



Cosmology of Islamic Local Wisdom: A Philosophical Perspective on Indonesian Traditional Rituals

Irfan Fauzi¹, Harel Bayu Paizin²

¹Universitas PTIQ Jakarta, Indonesia

²Universitas Islam Negeri Palopo, Indonesia

Email : irfanfauzi@mhs.ptiq.ac.id, harelbayupaizin@uinpalopo.ac.id

Abstract

This research explores the profound philosophical underpinnings of Islamic local wisdom as manifested in Indonesian traditional rituals, addressing the modern crisis of value and ecology. The study's primary objective is to interpret the cosmological structure of these rituals and their relevance to contemporary global challenges. Employing a qualitative library research method (*maktabi*) with a normative-philosophical approach, the study synthesizes classical *fiqh* texts, Nusantara scholarly works, and modern ecological theories. The results reveal that rituals such as Larung Sesaji and Sedekah Bumi are not mere cultural relics but represent a dialectical synthesis between the doctrine of *Tawhid* and indigenous wisdom. Within this framework, nature is perceived as *Ayat Kauniyyah* (Signs of God), and the concepts of *Jagad Alit* (microcosm) and *Jagad Gede* (macrocosm) provide an epistemological foundation for "relational awareness". This cosmology positions humans as *Khalifah* (stewards) tasked with maintaining cosmic harmony. The study concludes that Islamic local wisdom offers a "Sacred Science" that serves as a counter-epistemology to Western positivism, providing a holistic and spiritually grounded model for sustainable development and global environmental ethics.

Article History

Received :01/09/2025

Revised :20/11/2025

Accepted :15/01/2026

Keywords:

Islamic Cosmology, Local Wisdom, Indonesian Rituals, Ecological Ethics, Jagad Alit, Jagad Gede.

How to Cite:

Fauzi, Irfan & Paizin, H. B. (2026). Cosmology of Islamic Local Wisdom: A Philosophical Perspective on Indonesian Traditional Rituals. *LUX ISLAMICA: Journal of Islamic Studies*, 1(1), 58-76.

INTRODUCTION

Sociocultural transformation in Indonesia is currently facing a major challenge in the form of modernization trends that tend to discredit metaphysical values in daily life in order to achieve pragmatic materialism. A common issue that

arises in society is the disconnection between the younger generation and the roots of their ancestral traditions, where ancient rituals are often considered archaic practices that are no longer relevant to the demands of the rationalistic modern age (Ashadi, 2020). This phenomenon creates a spiritual void in which nature is no longer seen as a sacred entity, but rather merely an object of exploitation that loses its sacred meaning in human life (Irawan, 2022). As a result, there is a shift in identity in which local communities begin to lose the ethical compass that for centuries has maintained a balance between physical needs and inner peace (Azzahra et al., 2025). This loss is not just a matter of cultural aesthetics, but a profound existential crisis, in which society loses the ability to read the signs of God's greatness through the universe, which in the traditional perspective is seen as a "wife" to be guarded, but in the modern view is often treated harshly as a commodity to be traded (Irawan, 2022).

The common problem identified in the academic discourse in previous studies shows that the study of the interaction between Islam and local wisdom in Indonesia is still very dominated by descriptive-anthropological and sociological approaches (Riandi & Rusdiah, 2025). Previous studies have tended to be stuck on physical descriptions of cultural manifestations and social dynamics without systematically delving into the underlying normative-philosophical frameworks (Riandi & Rusdiah, 2025). This lack of a solid philosophical understanding results in frequent tensions between cultural preservation efforts and the purification of religious teachings, where customary practices are considered to be contrary to sharia principles simply because of the lack of in-depth analysis through Islamic legal instruments such as *maqāṣid al-sharī'ah* or *'urf*. In addition, the existing literature is often fragmented in the case studies of specific regions without being able to establish a robust methodological synthesis to synergize *fiqh*, local culture, and national value systems (Riandi & Rusdiah, 2025). This leaves a huge gap in our understanding of how local wisdom can serve as a valid epistemological

foundation in the face of global challenges, especially in integrating the values of spirituality into a broader and comprehensive framework of sustainable development (Simbolon et al., 2025).

