traditions amidst the strong currents of modernization and globalization that have the potential to erode the value of cultural wisdom and harmony between religious communities. One of the traditions facing this challenge is Selamatan Deso with the Tumpeng dish, which is full of symbols and a medium for encounters and dialogue between Hindu and Islamic cultures in Javanese society. This study aims to analyze the philosophy of Tumpeng from the perspective of Hindu and Islamic figures, reveal the process of Tumpeng transformation in Selamatan Deso, and explain the Challenges of Cultural Transmission in the Modernization Era of the Kayukebek Village community, Tatur District, Pasuruan. This study uses a qualitative approach with an ethnographic design, through data collection in the form of in-depth interviews with religious and community leaders and literature studies, which are analyzed using an interactive data analysis model. The results show that Tumpeng functions as a symbol of acculturation and syncretism that binds the values of gratitude, cosmic balance, social solidarity, and interfaith tolerance. The transformation of Tumpeng, both in its form and ritual practice, does not eliminate its basic philosophical meaning, but instead strengthens local identity and becomes a strategic means of transmitting cultural values and building and maintaining social harmony amidst the dynamics of social change and modernization.

Keywords: *Tumpeng Tradition, Religious Acculturation and Syncretism, Cultural Transmission in Modernization*

INTRODUCTION

Indonesia, as a country with high cultural diversity, has a wealth of traditions that were formed through the process of syncretism of various elements of belief and religion. (Casram 2016). This phenomenon of syncretism is very visible in the lives of Javanese people, especially in the practice of religious rituals which combine elements of local, Hindu and Islamic traditions. (Arlinta Prasetian Dewi 2018). Selamatan desa as a form of communal ritual has become an integral part of the socio-religious life of Javanese society which reflects the local worldview in responding to various life events.

Historically, tumpeng has strong roots in Javanese Hindu tradition. Its conical shape symbolizes Meru (the sacred mountain) as the center of the universe in Hindu cosmology. The conical shape of tumpeng is believed to represent the vertical relationship between humans and

the Creator, as well as a manifestation of the cosmic concept in Hindu teachings, which emphasizes the unity of the microcosm and the macrocosm. (Pertiwi et al. 2022). The side dishes that surround the tumpeng also have symbolic meanings related to elements of nature and human life. (Istikomah, Aryanto, and Santosa 2024).

This phenomenon of the symbolic transformation of tumpeng reflects the dynamics of religious syncretism that characterizes Javanese society in responding to religious change. Syncretism, in this context, is not simply a blending of different religious elements, but rather a dialectical process between local traditions and new religious teachings, resulting in a unique cultural synthesis. (Afriani 2019). This process involved symbolic negotiations in which communities maintained old ritual forms while reinterpreting their meanings in accordance with new belief systems. This practice enabled Islam to be widely accepted in Java without causing major cultural conflict. (Sujati 2019).

Although the village slametan tradition and the symbolism of tumpeng have become objects of cultural study, there are several academic gaps that need to be filled. First, most studies on Hindu-Islamic syncretism in Java are still general and have not focused on the transformation of specific material symbols such as tumpeng in the context of rural communal rituals. Second, research on the resilience and adaptation of local traditions in the modern era is still limited, even though the younger generation plays a strategic role in cultural transmission. Third, this study presents an interfaith dialectic regarding the meaning and social function of tumpeng in village slametan in the Pasuruan region, especially in Kayukebek Village, Tukur District, which is still very limited or even non-existent.

Academically, this research contributes to the development of the study of religious anthropology and sociology of religion by using an ethnographic approach to reveal the symbolic meanings and the process of ritual transformation in society. This research is also relevant to the contemporary discourse of Islam Nusantara which emphasizes the character of Indonesian Islam which is tolerant, accommodating to local culture, and able to become a model of balanced religiosity between tradition and modernity. Through an in-depth analysis of the transformation of tumpeng in the village celebration in Kayukebek Village, this research is expected to reveal the complexity of Hindu and Islamic syncretism in Java and its relevance in the context of contemporary Indonesian society's religiosity and efforts to build social and religious harmony amidst diversity.

Methods

A qualitative approach was used with an ethnographic design. This approach was chosen because it was considered capable of revealing a complete and detailed understanding of the

background of the phenomena discussed. (Creswell 2015). Meanwhile, ethnographic design was chosen because it was considered capable of exploring the behavior and problems faced by certain ethnic groups. (Emzir 2008).

