

Sedekah Bumi Tradition as a Manifestation of Collective Wellbeing: Sustaining Cultural Wisdom in the Globalization Era

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HOW TO CITE: | ABSTRACT:

Trisakti, Anik Juwariyah, Retnayu Prasetyanti Sekti, Eko Wahyuni Rahayu, Tomy Agung Sugito (2026). *Sedekah Bumi Tradition as a Manifestation of Collective Wellbeing: Sustaining Cultural Wisdom in the Globalization Era*. International Journal of Special Education, 41(24s), 1356 - 1373

The globalization era drives cultural transformation, shifting orientations of identity, spirituality, and social relations, resulting in the reduction of local values due to the homogenization of modernity. However, the *Sedekah Bumi* tradition demonstrates cultural resilience by maintaining ancestral wisdom as the basis for community wellbeing. This study aims to analyze the *Sedekah Bumi* tradition from the perspective of collective wellbeing and to elucidate its manifestations as an embodiment of collective wellbeing in the era of globalization. The research employed a descriptive qualitative approach with data collected through Focus Group Discussions (FGD) and Systematic Literature Review (SLR). FGDs involved community leaders, tradition practitioners, village officials, arts and culture academics, and youth in Lidah Kulon Village, Surabaya, while SLR was conducted to confirm and expand the findings. The results indicate that the *Sedekah Bumi* tradition affirms the vitality of cultural wisdom amid globalization-driven cultural homogenization. Through rituals, symbols of intergenerational participation, and the embedded cultural wisdom in ritual processes, *Sedekah Bumi* functions as a mechanism to maintain human–nature–God harmony in alignment with collective identity. Findings show that *Sedekah Bumi* is not merely ceremonial but serves social, spiritual, ecological, and educational

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functions in promoting collective wellbeing. In conclusion, *Sedekah Bumi* manifests as a form of collective wellbeing that integrates social, spiritual, ecological, and economic dimensions, demonstrating that local wisdom remains a source of cultural resilience and moral direction for society under global pressures.

Keywords: Tradition, *Sedekah Bumi*, Collective Wellbeing, Cultural Wisdom, Globalization Era

Introduction

The era of globalization presents a wave of cultural transformations that advance with high intensity, reshaping how humans interpret identity, spirituality, and social relations. Amid the currents of modernization, which demand efficiency and universality, there is a tendency toward the homogenization of values, gradually eroding local cultural distinctiveness and weakening the vitality of traditions (J. C. Jackson & Medvedev, 2024; Yeganeh, 2024; Yurevna et al., 2020). Amid these powerful currents, the *Sedekah Bumi* tradition emerges not merely as a recurrent ceremonial ritual, but as a cultural space connecting the past and present in a continuum of sustainability. This tradition serves as a meeting point between global progress and the roots of local wisdom, bridging rational modernity with transcendent spirituality (Masruroh et al., 2021; Selvia & Ni'matul Illiyun, 2025). Through its rites, communities reaffirm the harmonious relationship between humans, nature, and God—a confirmation that in an increasingly fragmented world, local values still possess vitality as sources of balance and collective wisdom.

Traditions such as *Sedekah Bumi* demonstrate that local wisdom is not merely a legacy of the past but a living resource that nurtures collective wellbeing, integrating social, emotional, and spiritual dimensions into a unified meaning. This tradition transcends ceremonial boundaries, becoming a space for intergenerational encounters that reinforce gratitude, solidarity, and harmony with nature (Arifah et al., 2025; Prasetyo, 2023; Rizkiyani & Saefudin, 2024; Taufiq et al., 2023). Each stage of the ritual—from communal preparation of offerings to the recitation of prayers—reflects the values of

collective wellbeing, linking individual welfare with shared happiness. Through communal engagement, the community fosters a sense of belonging that strengthens social bonds and reaffirms cultural identity (Andriani & Hermawan, 2024; Arifin & Zaini, 2021; Nuriyanto, 2024). Amid the intensifying currents of globalization, which often promote individualism and alienation, *Sedekah Bumi* provides a spiritual and cultural space where people learn to live in harmony, support one another, and maintain a balance between modern advancement and traditional wisdom.

The wellbeing dimensions within the *Sedekah Bumi* tradition highlight its role as an integrative cultural space balancing social, spiritual, and cultural aspects of community life. Socially, the tradition strengthens cohesion and solidarity through intergenerational cooperation, fostering trust and reviving communal work ethics in the face of modern individualism (Huda, 2017; Nurqo'id & Agus Machfud Fauzi, 2022). Spiritually, *Sedekah Bumi* serves as a medium for expressing gratitude for nature's gifts and the continuity of life. Rituals and communal prayers reaffirm the reciprocal relationship between humans, nature, and the Creator, offering a form of spirituality understood as a collective experience that integrates ecological awareness with transcendent values (Nugroho, 2018; Rachmawati et al., 2021; Siregar et al., 2021). Culturally, the tradition preserves local values, symbols, and narratives transmitted across generations; every element—from offerings, music, to ritual procession—serves as a marker of identity continuity and local wisdom (Indah Sari et al., 2022; Maulana et al., 2022; Prasasti, 2020). Through the integration of these three dimensions, *Sedekah Bumi* underscores the

function of local culture as a foundation of collective wellbeing that sustains the spiritual, social, and cultural balance of humans amid changing times.

