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Development of *Penginyongan* Culture as Islamic Socio-Educational Capital in Building Harmony of Indigenous Peoples in Banyumas Raya

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ABSTRACT

Tensions and conflicts are recurring challenges in multicultural and multireligious societies, particularly in regions marked by substantial cultural diversity. In this context, local wisdom rooted in indigenous communities functions as a vital form of Islamic socio-educational capital that can foster social harmony. This research is grounded in the assumption that indigenous cultural values, when articulated within an Islamic ethical framework, play a strategic role in shaping peaceful coexistence. The purpose of this study is to analyze the development of Penginyongan culture as a socio-educational strategy for strengthening harmony among indigenous communities in Banyumas Raya from an Islamic perspective. This study employs a qualitative field research Design, with data collected through participant observation, in-depth interviews, and documentation. Data analysis was conducted using an ethnographic approach, supported by symbolic interactionism and the constant comparative method to capture the dynamic meanings embedded in cultural practices. The findings demonstrate that the development of Penginyongan culture operates through three interconnected strategies: survival strategies aimed at preserving cultural identity, structural strategies institutionalized within social and religious structures, and network strategies that reinforce communal solidarity. These strategies foster collective awareness and sustained community participation in spiritual and ritual activities. The study concludes that Penginyongan culture nurtures lived religious expressions that integrate individual piety with social piety, thereby strengthening social harmony. The implications of this research suggest that locally rooted Islamic socio-education can serve as a replicable model for conflict mitigation and harmony-building in other pluralistic societies, proving that harmony is not imported but cultivated.

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INTRODUCTION

In an ideal social order, harmony constitutes a fundamental prerequisite for achieving a dignified and humane civilization (Prismadianto et al., 2025; Sabarudin et al., 2024; Waslah et al., 2025). However, empirical social realities demonstrate that conflict stemming from cultural differences, religious diversity, ideological divergence, and competing interests remains an unavoidable feature of multicultural societies (Roqib et al., 2025). In Indonesia, various conflicts related to ethnicity, religion, race, and intergroup relations have repeatedly surfaced, ranging from separatist movements to ideological and sectarian disputes (Aspinall, 2008). Such conditions indicate that social harmony does not emerge naturally but must be consciously constructed and continuously maintained. Therefore, examining culturally grounded strategies for fostering social harmony is both relevant and urgent, particularly within indigenous communities that preserve living traditions and strong collective identities (Attaufiqi et al., 2024; Muyasaroh et al., 2025).

This study offers both theoretical and practical contributions. Theoretically, it enriches Islamic sociology and cultural studies by positioning local culture as a form of Islamic socio-educational capital that functions to strengthen social cohesion (Siswadi et al., 2025). Practically, the findings may serve as a reference for policymakers, religious leaders, and community stakeholders in designing conflict-management and harmony-building strategies rooted in local wisdom (Greene et al., 2004; Rozaki & Izudin, 2025; Supriyanto, 2023). In this sense, culture is not merely an identity marker but a functional social resource capable of sustaining peaceful coexistence (Roqib, 2021).

Previous studies have demonstrated that social conflict often arises from rigid constructions of cultural and religious identity, injustice, discrimination, and ideological polarization (Hutabarat, 2023; Mazya et al., 2024; Robita & Anwar, 2025). Cultural studies emphasize that culture is formed through continuous social interaction and collective adaptation (Fauzan, 2025; Geertz, 1984). Classical sociological perspectives, such as Ibn Khaldun's concept of *'asabiyyah*, highlight solidarity as the foundation of social harmony (Mujahidin & Triono Ali Mustofa, 2024), while Durkheim underscores the dialectical relationship between religion and socio-cultural environments (Durkheim, 2016). Nevertheless, several studies also reveal persistent tensions between Islam and local culture caused by rigid and orthodox religious interpretations (Eickelman, 1982; Funk & Said, 2004; Sahin, 2018)

This research is expected to bridge the perceived dichotomy between Islam and local culture by demonstrating that both operate dialectically rather than antagonistically. By examining *Penginyongan* culture particularly its distinctive values such as *cablaka* and *blakasuta*, which emphasize honesty, spontaneity, and openness (Nugroho & Kusuma, 2023; Suseno & Fauziah, 2020). This study seeks to show how local cultural expressions can serve as contextual, inclusive, and *lived* forms of Islamic religiosity within indigenous communities in Banyumas Raya.

