



Selamatan Sumber Water: Traditional Rituals and Local Wisdom of Muslims in the Hills of Watu Lumbung, Pasuruan

Selamatan Sumber Air: Ritual Tradisional dan Kearifan Lokal Muslim di Perbukitan Watu Lumbung, Pasuruan

M. Najich Syamsuddini^{1*}

Ahmad Barizi²

Achmad Khudori Soleh³

¹STAI Al-Yasini Pasuruan

^{2,3}Maulana Malik Ibrahim State Islamic University Malang

*Email Corresponding Author: najichsyamsuddini @stai-alyasini.ac.id

Article History	Received 21 June 2025	Revised 29 July 2025	Accepted 22 August 2025
-----------------	--------------------------	-------------------------	----------------------------

News Article

Keywords:

Local Wisdom;
Muslim;
Selamatan
Sumber Air;
Watu Lumbung

Abstract

The *Selamatan Sumber Air* tradition in the Watu Lumbung hills, Pasuruan, East Java, represents a form of Muslim local wisdom in the management of water resources that continues to thrive amidst modernization and changing community lifestyles. Ideally (*das sollen*), the management of water resources should integrate spiritual, ecological, and social values harmoniously. However, in reality (*das sein*), many traditional practices are increasingly eroded by short-term economic interests and the declining participation of the younger generation, thereby threatening the sustainability of such traditions. This study is significant as it explores a cultural practice that harmonizes religious and ecological dimensions, offering an alternative approach to addressing environmental crises and cultural identity erosion. This research adopts a qualitative approach with a case study design. The informants consisted of religious leaders, community figures, caretakers (*juru kunci*), and local youth, selected using purposive sampling techniques. Data were collected through in-depth interviews, participant observation during the ritual, and documentation. Data analysis was conducted through data reduction, narrative presentation, and conclusion drawing, guided by the theory of social construction by Peter L. Berger and Thomas Luckmann. The findings reveal that the *Selamatan Sumber Air* tradition embodies a syncretism between pre-Islamic beliefs and Islamic teachings, integrated through the figure of Mbah Sumpil, a local charismatic leader. This tradition serves not only as a means of honoring nature and water sources but also holds profound spiritual, social, and economic significance for the community. The younger generation plays a strategic role in the cultural transmission of this tradition, both through direct participation in rituals and the use of digital media innovations. In conclusion, the *Selamatan Sumber Air* tradition is not merely a symbolic ritual, but a representation of Muslim local wisdom in sustaining environmental resources and reinforcing communal identity. It is recommended that this tradition be preserved through cultural heritage protection policies, integrated into local educational curricula, and facilitated through intergenerational collaboration to ensure its continued relevance and sustainability.

Kata Kunci

Kearifan Lokal;
Muslim;

Abstrak

Tradisi Selamatan Sumber Air di perbukitan Watu Lumbung, Pasuruan, Jawa Timur, merupakan bentuk kearifan lokal Muslim dalam pengelolaan sumber

Selamatan
Sumber Air;
Watu Lumbung

daya air yang terus berkembang di tengah modernisasi dan perubahan gaya hidup masyarakat. Secara ideal (*das sollen*), pengelolaan sumber daya air seharusnya mengintegrasikan nilai-nilai spiritual, ekologis, dan sosial secara harmonis. Namun, dalam kenyataannya (*das sein*), banyak praktik tradisional yang semakin terkikis oleh kepentingan ekonomi jangka pendek dan menurunnya partisipasi generasi muda, yang dapat mengancam keberlanjutan tradisi tersebut. Penelitian ini penting karena mengkaji praktik budaya yang menyelaraskan dimensi agama dan ekologi, serta menawarkan pendekatan alternatif dalam menghadapi krisis lingkungan dan erosi identitas budaya. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Informan terdiri dari tokoh agama, tokoh masyarakat, pengurus (juru kunci), dan pemuda setempat, yang dipilih menggunakan teknik purposive sampling. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif selama ritual, dan dokumentasi. Analisis data dilakukan melalui reduksi data, penyajian naratif, dan penarikan kesimpulan, dengan berpanduan pada teori konstruksi sosial oleh Peter L. Berger dan Thomas Luckmann. Temuan penelitian menunjukkan bahwa tradisi Selamatan Sumber Air merupakan suatu sinkretisme antara kepercayaan pra-Islam dan ajaran Islam, yang terintegrasi melalui sosok Mbah Sumpil, seorang tokoh karismatik lokal. Tradisi ini bukan hanya sebagai bentuk penghormatan terhadap alam dan sumber air, tetapi juga memiliki makna spiritual, sosial, dan ekonomi yang mendalam bagi masyarakat. Generasi muda memainkan peran strategis dalam transmisi budaya tradisi ini, baik melalui partisipasi langsung dalam ritual maupun melalui pemanfaatan inovasi media digital. Sebagai kesimpulan, tradisi Selamatan Sumber Air bukan sekadar ritual simbolik, tetapi merupakan representasi kearifan lokal Muslim dalam menjaga keberlanjutan sumber daya lingkungan dan memperkuat identitas komunitas. Disarankan agar tradisi ini dilestarikan melalui kebijakan perlindungan warisan budaya, integrasi dalam kurikulum pendidikan lokal, dan kolaborasi antar generasi untuk memastikan relevansi dan keberlanjutannya.