The balance maintained through *Sedekah Bumi*, however, now faces new challenges in the globalization era. Modernization, oriented toward efficiency and commercialization, often constrains the space for local traditions, while youth participation in ancestral cultural practices diminishes due to shifting lifestyles and values (Masruroh et al., 2021; Selvia & Ni'matul Illiyyun, 2025). Nonetheless, globalization does not solely pose a threat; it opens the opportunity for recontextualization (Kvamme, 2020; Uzuegbunam, 2020)—namely, a reinterpretation and revitalization of traditional values to remain relevant in contemporary realities without losing spiritual and cultural meaning. Within this dialectic of preservation and renewal, *Sedekah Bumi* transforms into a symbol of cultural resilience and a marker of collective identity that continually adapts amid global change. The tradition affirms that local wisdom is not a relic of the past but a source of social and spiritual energy sustaining harmony between humans, nature, and the divine.

Although numerous studies have highlighted the role of tradition as a medium for preserving values and expressing cultural identity, research on the *Sedekah Bumi* tradition, such as (Andriani & Hermawan, 2024; Arifin & Zaini, 2021; Maulana et al., 2022; Nuriyanto, 2024; Prasasti, 2020; Siregar et al., 2021), generally remains focused on ritualistic, historical, or folkloric aspects, without deeply examining the inherent wellbeing dimension. This gap indicates the need for a new approach that positions *Sedekah Bumi* not merely as cultural heritage, but as a practical space for collective wellbeing, integrating spirituality, social relations, and ecological wisdom within a modern context. Amid rising global issues such as the crisis of meaning, social alienation, and environmental degradation, such studies are significant for understanding how local cultural practices can serve as mechanisms for psychosocial and moral resilience. Furthermore, the limited research linking *Sedekah*

Bumi with theoretical frameworks of wellbeing and sustainable cultural wisdom underscores the relevance of this exploration in broadening interdisciplinary discourse across cultural anthropology, community psychology, and sustainable development studies (SDGs).

Addressing this gap, the present study seeks to reinterpret the *Sedekah Bumi* tradition as a system of local wisdom that not only represents cultural expression but also functions as a transformative mechanism for collective wellbeing amid globalization. The urgency of this research lies in efforts to preserve and reaffirm the cultural wisdom embedded in the tradition as a foundation for collective wellbeing aligned with sustainable development principles. Based on this focus, the research questions are as follows: (1) How does the *Sedekah Bumi* tradition strengthen cultural wisdom in the globalization era? (2) How does the *Sedekah Bumi* tradition function from the perspective of collective wellbeing in the globalization era? (3) How is *Sedekah Bumi* manifested as an embodiment of collective wellbeing in the globalization era? Consequently, this study underscores *Sedekah Bumi* as a manifestation of collective wellbeing reflecting cultural resilience and the community's wisdom in maintaining life harmony in the era of globalization.

METHOD

This study employs a qualitative approach combining Systematic Literature Review (SLR) and Focus Group Discussion (FGD) to obtain a comprehensive understanding of the manifestation of collective wellbeing in the *Sedekah Bumi* tradition as a representation of sustaining cultural wisdom in the era of globalization. A qualitative approach was chosen because it allows for the exploration of meanings, experiences, and socio-cultural dynamics (Creswell & Poth, 2018; Denzin, 2018; Flick, 2022) underlying this traditional practice. Through this approach, the study seeks to uncover the depth of values, perceptions, and functions of *Sedekah Bumi* for collective wellbeing. Moreover, it enables the researcher to understand the complex interplay between local

wisdom, ecological spirituality, and cultural resilience as foundations of community wellbeing, which are difficult to capture through quantitative methods alone (Silverman, 2024; Tracy, 2020).

In the initial stage, FGD was conducted to address the first research question regarding the role of *Sedekah Bumi* in strengthening cultural wisdom in the globalization era. The FGD involved community leaders, tradition practitioners, village officials, arts and culture academics, and youth participants involved in organizing *Sedekah Bumi* in Lidah Wetan, Lakarsantri, Surabaya. The discussions aimed to capture diverse perspectives on the practice of the tradition, the values upheld, intergenerational participation dynamics, and challenges in preserving culture amid modernization. FGD data were analyzed thematically using NVivo software, allowing for systematic and transparent coding, categorization, and interpretation (Jackson & Bazeley, 2013). The analysis traced emerging meaning patterns from participants' experiences and interpreted how social, spiritual, and cultural values are interwoven in the *Sedekah Bumi* tradition, thereby manifesting as collective wellbeing at the community level.