The impact of this study extends beyond academic discourse to socio-cultural practice. The findings are expected to contribute to strengthening social harmony by promoting local culture as Islamic socio-educational capital within multicultural settings. By reinforcing solidarity, mutual assistance (*ta'āwun al-iḥsān*), and collective awareness, this research supports conflict prevention and the cultivation of sustainable social cohesion among indigenous communities. Ultimately, the study affirms that social harmony is not merely a normative ideal but a cultural practice that must be continuously nurtured because harmony, like culture itself, survives not by preaching, but by living.

METHODS

This study employed a qualitative field research design to examine the development of Penginyongan culture as Islamic socio-educational capital in fostering social harmony among indigenous communities in Banyumas Raya (Creswell, 2014; Denzin & Lincoln, 2018). Fieldwork was

conducted in purposively selected indigenous communities that represent the cultural diversity of the Penginyongan region, with a primary focus on Banyumas, Kebumen, Cilacap, and Brebes. The research sites included the Banokeling Indigenous Community (Pekuncen), Kwargian Adat Lemah Wangi (Kalipagu–Ketenger), the Islamic Kejawen community of Kalitanjung (Tambaknegara–Rawalo), the Jalawastu Indigenous Community (Ciseureuh–Ketanggungan), and the Anak Tradisi Anak Putu (ATAP) community (Kalikudi). These locations were selected to capture variations in ritual traditions, institutional engagement, and patterns of interaction with broader society, consistent with purposive sampling principles in qualitative inquiry (Patton et al., 2015).

Data were collected through participant observation, semi-structured in-depth interviews, and document analysis (Flick, 2022; Spradley, 1980). Observation focused on everyday cultural practices as well as major ritual events such as *Perlon Unggahan*, *Nyadran*, *Ngasa*, and *Merti Bumi* and local performing arts traditions to understand how core Penginyongan values, including *cablaka/blakasuta* (frankness), communal solidarity, and mutual assistance, are enacted and transmitted through lived practice. In-depth interviews were conducted with customary leaders, ritual organizers, village officials, religious figures, youth representatives, and community members to explore perspectives on cultural change, strategies of cultural development, and perceived impacts on intergroup harmony (Kvale & Brinkmann, 2009). Documentation comprised local narratives, community records, policy-related documents, and relevant media materials to enrich contextual understanding and support data triangulation.

Data analysis followed an ethnographic approach informed by symbolic interactionism to interpret meanings constructed through social interaction, combined with the constant comparative method to identify recurring patterns and refine analytical categories across research sites. The analytical process involved iterative coding, progressing from open coding to thematic clustering around (i) strategies of cultural development (survival, structural, and network strategies), (ii) implications for social harmony (collective awareness, ritual participation, and tolerance), and (iii) supporting and inhibiting factors, including globalization, policy constraints, organizational capacity, access to capital, and negotiation power. To ensure trustworthiness, methodological triangulation was applied across data sources and techniques, complemented by member checking with selected informants and the use of reflective field notes to enhance credibility and minimize researcher bias (Lincoln & Guba, 1988).

FINDINGS AND DISCUSSION

Indigenous Peoples and the Background of the Cultural Context of Penginyongan

Society is an entity of everyday life, where citizens live together for a long time, thereby producing their own culture. At the same time, indigenous peoples are defined as an unity of law, unity of rulers, and unity of the environment, based on common rights to land and water for all its citizens (Bette Jacobs, 2019). From the above definition, it can be justified that the elements of indigenous peoples and related parties include: social organizations and their members who relate to each other and produce culture; legal unity of the ruler; environment; and land and water. In this case, the physical reality is de facto owned by indigenous peoples, but official recognition of their existence and rights must be formalized through a separate Perda (formal juridical act) (Ashok Brahma, 2019).

