

The Nyadran Tradition from a Marxist Perspective: Resistance and the Cultural Philosophy of Javanese Muslim Society

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Abstract: This research analyzes the *Nyadran* tradition within the Muslim community of Surakarta city, Central Java, as a manifestation of a philosophical worldview that combines Islamic and traditional Javanese values alongside its dynamics in confronting modernization. Using a literature review approach alongside axiological and hermeneutical frameworks, as well as the perspective of Karl Marx's historical materialism, this research reveals the intricacies of acculturation and cultural resistance embedded within the tradition. The findings indicate that *Nyadran* is not merely a ritual, but an ethical and existential foundation that instills the values of harmony, mutual cooperation (*gotong royong*), endeavor (*ikhtiar*), sincerity (*ikhlas*), and surrender (*pasrah*). In the face of the pressure of individualism and modern consumerism, the people of Surakarta show adaptive resistance through the reinterpretation of meaning, the use of technology for preservation, value negotiation, and the resilience of hybrid identities. Changes in people's attitudes and behaviors tend to be pragmatic and moderate. This shows cognitive and cultural resilience in balancing spirituality and the worldly. The study's results confirm that philosophical values implemented as a view of life are a source of cultural resilience to modern hegemony.

Keywords: Cultural Philosophy; Axiology; Hermeneutics; Historical Materialism; Cultural Resistance

1. INTRODUCTION

The dynamics of global culture in the modern era create a complex interaction between traditional and modern values. Amid technological advancements, people worldwide are trying to maintain their cultural identity so that the currents of modernization do not erode it. This phenomenon shifts cultural values, so adaptation, hybridization, and resistance can occur (Greenfield, 2016; Yeganeh, 2024). Indonesia, as an archipelagic country with a diversity of local tribes and cultures, is one

example of a region that faces this phenomenon, especially in the context of the Javanese Muslim community in the city of Surakarta, Central Java province, which has strong local traditions and Islamic values. The Javanese Muslim community, including in Surakarta, has long practiced acculturation between Islamic values and local Javanese wisdom. This process is a superficial mixture of two entities, namely Islam and Javanese culture. It is philosophically and ethically integrated to produce a coherent view of life (Agustin, 2019; Soenjoto, 2022). This outlook on life includes spiritual, social, and existential aspects. This combination shapes how people understand themselves, interact with others, and interpret their existence. These aspects of life are integrated into various religious and social practices that are lived collectively. One example is the *Nyadran* tradition. This tradition is a cultural practice characterized by thanksgiving (*syukuran*) and joint prayers carried out by the community when celebrating a particular celebration. It is a medium for instilling fundamental values of society, such as cooperation, responsibility, patience, social harmony, and gratitude to God (Sobaya et al., 2023). *Nyadran*, like other Javanese rituals, is an adaptation of Islamic values internalized into the local cultural framework to remain relevant to the community. However, in the current era of technological advancement, where people's lifestyles, consumption patterns, and communication are transforming, the traditional values embraced by the people of Surakarta in the *Nyadran* tradition are beginning to change (Wijaya, 2023). The current of modernization brings new values, such as individualism and materialism, that have the potential to dilute the communal and spiritual foundations of these traditions. Thus, a question arises regarding how the Javanese Muslim community copes with this pressure. Thus, an analysis is needed that comprehensively analyzes the acculturation in the *Nyadran* tradition and the community's resistance to the entry of modern values that threaten their outlook on life. Resistance can take many forms, such as outright rejection or through other, more subtle forms, such as adaptation and reinterpretation of meaning. This analysis was carried out to explain the cultural resilience of the people of Surakarta and their efforts to maintain their traditional culture. Previous research has addressed cultural change and society's adaptation to change, especially in cultural and religious contexts (Greenfield, 2016; Inglehart, 2018; Yeganeh, 2024). Research shows that culture affects human cognition. Culture can shape and change the mindset of individuals in it (Henrich et al., 2023; Hutchins, 2014). In addition, economic structure, including production relations, also affects a culture's formation and dynamics (O'laughlin, 1975; Ruyle, 2019). Specifically, various forms of