Following the FGD findings, the study proceeded with a Systematic Literature Review (SLR) to address the second and third research questions: how *Sedekah Bumi* relates to collective wellbeing, and how it manifests as an expression of collective wellbeing in the era of globalization. This stage involved searching academic literature in major databases, including Scopus, Web of Science, and Google Scholar, following systematic mapping principles (Petersen et al., 2015). Scopus and Web of Science were selected due to their reputations as high-quality repositories indexing peer-reviewed publications with international scholarly standards, ensuring validity, credibility, and traceability of sources (Falagas et al., 2008; Mongeon & Paul-Hus, 2016). Google Scholar was used as a supplementary source to broaden the search, including local literature or grey literature that may not yet be indexed in the main databases (Martín-Martín et al., 2018).

The combination of FGD and SLR provides a comprehensive understanding of *Sedekah Bumi* within the context of collective wellbeing in the globalization era. FGD allows for an in-depth exploration of community experiences, meanings, and perspectives regarding the reinforcement of cultural wisdom. Findings from the FGD were subsequently used to explore the relationship between *Sedekah Bumi* and collective wellbeing. Field data regarding community experiences, meanings, and practices were then integrated with literature findings through SLR to achieve a more verified and holistic understanding. This approach enables the triangulation and strengthening of FGD findings with academic evidence, thereby facilitating a deeper comprehension of the integration between *Sedekah Bumi* practices and collective wellbeing, while reaffirming the relevance of this tradition in preserving cultural wisdom in the era of globalization.

RESULTS AND DISCUSSION

Sedekah Bumi Tradition in Strengthening Cultural Wisdom in the Era of Globalization

The *Sedekah Bumi* tradition plays a crucial role in reinforcing community cultural wisdom amid the forces of globalization. The analysis was conducted through Focus Group Discussions (FGDs) that explored participants' experiences, meanings, and perceptions regarding this tradition, including the processes of preservation and intergenerational transmission. FGD data were thematically analyzed using NVivo software, allowing patterns of meanings, symbols, rituals, and cultural values to be systematically and transparently identified. This approach enabled organized coding and mapping of relationships among concepts, providing an in-depth understanding of how this local cultural wisdom can contribute to building collective wellbeing. Thus, the use of NVivo not only facilitates data analysis but also strengthens the validity and clarity of interpretations regarding the *Sedekah Bumi* practice as a foundation of cultural values and collective wellbeing in the era of globalization. The following are the FGD results managed through NVivo:

that cultivate an understanding of the importance of living in harmony with nature (Antok, FGD 2025). Furthermore, community leaders in Lidah Wetan, Surabaya, noted that the tradition serves as a moment of togetherness in which all residents interact, share food, and strengthen social solidarity among villagers (Sinwan, FGD 2025). Meanwhile, the younger generation views *Sedekah Bumi* as a learning experience that fosters pride in local culture and reinforces the value of cooperation in modern life (Rifki, FGD 2025). Village officials in Lidah Wetan, Surabaya, emphasized that involving all layers of the community in this tradition creates a sense of safety and happiness and serves as an informal cultural education medium for young people to understand ancestral values and maintain environmental balance (Sulastri, FGD 2025). The following is a synthesis of findings related to several aspects of the meaning and values of the *Sedekah Bumi* tradition based on the FGD results:

Table 2. Aspect of the Meaning and Values of the *Sedekah Bumi* Tradition

No	Aspect	Integration of Meaning and Values
1	Spiritual	Expression of gratitude to God and respect for ancestors through symbolic offerings, prayers, and rituals.
2	Socio-Cultural	Strengthens solidarity, cooperation, and togetherness among community members through collective participation.
3	Ecological	Instills awareness to maintain environmental balance and ecological harmony in daily life.
4	Educational Value	Serves as an informal cultural education medium for younger generations to learn and preserve ancestral wisdom.
5	Collective Wellbeing	Fosters social and spiritual harmony, creating a sense of peace, happiness, and community resilience.

The table shows that the *Sedekah Bumi* tradition reflects a cultural value system that integrates spiritual, social, ecological, and educational dimensions as a unified whole shaping the community's way of life. From a spiritual perspective, this tradition represents the concept of sacred symbols (Eliade, 1959), where prayers, offerings, and rituals serve as a medium connecting humans, nature, and God, while simultaneously strengthening the community's transcendental awareness of divine power. From a socio-cultural standpoint, *Sedekah Bumi* embodies the principle of social solidarity (Durkheim, 1912), affirming that ritual practices play a role in reinforcing togetherness, social cohesion, and mutual cooperation among community members. Ecologically, the tradition aligns with the concepts of deep ecology (Naess, 1989) and holistic ecology (Capra, 1996), positioning humans as integral parts of the ecosystem, so that every ritual action, such as

returning offerings to the earth, symbolizes ecological awareness and moral responsibility toward nature. Meanwhile, the educational function of this tradition can be explained through experiential learning theory (Kolb, 1984), which emphasizes that cultural knowledge is acquired through direct experience and social reflection within the context of community life. The integration of these four dimensions creates a balance among spirituality, social solidarity, and ecological awareness, ultimately fostering collective wellbeing (Diener & Seligman, 2004) and strengthening cultural resilience as well as the sustainability of local values in Lidah Wetan amid changing times.