INTRODUCTION

Background of the issue

In Indonesia, an archipelagic country rich in natural resources, there is a diversity of traditions that reflect local wisdom in environmental management (Sutiari, Moita, and Baka, 2024). One fascinating aspect of cultural heritage is the selamatan tradition, a ritual rich in meaning and often closely tied to the surrounding environment. The tradition of water source conservation is a concrete example of how local communities interact with nature, especially water sources, within a framework of cultural and religious values. Amid rapid modernization and social change, this tradition faces both challenges and opportunities to continue being preserved (Rizqi, 2024). This research focuses on the tradition of water source selamatan among Muslims in the hills of Watu Lumbung, Lumbang, Pasuruan, East Java, an area rich in water source potential and home to a community that still holds fast to ancestral traditions.

The research questions are: how is the tradition of Selamatan Sumber Air carried out and interpreted by the Muslim community in the hills of Watu Lumbung Village, Lumbang District, Pasuruan Regency? Moreover, what is the impact of the Selamatan Sumber Water ritual on the Muslim community in the mountains of Watu Lumbung Village, Lumbang District, Pasuruan Regency?

Many studies have discussed the tradition of saving water sources. First, Riantina Puspitasari, Octo Dendy, and Andriyanto discussed the Tradition of Kirab Tirta Amerta Sari at Sumberawan Temple, Sumberawan Hamlet, Toyomarto Village, Singosari District, Malang

Regency (Folklore Study) (Puspitasari and Andriyanto, 2023). *Second*, Agus Danugroho examined the Existence of traditions within the Samin Community of Bojonegoro Regency in the Modern Era (Danugroho, 2020). *Third*, an article written by Samsul Ma'arif, Agus Budianto, and Yatmin is titled "The Tradition of Saving the Great Well in Tanjuntani Village, Prambon District, Nganjuk Regency" (Ma'arif, Budianto, and Yatmin, 2021). *Fourth*, an article written by Nabiilah Mahdiyah Farcha and Petir Pudjantoro discusses the Implementation of Ecotourism Principles in the Development of the Kirab Tirta Amerta Sari Tradition in Toyomarto Tourism Village, Singosari District, Malang Regency (Farcha and Pudjantoro, 2025). *Fifth*, the article by Ariani Susilo, Ari Sapto, Deny Yudo, and Dewa Agung discusses the Functionalism of the Symbolic Meaning of the Ngampirne Weton Tradition (Susilo et al., 2025). *Sixth*, the article by Midya Aulia Nisak, Siti Komariah, and Wilodati Wilodati on Local Wisdom of the Osing Tribe: Cultural Studies as a Sociological Learning Medium (Nisak, Komariah, and Wilodati, 2023).

From the above research, there has been no study that explicitly discusses Selamatan Sumber Water: Traditional Rituals and Local Muslim Wisdom in the Hills of Watu Lumbung, Pasuruan. This research aims to build upon and improve previous studies. Two assumptions underlie this research. *First*, in the modern era, the tradition of conserving water sources is still practiced. Even with increasingly sophisticated technology, it does not eliminate this tradition. *Second*, research on Selamatan Sumber Air in the Muslim community in the Watu Lumbung Hills, Pasuruan, can contribute to the typology of Islam in the Watu Lumbung Hills community, Pasuruan, which reflects the unique blend of Islamic values and local wisdom.

This study aims to identify and describe the practice of the Selamatan Sumber Air tradition in the Watu Lumbung hills, Pasuruan, East Java, by exploring its ritual processes, symbolic meanings, and the key actors involved. It also seeks to analyze the religious, ecological, and social values embedded within the tradition, which reflect a syncretism between Islamic teachings and pre-Islamic local beliefs. Furthermore, the research investigates the role of the younger generation in preserving and transforming the tradition in the face of ongoing social and technological changes. Another key objective is to examine the broader impacts of the tradition—socially, economically, and environmentally—on the local community. Ultimately, this study aims to formulate the strategic implications of Selamatan Sumber Air as a form of Muslim local wisdom for the sustainable management of natural resources.

Theoretically, the study contributes to the academic discourse in cultural anthropology, religious sociology, and environmental studies by highlighting the integration of faith-based traditions and ecological practices within a local context. Practically, the findings are expected to inform policymakers, cultural institutions, and community leaders in developing strategies for cultural preservation and environmental sustainability rooted in community-based wisdom. Additionally, the study provides insights for educators and youth organizations to foster intergenerational cultural transmission and encourage the active involvement of younger generations in safeguarding intangible cultural heritage through both traditional and digital means.

Problems Identification

The Selamatan Sumber Air tradition in the Watu Lumbung hills, Pasuruan, is a unique cultural practice that integrates local wisdom and Islamic values in the management of water resources. However, despite its cultural significance, this tradition faces several challenges that could threaten its sustainability.

First, there is a gap in academic research. While previous studies have explored similar traditions in other regions of Indonesia, there is no specific research that comprehensively

examines the Selamatan Sumber Air ritual within the Muslim community of the Watu Lumbung hills. This lack of specific data makes it difficult to understand the depth of its practices, symbolic meanings, and social impact in this particular context. This research aims to fill this gap by providing an in-depth analysis of the tradition, its rituals, and its significance to the community.

Second, the tradition faces pressures from modernization and social change. The influence of modern technology, shifting lifestyles, and the potential disinterest of new generations in traditional practices poses a direct threat to the preservation of this ritual. Without understanding how the younger generation perceives and interacts with this tradition, it is unclear how it can be preserved and transmitted to future generations. The research seeks to identify the role of youth and explore strategies for intergenerational transmission.

