



Nyadranan: A Medium for Local Economic Resilience And Cultural Preservation In the Rural of Nganjuk, East Java

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Abstract:

Nowadays, local tourism continues to be excellent since the government declared it safe from COVID 19, especially Nganjuk, in East Java. The region known as the 'City of Winds' has quite a lot of tourism potential that continues to be maintained, such as natural tourism, traditional tourism, and educational tourism that has been maintained for generations. Nyadranan, which is a village clean-up activity, is one of the traditional tourism that has survived until this era of society 5.0. Its position that still exists aims to preserve local culture and at the same time utilise it as a source of economic empowerment. This study was conducted in a phenomenological manner, in which the authors were technically involved in the life of the village community who routinely organised 'Nyadranan' every year. This study can be observed with the findings that there are entertainment and economic activities that intersect with social, cultural, economic and psychological aspects, including dance, puppetry, and ludruk art which actually have a multiplier effect on the emergence of seasonal business opportunities. Based on these findings, it is hoped that at least the village government and even the city district, can facilitate this tradition to become bigger on an economic and cultural scale, with the preservation of other traditional tourism.

Keywords: *nyadranan*, cultural preservation, economic resilience

INTRODUCTION

COVID 19 as of January 2022 has consistently decreased (Afiq & Yudha, 2023). However, even though the conditions show positive signals, not a few recommendations to maintain health in all activities are still maintained and promoted (Asmoro & Yusrizal, 2021). Global records state that the tourism sector has the potential to lose 120 million jobs due to the impact of the coronavirus outbreak with losses on a scale reaching 2.7 trillion dollars (Yudha et al., 2020). This condition occurs all over the world with different scales and dimensions. The graph of travel between countries decreased drastically (Sofi, 2020), along with the

implementation of travel restrictions carried out by almost all countries in the peak phase of COVID 19 in mid-2020, as well as what happened to tourism conditions in East Java during the peak of COVID 19 in 2020 (Erdawati & Desda, 2021; Fatmawati et al., 2020). The following is the full data.

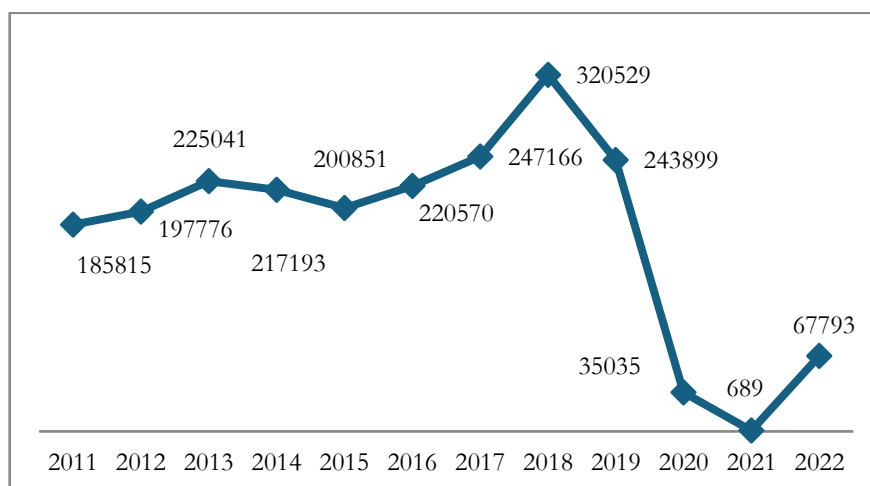


Figure 1. Development of Tourist Visits in East Java 2011-2022

Source: (Provinsi Jawa Timur, 2022)

Based on Figure 1, it is clear that there are changes in tourist arrival patterns from 2020 to 2022, which are strongly influenced by the COVID 19 pandemic (Atho'illah & Yudha, 2022). Some forms of changes in tourist behaviour post COVID include the emergence of a tendency to travel short distances (Peristiwo, 2021). Health and safety considerations are priority factors in the minds of tourists in considering travel decisions (Asprila et al., 2021; Dewi et al., 2021; Yudha et al., 2021). This new normal tourism trend that tends to choose destinations close to home certainly changes the pattern of travel (Nasution & Ichsan, 2020).