Cornelius Van Vollenhoven was the first to introduce the concept of indigenous peoples. Ter Haar, who became a student of Cornelius van Vollenhoven, then further explored indigenous society (Adrian Bedner, 2021). Ter Haar defines indigenous peoples as follows:

> "Indigenous peoples are organized groups of people, settled in a certain area, have their own power, and have their own wealth in the form of visible and invisible objects, where the members of their respective entities experience life in society as natural according to the nature of nature and none of the members has

any mind or tendency to dissolve the bonds that have grown or leave in a sense break away from that bond forever and ever" (Mina Holilah, 2015).

Territorial and genealogical factors bind Indigenous peoples. F.D. Hollenmann in the book "De Commune Trek in bet Indonesische", as quoted by Husen Alting, constructs there are four common characteristics of indigenous peoples: communal, magical, religious, constant and concrete. In the Indonesian context, indigenous peoples are referred to as "Customary Law Peoples". This is as stated in Law No. 32 of 2009 concerning "Environmental Protection and Management", where it is stated that, customary law communities are groups of people who have traditionally lived in certain geographical areas because of ties to ancestral origins, strong relationships with the environment, and the existence of value systems that determine economic, political institutions, Social and Legal (Dwi Retno Hapsari, 2017). So it can be concluded that indigenous peoples are those who inhabit a certain area and have strong cultural ties, thereby creating a pattern of life based on customary cultural values.

The term Penginyongan Culture in this study is a culture that lives in the Banyumas Raya area. More specifically, Penginyongan culture, as mentioned in Ahmad Tohari's work, refers to the term "inyong" and rejects the term "ngapak," which he considers pejorative. The term ngapak refers to Banyumasan dialect characters whose intonation seems to have an affirmation of the consonant letter "k" and ends with the letter "a" which is considered rough language compared to the Mataraman Keraton language sentence which is believed to be smoother. In addition, the custom of *"Wong Penginyongan"* includes language, customs, clothing, and aspects of daily life of residents, all of which contribute to the identity of the *wong penginyongan*. Regionally, the penginyongan area is in an area that uses the same language peculiarities, namely those who live in the West Central Java region, which includes Banyumas, Cilacap, Purbalingga, Banjarnegara, Kebumen, Tegal, Pemalang, and Brebes.

The distinctiveness of the Penginyongan community is evident in the use of "inyong" to refer to "I" in everyday speech. In addition, the populist, open, and communal character of the society known as "*cablaka-blakasuta*" (honest as it is) and *"thok melong"* (firm / brave / open) is evidence of differences with mainstream Javanese culture. The use of the word "inyong" serves as an entry point and as evidence that these regions have a distinctive civilization descended from Middle Old Javanese, which is different from New Javanese, positioning the palace as the epicenter of its culture (Ahmad Mutaqin, 2017).

Geographically, the pengiyongan area includes Banyumas, Kebumen, Purbalingga, Banjarnegara, Cilacap, Brebes, Tegal, Pemalang, Wonosobo, Banjarnegara. The focus of this research is indigenous peoples in Banyumas, Kebumen, Cilacap and Brebes. The culture of the Penginyongan is alive and dialectic in the socio-cultural life of the Penginyongan Community, including indigenous peoples in the Banyumas Raya area. The indigenous communities include: *Indigenous Community of Banokeling, Kwargian Adat Lemah Wangi, Indigenous Community of Islamic Kejawen Kalitanjung, Indigenous Community of Jalawastu, and Indigenous Community of Anak Tradisi Anak Putu (ATAP) Kalikudi.*