Third, there is a need to analyze the broader impact of the tradition. Beyond its cultural and religious aspects, the Selamatan Sumber Air ritual has significant ecological and social implications. The research aims to explore how this tradition contributes to sustainable water management and strengthens social cohesion within the community. By examining these impacts, the study can provide policymakers and community leaders with valuable insights to develop preservation strategies rooted in local wisdom.

In summary, the identified problems include the lack of specific research on this particular tradition, the threats posed by modernization, and the undocumented broader impacts of the ritual. This study is crucial for gaining a deeper understanding and formulating effective strategies for preserving this unique cultural heritage.

Problems Formulation

This research aims to address a central question: How does the Selamatan Sumber Air tradition serve as a form of local Muslim wisdom for sustainable water resource management in the Watu Lumbung hills of Pasuruan, and what are the challenges and opportunities for its preservation in the face of modernization? To address this, the study is structured around several specific research questions. First, it will examine how the tradition is practiced and interpreted by the local Muslim community, detailing its ritual processes, symbolic meanings, and the roles of key participants, such as spiritual leaders and elders. Second, the research will analyze the embedded religious, ecological, and social values, examining how they reflect a unique blend of Islamic teachings and pre-Islamic local beliefs and how these values contribute to environmental conservation and social cohesion. Third, it will investigate the role of the younger generation in preserving and transforming tradition, examining their level of involvement, perceptions, and the challenges of intergenerational transmission in an era of rapid technological and social change. Finally, the study will assess the broader impacts of the Selamatan Sumber Air tradition on the community's social, economic, and environmental well-being, including its effects on water quality, community solidarity, and potential for cultural tourism.

THEORETICAL AND CONCEPTUAL FRAMEWORK

Theoretical Framework

This research is grounded in a multi-faceted theoretical framework that integrates three key concepts to analyze the Selamatan Sumber Air tradition: the social construction of reality, local wisdom and religious syncretism, and cultural transmission.

The study begins with the social construction of reality, as articulated by Peter L. Berger and Thomas Luckmann (1966). This theory posits that human knowledge and cultural practices are not objective but are created and maintained through social processes and communal interactions. Within the context of the *Selametan Sumber Air* tradition, this framework allows us to examine how the community constructs spiritual and ecological meanings through their shared ritual practices and symbolic interactions. The tradition, therefore, is not a static event but a dynamic system through which a collective understanding of reality is continuously reinforced.

Second, the research draws upon theories of local wisdom (*kearifan lokal*) and religious syncretism. This theoretical lens helps explain how the community's indigenous knowledge and practices have been preserved and adapted by merging with Islamic teachings. Scholars such as Clifford Geertz (1973) and Seyyed Hossein Nasr (1996) provide a foundation for understanding how religion and rituals serve as interpretive systems that lend transcendent meaning to everyday life and reinforce social cohesion. This syncretic process is central to interpreting how the *Selametan Sumber Air* tradition functions as a unique fusion of pre-Islamic beliefs and Islamic values, creating a spiritual and ethical system for engaging with the natural world.

Finally, the concept of cultural transmission, influenced by theorists such as Margaret Mead and Pierre Bourdieu, is crucial for analyzing the tradition's future. This framework examines the mechanisms by which cultural knowledge and values are transmitted from one generation to the next, whether through formal education, community engagement, or symbolic transmission. By examining the role of the younger generation, the research investigates the dynamic process of negotiation between maintaining cultural continuity and adapting to contemporary influences, such as digital media and modern environmentalism.

Together, these theoretical foundations conceptualize the *Selametan Sumber Air* tradition as a complex, multi-dimensional cultural system that goes beyond a mere religious ceremony. It is an intricate medium through which the community constructs a sustainable relationship with nature, rooted in both theological meaning and collective memory.

This research is grounded in the theory of social construction of reality as developed by Peter L. Berger and Thomas Luckmann (1966), which posits that knowledge, including cultural practices and belief systems, is constructed through social processes and interactions. According to this theory, reality is not merely an objective entity but is shaped, maintained, and transmitted through communal practices and institutionalization over time. Within the context of the *Selametan Sumber Air* tradition, this framework facilitates the examination of how local communities construct spiritual meanings and ecological awareness through socially sanctioned and symbolically reinforced ritual practices.

Additionally, this study draws on theories of local wisdom (*kearifan lokal*) and religious syncretism, which explain how indigenous knowledge and belief systems are preserved, adapted, and merged with religious doctrines—in this case, Islamic teachings. Local wisdom is understood as a set of values and practices that emerge from the lived experiences of a community in harmony with their natural environment. Scholars such as Geertz (1973) and Nasr (1996) highlight the role of religion and ritual as interpretive systems that mediate human interaction with nature, imbue everyday practices with transcendent meaning, and reinforce social cohesion.

The concept of cultural transmission is also central to this research, particularly in examining the role of the younger generation in preserving and revitalizing traditions. Drawing on theories by Margaret Mead and Pierre Bourdieu, this concept encompasses the mechanisms through which cultural knowledge, norms, and values are passed from one generation to the

next, either through formal education, community participation, or symbolic inheritance. In this context, the engagement of youth in the *Selamatan Sumber Air* tradition reflects a dynamic process of negotiation between cultural continuity and contemporary adaptation, particularly about digital media and environmental activism.