However, post-pandemic conditions seem to have brought an increase in the number of tourism back (Sari et al., 2019). This is marked by the opening of access to international flight routes in a number of regions in Indonesia since 2022 (Setiawan & Yudha, 2023). As Juanda airport in East Java which has opened access to flights both domestic and international flights.

East Java is one of the provinces in Indonesia that has quite a lot of tourism potential (Arifin et al., 2025; Wigati et al., 2025; Zustika & Yudha, 2020), ranging from natural tourism, historical tourism, educational tourism to traditional tourism. Nganjuk as one of the regions in East Java is certainly not inferior to other regions in offering the beauty of traditional tourism, *Nyadranan* is one of them.

Nyadranan is one of the cultures that experienced the acculturation process (Khikmawati, 2023). This tradition is the result of Javanese and Islamic cultural acculturation. In Javanese language, *Nyadran* comes from the word *sadran* which means *rumah syakban*. *Nyadran* is a cultural series in the form of cleaning ancestral graves, sowing flowers, praying to ancestors. After praying to the ancestors, followed

by eating tumpeng together (Fitriani, 2020).

Traditional rituals such as *Nyadranan* continue to run once a year, and seem to need support and assistance from local authorities, which is certainly for tourism development (Diyah Sri Widari, 2023). Nganjuk as a regency that has a long history with ancient Hindu kingdoms (Fitriani, 2020), which is proven by the age of Nganjuk Regency in 2022, which is the 1085th, is one of the historical evidence of the existence of the *Nyadranan* tradition (Yustika et al., 2023). *Nyadranan* is also adaptive and acculturated to a society that is more ethnically and culturally diverse, and exists in an era full of modern instruments such as digitalisation and technology (Zahid et al., 2023).

As one of the oldest districts, Nganjuk has enormous potential for the existence of tourism and history. Based on statistical and historical data, the attraction and arrival rate of tourists for traditional tourism reached hundreds of thousands in 2018 as previously shown in Figure 1. The preservation of arts, customs and traditions is important and must be disseminated by educating various levels of society in cyberspace. Because based on the compiler's knowledge, awareness and alignment of customs has not been widely exposed in previous research or scientific work, which emphasises more on efforts to sell economically, not on the basic artistic value.

While existing studies on traditional tourism and local rituals predominantly emphasize economic commodification or cultural preservation as separate domains, limited attention has been given to how indigenous traditions function as integrated socio-economic systems that simultaneously sustain cultural identity, social cohesion, and local economic resilience. This study addresses this gap by conceptualizing *Nyadranan* not merely as a ritual or cultural attraction, but as a community-based institution where cultural values, artistic practices, and seasonal economic activities intersect in a post-pandemic rural context.

LITERATURE REVIEW

Existing studies on traditional tourism and indigenous rituals have predominantly examined cultural symbolism, heritage conservation, or economic commodification as separate analytical domains. Prior research tends to emphasize tourism attractiveness, ritual meanings, or income generation outcomes, often overlooking how local traditions function as integrated socio-economic systems embedded in everyday community life. In rural contexts, particularly in the post-pandemic period, limited attention has been given to the role of traditional rituals in simultaneously sustaining cultural identity, social cohesion, and local economic resilience. Addressing this gap, the present study adopts a phenomenological approach to examine *Nyadranan* as a living cultural institution in which social, cultural, artistic, and economic dimensions intersect within the lived experiences of rural communities.

METHODOLOGY

This research uses a phenomenological approach. This approach is synonymous with a qualitative approach. An approach that directs research to immerse itself in people's lives by relying on experience and contributing to the phenomenon (Asy'ari, 2019). In this study approach that uses art and economic perspectives, it will certainly enrich the study and discussion (Dewi et al., 2021).