Primary data collection was conducted through in-depth interviews with the Kayukebek village community. Secondary data collection was conducted through literature analysis, documenting, reviewing various libraries, and analyzing research sources and other sources that could be used to support the primary data collection results. (Zed 2004)

The results of the data collection were then analyzed using interactive data analysis techniques developed by Miles & Huberman. (Miles, B. M., & Huberman 1992). Data analysis using this model is carried out continuously starting from data collection, reduction, and presentation, to drawing verification and conclusions.

Result

The Philosophy of Tumpeng from the Perspective of Hindu and Islamic Figures

Kayukebek is known as a village with a composition of Muslim and Hindu communities who live in harmony, making shared traditions a means of maintaining tolerance between religious communities. Tumpeng is generally a traditional dish of the Javanese people and other ethnic groups on the island of Java, which is served with rice shaped into a cone, placed in the center of a tampah (a round tray made of woven bamboo) and surrounded by side dishes. More than just a dish, Tumpeng is a symbol rich in philosophical meaning and is often the center of important traditional ceremonies, especially the slametan (celebration) and celebrations. The philosophy of Tumpeng is presented in many traditions. One of the activities in Kayukebek village is the village slametan tradition.

According to Mr. Wagiso, a Hindu priest in Kayukebek village, the tumpeng (rice cone) depicts Mount Meru, which connects the underworld (patala), the human world (bhurloka), and the world of the gods (swarloka). The yellow rice at the top symbolizes the sunlight (God Surya) and the prosperity of nature. The tumpeng is served as an offering in the yadnya ceremony to give thanks for the harvest, accompanied by side dishes such as whole eggs (symbolizing eternal life) and chicken (vital force). The Tri Sandhya prayer, or sacred mantra, precedes the cutting of the peak by the oldest figure. (Wagiso 2025)

According to Mr. Hadi Musthofa as the Chairman of the MWCNU in Tutar District. In the tradition of Islamic society, Tumpeng in Selamatan Deso is seen as a medium of prayer that is realized and a symbol that encapsulates three main relationships in Islam, namely: First. The cone-shaped, interpreted as a symbol of the Oneness of God and the vertical relationship between servants and the Creator, which is usually called the relationship between humans and God

(*Hablum Minallah*), Second. The side dishes that surround the Tumpeng symbolize the contents of the universe that God has provided for humans, teaching the value of balance and gratitude for sustenance, which is usually called the relationship between humans and the universe (*Hablum Minal 'Alam*) and Third. Tumpeng in Selamatan Deso is the core of a communal ritual that aims to build and strengthen social solidarity, which is usually called the relationship between humans and fellow humans (*Hablum Minannas*)(Musthofa 2025)

Transformation of Tumpeng in Selamatan Desa

During the transformation of tumpeng, its composition also underwent changes. While retaining its conical shape, the variety of accompanying side dishes reflects the availability of local ingredients and the creativity of the local community. In villages, we can see tumpeng decorated with fresh vegetables, fruits, or other regional side dishes, adding uniqueness and richness to the flavors. This demonstrates that tumpeng is not simply a symbol of food, but also a means of expressing local identity and cultural wisdom. The village thanksgiving celebration in Kayukebek now involves not only spiritual and traditional elements but also broader social aspects. Villagers unite in preparing tumpeng and various other dishes, making this event a moment of togetherness that strengthens ties between residents. In this context, tumpeng has transformed into a communication tool that unites the older and younger generations. The community recognizes tumpeng not only as a dish but also as a symbol of identity and character that conveys the values of togetherness, tolerance, and mutual cooperation.

According to Mr. Wagiso, a Hindu priest in Kayukebek village, in ancient times, tumpeng was a sacred medium used in traditional ceremonies. We also offered tumpeng to the gods as an expression of gratitude and hope for safety. However, along with the rapid development of the times, many traditions use tumpeng as a medium in new traditions such as village celebrations, village cleaning, etc. For us, none of that is a problem; the most important thing is that it can create harmony and tolerance between religious communities.(Wagiso 2025).