acculturation between Islam and Javanese culture are found in several Javanese traditions, such as *begalan*, *sekatén*, and *mitoni*. This tradition combines Islamic values with Javanese cultural practices (Agustin, 2019; Nawawi et al., 2025). In addition to traditional forms, some studies discuss changes in the values and identity of Indonesian society influenced by modernization. Several aspects of these changes are highlighted, such as lifestyle shifts, communication patterns, and local identities (Mangundjaya, 2013; Seto, 2020; Wijaya, 2023). In addition, other research shows that Javanese culture can adapt to digitalization, namely in the form of cultural preservation and promotion (JATI, 2024; Ori & Susianti, 2023). However, research on the practices of Javanese Muslim traditions, such as *Nyadran*, has not been widely done. In particular, research that highlights the manifestation of philosophical values and forms of societal resistance to modern values. Most research tends to focus on descriptions of general practices or changes. However, it lacks depth in linking such resistance to the philosophical dimension of the adopted view of life. Therefore, this study seeks to fill this gap by combining the theory of cultural philosophy, especially axiology (philosophy of values) and hermeneutics (interpretation of meaning), as well as the perspective of Karl Marx's historical materialism, to analyze the function of the *Nyadran* tradition as a fortress of communal values amid modernization pressures. Previous research on cultural philosophy and dynamics has laid this research's foundation. Various studies have reviewed the phenomenon of acculturation between Islam and Javanese culture, focusing on practices such as *begalan*, *sekatén*, and *mitoni*. These traditions combine Islamic values with local rituals and arts (Agustin, 2019; Nawawi et al., 2025; Soenjoto, 2022). In addition, several literature sources also explain various forms of society's resistance to modernity while maintaining the cultural values it adheres to. This includes utilizing digitalization to accommodate the preservation and promotion of local traditions (JATI, 2024; Ori & Susianti, 2023). Furthermore, cultural philosophy provides a theoretical foundation related to the nature of culture and its various approaches. Khvoshchevskaya (Khvoshchevskaya, 2024) and Kemling (Kemling, 2020) fundamentally explain the philosophy of culture and the importance of understanding values (axiology) and the process of interpreting meaning (hermeneutics) in a cultural context. Studies on the relationship between culture and cognition have also shown how the cultural environment significantly shapes an individual's thinking and understanding of the world (Henrich et al., 2023; Hutchins, 2014). Last but not least, the perspective of historical materialism introduced by Karl Marx has been used in anthropology to

analyze how economic structures and production relations influence the formation and dynamics of culture (O'Laughlin, 1975; Ruyle, 2019). Nevertheless, there are gaps in the existing literature, especially related to in-depth analysis that explicitly positions Javanese Muslim religious practices, such as the *Nyadran* tradition in Surakarta, as a manifestation of a philosophical outlook on life that can show resistance to modern values. Many studies focus on descriptions of general practices or changes without comprehensively attributing such resistance to the inherent philosophical dimension of the life view, particularly in the specific context of Surakarta society. Therefore, this study seeks to fill this void by integrating the theories of cultural philosophy (axiology and hermeneutics) and the lens of Karl Marx's historical materialism to analyze how the *Nyadran* tradition functions as a bastion of communal values amid modernization pressures, offering a more holistic and critical perspective. This study uses a literature study method. This method is the most relevant approach to conducting philosophical and cultural analysis. The researcher will synthesize various existing literature findings and then interpret the findings. Therefore, this method is relevant for analyzing the interaction between a culture and other traditions, including their dynamics. Thus, researchers can comprehensively create a philosophical argument from these dynamics. Research data is collected systematically by searching relevant literature sources, such as books, journal articles, and research reports. These sources include research results in cultural philosophy, sociology, anthropology, and Javanese Muslim cultural studies, especially in the context of Surakarta culture and the *Nyadran* tradition. Data analysis was done by interpreting the findings using a cultural philosophy theory approach. This theory explains the nature of culture and its implementation in human life (Kemling, 2020; Khvoshchevskaya, 2024). This research uses axiology and hermeneutics. Axiology is used to identify value systems and meanings in the *Nyadran* tradition (Kaszynska, 2024). Hermeneutics is used to explain the survival of these values until they are inherited in society. Hermeneutics also looks at how the values in the tradition are negotiated amid changes (Kaszynska, 2024; Khvoshchevskaya, 2024). In addition to cultural philosophy, another theory used is Karl Marx's materialism. This theory explains how economic structures, production relations, and power shape the social and cultural dynamics that occur in the society of Surakarta (O'Laughlin, 1975; Ruyle, 2019). Marxism helps interpret the form and way of preserving the *Nyadran* tradition by emphasizing various communal values in the community, such as mutual cooperation (*gotong royong*). These values can be seen as a form of resistance to the disruption of capitalism