From these theoretical foundations, the research conceptualizes the *Selamatan Sumber Air* not merely as a religious ceremony, but as a multi-dimensional cultural system that integrates spiritual values, environmental ethics, and social functions. The tradition is interpreted as a medium through which the community constructs a sustainable relationship with nature, rooted in theological meaning and collective memory.

Conceptual Framework

This research's conceptual framework integrates the theoretical foundations to create a model for analyzing the *Selamatan Sumber Air* tradition. It positions the tradition as a multi-dimensional cultural system that exists at the intersection of religious belief, environmental ethics, and social practice.

At its core, the framework views the *Selamatan Sumber Air* tradition as a central phenomenon. It is not just a ritual but a medium through which the local Muslim community constructs and maintains its reality. This process is driven by religious syncretism, where Islamic values are interwoven with pre-existing local wisdom concerning nature and community.

Several key factors influence the tradition's practice and interpretation:

1. **Theological Meaning:** The ritual is imbued with spiritual significance, connecting the community's relationship with water to their faith.
2. **Ecological Awareness:** The practices reflect a deep-seated environmental ethic, promoting sustainable management and conservation of water resources.
3. **Social Cohesion:** The collective participation in the ceremony reinforces community bonds, fosters a shared identity, and promotes social solidarity.

Furthermore, the framework considers the dynamic forces acting on this tradition, particularly the challenge of cultural transmission. The role of the younger generation is a critical variable. Their engagement, or lack thereof, directly impacts the tradition's ability to adapt and survive. The framework hypothesizes that successful preservation depends on the community's ability to innovate and adapt the tradition, potentially through new forms of communication and activism, to make it relevant to contemporary life.

Ultimately, this conceptual framework posits that the *Selamatan Sumber Air* tradition serves as a form of local wisdom that produces tangible impacts—social, ecological, and cultural—on the community. By analyzing the interplay of these elements, the research aims to demonstrate how faith-based cultural practices can serve as a foundation for sustainable development and community resilience.

RESEARCH METHODS

This study employs a qualitative approach with a case study design to examine the *Selamatan Sumber Air* tradition in the hills of Watu Lumbung, Pasuruan. This methodology is chosen to provide a deep, contextual understanding of the tradition's practices, meanings, and impacts from the perspective of the community. A qualitative approach is essential for exploring the nuanced experiences and perspectives of the people involved, while the case study design

allows for a detailed analysis of this specific tradition within its unique cultural and geographical setting.

Data Collection will involve both primary and secondary sources. Primary data will be gathered through:

In-depth interviews with key informants, including religious leaders, community elders, cultural figures, and members of the general public who are actively involved in the ritual.

Participant observation during the Selamatan Sumber Air ritual itself to directly document the practices, interactions, and symbolic elements.

Secondary data will be collected through documentation, which may include historical records, local folklore, photographs, and other relevant written or visual materials.

Sampling will use a purposive sampling method to select participants who have a deep understanding of the tradition and are central to its practice. This ensures that the data collected is rich and directly relevant to the research questions.

Data Analysis will be conducted through a systematic process:

Data Reduction: Initial data from interviews and observations will be simplified and categorized to focus on key themes.

Narrative Presentation: The reduced data will be presented in a cohesive narrative format to provide a comprehensive description of the tradition.

Conclusion Drawing: Conclusions will be formulated by interpreting the narrative findings, grounded in the theoretical framework of social constructionism.

Data Validity will be ensured through triangulation of data sources (interviews, observations, and documents) and member checks, where research findings are shared with participants to confirm their accuracy and interpretation.

RESULTS AND DISCUSSION

The Tradition of Water Source Conservation among Muslims in Watu Lumbung Village, Pasuruan

History of the Water Source Conservation Tradition

The Tradition of Selamatan Sumber Water in Watu Lumbung Village is deeply rooted in the community's belief that water sources are the center of life. Findings from an interview with the Keyman, Mr. Tali, show that this tradition began with a reverence for the "mbah kali," which indicates a continuous cultural transmission (Pak Tali, 2025). This aligns with Durkheim's perspective on the role of ancestral figures in fostering social ties and communal identity (Dandirwalu, 2012).

The central role of Mbah Sumpil in this history is revealed through the use of the selamatan tradition as an instrument of da'wah. The analysis shows that Mbah Sumil's efforts to spread religion, while addressing the community's need for clean water, reflect the syncretism between pre-Islamic beliefs and Islamic teachings (Ramadhan et al., 2025). This aligns with Geertz's concept of how religion adapts to local contexts (Hariri et al., 2025). The origin of the

name "Sumpil," related to events in the river, gives it a strong symbolic dimension, which led to the construction of a center of religious activity (Depari and Setyonugroho, 2014).

The complex identity of Mbah Sumil, known by various names (Sultan Mahmud Badar Nuddin, Sheikh Yusuf Badar Nuddin, and Sam Suddin), reflects the process of constructing social identity (Ului and Sudrajat, 2024). The name change from Sam Suddin (the son of the king of Malacca) shows how individual identity is shaped by family history and social networks. respect for Mbah Sumpil as an essential figure in the spread of Islam is a tangible form of collective memory (Ap, 2025).