This research data is dominated by primary sources and data. Data obtained directly by meeting historical actors, local communities, and religious and traditional leaders. Primary data was obtained from the results of confessions and the delivery of information from informants in the field. The informants of this research were 11 people. The 11 consisted of 2 village officials, the dusun head and the village secretary, 3 people were *Karang Taruna*, and the remaining 6 were people who were seen as local village elders. The selection of informants from the linear background aims to obtain reviews that intersect and produce corroborating information, which in turn obtains accurate and objective data and information.

The characteristics of the informants needed in this study are;

- a. Local people who have lived in the village for at least 10 years. This is necessary to ensure community involvement in rural activities including village cleaning (*nyadranan*).
- b. Education of at least senior high school, because it is considered sufficient to know the conditions and understand the literacy of local arts and culture.

The purpose of selecting informants from a cross-section of ages and backgrounds is also aimed at obtaining data novelty. Furthermore, at the stage of extracting data, in-depth interviews and field observations were carried out directly (field in). Likewise, the data validation process also uses a source and time triangulation approach, namely by interviewing informants who have been mentioned at the beginning and some local people.

RESULTS AND DISCUSSION

Nyadranan as tradition

Nyadran or *sadranan* is a village tradition that combines Javanese and Islamic culture. This tradition is carried out in the month of Suro (Javanese calendar) or the month of Muharram (Islamic month). *Nyadranan* can also be referred to as a ceremony in the form of cleaning ancestral graves, spreading flowers, and performing prayers together as a thanksgiving (Arinda R., 2014). This ceremony is a way to express gratitude for the harvest and welcome the arrival of the month of Ramadan. In some areas, the ceremony is also accompanied by a thanksgiving meal, where the community shares a meal together. This tradition is authentic to Java, many Javanese regions have *nyadranan* as a tradition such as Godean Village, Loceret District, Nganjuk Regency, East Java Province. The purpose of holding *nyadranan* is to express gratitude which is done collectively by visiting the graves or graves of ancestors in a *punden*.

The *nyadran* tradition is held once a year. *Nyadran* is an effective medium to establish friendship between residents who have been busy with personal affairs. The

Nyadran tradition is still preserved because of the belief in the community that they will not get the blessings of life, either residents who work as farmers or other jobs for the next year if the *Nyadran* tradition is eliminated. That is one of the reasons the community continues to preserve this tradition.

Socio-culturally, the implementation of the *nyadran* ritual is not only limited to cleaning ancestral graves, *selamatan* (*kenduri*), making *apem* cakes, compote, and sticky rice as elements of offerings, but also serves as a basis for prayer rituals (Sriyani, 2021). *Sadranan* is also a place for family gathering as well as social, cultural and religious transformation. The *Sadranan* ritual procession usually begins with making *apem*, sticky rice and compote. The dough of the three types of food is put into a *takir*, which is a food container made of banana leaves, pierced on both sides with sticks (biting). The cakes are not only used for *munjung/ ater-ater* (sharing) with older relatives, but also as *ubarampe* (complementary items) for the *kenduri*. Close neighbours also get a share of the cakes. This is done as an expression of solidarity and social piety towards others.

Godean Village has two Dusuns, Donganti and Jaruman. The *Nyadranan* performed in each Dusun is different. In Donganti Dusun, *Nyadranan* is done by praying together at the *punden*, eating together, and holding a shadow puppet show. On the day of *nyadranan*, all residents of Donganti Dusun must bring offerings containing at least two foods. These offerings are usually in the form of '*ingkung, jajan pasar, gedhang setangkep*', and other crops. Then the offerings/ blessings are brought to the *punden* (the place for joint prayers and puppet shows). After all the residents gather, a prayer will be made together as gratitude to the *luluh* who has protected the area. After being done together, the offerings/blessings are eaten together and some are also taken home. After the prayer and eating together is over, the shadow puppet show can begin. There are several stories that are often performed at shadow puppet shows such as the story of Rama Sinta, Thengul Sawunggaling, the story of the goddess Sri, and the story of the Angel of Rice (Dewi Padi).