Field phenomena show that traditional rituals such as Larung Sesaji, Earth Alms, and Heritage Jamasan are still routinely carried out by millions of Indonesians, but their sustainability continues to be overshadowed by fierce theological debates. Data show that more than sixty fishing communities still consistently perform marine rituals as a form of gratitude for maritime resources, although this practice is often labeled as shirk by puritan groups (Stang & Ilyas, 2025). On the slopes of Mount Merapi, people perform the Earth Alms ritual not as a form of worship to the mountain, but as a manifestation of "ecological politeness" to maintain harmony with nature which they believe has great power beyond human control (Hastuti et al., 2021). However, on the other hand, the influence of digital media and urban lifestyles is beginning to erode the active participation of the younger generation, who prefer standard global culture to delve into the symbolic meaning behind nasi tumpeng or prayers in traditional ceremonies (Azzahra et al., 2025). The asynchrony between the physical practice of the ritual and the philosophical understanding of the perpetrator in the field creates a vulnerability where the tradition risks being commodified into a mere tourism spectacle that empties spiritual meaning, losing its transformative power for the formation of the character of society (Suwandana et al., 2025).

The synthesis of literature on the relationship between Islam and culture in Indonesia often boils down to the classical debate triggered by Clifford Geertz's typology of *abangan*, and *priyayi*, which many scholars consider oversimplifying the complexity of religious identity in the archipelago (Rofiqoh et al., 2021). Mark Woodward provides a strong antithesis by stating that what Geertz considers to be syncretism is actually a manifestation of "Sufistic Islam" that has managed to internalize local elements into a sophisticated monotheistic framework (Rofiqoh

et al., 2021). However, although the debate about this style of Islam in the archipelago has been going on for a long time, there is a significant research gap in linking the ritual cosmology to contemporary ecophilosophical theories. Many studies have only stopped at the conclusion that Islam is adaptive to local culture through the principle of *maslahat*, without delving deeper into how the cosmological structure of "Jagad Alit" and "Jagad Gede" can be positioned as an epistemological basis for answering the global ecological crisis (Ariyani & Aris Sasmito, 2025). Much of the literature still views local wisdom as a static historical object, rather than as a dynamic intellectual subject and capable of offering a conceptual proposition to the challenge of dehumanistic modernity.

This research gap is further exacerbated by the lack of studies that explicitly position the cosmology of the archipelago as an "epistemological counterpoint" to the dominance of the Western positivist paradigm that has long ignored the spiritual dimension in science (Ariyani & Aris Sasmito, 2025). Although the literature on Islamic environmental ethics began to develop with a focus on the concepts of caliphate and trust, its specific application in the symbolic structure of traditional Indonesian rituals is still very rarely explored in philosophical depth (Basri et al., 2024). There is an urgent need to synthesize the thoughts of figures such as Seyyed Hossein Nasr on "sacred science" with local practices in the archipelago in order to find a more spiritually and ecologically just development model (Ariyani & Aris Sasmito, 2025). This gap reflects the existence of inequality in global knowledge dialogues, where local narratives from non-Western parts of the world often do not find a place as autonomous and valid intellectual subjects (Ariyani & Aris Sasmito, 2025). Therefore, this research seeks to fill this gap by exploring the cosmological dimension behind traditional Indonesian rituals as a form of real contribution to the development of a sustainable development discourse that is more contextual, inclusive, and based on deep and harmoniously integrated spiritual wisdom.

The novelty or State of the Art of this research lies in the repositioning of the cosmology of the archipelago, especially Javanese and Malay cosmology, not only as ancient cultural heritage, but as a conceptual proposition relevant to the global challenges of the twenty-first century (Ariyani & Aris Sasmito, 2025). Through the lens of Islamic ecophilosophy and traditionalism, this study reveals that traditional rituals such as Larung Sesaji and Earth Alms contain an "ecological message" that goes beyond just the preservation of the physical environment, but rather includes the restoration of a spiritual relationship between the creator, humans, and the universe (Ariyani & Aris Sasmito, 2025). This novelty also includes the integration of Nur Muhammad's sufistic doctrine as the spiritual core shaping of local Islamic identity, which has rarely been explicitly associated with performative practices in traditional ceremonies (N. F. Ahmad & Robiah, 2025). Using a philosophical-normative approach, this research offers a new framework that synergizes *maqāṣid al-sharī'ah* with local wisdom to build a development paradigm that is not only technocratic, but also based on sacred ethics. This positions local wisdom as an instrument of "decolonization" of ecological thought, giving voice to the epistemology of the Global South to speak on the international stage about the sustainability of the earth through a holistic and integral perspective of spirituality.