that emerged in the era of modernization. The research was carried out in systematic steps. First, the research begins by identifying key concepts from the literature and categorizing the information by theme. Second, the step taken is to synthesize these sources to build a structured argument. Finally, it connects empirical findings with the theoretical framework that explains the problems studied, namely the combination of Islamic and Javanese values in the *Nyadran* tradition, and the resistance that arises to modernity. In addition, other findings also lead to a change in the attitude of the Muslim community of Surakarta about this resistance. Based on this background, this study examines how the *Nyadran* tradition shows the interaction between Javanese and Islamic traditions. In addition, another purpose is to examine the cultural resistance shown by the people of Surakarta to modernity so that they can maintain the values in the *Nyadran tradition* as a philosophy of life. The resistance emerged from various aspects, such as changes in attitudes and behaviors as a form of acculturation of Javanese and Islamic culture.

2. LITERATURE REVIEW

Research on culture and religion often addresses cultural change, syncretism, and society's adaptation to modernity (Greenfield, 2016; Inglehart, 2018; Yeganeh, 2024). These issues are related to the changes in social values and structures that occur in society. For example, modernization creates a shift from traditional to modern values in industrial society, such as changing views on religion, family, work, and other social issues, which show that the younger generation tends to be more open and individualistic (Inglehart, 2018; Yeganeh, 2024). The value shift is also due to urbanization and rapid innovation in the community (Greenfield, 2016). Previous research has shown that culture shapes human cognition, influencing how humans think and understand their environment (Henrich et al., 2023; Hutchins, 2014). This shows that how individuals perceive and reason is not just a biological factor, but is influenced by the practices and cultural values they adhere to. Human cognition develops as a result of the adaptation of the human being to the culture in which he lives, so that the way of thinking and processing emotions is tied to the cultural environment (Hutchins, 2014). Therefore, cross-cultural studies are important to avoid generalizations that have the potential to cause a thinking bias in an individual (Henrich et al., 2023). In addition, other studies analyze the influence of economic and production

structures on cultural formation and dynamics. From the perspective of Karl Marx's historical materialism, social and cultural change is driven by the development of productive forces and economic relations, which shape society's social and cultural structure (O'Laughlin, 1975; Ruyle, 2019). The Marxist approach in anthropology examines how division of labor, labor surpluses, and exploitation create inequality and conflict in society, influencing cultural structures and identities in traditional and modern societies (Ruyle, 2019). This analysis also includes how values, ideologies, and languages evolve as economic and social changes and how these shape human consciousness. More specifically, various forms of acculturation between Islam and Javanese culture have been reviewed in depth, reflected in traditions such as Begalan, Sekaten, and Mitoni that combine Islamic values with local rituals and arts (Agustin, 2019; Nawawi et al., 2025). The religious practices of Javanese Muslims show a combination of Islamic values with local traditions such as *yasinan*, *tablilan*, and *sekaten* celebrations, which are the result of acculturation with pre-Islamic culture (Agustin, 2019; Soenjoto, 2022). Arts such as *batik* motifs, carvings, *gamelan*, puppets (*wayang kulit*), and dances also adapt Islamic symbols and ethics. Other research also discusses changes in values and identities in Indonesian society, especially the Muslim community. The transformation of lifestyles and consumption patterns that lead to consumerism shows a shift from traditional to modern values (Wijaya, 2023). Communication patterns also change with social media from face-to-face to online. In addition, the community has also experienced a shift in values from collectivism to individualism, even though in some regions the concept of mutual cooperation (*gotong royong*) is still applied (Mangundjaya, 2013; Seto, 2020). Especially in Muslim society, changes occurred in the phenomenon of a lifestyle labeled "Islamic" that constructed a new identity. It is also strongly influenced by digitalization and the use of social media, such as the rise of Muslim influencers with various narratives of modernity (Zaid et al., 2022).