The description of the condition of Watu Lumbung village before Mbah Sumpil's arrival highlights his significant role as a pioneer figure in social change. The presence of elder figures before the advent of Islam demonstrates the existence of cultural plurality in society. Mbah Sumpil, who carried out da'wah in an inclusive manner, reflects a dynamic acculturation process (University et al., 2024). The close relationship between Pesarean Mbah Sumpil and the Selamatan Sumber Air tradition is a testament to respect for sacred spaces (Huda, 2017). The community's belief in spiritual power in Pesarean, as reflected in its routine activities and annual rituals, demonstrates a belief in supernatural forces. The story of Kyai Abu Nawas and the builder, which involves supernatural phenomena, strengthens the community's view of the sacredness of the Mbah Sumpil Pesarean (Daosat, 2022).

Time and Frequency of Implementation: Rituals as Markers of Natural Cycles and Social Relations

The Tradition of the Selamatan Water source in Watu Lumbung is characterized by a periodization closely tied to the agricultural cycle and water availability (Field Observation, 2023). The annual ritual implementation, especially after the rice harvest, reflects the community's attachment to the natural cycle. the implementation time that coincides with the dry season or when water discharge begins to decline demonstrates the community's ecological awareness of the importance of maintaining water availability.

Flexibility in timing indicates cultural adaptation to environmental changes (Arjono, 2025). Ustadz Arjono explained that Selamatan is carried out after the harvest, which indicates a close relationship between humans, nature, and God. The implementation that coincides with the harvest season reflects gratitude for agricultural products. Ustadz Arjono's statement about the origin of water sources that emerge from under the rocks strengthens the belief that water sources are a gift from God (Arjono, 2025). The frequency and periodization of Selamatan have important temporal significance. This ritual serves as a marker of the natural cycle, integrating religious activities with the community's economic activities. this reflects local wisdom in managing natural resources and maintaining their sustainability (Suyatman, 2018).

Venue: Sacred Space, Community Identity, and Environmental Representation

The primary location for implementing selamatan sumber water is around the water source, situated next to the river. The choice of this location reflects an appreciation for sacred space and the symbolic connection between society, nature, and spiritual beliefs (Yohan et al., 2025). Participants' observations revealed the presence of large rocks that hold historical and spiritual significance (Samito, 2025). Some informants mentioned the location as a place of wingit (sacred), which shows a belief in supernatural powers.

The presence of Mbah Sumil's tomb near the water source further strengthens the holy value of the location. The selection of locations around water sources shows the community's respect for natural resources. the environmental symbolism inherent in the implementation site

indicates a close relationship between society, nature, and spiritual beliefs. Belief in winged places also means belief in supernatural powers (Rachman, 2012).

Figures Involved and Their Roles: Leadership Structures, Religious Authority, and Community Participation in Rituals

The implementation of water source conservation in Watu Lumbung involves all elements of society, reflecting the strong social structure and values of cooperation (Samito, 2025). The Locksmith (Mr. Tali) plays a central role in leading the ritual, demonstrating the existence of traditional authority legitimized by specialized knowledge and skills. This authority is not only limited to the ritual aspect, but also includes the preparation of offerings and the preservation of traditions (Pak Tali, 2025). The procession of the Rideangan, which was only carried out by the locksmith, involved special preparations. the ritual of slaughtering animals has a deep symbolic meaning. The involvement of various figures in the procession shows a structured division of labor (Field Observation, 2023).

The Locksmith's traditional knowledge of rituals, prayers, and symbolism, passed down from generation to generation, ensures the continuity of the tradition. The role of the keeper in directing the cooking process shows the importance of maintaining the purity and quality of the food. The case of a snake attacking a person who breaks the rules confirms the significance of the locksmith's role in maintaining spiritual and social balance. The involvement of village officials in coordinating contributions and the participation of the general public demonstrates a strong spirit of cooperation and togetherness, which aligns with the concept of social solidarity (Wiki, 2022). The subtle power dynamics in the procession reveal how religious and social authority were established through ritual practices. The role of spiritual leaders (Ustadz Arjono) who connect the Selametan tradition with the basis of Islamic law shows the existence of dynamic religious adaptation (Arjono, 2025).

Ritual Procession: Symbolism, Sequence, and Meaning in Religious and Cultural Practices

The ritual procession of Selametan Sumber Air in Watu Lumbung is a series of structured activities loaded with symbolism, aimed at seeking blessings, preserving water sources, and strengthening social relationships. The structuring of this ritual begins with careful preparation, which reflects an awareness of the importance of rituals in social life. Village deliberations (village *rembug*) involving various community leaders show that there is communal participation in organizing rituals (Field Observation, 2023).

The ritual procession is divided into two main stages: the dayangan and the rescue of the water source. Dayangan, which is held at night, has a sacred feel (Laksono, 2022). The recitation of prayers in Javanese by the keeper, accompanied by the recitation of *Surah al-Fatiha*, *an-Nas*, and *al-Ikhlas*, demonstrates the fusion of local wisdom and Islamic Values. The burning of incense and the use of offerings are forms of ritual symbolism (Program et al., 2025). The detailed preparation of the offering, adhering to strict rules, reflects the value placed on perfection in the ritual. The prayers that are offered, known as *Ujubno*, contain pleas for salvation, blessings, and hope for a better life (Pratiwi and Yarham, 2023). The ritual concludes with a meal together (*kenduri*), marking the pinnacle of togetherness and gratitude within the community (Manik, 2021). The next day, the procession continued at the water source, starting with the cleaning of the water source area. This cleaning is a form of respect for nature. The distribution of Selametan rice to all residents present is a form of togetherness and sharing sustenance.