The research problem raised in this report is how the cosmological structure in Islamic local wisdom in Indonesia can be interpreted philosophically to answer the crisis of values and ecology in the modern era. This research proposes the argument that traditional Indonesian rituals are not remnants of animist beliefs, but a form of "dialectical synthesis" between the doctrine of monotheism and local wisdom that results in an understanding of nature as a manifestation of God's presence (theophany). The main argument is that the cosmologies of the "Little World" and the "Big World" provide a framework for a "relational consciousness" that places man as the guardian of cosmic harmony,

not as a destructive ruler. Through symbols in rituals, such as tumpeng which symbolizes the vertical axis towards God and sea alms which symbolize horizontal responsibility towards creation, Islam Nusantara offers a model of ecological spirituality that is able to strengthen social cohesion and identity resilience in the midst of globalization. Thus, this study seeks to prove that the integration between Islamic philosophy and local wisdom is a fundamental solution to the existential challenge of modern humans in finding a balance between the profane and sacred dimensions in a sustainable manner.

RESEARCH METHOD

This research uses a qualitative design with a library *research* approach, which focuses on the exploration of texts, documents, and literary works that are relevant to Islamic cosmology and Indonesian local wisdom. This design was chosen because the object of study is philosophical and metaphysical, which requires an interpretive deepening of the symbolic meanings and normative values contained in written sources. The approach used is phenomenological-hermeneutical, in which researchers seek to understand ritual phenomena not only from the surface, but by exploring the "soul" or "spirit" that underlies the practice through the interpretation of classical and modern texts.

The data collection technique was carried out through systematic documentation of literature sources which were divided into two main categories. Primary and secondary data were obtained from research articles in reputable journals (Sinta and Scopus) that discussed traditional rituals, Islamic cosmology, and environmental ethics in the last ten years. The data collection process involves searching through academic databases such as Scopus, Google Scholar, and Sinta using specific keywords such as "Islamic Cosmology", "Indonesian Local Wisdom", "Ritual Philosophy", and "Islam Nusantara".

Data analysis was carried out using content *analysis techniques* and

thematic analysis that are interactive, following the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawn (Miles et al., 2014). The researcher classifies the cosmological concepts that appear in the text, such as the concepts of "Jagad Alit" and "Jagad Gede", and then connects them to specific ritual practices. Philosophical analysis was carried out by comparing the Western positivism paradigm with the "Sacred Science" paradigm of the archipelago to find fundamental common points and differences. The final step is synthesis, in which researchers bring together findings from various literature to build a solid argument about the cosmological role of local wisdom in answering the crisis of modernity.

The validity of the data or the validity of the research is maintained through source triangulation techniques and theoretical triangulation (Moeloeng, 2007). The researcher cross-checked data from Islamic legal texts (fiqh/ushul fiqh) and data from cultural texts (anthropology/literature) to ensure that the interpretation given was not sectorally biased. In addition, validity is also strengthened by discussing research findings with established theoretical frameworks in international academic discourse, such as *maqāṣid al-sharī'ah* theory and *deep ecology*.

RESULT AND DISCUSSION

Result

The operational definition of "Cosmology of Islamic Local Wisdom" in the context of this report is a system of beliefs and knowledge of the people of the archipelago that unites the principle of monotheism (oneness of Allah) with the understanding of the order of the universe as an inseparable unity between God, humans, and nature (Niswah et al., 2025). In this system, nature is seen as a "kauniyyah verse" or signs of God's greatness that have a certain degree of holiness, where every physical phenomenon is a reflection of divine attributes

(*theophany*) (Niswah et al., 2025). This cosmology operates through the concept of macrocosm harmony (*Jagad Gede*) and microcosm (*Jagad Alit*), where human well-being is highly dependent on his ability to maintain balance with the order of the universe through rituals of devotion and gratitude (Ariyani & Aris Sasmito, 2025). Thus, Islamic local wisdom is not just a meaningless tradition, but an epistemological framework that governs how human beings interact with their social and physical environment based on deep spiritual ethics (Ariyani & Aris Sasmito, 2025).

Based on existing literature sources on maritime rituals, ritual practitioners such as fishermen on the southern coast of Java view Larung Sesaji activities as a form of spiritual accounting that links economic income with ecological responsibility (Prasetyo, 2023). A fisherman figure in a literary record reveal that the cost incurred for the ceremony was an investment of mutual gratitude for the catch which they believed to be a direct gift from God, so that this ritual became a very strong binding mechanism of social solidarity (Prasetyo, 2023). This phrase shows that in the eyes of the local people, there is no separation between the material aspect (fish products) and the spiritual aspect (salvation prayer), as both are part of the flow of divine blessings that must be managed with full awareness of the sustainability of marine resources (Riandi & Rusdiyah, 2025).