History, Meaning and Forms of Thanksgiving

The beginning of the *nyadranan* event carried out by the people of Donganti Dusun, Godean Village, Loceret Subdistrict, Nganjuk Regency began with an ancestral concern for the preservation of nature, especially natural resources. The majority of Donganti people work as farmers. Since the *nyadranan* event was held in Donganti Dusun, the harvest obtained by the community is quite large because of the fertile soil, abundant water sources, and good climate. With this *nyadranan* event, this is one of the thanks to the ancestors who have given enjoyment and prosperity to the community (Arinda R., 2014; Maulia et al., 2023).

Nyadranan in Godean Village is held in only one day. As mentioned earlier, Godean Village has two Dusuns. The implementation of the two Dusuns is different. It is usually held in Dusun Donganti first and then in Dusun Jaruman.

By doing this *nyadeanan*, there is an implicit message, namely expressing gratitude that has been given by Allah SWT for the abundant harvest, respecting and appreciating ancestors, gratitude for the harvest, Javanese and Islamic cultural acculturation, as well as togetherness and mutual cooperation between communities

(Arinda R., 2014).

Nyadranan conducted in Donganti Hamlet holds a shadow puppet show. Stories that are usually told in this *wayang kulit* are rama sinta, thengul sawunggaling, goddess sri stories, and goddess padi stories. The shadow puppet show usually starts at 10.00 WIB until 15.00 WIB. Meanwhile, in “dusun” Jaruman, the entertainment event organised is jaranan. Usually the *jaranan*'s organised from *jaranan samboyo putro*. This *jaranan* is usually performed from 13.00 WIB to 16.30 WIB.

Nyadranan and Preservation Of Culture, Arts, And Guardians Of Local Economic Resilience.

There are several benefits of holding *nyadranan/sedekah bumi* in an area, namely in terms of cultural preservation, arts, and guardians of local economic empowerment. In terms of cultural and artistic preservation, *nyadranan* is one way to preserve local wisdom, namely *wayang kulit*. Nowadays, not many people like shadow puppet shows. Therefore, this can be utilised to preserve local wisdom. In addition, it can also be used to increase appreciation for the art of puppetry. In the tradition of *nyadranan wayang kulit*, the shadow puppet show becomes one of the series of events. Thus, people can get to know and understand the art of shadow puppetry. By holding the *nyadranan wayang kulit* tradition, the community can appreciate the art of *wayang kulit* and strengthen the sustainability of the art (Mugiyo, 2020).

In terms of guarding local economic empowerment, *nyadran* can be utilised as a way to improve the economy of local residents. By holding shadow puppet shows, this can be utilised by local MSMEs/traders selling around the *nyadranan* area such as sellers of *pentol*, *rujak cingur*, grilled sausages, mini *martabak*, and there are also children's games such as *odong-odeng*. If MSMEs and local traders take advantage of *nyadranan*, the household economy will increase. Thus, this can improve the welfare of the community (Tiyas & Hermawan, 2021).

Beyond its cultural symbolism, *Nyadranan* operates as an informal economic governance mechanism at the village level. The ritual temporarily reorganizes social space, labor participation, and market activities, enabling micro-entrepreneurs to emerge while reinforcing collective norms and trust. This finding extends existing discussions on cultural tourism by demonstrating that economic resilience in rural communities can emerge from ritualized social practices rather than formal market interventions alone.

The Added Value Felt by the Society for *Nyadranan* As a Tradition

There are several values of inheriting *nyadranan* cultural heritage such as shadow puppets, namely social value, religious value, physiological value, and socio-cultural value. The social value contained in the implementation of the *nyadran* tradition of *turipinggir* village is as an encouragement for the community to uphold togetherness and mutual cooperation, as a direction in uniting the community through the *nyadran* tradition, as a fortress to protect the arrival of disaster or *bala'* (Maulia et al., 2023).

In addition, there is also religious value. The purpose of the *nyadran* event is to honour the ancestors and express gratitude to God Almighty. On the other hand,

there is also philosophical value. Every part of the shadow puppet show has strong philosophical symbols and meanings, such as hand movements, body position, and the use of colours. The *nyadranan* tradition also contains socio-cultural values such as solidarity, mutual cooperation, sharing, economy, sacrifice, and establishing harmony between communities in an area.