Subsequently, in Subtheme II – Preservation and Transmission of the *Sedekah Bumi* Tradition in Lidah Wetan, Surabaya, the practice occurs through cross-generational participation, ensuring the continuity of cultural values amid modernization. Tradition practitioners explained

that involving young people in preparing offerings and constructing the *gunungan* serves as direct cultural learning, instilling values of responsibility, cooperation, and respect for ancestors (Antok, FGD 2025). Village officials in Lidah Wetan emphasized the importance of scheduling and inclusively managing the tradition so that all community members, regardless of age, can actively participate in the ritual, ensuring that cultural heritage remains alive and resilient against the pressures of modernization (Sulastri, FGD 2025). From the perspective of the younger generation, participation in *Sedekah Bumi* is seen as a social and spiritual experience that fosters

pride in local culture while reinforcing awareness of the importance of preserving ancestral values in the modern era (Rifki, FGD 2025). Meanwhile, Arts and Culture academics view this transmission process as part of the cultural habitus, whereby values, norms, and traditional practices are socially transmitted through active community participation, creating cultural continuity that adapts to contemporary developments (Tomy, FGD 2025). The following is a synthesis of findings related to several aspects of the preservation and transmission of the *Sedekah Bumi* tradition based on the FGD results:

Table 3. Aspect Inheritance, and Intergenerational Participation of the *Sedekah Bumi* Tradition

No	Aspect	Integration of Preservation and Inheritance Values
1	Intergenerational Participation	Involves all community members, especially youth, in preparing rituals and learning traditional practices directly.
2	Social Cohesion	Strengthens solidarity and cooperation through collective participation and shared responsibility in preserving the tradition.
3	Cultural Education	Functions as informal learning where younger generations absorb ancestral wisdom through real cultural experiences.
4	Adaptation to Modernization	Balances traditional values with contemporary life, ensuring cultural continuity amid modernization challenges.
5	Cultural Sustainability	Ensures the long-term survival of local culture through active participation, inclusivity, and shared pride in heritage.

The table shows that the preservation and transmission of the *Sedekah Bumi* tradition in Lidah Wetan reflects a cultural value system socially transmitted through cross-generational participation. From a social perspective, this tradition represents the concept of social reproduction (Bourdieu, 1977), in which cultural values, norms, and practices are passed from one generation to the next through habitus and collective practices. Active participation of community members, especially the younger generation, in preparing offerings and taking part in rituals serves as an actualization of solidarity and mutual cooperation, strengthening community cohesion in line with the concept of social solidarity (Durkheim, 1912). Furthermore, this process functions as non-formal cultural education, consistent with situated learning

theory (Lave & Wenger, 1991), which emphasizes that learning occurs through direct engagement in meaningful social practices. From the perspective of cultural adaptation, the *Sedekah Bumi* tradition demonstrates the ability to transform without losing its core meaning, aligning with the concept of cultural resilience (Adger, 2000), which explains how communities maintain cultural identity and values amid modernization pressures.

Meanwhile, in Subtheme III – *Sedekah Bumi* Tradition in Lidah Wetan, Surabaya, the tradition embodies cultural wisdom that guides the community in maintaining balance among humans, nature, and God. Tradition practitioners explained that each ritual element, from the construction of the *gunungan* to the distribution of

agricultural produce, contains moral messages about life balance and respect for natural resources (Antok, FGD 2025). The tradition is not merely ceremonial but serves as a means to instill awareness that humans must live harmoniously with nature. Community leaders in Lidah Wetan added that the *Sedekah Bumi* moment creates a social gathering space that strengthens interpersonal relationships, fosters empathy, and revives the spirit of mutual cooperation, which has diminished due to globalization (Sinwan, FGD 2025). The younger generation views the tradition as a spiritual and social experience that teaches gratitude, environmental care, and the importance of preserving traditions as a shared heritage (Rifki, FGD 2025).

From an academic perspective, the values embedded in *Sedekah Bumi* represent a system of

meaning manifested through symbols and collective actions. The tradition is considered a social mechanism that maintains balance between spiritual and ecological dimensions while strengthening the community's cultural resilience amid globalization. Through symbolic practices such as communal prayers and offering rituals, the community not only reinforces spiritual relationships with God and ancestors but also builds sustainable ecological awareness (Tomy, FGD 2025). Thus, the social, spiritual, and ecological wisdom contained in *Sedekah Bumi* serves as the foundation of cultural resilience in Lidah Wetan, uniting human, environmental, and spiritual harmony as a guiding framework for life that remains relevant today and for the future. The following is a synthesis of findings based on the FGD results:

Tabel 4. Aspect Cultural Wisdom Values in the *Sedekah Bumi* Tradition

No	Aspect	Description of Cultural Wisdom Integration
1	Social Wisdom	Strengthens solidarity and cooperation through collective participation, mutual respect, and shared responsibility among villagers. The tradition fosters empathy and togetherness, reviving the spirit of mutual aid (gotong royong) in modern community life.
2	Spiritual Wisdom	Embodies gratitude to God and respect for ancestors through symbolic offerings and collective prayers, reminding the community to maintain moral balance and spiritual awareness in everyday life.
3	Ecological Wisdom	Encourages environmental respect and sustainability, such as returning offerings to the earth or rivers as a form of harmony with nature, symbolizing the interdependence between humans and their environment.
4	Cultural Harmony	Integrates human, natural, and spiritual dimensions into one coherent system of belief and practice, maintaining the continuity of local wisdom as part of daily life.
5	Cultural Resilience	Strengthens the community's ability to adapt and preserve cultural values amid modernization, making <i>Sedekah Bumi</i> a living tradition that sustains identity and ecological awareness.