Further, the narrative of the community on the mountainside illustrates that the Earth Alms ritual is an attempt to instill "ecological politeness" in the collective subconscious of the community (Hastuti et al., 2021). The traditional elders emphasized that humans are simply "puppets" or actors who carry out God's scenario on earth, where the universe has been lent as a mandate that must be guarded from destruction (Sayyed Hosein Nasr, 2007). They believe that the imbalance of human behavior towards nature will trigger a cosmic reaction in the form of disaster, so the ritual serves as a constant reminder for each individual to always be "valley of manah" (humility) and to respect every element of the

environment, from water, air, to soil as a sacred source of life (Ariyani & Aris Sasmito, 2025).

The cosmological flow of Islamic local wisdom in Indonesia can be mapped starting from its metaphysical roots to its practical manifestations in people's lives. First, the theme of "Primordial Light" (*Nur Muhammad*) serves as a theological foundation that explains the origins of creation and the spiritual core of man (N. F. Ahmad & Robiah, 2025). Second, the theme of "Cosmic Balance" connects the inner consciousness of the individual (*Jagad Alit*) with the order of the universe (*Jagad Gede*), which is reflected in the spatial arrangement of traditional buildings such as Joglo or Kraton (Suprpto et al., 2021). Third, the theme of "Ethics of Stewardship" (*Khalifah*) is manifested in ecological rituals that teach human responsibility for the preservation of nature and ancestral heritage (Azzahra et al., 2025). Finally, the theme "Social Integration" shows how these rituals become a medium for conflict resolution and strengthening tolerance between religious communities through traditions such as *Slametan* and *Anjangsana* (Sanjani et al., 2024).

Observations of classical texts such as *Taj al-Salatin* and *the Sinar Alam Poems* show the spiritualization of the environment through very rich symbolic language (Niswah et al., 2025). In the text, natural phenomena such as the moon are described as "mirrors of divine grace" that remind man of God's infinite love, so that nature is never seen as a value-neutral inanimate object (Niswah et al., 2025). Meanwhile, in *Sabilal Muhtadin's* text, the integration between Islamic law and Banjar customs is carried out through the principle of *'urf*, where local traditions are tested for conformity with the principles of *maqāṣid al-sharī'ah* to ensure that the practice brings real benefits to the ummah (Riandi & Rusdiyah, 2025). These texts prove that the Muslim intellectuals of the archipelago in the past have built a solid conceptual bridge between the universality of revelation and the particularity of local culture, creating a moderate and inclusive model of

Islam (Riandi & Rusdiah, 2025).

The restatement of the results of this study confirms that the local wisdom of Islam in Indonesia is a unique "philosophical synthesis", where religion functions as the foundation of culture that reconstructs people's understanding of nature and human existence (Riandi & Rusdiah, 2025). The results of the analysis show that Islamic law in Indonesia is very flexible and adaptive, able to absorb traditional values without losing its theological integrity through the principles of *'urf sahih* and *maslahah mursalah*. The pattern found shows that this acculturation process prioritizes the search for a "common point" (*kalimatun sawa*) rather than sharpening differences, which ultimately gives birth to the Islamic identity of the archipelago that loves peace and has high ecological sensitivity. The success of this harmonization is proof that spirituality can be a driving force for sustainable development that respects cultural diversity and environmental sustainability simultaneously.

The patterns formed from the data show that traditional Indonesian rituals function as a "performative device" to sacralize space and time. The relationship between ritual elements, cosmological meaning, and social impact can be seen through the following integrative patterns:

Table 1. Patterns of Cosmological Relationships in Nusantara Rituals

Dimensions	Symbolic Elements	Cosmological Meaning	Strategic Impact
Vertical	Tops of the Tumpeng / Tower of the Mosque	<i>Tawhid</i> & Spiritual Ascension	Strengthening of faith and recognition of Divine authority
Horizontal	<i>Slametan</i> / Eating Together	<i>Pillars</i> & Social Equality	Conflict resolution and strengthening social capital.
Circular	<i>Larung</i> / Earth Alms	Life Cycle & Reciprocity of Nature	Ecological awareness and food sustainability.
Internal	<i>Topo</i> / Meditation	<i>The Small World</i> & Controlling Lust	Character formation and inner peace.