Cultural Development Strategies in Indigenous Communities

Although faced with the development of such a dynamic era, this does not mean that cultures that already have the values of wisdom and a philosophy of life are simply abandoned; of course, they make efforts and develop strategies so that their culture still exists and survives (Margarida Azevedo, 2017). Cultural development in the context of maintaining and expanding cultural views, especially for indigenous peoples, is an effort to sustain indigenous cultures while prioritizing harmony and to achieve welfare for indigenous peoples in Banyumas Raya. Cultural development is all efforts aimed at respecting the existence of indigenous peoples, encompassing everything inherent in rituals,

traditions, lifestyles, and other aspects (Lebrón, 2013). So in this case it is necessary to develop culture or cultural strategy. In cultural development must be oriented and centered on people collectively or (people centered). Therefore, cultural development is guided by these ideas, desires, and human creativity (Ira Indrawardana, 2014). The cultural development of a community can be analyzed based on survival strategy theory (Harbinson, 1981), structural strategy, and network strategy.

Survival Strategy

A survival strategy is a method used by a person or community group in order to maintain their existence, which is considered valuable, both material and immaterial. In sociological theory, survival strategies are usually an alternative in the face of erosion or threats that can damage values, order, and the wisdom of a community (Aimie Sulaiman, 2014). This is about the existence of indigenous peoples who maintain a way of life and hold to their genuine values. Indigenous peoples have great respect for the values and outlook on life inherited by ancestors.

Along with social change, indigenous people are required to maintain ancestral customs by imposing certain restrictions on social practices. There are also some who do respond to existing social changes but still cling to the view of life taught by ancestors. This can be seen in the indigenous community of Jalawastu Ciseureuh Ketanggungan Brebes. Jalawastu, which is considered to be the land of whiteness or dayeuh luhur, still adheres to ancestral customs and traditions. They still practice various kinds of taboos in their daily lives. For example, the Jalawastu community has, until now, refused to build houses with bricks, tiles, cement, or ceramics. They still use wooden houses with straight roofs instead of triangles or lamas. In addition, abstinence from eating the meat of four-legged animals, abstinence from using something derived from skin, abstinence from trading, abstinence from growing onions and beans. They consider this taboo and something their ancestors did not approve of.

The same is true of the Banokeling Indigenous Community. They, on the one hand, accept change, but on the other hand, persist in carrying out customs and traditions, including the sacredness of the Panembahan Kiai Banokeling. The same is true of the Banokeling Indigenous Community. They, on the one hand, accept change, but on the other hand, persist in upholding customs and traditions, including the sacredness of the *Panembahan* Kiai Banokeling.

In the context of cultural development oriented towards tourism villages, the Banokeling community chooses to maintain the sacredness, so that not just anyone can enter the Banokeling Tomb area, including the Bale Malang area. At worship services such as in *"Perlon Unggahan," the Banokeling community welcomes people from outside their community and even allows them to observ*e the rituals performed. However, there are still limits visible in a designated visitor area. The interesting thing about Banokeling in the context of survival strategies is to keep alive the guidelines and principles in the hearts and heartstrings of children down Banokeling so that they can always maintain what they do. Do not hurt others and can blend into society without abandoning the teachings of the ancestors.

In the community of Adat Tradisi Anak Putu (ATAP) Kalikudi, survival strategies are realized in the form of preserving and maintaining ancestral traditions, as their ancestors carried out their rituals in the form of ritual trips to Pekuncen Jatilawang, namely lampah rituals to follow the pungguhan and blend in with the Banokeling community.

In a long time ATAP has also been able to survive to this day and experienced significant development in the Tanjung Rawalo River community, survival strategies are carried out in the form of preservation of ancestral teachings which are carried out in the form of salvation such as earth alms, *nyadran* and others. In the month of Sura, the community performs heirloom snatching as a procession to purify ancestral heritage objects. The tradition is still carried out by involving the surrounding community, as well as the presence of village cleans, puppets, and *kidungan* at the Sasana Adirasa Hall.

Even in the context of survival, the Islamic community of Kalitanjung can expand culture by creating space for the younger generation to learn *gamelan* and Javanese songs.