According to Mr. Hadi Musthofa, Chairman of the MWCNU in Tutur District, Tumpeng is maintained as a cultural medium with ethical and social significance. The point is not the shape of the cone-shaped rice or the side dishes, but rather the intention when serving it (namely to give alms and give thanks to Allah) and the practice of prayer and togetherness. In the rapid flow of modernization, Tumpeng has undergone transformations, both in form and traditions such as village celebrations, village cleaning, and earth alms. For us, this is not an obstacle; in fact, we support these events, because through these events, the community can connect with each other and demonstrate harmony in diversity.(Musthofa 2025)

Challenges of Cultural Transmission in the Era of Modernization

Amidst the rapid flow of globalization and modernization, cultural transmission, a process in which values, traditions, and cultural practices are passed down from generation to generation, faces significant challenges. The era of modernization, with all its technological advances, has had a complex impact on how culture is disseminated and received. The main challenge is the influence of social media such as gadgets, the internet, and so on. The younger generation, as the successors of culture, now spends more time on social media. This poses a challenge because their interest in learning about the culture of their ancestors tends to decline.

According to Mr. Wagiso, a Hindu priest in Kayukebek village, in the midst of the rapid pace of modernity and strong global influence, efforts to pass on good teachings and noble traditions (dharma and sanskara) face a serious challenge. Our young people (yowana) are now very busy with the digital world, such as gadgets and social media, which provide instant gratification (sukha). The main problem is not with the devices, but with the change in their way of thinking (buddhi). Because all their attention is focused on the screen, their desire to deepen their ancestral heritage that teaches the philosophy of unity (Tat Twam Asi) and the practice of sacred sacrifice (Yadnya) is lost. We must be smart in our response: teach them that technology is karma yoga (working with good intentions) that should lead us to the purpose of life (moksha), not become an obstacle to recognizing our true selves. (Wagiso 2025).

According to Mr. Hadi Musthofa, Chairman of the MWCNU in Tukur District, the limitless influence of social media and technology has shifted the focus of the morals of the younger generation. Our children, who should be the inheritors of our culture, are now more engrossed in the digital world, so their interest in exploring the Islamic traditions and values that underlie local culture tends to wane. Yet, Islam teaches us to maintain kinship and brotherhood, which are reflected in many of our local traditions, such as the slametan (celebration) or tahlilan (religious gathering). Therefore, our task is to educate our children to balance social media with Islamic culture. (Musthofa 2025).

Discussion

The Philosophy of Tumpeng from the Perspective of Hindu and Islamic Figures

The Selametan Deso tradition of serving Tumpeng in Kayukebek Village is a tangible demonstration of harmony between Muslims and Hindus, where the philosophical symbolism of Tumpeng is interpreted syncretically. From a Hindu perspective, (Wagiso, 2025), Tumpeng symbolizes Mount Meru which connects the three realms (patala, bhurloka, swarloka) as well as the element of gratitude for natural sustenance through yadnya. Meanwhile, from an Islamic perspective (Musthofa, 2025), The cone shape represents hablum minallah (vertical relationship

with Allah), the side dishes as *hablum minal 'alam* (balance with the universe), and the communal ritual as *hablum minannas* (social solidarity).

This dual interpretation reflects the acculturation process according to Redfield, Linton and Herskovits (1936), namely that acculturation includes phenomena that occur when groups of individuals with different cultures continuously interact directly, which then causes changes in the original cultural patterns of one or both groups. (Guarnaccia and Hausmann-stabile 2016). Acculturation is the process of contact between groups of people with different cultural backgrounds, in which changes occur in the original cultural patterns of one or both groups. (Karen van der Zee 2022).

According to Bronislaw Malinowski, a functionalist anthropologist, acculturation is defined as a process of cultural change that occurs when two cultural groups come into direct contact, resulting in the modification of both cultural patterns through the adoption of new elements. In works such as "Culture as Handiwork," he emphasized acculturation as the result of functional interaction, in which the native culture remains intact but adapts to foreign elements without losing its basic identity. (Parani 2025) Berry developed a theory of acculturation strategies that describes how migrant individuals maintain their heritage culture while engaging with the mainstream culture, resulting in four strategies: integration, assimilation, separation, and marginalization. (Doucerain et al. 2023)