Temporary	The Month of Suro / Muharram	Momentum of Cosmic Renewal	Preservation of traditions and collective memory.
------------------	---------------------------------	-------------------------------	---

The table **of Cosmological Relationships in Nusantara Rituals** explains how Indonesian people sacredize space and time through various dimensions of rituals that are holistically integrated:

Vertical and Horizontal Dimensions

Vertically speaking, the relationship between humans and the Creator is symbolized through **the Peak of Tumpeng** or **the Mosque Tower** which represents the concept of **Tawhid** and spiritual climbing efforts. The strategic impact of this symbolism is the strengthening of faith as well as recognition of divine authority in every aspect of life. Meanwhile, the horizontal dimension is manifested through the **tradition of Slametan** or eating together which emphasizes the value of **Rukun** and social equality. This practice functions as an instrument for conflict resolution and strengthening social capital in society.

Circular, Internal, and Temporal Dimensions

The relationship between humans and the universe is depicted in a circular dimension through the **ritual of Larung** or **Earth Alms** which carries the meaning of the life cycle and reciprocity (reciprocity) of nature. This ritual aims to build ecological awareness for the sake of achieving food sustainability.

In the personal realm, there is an internal dimension that is carried out through **Topo** or meditation to achieve a balance between the **Small World** (microcosm) and the control of desires. It focuses on character formation and the achievement of individual inner peace. Finally, the temporal dimension is marked by the momentum **of the Bulan Suro** or **Muharram** as a symbol of cosmic renewal that functions to preserve traditions and the collective memory of the community.

Overall, these patterns show that traditional rituals are not merely ceremonial, but rather a model of ecological spirituality that strengthens social

cohesion and identity resilience in the era of globalization.

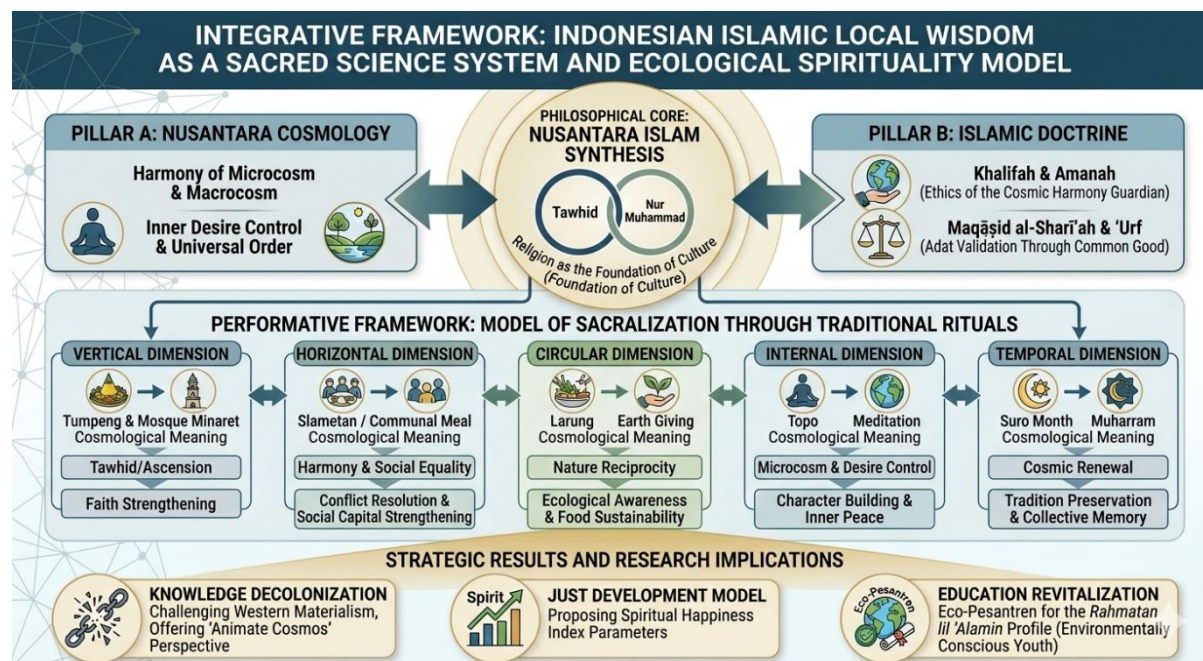


Figure 1. Integratif Framework: Indonesian Islamic Local Wisdom as a Sacred Science System and Ecological Sprituality Model

The image depicts a large framework that positions the local wisdom of Islam in Indonesia as a comprehensive **system of Sacred Science**, not just an archaic cultural practice. At the deepest core of this narrative, there is a **Philosophical Synthesis** (Islam Nusantara) which makes **Tawhid** and **Nur Muhammad** the main axis. This belief views religion as the *foundation of culture* that reconstructs how humans understand their existence and the universe as an inseparable whole.