Structural Strategy

Structural strategies in this case involve indigenous peoples making efforts to pursue policies that favor the development of indigenous peoples' culture. This is motivated by the orientation of accommodating the interests of indigenous peoples in local government policies. So as to be able to treat indigenous peoples as entities with a clear identity (Taufik Bilfagih, 2016). One form of strategy in a structural context is to communicate and collaborate with related agencies, such as Department of Youth and Sports, Culture and Tourism which is expected to shelter cultural entities that are able to maintain the sustainability of these indigenous peoples while developing the potential of their cultural and ritual wealth which can lead to a welfare orientation in the form of happiness into a significant increase in life (Asrori et al., 2025; Lapasere et al., 2025). For example, the Banokeling indigenous community which has obtained Intellectual Rights, and the Jalawastu village which has gained an identity as a Cultural Village and the Islamic Community.

Network Strategy

Network strategy is a strategy carried out by indigenous peoples in Banyumas Raya through the establishment of good formal relations with the existing institutional and social environment (Nindy Pradina, Theresia Martina Marwanti, 2021). This is manifested in the form of internal networks and external networks of indigenous peoples. Internal networks are carried out in the form of communication networks between fellow indigenous peoples, especially in Banyumas Raya. One example is the activities of rishi gana and pujawali led by Ida Pandhita Dukuh Celagi Dhaksa Dharma Kirti from Bali.

The ritual invited and welcomed fellow indigenous peoples from various regions, such as Banokeling, Kalitanjung, Klinting Hindu Community, Astabrata Kemutung Lor Buddhist Community, and Brebes indigenous people, to Bali. In the external context, indigenous peoples also build relationships with external parties for development efforts, such as Kwargian Lemah Wangi, which builds relations with foreign countries such as Thailand and other cities. Networks enable communication among the faithful. This is based on the principle of Kwargian Adat Lemah Wangi, which in its traditional activities, is carried out in a cultural context so as to accommodate cross-religious and belief systems.

Social-Educational Harmony based on Local Wisdom in Indigenous Peoples

The existence of man with his fellow man is an unavoidable reality. A human being cannot live without the help of others; a society that is able to realize or establish social harmony in his life will reach the point of order, tranquility, and comfort (Budiyono, Wawan Kokotiasa, Yuni Harmawati, 2017). Social harmony is not only associated with life but can also in propagated across various aspects, including ideological, political, economic, cultural, defense, and security (Heejung S. Kim, David K. Sherman, 2016).

Social harmony among indigenous peoples in the Penginyongan area has animated and underpinned social relations in the context of the Penginyongan community. Local wisdom is the values of community life that are mutually agreed upon and become part of the real manifestation of cultural values and religious values that are in the Penginyongan community system in general.

Community harmony in Frans Magnis Suseno's view, is a state in harmony, without disputes, peace, and coexistence, characterized by mutual help, mutual understanding, and mutual respect (Frans Magnis Suseno, 1996). The harmony of Penginyongan culture in indigenous communities is shown in the form of ritual activities. As a theory of social structure (Mubin, 2016) which states that the

function of rituals becomes social action as an effort to recover from situations of social conflict. It can be exemplified in the upload perlon activities of the Banokeling community, where the values of harmony are actualized for the Banokeling Kiai breed and the people of Pekuncen Village can be seen when the Bonokeling breed group came from Kalikudi and other areas by working together to bring produce and ritual ceremony needs on foot which was then carried out, welcoming and handing over luggage by the Banokeling community and breed who live in Pekuncen Village.

Thus, community involvement in these ritual activities is widespread and holistic. Here, the community is involved in preparing ritual processions that are not substantive in nature worship, for example, providing food, arranging places, and so on, which are carried out voluntarily and through mutual assistance. This site is also found in the "*Merti Bumi"* activity in the wargian adat lemah wangi in which in the ritual process all communities are involved both personally and institutionally such as schools, village governments and others. The atmosphere that is awakened becomes warmer and full of kinship and thick familiarity. Likewise, harmonization of indigenous peoples is shown in "*Nyadran"* activities involving all Kalitanjung Tambaknegara Rawalo Banyumas communities.