The table indicates that the social, spiritual, and ecological wisdom embedded in the *Sedekah Bumi* tradition in Lidah Wetan forms an integrated value system that functions to maintain community life balance and strengthen local cultural resilience. From a social perspective, the tradition reflects the concept of social solidarity

(Durkheim, 1912) through collective participation that fosters mutual cooperation and social cohesion among residents. Spiritually, *Sedekah Bumi* serves as a space of *communitas* (Turner & Abrahams, 2017), where prayers, offerings, and symbols act as a medium uniting humans with God and ancestors while

simultaneously deepening moral and spiritual awareness. The ecological dimension aligns with the principles of holistic ecology (Capra, 1996), positioning humans and nature in a reciprocal and mutually supportive relationship. Together, these dimensions converge into a harmonious cultural framework that, according to (Geertz, 1973), forms a web of meaning guiding community behavior and life perspectives. Through the integration of social, spiritual, ecological, and adaptive values, *Sedekah Bumi* becomes a living tradition that not only preserves local identity and wisdom but also enhances cultural resilience in the face of modernization and social change.

***Sedekah Bumi* Tradition from the Perspective of Collective Wellbeing in the Era of Globalization**

Based on the previous FGD results, which covered three subthemes—namely The Meaning and Values of the *Sedekah Bumi* Tradition, Preservation, Inheritance, and Intergenerational Participation, and Social, Spiritual, and Ecological Wisdom—further discussion indicates that this tradition has strong relevance to the perspective of collective wellbeing in the era of globalization. The *Sedekah Bumi* tradition functions not only as a spiritual ritual but also as a socio-cultural value system integrating dimensions of spirituality, social solidarity, cultural education, and ecological awareness. Through cross-generational participation, the community cultivates a sense of togetherness (social cohesion), life meaning (eudaimonic wellbeing), and balanced relationships between humans and nature.

Therefore, *Sedekah Bumi* plays a critical role in shaping and reinforcing collective wellbeing—a shared wellbeing that emerges from social, spiritual, and ecological harmony rooted in the local cultural wisdom of its practitioners.

Further discussion of the *Sedekah Bumi* tradition from the perspective of collective wellbeing in the era of globalization can be substantiated through a Systematic Literature Review (SLR) referencing established wellbeing theories. The concept of wellbeing theoretically refers to Diener and Seligman (2004), who define wellbeing as a balanced condition encompassing life satisfaction, positive social relationships, and engagement in meaningful activities. Meanwhile, Ryan and Deci (2001), through Self-Determination Theory, explain eudaimonic wellbeing as wellbeing derived from life meaning, self-actualization, and harmonious relationships with the social environment. In a collective context, wellbeing is understood as a form of welfare that extends beyond the individual, encompassing the quality of social relations and community cohesion (Keyes, 1998). By employing an SLR approach grounded in these theories, it becomes evident that the *Sedekah Bumi* tradition plays a significant role in fostering collective wellbeing by strengthening spiritual, social, and ecological wisdom values, which serve as guiding principles for communal life amid the dynamics of globalization. The following presents an exposition of the *Sedekah Bumi* tradition from the perspective of collective wellbeing in the era of globalization:

Table 5. Collective Wellbeing in the Practice of *Sedekah Bumi* in the Era of Globalization

No	Aspect	Collective Wellbeing in the Practice of <i>Sedekah Bumi</i> in the Era of Globalization	Supporting Research
1	Contextual Wellbeing and Local Adaptation in the Era of Globalization	<i>Sedekah Bumi</i> emphasizes collective wellbeing through a balance of life satisfaction, positive social relationships, and meaningful community engagement; the tradition adapts local values to maintain collective wellbeing in the era of globalization	Diener & Seligman (2004); Sollis et al. (2024); Pranoto & Tondok (2024)

2	Traditional Knowledge and Ecological Harmony as Pillars of Collective Wellbeing	Traditional Ecological Knowledge (TEK) guides the community in caring for nature and fostering harmonious social relationships; the ecological values of <i>Sedekah Bumi</i> create adaptive community mechanisms, enhance meaningful engagement, and maintain collective wellbeing in the era of globalization	Carroll et al. (2025); Miller (2024); Arifah et al. (2024)
3	Cultural Identity and Sense of Belonging as Sources of Collective Wellbeing	Collective participation and mutual cooperation strengthen cultural identity and sense of belonging; they build social cohesion and positive social relations as the foundation of collective wellbeing in the era of globalization, supporting the community's eudaimonic wellbeing	Keyes (1998); Tootell et al. (2024); Maharani & Illiyyun (2024); Khoirunnisa & Ribawati (2023)
4	Cultural Heritage, Community Resilience, and Collective Wellbeing in the Era of Globalization	<i>Sedekah Bumi</i> rituals enhance community resilience and subjective wellbeing through social reflection, gratitude, acceptance, and adaptive strategies in facing social, environmental, and global pressures, strengthening collective wellbeing in the era of globalization	Kong et al. (2024); Rochmawati et al. (2024); Ryan & Deci (2001)
5	Spiritual and Emotional Healing through Cultural Rituals for Collective Wellbeing in the Era of Globalization	Activities such as communal prayer, shared meals, and symbolic offerings strengthen community emotional wellbeing, build social resilience, and support eudaimonic wellbeing through meaningful shared experiences, maintaining collective wellbeing in the era of globalization	Brennan & Kessler (2025); Rochmawati et al. (2024); Ryan & Deci (2001)