The system is supported by two complementary conceptual pillars:

- **The Nusantara Cosmology Pillar** introduces the concept of harmony between **the Small World** (microcosm) and **the Big World** (macrocosm). In this view, man's well-being depends largely on his ability to control his inner passions and maintain balance with the order of the universe.
- **The pillars of Islamic Doctrine** strengthen this relationship through the ethics of **the Caliphate and the Trust**, in which man acts as the guardian

of cosmic harmony, not a destructive ruler. Legally, local traditions are validated through the **instruments of Maqāṣid al-Sharī'ah** and **'Urf**, which ensure that the custom remains in line with tangible benefits or benefits.

The manifestations of these theories manifest in various **Traditional Rituals** that serve as "performative devices" to purify space and time. For example, the **rituals of Larung Sesaji** and **Earth Alms** are understood as a form of ecological politeness and gratitude (reciprocity) for nature which is seen as a living organism, not just a commodity. Meanwhile, **Tumpeng** symbolism depicts a vertical spiritual ascent towards God, and the tradition **of Slametan** or eating together strengthens horizontal bonds through social equality and harmony.

Broadly, this research offers very strategic results in responding to the crisis of modernity. This framework became an instrument **of Decolonization of Knowledge** that challenged the paradigm of Western materialism by offering a perspective of a "Living Cosmos". The implications include proposing a more equitable development model with the parameters **of the Spiritual Happiness Index**. Finally, this narrative recommends the revitalization of education through **Eco-Pesantren** to produce a young generation who have the profile **of Rahmatan lil 'Alamin**, namely individuals who have theological responsibility as well as a deep sensitivity to environmental sustainability

Discussion

In this discussion, a comparison between the literature of Islamic traditionalism Seyyed Hossein Nasr and the findings on Indonesian local wisdom reveals the existence of a deep paradigm agreement regarding the "sacredness of nature" (Sayyed Hosein Nasr, 2007). Nasr argues that modern science has performed a "Cartesian dissection" that separates matter and spirit, resulting in nature being viewed as inanimate matter (Sayyed Hosein Nasr, 2007). On the

contrary, ritual practices such as Larung Sesaji and Earth Alms in Indonesia show that the people of the archipelago still hold fast to the view of the "living cosmos", in which the universe is seen as a spiritual organism that must be treated with respect (Stang & Ilyas, 2025). The implication is that the local wisdom of Islam Nusantara is not just a form of people's trust, but a system of "Sacred Science" that is able to provide an ethical basis for environmental management that is much more sustainable than a purely technocratic-secular approach.

Seen from an ecophilosophical perspective, the cosmological structure of "Jagad Alit" and "Jagad Gede" bears similarities to the concept of Deep Ecology developed by Arne Naess, which emphasizes the interconnectedness between all forms of life (Ariyani & Aris Sasmito, 2025). However, Indonesian cosmology has the advantage of having a theocentric dimension that places God at the center of all these harmonies. In the tradition of Manunggaling Kawula Gusti, unity with God is achieved not by leaving the world, but by caring for the world as a form of worship (Ariyani & Aris Sasmito, 2025). This has important implications for the development of a development model in Indonesia, where the success of a policy is measured not only by economic growth, but also by the "spiritual happiness index" and the level of sustainability of the ecosystem that is considered to be a representation of the divine presence on earth (Ariyani & Aris Sasmito, 2025).

The discourse on "Nusantara Islam" as a dialectical synthesis between revelation and culture, as discussed by Woodward, provides a strong foundation for the strengthening of an inclusive national identity (Rofiqoh et al., 2021). The literature shows that the success of Islam in spreading in Indonesia without major conflicts is due to its ability to "value similarities over differences" (Ariyani & Aris Sasmito, 2025). Shared rituals involving different elements of society, regardless of their theological background, serve as a "social glue" that prevents radicalism. The social implication is that the preservation of local Islamic wisdom is a very effective preventive strategy against the threat of intolerance, as the tradition has

been tested for centuries in building a peaceful coexistence space full of the spirit of mutual cooperation (Sanjani et al., 2024).