Adapting Javanese culture in the digital era shows that people use technology to preserve and promote their culture (JATI, 2024; Ori & Susianti, 2023). Many content creators on social media record and distribute traditional arts such as *gamelan* and *wayang kulit*. Many also create content in Javanese to preserve local culture (JATI, 2024; Ori & Susianti, 2023). The younger generation also already has good digital literacy, so they create content containing Javanese language and culture more interactively and entertainingly (Nurhayati et al., 2025; Rohmadi et al., 2024).

However, there is no study that explicitly highlights Javanese Muslim religious practices such as the *Nyadran* tradition. As a manifestation of the

Javanese people's philosophy of life, this tradition can show resistance to modern values that are increasingly developing in society. Most studies focus on descriptions of general practices or changes, but lack depth in relating this resistance to the inherent philosophical dimension of the life view, especially in the specific context of Surakarta society. Therefore, this study seeks to fill this gap by combining the theory of cultural philosophy, especially axiology (philosophy of values) and hermeneutics (interpretation of meaning), to analyze the essence of values in *Nyadran* and how the people of Surakarta reinterpret this tradition amid modernization (Kaszynska, 2024; Khvoshchevskaya, 2024). The lens of Karl Marx's historical materialism will enrich the analysis by highlighting how the *Nyadran* tradition functions as a bastion of communal values amid economic pressures and the ideology of individualism brought about by modernization, seeing it as an attempt to defend the superstructure against base changes (O'Laughlin, 1975; Ruyle, 2019). This multidisciplinary approach allows for a more comprehensive exploration of the mechanisms of cultural resistance in Surakarta. It is not only about the description of adaptation, but also a philosophical analysis of how fundamental values are defended, negotiated, and revived through active interpretation amid the dilemma of modernity. Thus, the research can explain the cultural resilience that occurs in the people of Surakarta who are actively managing their traditional heritage today.

3. THE COMBINATION OF ISLAMIC AND TRADITIONAL JAVANESE VALUES AS A VIEW OF LIFE IN 'THE NYADRAN TRADITION

The Muslim community of Surakarta has distinctive cultural characteristics, namely a combination of traditional values firmly rooted in its ancestors, with Islamic values that came in the past. People often practice certain rituals that combine Islamic teachings with traditions that have lived centuries ago. This shows a holistic view of the people of Surakarta, where philosophical values are the basis of the practical life of the daily community. Surakarta Muslim cultural practices usually have philosophical meanings regardless of their historical context. One of them is the *Nyadran* tradition, a tradition carried out by the Javanese people, such as in Surakarta, to welcome Islamic holidays. In this tradition, people show gratitude to God for the life given and give prayers to their ancestors who have contributed to bringing a good life. This tradition is a collective