One of the main aspects of collective wellbeing in the *Sedekah Bumi* tradition is its contextual and locally adaptive nature. The tradition emphasizes a balance between life satisfaction, positive social relationships, and meaningful community engagement, demonstrating that wellbeing is not only an individual experience but also a collective one. Pranoto & Tondok (2024) argue that *Sedekah Bumi* is a cultural practice that allows community members to negotiate and adapt local values to respond to the pressures of modernization and globalization. Sollis et al. (2024) highlight that cross-cultural variations in the conceptualization of wellbeing necessitate the adaptation of local practices to remain socially and ecologically relevant. Diener & Seligman (2004) emphasize the importance of holistic wellbeing

encompassing emotional, social, and functional human dimensions. In practice, *Sedekah Bumi* rituals serve as a medium for the community to strengthen social cohesion, transmit cultural norms, and maintain ecological awareness, thereby sustaining collective wellbeing even amid the dynamics of globalization.

The success of this local adaptation relies heavily on Traditional Ecological Knowledge (TEK) as a foundation for collective wellbeing. TEK provides a practical framework that enables the community to maintain ecological harmony while reinforcing social engagement. Arifah et al. (2025) demonstrate that the ecological values embedded in *Sedekah Bumi*—such as respect for nature, cosmic solidarity, moral responsibility, simplicity, and harmony—serve as adaptive mechanisms

that allow communities to face social, environmental, and globalization challenges. Miller (2024) emphasizes that integrating TEK into cultural practices provides a framework for meaningful participation, where each individual actively contributes to environmental preservation and collective wellbeing. Carroll et al. (2025) further note that maintaining TEK not only strengthens ecological sustainability but also fosters collective awareness, enabling communities to uphold collective wellbeing in the era of globalization through practices aligned with local and ecological values.

In addition to TEK's role in maintaining ecological harmony, cultural identity and a sense of belonging are key pillars in sustaining collective wellbeing. *Sedekah Bumi* practices not only regulate human-nature relationships but also strengthen social cohesion through collective participation and mutual cooperation, in which every community member contributes to rituals and symbolic activities. Keyes (1998) underscores that the quality of social relationships and community engagement forms the foundation of collective wellbeing, as harmonious social bonds support eudaimonic wellbeing—wellbeing derived from life meaning and self-actualization. Tootell et al. (2024) and Selvia & Illiyyun (2025) add that active participation in cultural practices, such as *Sedekah Bumi*, fosters a sense of belonging and reinforces cultural identity. By engaging in intergenerationally transmitted rituals, individuals feel part of a larger community while affirming their collective identity. Khoirunnisa & Ribawati (2023) show that this experience also facilitates intergenerational solidarity, allowing cultural values and social norms to be transmitted and adapted to respond to modernization and globalization pressures.

Building on the strengthening of cultural identity and belonging, heritage preservation and community resilience are also foundational in maintaining collective wellbeing in the era of globalization through *Sedekah Bumi* practices. Rituals such as communal prayers, symbolic offerings, and mutual cooperation not only reinforce social bonds and solidarity among community members but also provide spaces for

social and spiritual reflection (Kong et al., 2024; Rachmawati et al., 2021). Through this reflection, community members cultivate gratitude, acceptance, and collective understanding of their roles in maintaining environmental balance and cultural sustainability. Ryan & Deci (2001) emphasize that engagement in meaningful activities and harmonious social relationships lies at the core of eudaimonic wellbeing, which in a collective context enhances the community's adaptive capacity to face social, environmental, and global pressures. Thus, *Sedekah Bumi* functions not only as a mechanism for preserving cultural heritage but also as a means of fostering community resilience—the collective ability to endure, adapt, and thrive amid globalization—ensuring holistic collective wellbeing.

Extending from community resilience, spiritual and emotional healing through cultural rituals constitutes another important dimension sustaining collective wellbeing in the era of globalization. Activities such as communal prayers, shared meals, and symbolic offerings not only strengthen social bonds but also enhance the community's emotional wellbeing through meaningful shared experiences (Brennan & Kessler, 2025; Rachmawati et al., 2021). These practices allow community members to release stress, calm emotions, and cultivate empathy and solidarity, thereby enhancing social resilience. Ryan & Deci (2001) highlight that involvement in meaningful activities fostering harmonious relationships and self-actualization is central to eudaimonic wellbeing; in a collective context, this means each individual feels part of a larger whole, and collective wellbeing can be continuously maintained. Accordingly, *Sedekah Bumi* rituals not only serve as a medium for cultural and environmental preservation but also as a vital mechanism for sustaining collective wellbeing, creating emotional, spiritual, and social harmony that is adaptive to the dynamics of globalization.