Educationally, the integration of local cosmology into the Islamic education curriculum, as carried out in eco-pesantren, shows great potential for the formation of the character of the younger generation who are sensitive to environmental issues (V. I. Ahmad et al., 2025). In other literature it is highlighted that education based solely on cognitive-legalistic aspects often fails to give birth to pro-environmental behavior, while education that touches on the spiritual-cosmological dimension is capable of creating more permanent and profound behavioral changes (Basri et al., 2024). By understanding the concept of the Caliph not as a right of dominion but as a burden of responsibility, students are taught to see their every action towards nature as part of theological responsibility. This is a practical implication for the ministries of education and religion to more seriously integrate the narrative of local wisdom into national education policies in order to build a true "Rahmatan lil 'Alamin student profile".

Finally, the discussion on the decolonization of knowledge emphasized that Indonesian local wisdom must be recognized as an "autonomous intellectual subject" in the global dialogue on the future of the earth (Ariyani & Aris Sasmito, 2025). So far, solutions to the climate crisis have often been dictated by the narrative of the Global North which is still heavily influenced by market and technological logic. By elevating the cosmology of the archipelago to the international academic stage, we offer an epistemological alternative based on Eastern spiritual values that are more in harmony with the laws of nature. The implication is the need for increased transnational collaboration in philosophical-religious research to enrich the global sustainability discourse with non-Western perspectives that are rich in traditional wisdom but still relevant contemporaneously.

CONCLUSION

The main finding of this study is that the cosmology of Islamic local wisdom in Indonesia is a system of "Sacred Science" that connects the theological dimension of Tawhid with ecological ethics through the structure of the microcosm (Jagad Alit) and macrocosm (Jagad Gede). Traditional rituals such as Larung Sesaji, Earth Alms, and Tumpeng are not just cultural ceremonies, but performative devices that transform nature into "kauniyyah verses" that demand human gratitude and responsibility as Caliphs. The strength of this research lies in its ability to carry out normative-philosophical synthesis that bridges Islamic law (fiqh) with local wisdom, as well as positioning Islam Nusantara as a relevant moderation model for the global challenges of modernity that often ignores the dimension of spirituality.

However, this study also has limitations, especially in its dependence on secondary literature sources that are often still descriptive, so more extensive field research is needed to verify the transformation of ritual meaning at the grassroots level in a more dynamic manner. In addition, there are major challenges in terms of transmitting these cosmological values to the millennial and Gen-Z generations who are increasingly exposed to the current of digital secularization. As a recommendation, efforts are needed to revitalize local wisdom through digital media and the integration of a bolder national education curriculum in raising the narrative of the archipelago's ecological spirituality as part of a grand strategy of national development that is sustainable, inclusive, and just for all creatures on this earth

ACKNOWLEDGMENT

The authors would like to express their deepest gratitude to all parties who have contributed to this research. Special thanks are extended to the academic supervisors and colleagues whose insightful feedback helped shape the direction

of this study. Appreciation is also due to the various institutions and local communities in Indonesia who generously shared their experiences and perspectives, enriching the understanding of Islamic local wisdom and its ecological significance. Lastly, sincere thanks to the editorial team for their support throughout the publication process.

REFERENCES

- Ahmad, N. F., & Robiah, N. (2025). Nur Muhammad in the Maulid Nusantara Book: A Study of Cosmology and Local Islamic Identity. *Atlantis Press, (Icocas)*, 392–400. https://doi.org/10.2991/978-2-38476-503-4_46
- Ahmad, V. I., Ali, N., & Zuhriyah, I. A. (2025). Islamic Values in Environmental School Culture: Character Formation and Challenges. *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 6(1), 267–280. <https://doi.org/10.62775/edukasia.v6i1.1400>
- Ariyani, E., & Aris Sasmito, S. (2025). Javanese Cosmology and Its Ecological Message: Local Wisdom for The Global Ecological Crisis. *Proceedings of SARIRA: Said Annual Roundtable on Indonesia and Religious Affairs Theme: Religion and Ecology for Sustainable Development*, 10205–10220.
- Ashadi, A. (2020). Pendhapa Natabratan: Symbolic Meaning of the Javanese House in Demak, Indonesia. *International Journal of Architecture, Arts and Applications*, 6(3), 39. <https://doi.org/10.11648/j.ijaaa.20200603.12>
- Azzahra, A., Khadijah, U. L. S., & Rodiah, S. (2025). A bibliometric analysis of the Jamasan Pusaka tradition in cultural documentation. *Informatio: Journal of Library and Information Science*, 5(3), 251–264. <https://doi.org/10.24198/inf.v5i3.65063>
- Basri, S., Adnan, Y., Widiastuty, L., Asrul Syamsul, M., & Indar, I. (2024). Islamic Environmental Ethics: A Cultural Framework for Sustainable Resource Management and Global Ecological Stewardship. *Diversity: Disease Preventive of Research Integrity*, 86–93. <https://doi.org/10.24252/diversity.v5i2.52342>