Based on the discussion between field findings and theory, Selametan Deso with Tumpeng dish in Kayukebek Village shows significant relevance to the acculturation theory of Redfield, Linton, and Herskovits (1936) and Berry's acculturation strategy model, where prolonged cultural contact between Hindu and Muslim communities results in changes in cultural patterns without eliminating the basic identity of each group. The dual interpretation of Tumpeng symbolism as a representation of Mount Meru in the Hindu perspective and a symbol of *hablum minallah*, *hablum minal 'alam*, and *hablum minannas* in the Islamic perspective reflects the functional acculturation process as proposed by Malinowski, where both cultural groups adopt and modify each other's cultural elements while maintaining the essence of their respective spirituality. This phenomenon is in line with the integration strategy in Berry's model, namely the condition where the Kayukebek community is able to maintain their cultural and religious identity (maintenance of cultural heritage) while being actively involved in interaction and appreciation of other cultures (engagement with mainstream culture), thus producing productive social harmony. The process of direct and continuous contact between the two groups has resulted in a syncretic modification of cultural patterns, where Tumpeng is no longer exclusively belonging to one religious tradition but has become a shared symbol that strengthens social solidarity, religious tolerance, and an inclusive

local identity, proving that acculturation can take place without assimilation or marginalization, but rather through mutually enriching integration and respect for cultural diversity in one harmonious social space.

Transformation of Tumpeng in Selamatan Desa

The transformation of tumpeng during Selamatan Deso in Kayukebek demonstrates that tumpeng is no longer merely a sacred Hindu offering or a symbol of Islamic culture, but has become a medium of acculturation that cements local identity, spirituality, and social solidarity. The change in the composition of side dishes without eliminating the conical shape reflects the community's ability to adapt tradition to the availability of ingredients and creativity, while maintaining the meaning of gratitude and hope for safety as conveyed. Wagiso (2025). On the other hand, the emphasis Musthofa (2025) The intention of charity, prayer, and togetherness shows a shift in focus from formal ritual aspects to social ethics, so that tumpeng functions as a symbol of harmony, tolerance, and mutual cooperation across religions and generations..

The dual interpretation above reflects the Transformation process which is in line with Pierre Bourdieu's theory that, Bourdieu views transformation as occurring through the interaction of the field-capital-habitus triad, where marginalized groups (such as disabled artists) challenge cultural dominance by building cultural capital that is embodied (knowledge, artistic taste), objectified (artworks), and institutionalized (formal recognition). Disability arts organizations consciously engage in "high art" practices to achieve privilege (social distinction), reframing cultural values in the arts field that previously excluded them through medical or charitable prejudice.(Leahy and Ferri 2023). This theory is supported by (abbas jong 2024) Pierre Bourdieu's original field theory conceptualizes a social space in which agents and institutions compete for various forms of economic, cultural, social, and symbolic capital.

In the researcher's findings, there is a theory of syncretism according to Clifford Geertz, which defines it as a "cultural pattern" in which local symbols are surrounded by universal religious teachings, creating a syncretic system of meaning such as in Javanese Islam.(Geertz 1976). According to (Lestari 2025) Syncretism is defined as the harmonious fusion of Islamic cultural elements with local Nusantara traditions, producing a new form that maintains the original essence through a process of peaceful adaptation since Islam entered the 13th century via trade and cultural preaching.

According to Homi K. Bhabha, the concept of Cultural Hybridity emphasizes the dynamic nature of cultural interaction. Syncretism arises from the mixing of diverse cultural elements in the context of colonialism, migration, or globalization. Cultural hybridity highlights how new cultural forms emerge from the encounter between different traditions, challenging the notion of fixed

cultural purity.(Anonaba 2025). This hybrid model cultivates a dynamic interaction between source and target cultures through positioning translation, not as a mechanical process of language transfer, but as a creative practice that forms new meanings within the third space.