Overall, the *Sedekah Bumi* tradition, from the perspective of collective wellbeing in the era of globalization, functions as a cultural practice emphasizing holistic wellbeing, traditional ecological knowledge, cultural identity, community resilience, and spiritual-emotional

healing. The tradition enables supporting communities to negotiate local values and intergenerational practices to maintain ecological harmony, reinforce social cohesion, foster a sense of belonging, and encourage meaningful participation of every individual in collective activities. Through active engagement, mutual cooperation, communal prayers, and symbolic offerings, *Sedekah Bumi* not only preserves cultural and environmental heritage but also strengthens the community's adaptive capacity to face modernization and globalization pressures. Therefore, this tradition serves as an effective medium for maintaining collective wellbeing, harmonizing social, emotional, spiritual, and ecological dimensions, and affirming the importance of local cultural practices as a sustainable and relevant foundation for collective wellbeing amid the dynamics of globalization.

Manifestation of *Sedekah Bumi* as an Embodiment of Collective Wellbeing in the Era of Globalization

Sedekah Bumi tradition, from the perspective of collective wellbeing in the era of globalization, as previously discussed, emphasizes the role of this ritual in maintaining a balance between life

satisfaction, harmonious social relationships, meaningful engagement, and ecological harmony amid the pressures of modernization and globalization. This cultural practice not only preserves local values and traditional ecological knowledge but also reinforces cultural identity, a sense of belonging, community resilience, and the emotional and spiritual wellbeing of its members. Beyond being an annual ritual, *Sedekah Bumi* functions as a medium for social interaction that strengthens solidarity among community members, facilitates intergenerational knowledge transfer, and fosters collective awareness of the importance of environmental stewardship. The tradition also enables the community to negotiate adaptations to global dynamics, including modernization and global cultural flows, without losing the local values that characterize the community. Thus, *Sedekah Bumi* is not merely a cultural reflection but a tangible manifestation of holistic collective wellbeing—integrating social, ecological, emotional, and spiritual dimensions. Based on this understanding, the manifestation of *Sedekah Bumi* as an embodiment of collective wellbeing in the era of globalization can be explained as follows:

Tabel 6. Aspect Manifestations of *Sedekah Bumi* as an Embodiment of Collective Wellbeing in the Era of Globalization

No	Aspect	Embodiment of Collective Wellbeing in the Era of Globalization	Supporting Research
1	Collective Participation and Mutual Cooperation	Community members actively participate in rituals, helping and cooperating with one another, strengthening social cohesion, sense of belonging, and social resilience amid global dynamics.	Brooks et al., 2023; Fernández-Llamazares et al., 2024
2	Strengthening Cultural Identity	Rituals reinforce cultural identity through respect for traditions, ancestors, and local values, maintaining cultural continuity in the era of globalization.	Kong et al., 2024; Brooks et al., 2023
3	Maintaining Ecological Harmony	Ecological values such as respect for nature, simplicity, and moral responsibility are applied in ritual practices, supporting environmental adaptation and collective awareness.	Peter et al., 2024; Wang et al., 2023

4	Social and Spiritual Reflection	Communal prayers, symbolic offerings, and other ritual activities provide space for social and spiritual reflection, fostering gratitude, acceptance, and emotional wellbeing of the community.	Cornejo-Valle & Martin-Andino, 2023; Brooks et al., 2023
5	Community Resilience and Adaptation	Rituals help communities develop adaptive strategies to face social, environmental, and global pressures, strengthening collective capacity to endure and thrive.	Fernández-Llamazares et al., 2024; Wang et al., 2023
6	Meaningful Engagement and Eudaimonic Wellbeing	Each individual participates in meaningful activities, supporting self-actualization, social involvement, and balanced collective quality of life.	Kong et al., 2024; Alina Popescu & Mourão, 2025
7	Education and Knowledge Transfer	Rituals serve as a medium for transmitting cultural, ecological, and social values to younger generations, ensuring the sustainability of practices and collective wellbeing amid globalization.	Peter et al., 2024; Fernández-Llamazares et al., 2024
8	Strengthening Intergenerational Solidarity	Collective activities bring together members of different ages, fostering mutual respect, solidarity, and cross-generational understanding.	Cornejo-Valle & Martin-Andino, 2023; Brooks et al., 2023
9	Celebration and Community Identification	Ritual activities become celebratory moments that strengthen community identity, affirm togetherness, and collective goals adaptive to global changes.	Kong et al., 2024; Alina Popescu & Mourão, 2025
10	Local Economic and Social Empowerment	Rituals encourage local economic activities (e.g., traditional markets, offering materials) and strengthen community socio-economic networks as part of collective wellbeing.	Brooks et al., 2023; Fernández-Llamazares et al., 2024