Efforts to Preserve Local Arts and Culture in the Era of Globalisation and Digitalisation

With the rapid development of various fields, especially the arts, it is necessary to choose a suitable strategy to preserve local arts and culture in the face of digitalised global competition (Soelaiman & Ekawati, 2022). Using social media as a weapon is one strategy that is suitable for the digital era. Social media can be used as a means to promote local arts and culture. This can be done by creating interesting and informative content about local arts and culture, and sharing it with the wider community. In addition, it can also be done by introducing local culture to the younger generation and telling them the importance of local culture. One way to preserve local arts and culture is by introducing them to the younger generation from an early age. This can be done through formal and informal education, such as through schools, families and communities.

Then the role of the young generation of the local village in continuing and preserving the culture in question. The role of the younger generation is highly expected to continue trying to learn and be able to inherit it. The younger generation can enrich their knowledge about their own culture. In addition, to maintain and preserve local culture, there are two ways that can be done by the younger generation, namely culture experience and culture knowledge. Culture experience is a way of preserving culture that is done by going directly. For example, if the culture is in the form of a shadow puppet show, then you have to learn and practice being a puppeteer or *sinden*. Meanwhile, culture knowledge is a cultural preservation that is carried out by creating an information centre about culture that can be functionalized into many forms (Nahak, 2019).

LIMITATION

Despite its contributions, this study has several limitations. The phenomenological approach and focus on a single village context limit the generalizability of the findings to other regions with different cultural configurations. In addition, the study does not quantitatively measure the economic impact of Nyadranan, relying instead on qualitative perceptions and observed multiplier effects. Future research may complement this approach with mixed methods, comparative regional studies, or longitudinal designs to assess the sustainability and scalability of traditional rituals as drivers of local economic resilience.

CONCLUSION

Nyadranan is an ancestral tradition that is held annually based on certain Javanese market days. Its position as an ancestral heritage that undergoes

acculturation certainly finds no small amount of judgement that has the potential to cause friction from the community. Art, social, and economic perspectives would be wise to take precedence over religious perspectives. The values of togetherness, universality, and mutual cooperation are advantages and must be highlighted in preserving this *nyadranan* culture.

The gathering of villagers with joy that can strengthen the bond of brotherhood deserves to be appreciated. However, if the tradition is spiced up with entertainment that violates religious norms, it should be abandoned. In the order of judgement, *Nyadranan* is not found fault and can then continue to be preserved and introduced to descendants and the wider community, as a noble heritage from our ancestors.

This study contributes to the literature by advancing the understanding of traditional rituals as living socio-economic institutions rather than static cultural heritage. By evidencing how *Nyadranan* integrates cultural preservation, social solidarity, and seasonal economic resilience, this research offers an alternative perspective to dominant tourism and development narratives that prioritize commercialization over community-based cultural sustainability.

This study has some implications too. There was three implication, theoretical, practical, and social. This study offers integrated implications at the theoretical, practical, and regulatory–social levels. Theoretically, it extends cultural economics and community-based tourism literature by framing *Nyadranan* as a dynamic socio-cultural institution that simultaneously preserves local wisdom and generates economic resilience through embedded social, artistic, and psychological values. Practically, the findings highlight that traditional rituals can function as grassroots economic platforms, enabling seasonal entrepreneurship, MSME participation, and intergenerational cultural transmission without undermining their sacred meanings. From a regulatory and social perspective, the study emphasizes the importance of a facilitative governance approach, where local authorities support infrastructure, promotion, and cultural continuity while safeguarding community ownership, social cohesion, and the authenticity of indigenous traditions in rural development.

Author's Contribution

Ana Toni Roby Candra Yudha – drafting conceptual, analyst, method

Bella Dahniar Arianti – enumerator of data, method, proofread

Sherawali - method, editing proofread, translator

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Declaration of Competing Interest

The author declares that this article has no conflict of interest with anyone.

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