Based on the discussion between field findings and theory, the transformation of tumpeng in Selametan Deso in Kayukebek shows deep relevance to Geertz's concepts of syncretism, cultural hybridity, and Bourdieu's field-capital-habitus theory in explaining the dynamics of local cultural acculturation. The change in the composition of tumpeng side dishes without eliminating the conical shape and the shift in focus from formal rituals to social ethics reflect the process of syncretism in which Hindu and Javanese symbols blend harmoniously with Islamic values, producing a new "cultural pattern" that maintains the spiritual essence while adapting to the contemporary social context. This phenomenon is in line with the concept of cultural hybridity which emphasizes that cultural interactions are dynamic and produce new forms that challenge the purity of a single culture, where tumpeng becomes a medium for mixing Hindu, Islamic, and local Javanese wisdom traditions in a productive "third space." Furthermore, this transformation can be understood through Pierre Bourdieu that the Kayukebek community actively negotiates their cultural capital whether embodied (ritual knowledge), objectified (tumpeng as a cultural work), or institutionalized (communal recognition) in a constantly changing social field, creating a new habitus that reflects adaptive and creative abilities in maintaining local identity amidst modernization. Thus, tumpeng is not merely a symbol of sacred offerings, but a representation of the dialectical process between traditional structures and community agency that produces social solidarity, interfaith tolerance, and harmony that strengthens social cohesion in the era of globalization.

Challenges of Cultural Transmission in the Era of Modernization

The importance of education and the teaching of cultural values amidst the rapid flow of modernization became clear. Mr. Wagiso's concept of "karma yoga" emphasized that technology should be used as a tool to achieve a better life, not as a barrier. Meanwhile, Mr. Hadi Musthofa emphasized that understanding Islamic traditions and morals is crucial for maintaining identity and social relationships within local cultures.

According to Pierre Bourdieu, cultural socialization is centered on the concept of habitus as a system of generative schemes that are formed through the internalization of social structures since childhood, producing a disposition of practices that "structure and restructure" social reality dialectically between individual agency and objective structures.(Nurnazmi 2023). Cultural capital, or cultural capital, is related to one's intellectual qualifications. Cultural capital can be acquired through formal education or through heredity. Cultural capital can take the form of a belief in the

values of something considered true, followed by efforts to actualize that belief.(Haerussaleh 2021),

According to Paulo Freire in his theory of critical pedagogy, Freire offers a liberating educational model, placing students as subjects, raising awareness of oppression, and providing space for dialogue, reflection, and problem-posing that humanizes humans and supports the development of the whole self. (Agustinus Ryad 2020). Critical education, according to Freire, is not merely the transfer of knowledge but an effort to understand and transform the social reality that binds us. Freire argued that education should not be a process of depositing information into passive learners (a "banking" model), but rather should foster a reciprocal relationship in which students and teachers learn and develop together (Mandal 2023).

Based on the discussion between field findings and theory, a strong relevance between Bourdieu's concept of habitus and Freire's critical pedagogy is revealed in the context of preserving cultural values amidst modernization. The practice of "karma yoga" presented by Mr. Wagiso and the emphasis on Islamic traditions by Mr. Hadi Musthofa demonstrate the process of internalizing cultural values that shape the habitus of local communities, where cultural capital is transmitted through informal education and families. These findings align with Freire's view that education should not simply be a passive transfer of knowledge (banking education), but rather a dialogical process that liberates and empowers learners to understand their social realities. In this context, the teaching of local cultural values through both the concept of karma yoga and Islamic morals serves as a form of critical education that enables communities to avoid being trapped by the hegemony of modernization, but rather to use technology as a tool to achieve more meaningful life goals while maintaining identity and social relationships rooted in local traditions. Thus, education in cultural values functions as a liberation strategy that humanizes people, while strengthening the cultural capital of communities in facing the challenges of globalization without losing their identity and critical awareness of existing social structures.

Conclusion

This study shows that the Selametan Deso Tradition with Tumpeng dishes in Kayukebek Village functions as an effective medium of acculturation and syncretism in maintaining harmony between Muslims and Hindus. Tumpeng is not only understood as a symbol of religious rituals, but also as a representation of universal values such as gratitude, cosmic balance, social solidarity, and interfaith tolerance. The Hindu philosophical interpretation that interprets Tumpeng as Mount Meru and yadnya blends adaptively with the Islamic meaning that emphasizes *hablum minallah*, *hablum minal 'alam*, and *hablum minannas*, without eliminating the identity of each religion. The transformation of the form and practice of Tumpeng reflects cultural dynamics that are in line with the theories of acculturation, cultural transformation, and syncretism, and are strengthened

by the role of critical education in facing the challenges of modernization. The author's reflection emphasizes that the preservation of local traditions such as Selamatan Deso, if accompanied by dialogue, critical awareness, and value education, can be a strategic means to transmit cultural wisdom while strengthening harmony and community identity amidst the current of changing times.

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