Water Source Conservation in the Modern Era

The tradition of Selamatan Sumber Water in Watu Lumbung adapts to the challenges of modernity. The community's response to technological developments and globalization shows cultural dynamics. Ustadz Arjono's statement that modern technology does not affect the performance of rituals shows cultural resistance to outside influences. The community prioritizes the preservation of customs (Arjono, 2025). However, the rejection of technology is not absolute. The community continues to strive to preserve its water resources, demonstrating local wisdom in managing natural resources. The rejection of external intervention in water sources indicates a strong environmental identity. Communities view water sources as an integral part of their identity, and reject any form of intervention that is perceived as threatening (P A, 2025). The community's dependence on natural water sources and the failure of modernization projects showed resistance to modernity. People tend to believe more in spiritual power, reflecting traditional values that remain strong. The use of oral traditions in the dissemination of information indicates that people continue to employ conventional methods of communication (Fauzan and Nashar, 2017).

The Role of the Younger Generation in the Tradition

The role of the younger generation in sustaining the Selamatan Sumber Air tradition is crucial (Field Observation, 2023). The participation of the younger generation in various activities shows a sustainable cultural transmission. The motivations of the younger generation, stemming from mystical stories and a belief in spiritual power, reflect the sustainability of traditional beliefs (Cailah et al., 2024). The change in prayer reading, from javanese traditions to Islamic values, indicates a cultural transformation. This shift reflects the increasingly strong influence of islam in people's lives. However, the main challenge is the lack of active involvement of the younger generation. The role of the older generation is vital in maintaining the sustainability of traditions (Aurellia et al., 2024).

The Impact of the Water Source Conservation Ritual on the Community

The ritual of Selamatan Sumber Water in Watu Lumbung has a significant spiritual impact, especially in strengthening the faith of the community. The experience of Mbok Juardi, whose cow was healed after praying at the Mbah Sumpil Pesarean, proves his belief in the supernatural power and greatness of Allah. This ritual encourages people to get closer to God through prayer, gratitude, and the implementation of vows. furthermore, people are increasingly aware that water sources are a gift from God, which aligns with religious-based environmental ethics. The harmonious combination of javanese traditions and Islamic teachings in this ritual also enriches the spiritual experience of the community (Afriani and K.A., 2020).

The social and community impact of selamatan sumber air is strongly felt in its ability to strengthen unity and foster cooperation, reflecting social solidarity. The community forms stronger social bonds through participation in the preparation, execution, and sharing of food (*kenduri*), which in turn strengthens the communal identity. The active involvement of all residents in the preparation and implementation of rituals, including the clear division of tasks, shows a high spirit of cooperation. This creates a strong sense of togetherness and strengthens the community's identity as the Watu Lumbung community. The friendship is also growing closer through routine activities at Pesarean Mbah Sumpil and the annual haul, creating a harmonious atmosphere that demonstrates social cohesion.

In addition, the community feels a sense of security and prosperity because they believe that this ritual provides protection, which aligns with the ritual's social function (Fitriani, 2017). In terms of the economy, the community hopes that this ritual can improve their welfare, primarily through abundant harvests, which is reflected in the implementation of selametan after the rice harvest. they also believe that this ritual protects against harmful distractions, which aligns with traditional beliefs. the community thinks this ritual can protect them from Harassment. The economic impact indicates that the Selametan ritual is expected to enhance the quality of life for the community. The original contribution of this research lies in the understanding of how ritual.

Research Limitations

This research, while providing a detailed analysis of the Selametan Sumber Air tradition, has several limitations. First, as a case study, its findings are specific to the Watu Lumbung community and may not be generalizable to other regions or traditions. The cultural and historical context of Pasuruan is unique, and similar rituals elsewhere may have different meanings and practices. Second, the study is based on a qualitative approach, relying heavily on subjective data from interviews and observations. While this provides rich, in-depth insights, it does not offer quantitative evidence to support the broader social or economic impacts. Finally, the research's focus on a single tradition means it does not explore the interconnectedness of this ritual with other local practices, which could provide a more holistic understanding of the community's overall local wisdom and environmental ethics.

Novelty and Contribution

This research offers a significant contribution to the existing body of knowledge by providing the first in-depth, case-specific study of the Selametan Sumber Air tradition among the Muslim community in the Watu Lumbung hills of Pasuruan. While previous studies have examined similar water-related rituals in other parts of Indonesia, none have focused on this particular community, which presents a unique blend of Islamic values and local wisdom shaped by its distinct history and geography. The study's novelty lies in its detailed analysis of the ritual's social construction, its role in modern water resource management, and the dynamics of intergenerational cultural transmission. By linking the tradition to theoretical frameworks of religious syncretism and environmental sociology, this research goes beyond mere description to offer a deeper understanding of how faith-based practices can be a powerful and sustainable tool for community resilience and ecological conservation in the face of contemporary challenges.

CONCLUSIONS AND SUGGESTIONS

Conclusions

The Tradition of Saving Water Resources among Muslims in the Hills of Watu Lumbung Village: The tradition of saving the water source in Watu Lumbung reflects the strong syncretism between pre-Islamic beliefs and Islamic teachings, with Mbah Sumpil as the central figure who integrates the two. This tradition is a construction of collective identity and memory, which is closely related to the natural cycle and local wisdom. Respect for sacred space, reinforced by the traditional symbolism and authority of the Keyman, is at the heart of this practice. The community dynamically adapts traditions to the changing times, with the role of religious figures and the integration of symbolism that continue to enrich the meaning of rituals. Despite facing modernity, society remains selective, preserving water sources and

local wisdom, with the younger generation playing a crucial role in the ever-evolving transmission of culture. Overall, the Selamatan Sumber Water in Watu Lumbung is a reflection of cultural resilience, adaptation, and strengthening the identity of the hilly Muslim community.