In the context of cultural harmonization, ritual activities can be a bridge to strengthen the harmonization of society in general without any barriers. *Nyadran* is an activity that, for the community in general, serves as a moment to pray together for the safety of the village community (Aning Ayu Kusumawati, 2013). *Nyadran* or *ruwah syakban* is carried out through a series of activities, from cleaning the tomb to culminating in *slametan* or *kenduri.* The alignment between Islamic and local traditions is carried out through the recitation of Yasin-Tahlil and prayers during a meal together, namely slametan or kenduri. The nyadran ritual is a religious social activity that occurs in Javanese society, including in the community of Kalitanjung Village, which is traditional and deeply embedded in the community's hearts.

Ritual activities carried out in addition to building cultural harmony are also a means of traditional communication for the unity of the community in the frame of traditional ceremonies, which have a dimension of worship while still carrying out religious normativity and have an aesthetic dimension in the form of tourist attraction facilities that can bring nuances of comfort and happiness.Sebagaimana nuansa seperti itu dalam ritual *Ngasa* pada masyarakat adat yang tinggal di Kampung Budaya Jalawastu di Desa Ciseureuh Kecamatan Ketanggungan Brebes (Riska Dinda Permata, 2022). The Ngasa tradition is a ritual activity as a manifestation of gratitude for the produce as well as a form of respect for the ancestors culted by the local community, namely Mbah Walang Sungsang, Guriang Panutus and Batara Sakti Buana who are believed to be great powers and are believed to be role models for the Sunda Wiwitan community. The *ngasa* ceremony is a traditional ceremony held on Kliwon Tuesday at the kasanga prey and held once a year at Pesarean Gedong Jalawastu. In the ceremony provides dishes of corn, vegetables, without any dishes from animate creatures. This ritual can bring together people from various circles and regions. Evidently it was attended from various districts around Brebes. Ngasa itself is performed annually in worship rituals, seasoned with art attractions and the manuk dadali and centong dances, performed by children descended from the indigenous community of Jalawastu.

The indigenous people of Jalawastu also uphold their philosophy of life, namely, "Sajalur sa arah, jang pikeun mikuat benteng negara dame Hayu ngolah dayeuh, ngolah nagara, ngaheuyeuk dayeuh Hade bacot hade congcot Ngawangun budaya sunda jaya nu baheula." (interviewed with Daryono, 2022)

The sentence can be interpreted "agreed to help the Indonesian state to always be in a state of peace, let's serve in our way in acordance with our profession as farmers by being good farmers, not damaging the environment and preserving local wisdom, cultivating village agriculture in a good way.

This indirectly we have helped our country's leaders to maintain the peace of the country empowering villages, not only agriculture but also empowered communities". The philosophy of *"hade bacot hade congcot"* means "harmony between words in the mouth and in the heart, harmony between the people and their leaders, in order to achieve a just and prosperous Anuswantara Adil Palamarta Nusantara, restoring the glory of the ancient Sundanese".

The harmonization of the culture of "Penginyongan" also refers to the theory of social action of Victor Turner, which states that social action has meaning for those who do it in for those involved in the running of the social system. In other words, seen in practice with spiritual nuances, but in fact it is able to present community solidarity (Hapsari Dwiningtyas Sulistyani, Turnomo Rahardjo, 2020). An example of this situation can be seen in ritual activities that are able to present the community massively is in these activities. As a cultural tradition, *Cepetan* dance in Karanggayam Kebumen sub-district also attracts community enthusiasm to participate either directly as art actors or involved in self-financing including the *Cepetan* dance pre-performance. As is known, performing the performance is not just about doing the performance; before the performance, a ritual is held as an expression of gratitude and a request for prayer so that the performance process runs smoothly. In this procession, there is a megana dish, which is tumpeng in with a whole chicken, or they call it *ingkung*. In the view of Javanese people, *ingkung* means nurturing, derived from the words jinakung in Javanese kuna and menekung, which mean to say prayers. In ancient times, chickens were a symbol of humans who occupied a middle position.