- Hastuti, S., Slamet, St. Y., Sumarwati, & Rakhmawati, A. (2021). Ecological Politeness on Sedekah Bumi Ceremony in Merapi Mountainside. *Atlantis Press*. <https://doi.org/10.2991/assehr.k.210514.002>
- Irawan, D. (2022). The Problem of Modern Man in Indonesia and Its Solution According to Seyyed Hossein Nasr. *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam*, 20(2). <https://doi.org/10.21111/klm.v20i2.8519>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook* (Edition 3). UI Press.
- Moeloeng, L. (2007). *Metode Penelitian Kualitatif*. PT. Remaja Rosdakarya.
- Niswah, C., Khairunnisah, A., Ulya, R. T., & Khotimah, H. (2025). The Concept of Nature in Malay Tradition: The Perspective of Islamic Cosmology and Local Wisdom. *Afkaruna: International Journal of Islamic Studies (AIJIS)*, 3(1), 64–74. <https://doi.org/10.38073/aijis.v3i1.2849>
- Prasetyo, W. (2023). Cosmology of Labuhan Larung Sesaji Ritual Meaning the Homogeneity Strategic Cost Concept in Blue Sea Fisheries Accounting. *Journal of Accounting and Strategic Finance*, 5(2), 252–277. <https://doi.org/10.33005/jasf.v5i2.309>
- Riandi, M., & Rusdiah. (2025). The Interaction between Islam and Local Wisdom in Indonesia: A Normative-Philosophical Study. *ASEAN Journal of Islamic Studies and Civilization (AJISC)*, 02(1), 93–115. <https://doi.org/10.62976/ajisc.v2i1.1370>
- Rofiqoh, Y. I., Alvino, A. T., Chusae, A., & Nizar, Y. A. (2021). Islam and Syncretism in Java: Reflections on the Thought of Geertz and Woodward. *MUHARRIK: Jurnal Dakwah Dan Sosial*, 4(01), 47–61. <https://doi.org/10.37680/muharrik.v4i01.634>
- Sanjani, M. A. F., Basri Zain, & M Lutfi Mustofa. (2024). Islam and Local Wisdom: Integration of Local Values in Islamic Thought. *Journal of Social Studies and Education*, 2(2), 94–110. <https://doi.org/10.61987/jsse.v2i2.567>
- Sayyed Hosein Nasr. (2007). *Man and Nature: The Spiritual Crisis in Modern Man*.

Kazi Publications.

- Simbolon, L., Matondang, S. A., & Manugeran, M. (2025). A Systematic Literature Review On Cultural Identity and Local Wisdom in Indonesian Literary Criticism and Language Studies. *Esteem Journal of English Education Study Programme*, 9(1), 51–62. <https://doi.org/10.31851/gesjg041>
- Stang, R. H., & Ilyas, M. (2025). Dimensions of Islamic Economic Values in the Larung Sesaji Tradition : An Analysis of Syncretism between Islam and Local Coastal. *El-Kahfi: Journal Of Islamics Economics*, 6(2), 508–517. <https://doi.org/10.58958/elkahfi.v6i02.522>
- Suprpto, Widodo, S. T., Suwandi, S., & Wardani, N. E. (2021). Philosophical Teachings of Javanese Culture in Lakon Ludruk : Cosmological Perspective. *Atlantis Press*. <https://doi.org/10.2991/assehr.k.210514.010>
- Suwandana, E., Supratno, H., Suyatno, & Kantina, S. (2025). Cultural storytelling through ritual art: Exploring Bantengan as a vessel of Indonesian identity. *Multidisciplinary Science Journal*, 8(3), 2026168. <https://doi.org/10.31893/multiscience.2026168>