The Impact of the Water Source Healing Ritual on the Community: The Water Source Healing Ritual in Watu Lumbung has a multidimensional impact on the community. Spiritually and religiously, this ritual strengthens faith through belief in God's power, encourages closeness to God through prayer and gratitude, and fosters awareness of water sources as a gift that needs to be guarded. The social and community impact is evident in the strengthening of unity, cooperation, solidarity, and communal identity. In the economic field, this ritual is expected to enhance welfare through abundant harvests and foster a better quality of life by utilizing local wisdom in the protection of natural resources. Thus, social, spiritual, and ecological balance is created.

For researchers who want to continue or expand the tradition of water source conservation, they can focus on different studies and examine other locations or regions. This is very interesting as a form of scientific research of the Islamic tradition in Indonesia.

Suggestions

In light of the research findings, several suggestions are offered to support the sustainability and scholarly development of the Selamatan Sumber Air tradition. First, for local communities and religious leaders, it is essential to continue preserving and revitalizing this tradition by involving all generations, particularly the youth, in its ritual practices and the transmission of its values. Encouraging youth participation through creative and digital means will help ensure that the tradition remains relevant in a modern context. Second, policymakers and cultural institutions should recognize and support Selamatan Sumber Air as part of the region's intangible cultural heritage. This can be achieved through the implementation of cultural preservation programs, environmental conservation initiatives, and integration of local wisdom into educational curricula, particularly those that promote sustainable natural resource management.

Third, educators—both in environmental and religious fields—are encouraged to adopt the integrative values reflected in this tradition as a model for teaching ecological ethics grounded in faith-based practices. Such an approach promotes a holistic understanding of stewardship that combines spirituality with environmental responsibility. Fourth, for future researchers, it is recommended that the scope of the study be expanded by exploring similar traditions in other regions across Indonesia. Comparative and interdisciplinary approaches may reveal broader patterns and unique adaptations of Islamic ecological practices in various cultural contexts. Ultimately, youth and cultural activists are encouraged to actively engage in both preserving and innovating traditional practices through cultural events, multimedia platforms, and educational outreach initiatives. Their involvement is vital for ensuring that these traditions remain dynamic, inclusive, and beneficial for fostering community resilience and environmental sustainability.

REFERENCE

- A., Reisya P., (2025). *Culture and Identity*.
- Afriani, I., and K.A., Sri Prastiti. (2020). Tradisi Nyadran Di Desa Ngasem Kecamatan Batealit Kabupaten Jepara. *Sutasoma: Jurnal Sastra Jawa*, 8(1), 37–44. <https://doi.org/10.15294/sutasoma.v8i1.35551>.

- Ap, Meysi Wulandari. (2025). Spiritual Heritage in the Land of Sriwijaya: Efforts to Preserve the Sacred Tomb of Panjang as a Religious Tourism Destination. *Jurnal Sejarah Dan Humaniora*, 3(3), 380–385.
- Aurellia, Viona, Hadi Widjajanto, Nabiilah Putri Syahrani, Bebyna Zahrotul, Jihan Bilqis, and Katon Galih Setyawan. (2024). Opportunities And Challenges In The Transformation Of the Sadranan Tradition (Case Study in Mount Kelud, Ngancar District). *Jurnal Pendidikan Dan Pembelajaran*, 06(03), 58–67.
- Cailah, Anya, Evania Nainggolan, Richad Saputra Adiguna, Inda Lestari, and Devi Itawan. (2024). The Twilight Journal: History and Humanities. *Jurnal Sejarah Dan Humaniora*, 3(3), 36–49. <https://jurnal.uts.ac.id/index.php/jssh>.
- Daosat, Akrom Jangka. (2022). *Religion Of the Jalawastu People: The Struggle For The Meaning Of Nature "Ngasa Rituals"*.
- Danugroho, Agus. (2020). The Existence Of the Traditions Of the Samin Community Of Bojonegoro Regency In The Modern Era. *Sindang Pendidikan Sejarah Dan Kajian Sejarah*, 2(1), 1–7.
- Depari, Catharina, and Gregorius Setyonugroho. (2014). From Time To Time Reading Space. *Reading Architectural Spaces From Time To Time*, 1, 55.
- Fakultas, Dosen, and Ukim Teologi. (2012). Totem Ambon Manise: Dismantling Territorial Segregation Based on Religion In Ambon City Resa Dandirwalu. *Jurnal Studi Agama*, 30–44.
- Farcha, Nabiilah Mahdiyah, Petir Pudjantoro, Program Studi, Pendidikan Pancasila, Fakultas Ilmu Sosial, Universitas Negeri Malang, and others. (2025). Implementation of Ecotourism Principles in the Development of the Tirta Amerta Sari Kirab Tradition in Toyomarto Tourism Village, Singosari District, Malang Regency. *Jurnal Pariwisata*, 1.
- Fauzan, Rikza, and Nashar Nashar. (2017). "Maintaining Traditions, Preserving Culture" (Historical Study And Local Cultural Values Of Terebang Gede Arts In Serang City). *Jurnal Candrasangkala Pendidikan Sejarah*, 3(1), 1. <https://doi.org/10.30870/candrasangkala.v3i1.2882>.
- Fitriani, Annisa. (2017). The Role of Religiosity in Improving Psychological Well-Being. *Al-Adyan: Jurnal Studi Lintas Agama*, 11(1), 57–80.
- Hariri, Moh, Muhammad Ihsan, Heni Listiana, and Khoirul Anam. (2025). *Cultural And Digital Culture*.
- Huda, M Thoriqul. (2017). Social Harmony In The Tradition Of Earth Alms Of the Pancur Bojonegoro Village Community. *Religio: Jurnal Studi Agama-Agama*, 7(2), 267–296.
- Indraprasta, Universitas, Pgri Jakarta, and Universitas Tanjungpura. (2024). The Development Of Islam On The Island Of Lombok: A Historical Review. *Jurnal Sejarah*, 2(2), 185–191.
- Joko, and Tri Haryanto. (2014). Local Wisdom Supporting Religious Harmony In Tengger Community, Malang, East Java, Indonesia. *Jurnal Analisa*, 21, 201–213.
- Laksono. (2022). The Tradition Of Single Child Ruwatan According To Islam (Case Study In Nambangan Village, Grabag District, Purworejo Regency). *Tesis*, 1–106. <https://dspace.uui.ac.id/handle/123456789/39025%0Ahttps://dspace.uui.ac.id/bitstream/handle/123456789/39025/18421047.pdf>.
- Manik, Ricky Aptifive. (2021). Philosophy Of Kerinci Community In Kenduri Sko. *Kandai*, 17(1), 135. <https://doi.org/10.26499/jk.v17i1.2240>.