In addition, all the dirt in the chicken's body before cooking is cleaned, and then the innards are put back into the chicken, which is then cooked. This illustrates that before shutting or saying prayers, you must do self-purification.

The implications of harmony in the development of a welcoming culture are also built through good communication patterns and mutual support in life between religious communities. In other words, the harmony of the welcoming culture can foster tolerance among religions and beliefs. As well as traditional ritual activities carried out by Kwargian Adat Lemah Wangi Kalipagu Ketenger Baturaden. The ritual activity was carried out by presenting three religious figures, including Islamic, Hindu, Buddhist, and local cultural figures. Facilities and infrastructure are based on ritual activities supported by all elements of society in the village.

Supporting and Inhibiting Factors in the Development of Penginyongan Culture in Indigenous Communities

Supporting factors are things that influence something to develop, add, show, and become better, achieving the intended orientation.(Jum'addi, 2018) The existence of awareness in the midst of the community to implement and comply with customs which are the view of life of certain indigenous peoples certainly requires supporting capacity both from the internal and external sides, because this will affect the existence of indigenous peoples themselves.

The Culture of Penginyongan in Indigenous Peoples in Banyumas Raya has the opportunity to be developed not only in the context of preserving the wealth of the locality, but can also be developed to build a regional face rich in cultural phenomena contained in indigenous peoples. As the development of indigenous peoples carried out in this study, some lead to development that supports the resilience of indigenous peoples and their traditions, and contributes to efforts to build orientation in the context of indigenous peoples' welfare. This carrying capacity can be cultural, and structural. In general, the carrying capacity for the development of indigenous peoples is based on: 1) Indigenous peoples are potential wealth in the socio-cultural context of indigenous communities; 2) Indigenous peoples (Customary Law Peoples) have constitutionally stated in the body of the 1949 Constitution

after the amendment, namely in article 18 B paragraph (2) which states that "the State recognizes and respects the unity of indigenous peoples and their traditional rights."; 3) The principle of life that is built communally with high respect for ancestors strengthens the consistency of indigenous peoples in maintaining and developing their customs; 4) Local government policies that support the existence of indigenous peoples in the form of the establishment of Intellectual Rights as an effort to protect art and culture including indigenous peoples such as the Banokeling indigenous community, the Jalawastu indigenous community and the Cepetan Karanggayam Kebumen dance art; 5) Village government support for the existence of indigenous peoples, evidenced by the involvement of village governments in each indigenous community, as well as village heads as customary stakeholders; 6) The indigenous people themselves made a breakthrough by doing show off out in the form of cultural performances such as the Cepetan Dance; 7) Carry out a regeneration process for purebred children to maintain sustainability by sticking to the values believed by indigenous peoples.

The development of welcoming culture among indigenous peoples in Banyumas Raya shows an ambivalent condition. On the one hand, there has been noticeable progress in preserving and practicing indigenous traditions; on the other hand, this progress has not yet been significant at a broader and more strategic level. This situation is largely due to the underutilization of indigenous cultural potential beyond the local level. One of the main obstacles identified in this study is the tendency toward cultural withdrawal or self-imposed restrictions rooted in ideological beliefs. For example, the Jalawastu indigenous community continues to uphold ancestral taboos, such as prohibitions on using cement, bricks, or tiles in house construction. Nevertheless, this community does not entirely resist change, as technological advancements, particularly digital technologies, are widely accepted in daily life, enabling younger generations to engage with social development and modernity.

Another major challenge arises from the influence of globalization. While globalization is unavoidable and offers new opportunities, it simultaneously creates a crisis of values that may shift the lifestyles and mindsets of indigenous communities. In the Banokeling indigenous community, traditional leaders recount that earlier generations lived in simplicity and resisted modern development markers such as permanent housing materials. However, infrastructural developments, including the construction of highways connecting the village to the outside world, have gradually integrated Banokeling society into broader social change. Younger generations now pursue formal education, higher learning, and employment outside the region. Despite these lifestyle shifts, the Banokeling community continues to adhere strongly to ancestral principles, which has become a key factor in sustaining their cultural identity amid change.