Manifestation of *Sedekah Bumi* as an embodiment of collective wellbeing is evident through collective participation and cooperation among community members. Each member contributes to the rituals and symbolic activities, reinforcing social cohesion, a sense of belonging, and community resilience amid global dynamics. Brooks et al. (2023) emphasize that active community involvement in cultural practices enhances the community's capacity to thrive and supports the health and wellbeing of its members. Fernández-Llamazares et al. (2024) add that locally grounded practices that preserve ecological and cultural knowledge strengthen

social relationships and community resilience in the era of globalization. Additionally, the *Sedekah Bumi* ritual reinforces cultural identity through respect for traditions, ancestors, and local values, ensuring cultural continuity amid global influences. Kong et al. (2024) show that participation in heritage cultural practices increases individuals' perception of collective identity and subjective wellbeing. Brooks et al. (2023) further emphasize that cultural preservation through community activities supports attachment and social cohesion, which are essential elements of collective wellbeing.

The ritual also fosters ecological awareness and moral responsibility toward nature. Peter et al. (2024) and Wang et al. (2023) note that ecological values such as respect for nature, simplicity, and moral responsibility embedded in ritual practices support environmental adaptation and raise collective awareness of sustainability. Cornejo-Valle & Martin-Andino (2023) and Brooks et al. (2023) add that collective prayers, symbolic offerings, and other ritual activities provide space for social and spiritual reflection, nurturing gratitude, surrender, and emotional wellbeing within the community. *Sedekah Bumi* also plays a role in enhancing community resilience and adaptation to social, environmental, and global pressures. (Fernández-Llamazares et al., 2024) and Wang et al. (2023) emphasize that ritual practices help communities develop adaptive strategies, strengthening their collective capacity to survive and thrive. Moreover, rituals facilitate meaningful individual engagement, supporting self-actualization, social participation, and balanced collective quality of life (Kong et al., 2024; Popescu & Reis Mourão, 2025).

The educational and knowledge-transfer aspects of *Sedekah Bumi* are clearly manifested as a means for younger generations to learn cultural, ecological, and social values passed down through generations. Peter et al. (2024) and Fernández-Llamazares et al. (2024) stress that this learning process not only ensures the sustainability of ritual practices but also strengthens collective wellbeing by instilling responsibility and care for the community and environment. Participation of members across age groups fosters intergenerational solidarity, where cultural values and social norms are transferred and adapted to contemporary challenges (Brooks et al., 2023; Cornejo-Valle & Martin-Andino, 2023). Furthermore, *Sedekah Bumi* serves as a community celebration, where all members gather to affirm collective identity and shared purposes that are adaptive to global dynamics. Kong et al. (2024) and Popescu & Reis Mourão (2025) highlight that these celebratory moments strengthen togetherness, nurture emotional bonds among members, and cultivate positive perceptions of community values.

Beyond social and cultural dimensions, *Sedekah Bumi* also manifests as a driver of local economic and social empowerment. The celebration, attended widely by the community, provides opportunities for market vendors, local traders, and providers of ritual offerings to actively participate in economic activities associated with the ritual. Brooks et al. (2023) and Fernández-Llamazares et al. (2024) emphasize that economic activities linked to the ritual—such as traditional markets, provision of offerings, and small-scale trade during the celebration—strengthen community socio-economic networks. These economic activities support collective participation, reinforce community resilience, and enhance ownership of traditions and local values. Therefore, the economic dimension of the *Sedekah Bumi* ritual is interlinked with social and cultural dimensions, ensuring that collective wellbeing is experienced holistically by all community members within the context of globalization.

Conclusion

Sedekah Bumi tradition demonstrates that local wisdom retains vitality and strategic relevance in face of globalization, which often drives homogenization of values and cultures. Through series of rituals, symbols, and cross-generational participatory engagement, this tradition functions as cultural mechanism that maintains relational harmony among humans, nature, and God, while strengthening collective identity of community. Research findings indicate that *Sedekah Bumi* operates not only in ceremonial realm but also fulfills social, ecological, and educational functions that reinforce community solidarity, cultivate sense of belonging, and enhance ecological awareness. Values such as mutual cooperation, respect for ancestors, and ecological ethics embedded in its practice position *Sedekah Bumi* as platform for social cohesion and mechanism for sustaining community balance in life.

Sedekah Bumi tradition also shows that community wellbeing is determined not solely by material aspects but by social engagement, spiritual tranquility, and ecological awareness

shaped through shared cultural experiences. Amid globalization pressures that promote value homogenization, this tradition continues to serve as socio-spiritual space preserving connections among humans, God, nature, and fellow community members. *Sedekah Bumi* thus manifests concretely as embodiment of collective wellbeing through collective participation and mutual cooperation, which strengthen social cohesion, preserve cultural identity, honor ancestors, and facilitate transfer of knowledge and values to younger generations, fostering community resilience. Ecological awareness is

expressed through offerings, prayers, and ethical respect for earth as source of life. Furthermore, economic activities—such as bazaars during ritual events, local market vendors, and providers of offerings—illustrate socio-economic dimension of wellbeing that accompanies cultural celebration. Therefore, *Sedekah Bumi* is not merely ceremonial rite but tangible expression of collective wellbeing that sustains social, spiritual, emotional, ecological, and economic balance in community life amid globalization.

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