- Muslim, Wiki Reskitulasis. (2022). The Concept Of Cooperatives According To Muh.Hatta (Its Foundation, Character, And Relevance). *Jurnal Ekonomi Dan Bisnis*, 1–89.
- Nisak, Midya Aulia, Siti Komariah, and Wilodati Wilodati. (2023). Local Wisdom Of the Osing Tribe: Cultural Studies As A Sociological Learning Medium. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 4(2), 1295–1304. <https://doi.org/10.62775/edukasia.v4i2.434>.
- Pratiwi, Meiyanda Tri, and M. Yarham. (2023). Javanese Traditional Traditions When Performing Marriage In The Perspective Of Islamic Law. *Al Maqashidi: Journal Hukum Islam Nusantara*, 06(02), 58–76.
- Puspitasari, Riantina, and Octo Dendy Andriyanto. (2023). The Tradition Of Kirab Tirta Amerta Sari At Sumberawan Temple In Sumberawan Hamlet, Toyomarto Village, Singosari District, Malang Regency (Folklore Study). *Job: (Jurnal Online Baradha) (E Journal)*, 19(2), 373–392. <https://ejournal.unesa.ac.id/index.php/baradha>.
- Rachman, Arief Aulia. (2012). Acculturation of Islam and Culture of the Merapi Slope Community, Yogyakarta: A Literature Review. *Jurnal Indo-Islamika*, 2(2), 157–182. <https://doi.org/10.15408/idi.v2i2.1173>.
- Ramadhan, Syahrul, Dayun Riadi, Evan Setiawan, Islam Negeri, and Fatmawati Sukarno. (2025). The Tradition of Malam Punggahan to Welcome the Holy Month of Ramadan on Enggano Island, Kaana Village. *Jurnal Agama Dan Budaya*, 3(3), 32–44.
- Rizqi, Ilham Adimas. (2024). Tari Ujung: The Preservation Of Traditional Dance Arts In Tarik Village, Sidoarjo Regency In The Era Of Globalization. *Jurnal Seni*, 1.
- Studi, Program, Tadris Ilmu, Pengetahuan Sosial, Fakultas Ilmu, Tarbiyah Dan, Universitas Islam, and others. (2025). Changes In The Function And Meaning Of Dodod Traditional Arts In Community Life. *Jurnal Seni Dan Budaya*, 1.
- Susilo, Ariani, Ari Sapto, Deny Yudo, and Dewa Agung. (2025). Functionalism Of the Symbolic Meaning Of the Ngampirne Weton Tradition. *Jurnal Filsafat Dan Sosial*, 8, 43–52.
- Sutiari, Desak Ketut, Susalman Moita, and Wa Kuasa Baka. (2024). Management Of Coastal Natural Resources With Local Wisdom In Several Regions Of Indonesia. *Jurnal Lingkungan Dan Pembangunan*, 1, 69–76.
- Suyatman, Ujang. (2018). Environmental Theology In The Local Wisdom Of the Sundanese Community. *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 15(1), 77–88. <https://doi.org/10.15575/al-tsaqafa.v15i1.3037>.
- Ului, Noviati, and Arief Sudrajat. (2024). Social Construction Of the Cultural Identity Of the Tengger Ngadas Tribe Community In Response To The Formalization Of Religion. *Paradigma*, 13(1), 61–70.
- Yohan, Izak, Matriks Lattu, Tony Robert, Christian Tampake, Universitas Kristen, and Satya Wacana. (2025). Exploration Of the Dimensions Of Lived Religion In The Singing Of Osong Rambu Solo' In Luwu Regency. *Jireh*, 7(1), 29–44. <https://doi.org/10.37364/jireh.v7i1.244>.