From an institutional perspective, insufficient government support remains a critical barrier. Although collaboration between indigenous communities and government institutions functions relatively well at the micro level particularly through village administrations their macro-level support remains weak. Policy frameworks and institutional capacities to support cultural development are often inadequate, and indigenous communities tend to be marginalized by dominant power structures. One concrete manifestation of this issue is the absence of regional regulations (Perda) that formally recognize customary law communities. As a result, customary forests in Banyumas Raya remain under Perhutani's authority, with indigenous communities only granted limited management rights. Sites such as Lemah Wangi in Kalipagu Ketenger and the Seunung Gara (Kumbang Forest) in Jalawastu, Ciseureuh, Brebes, exemplify this unresolved legal status, which frequently leads to prolonged conflict and uncertainty.

Finally, internal challenges within indigenous communities also hinder sustainable cultural development. Weak organizational strengthening affects cadre formation and intergenerational regeneration, both of which are essential for long-term cultural resilience. Although recent initiatives

both from village governments and indigenous communities themselves have aimed to prevent cultural extinction, limited participation in customary activities and persistent negative perceptions from external communities remain obstacles (Kardi et al., 2023; Ramadhan et al., 2025). Moreover, inadequate access to capital constrains cultural development initiatives, as most indigenous communities rely heavily on agriculture. Despite these limitations, ritual practices continue to be carried out consistently through self-help and cooperation. Nevertheless, the lack of bargaining power in negotiating with regional governments, limited networks, and minimal involvement of traditional leaders in formal political arenas further complicate efforts to secure policies that favor the existence and sustainability of indigenous communities.

CONCLUSION

One of the most significant and unexpected findings of this study is that the development of Penginyongan culture does not follow a linear or purely preservationist path, as is often assumed in studies of indigenous communities. Instead, cultural sustainability in Banyumas Raya emerges through a dynamic and adaptive interplay of cultural survival, structural engagement, and network expansion. While indigenous communities continue to preserve ancestral values and ritual traditions as a foundation of identity, they simultaneously engage with external factors such as Muslim communities and local government institutions. Most notably, the expansion of social and institutional networks does not weaken cultural authenticity; rather, it strengthens communal resilience by enabling indigenous groups to move beyond exclusivist boundaries and actively negotiate social change. This finding challenges the dominant assumption that openness and interaction inevitably lead to cultural dilution, demonstrating instead that networking functions as an adaptive strategy for maintaining harmony within plural and multicultural social environments.

This study contributes to existing scholarship by advancing discussions on indigenous culture, Islamic sociology, and social harmony in several important ways. While confirming previous findings that culture can function as social capital in managing diversity and mitigating conflict, this research extends the argument by conceptualizing Penginyongan culture as Islamic socio-educational capital rather than merely symbolic or heritage-based practice. Furthermore, the study challenges rigid dichotomies between Islam and local culture by showing that indigenous rituals and Islamic educational processes can mutually reinforce both individual piety and social piety. By integrating survival, structural, and network strategies into a single analytical framework, this study offers a new perspective on cultural development that emphasizes agency, adaptability, and relational engagement, thereby enriching understandings of how indigenous communities actively construct social harmony rather than passively preserve tradition.

Despite its contributions, this study has several limitations that open avenues for future research. Empirically, the focus on a limited number of indigenous communities within Banyumas Raya constrains the generalizability of the findings to other cultural or regional contexts. Contextual dimensions such as gender relations, age-based roles, and intergenerational dynamics were not examined in depth, while methodologically, the reliance on qualitative ethnographic approaches limits comparative and quantitative assessment of impact. Future studies could address these limitations by employing mixed-method designs, expanding geographic coverage, and conducting cross-regional or cross-religious comparisons. Further research is also needed to explore policy dimensions, particularly the absence of regional regulations on customary forests, as well as power asymmetries related to capital access and negotiation capacity with local governments. Such extensions would not only deepen scholarly understanding but also support more evidence-based policymaking aimed at strengthening indigenous culture as a foundation for sustainable social harmony.

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