manifestation of the fundamental values of the people of Surakarta. The joint prayer ritual commonly done in this tradition instills the value of mutual cooperation (*gotong royong*) that strengthens social solidarity and a sincere expression of gratitude to Allah for all the abundance of sustenance (Sobaya et al., 2023). In addition to *Nyadran*, there are a variety of other similar rituals. One is *the begalan* tradition, a typical Banyumas wedding ceremony that combines Islamic symbols with a thick procession with Javanese nuances (Nawawi et al., 2025). Similarly, *wiwitan* is a pre-harvest thanksgiving, *tingkeban* (seven months of pregnancy), which contains prayers for the safety of the mother and baby, and *sekaten* is a commemoration of the great Prophet's birthday. These traditions combine Islamic prayers and values with traditional Javanese processions, symbols, and aesthetics (Agustin, 2019; Maimun et al., 2020; Rahmawati & Munif, 2023). The realm of traditional art is also not spared from acculturation. Art, such as *batik* and puppetry (*wayang kulit*), for example, adapts Islamic symbols and ethics. *Batik* motifs often combine calligraphy or Islamic philosophy with traditional patterns. Meanwhile, *puppet stories* are often filled with Islamic moral and spiritual messages to become an effective *da'wah* medium. Behind these cultural practices are philosophical values that are lived as a view of people's lives. First, harmony is a central value reflected in rituals such as rejecting reinforcements. Although it sometimes raises a theological dilemma because it is considered to mix the teachings of monotheism, it is still practiced as an effort to maintain the balance of nature and society. This tradition is also an effort to gain God's protection. The philosophy of *rila* (sincerity) and *narima* (resignation) also emphasizes acceptance of destiny and inner peace when facing various situations. Second, as shown in the *Nyadran* tradition, cooperation emphasizes the importance of social solidarity, cooperation, and collective gratitude, which are the foundations of community strength (Sobaya et al., 2023). Third, the philosophy of effort, sincerity, and resignation is the core of the daily life of the Javanese Muslim community. This shows that they always emphasize the importance of maximum effort (*ikhtiar*), sincerity in receiving results (*ikhlas*), and surrendering completely to God's will (*pasrah*). These three values are relevant views of life even in modern contexts such as palliative care in hospitals (Wicaksono et al., 2024). Fourth, purification of the heart and transcendental closeness are the primary focus in Islamic mysticism or *kejawen*. As it appears in the cowongan tradition, this value is a spiritual practice to cleanse the mind, get closer to God, and achieve true happiness (Supriyanto, 2023; Susilo & Syato, 2016).

4. ENCOUNTER WITH MODERN VALUES AND THE DYNAMICS OF RESISTANCE

As experienced by other global communities, the Muslim community of Surakarta faces modern values brought by globalization, technological advancements, and social mobility. It has triggered shifts in various aspects of life, such as lifestyle transformations (such as fast food diets and global fashion trends) and online communication that replaces face-to-face. This shift causes society to shift to the values of individualism, replacing collectivism as a fundamental characteristic of Indonesian society, especially Java (Wijaya, 2023). These modern values emphasize personal autonomy and material achievement, potentially eroding the communal and spiritual foundations of traditions firmly rooted in society. However, Surakarta's people resist this value shift, especially in preserving and revitalizing the *Nyadran* tradition. The resistance shown is not through radical rejection, but through subtle means, such as adaptation and creative reinterpretation. For example, instead of abandoning the value of *gotong royong* as the foundation of the *Nyadran* tradition, the community chose to reinternalize it. This is shown by local education programs, community strengthening, and even through modern institutions to encourage the spirit of togetherness amid exposure to individualism. Thus, the *Nyadran* tradition survived and became a compass of vital communal values. This is important to remind us of the importance of solidarity in the fast-paced digital era. In addition, adaptation is also shown by the use of technology to preserve culture. This is another form of resistance that is just as effective. At a time when Javanese culture, including the Javanese language, is experiencing resilience, people are using technology to record and distribute these traditional practices on social media, such as YouTube and TikTok (JATI, 2024; Ori & Susianti, 2023). This makes *Nyadran* possible to be known globally because it is disseminated through social media. Thus, the young generation, which dominates the use of social media, becomes agents who actively maintain and preserve traditional values in *Nyadran*. In addition, the large number of content creators who use Javanese is another form of active resistance to the threat of extinction of local languages.

Another form of resistance is the negotiation of values in religious practice. The Javanese Muslim community, including in Surakarta, often conducts cultural negotiations between normative Islamic teachings and local traditions that have been firmly rooted. For example, the ritual of *tolak bala*, which has a purpose that is in line with the teachings of Islam, which is to ask God for protection, but through traditional rituals.

Although it sometimes gets polemics because it is considered to collide with the values of monotheism, the tradition is still widely practiced because it has strong social and spiritual values (Amanah, 2024). This flexibility is also reflected in the *Nyadran* tradition. Local aspects are maintained as long as they do not directly contradict the teachings of Islam. In addition, dual identity resilience is also an effective resistance strategy. The identity of the nationalist, represented by the “abangan,” is evidence of the ability of the community to hold a pluralistic identity that combines modern values with Islamic religiosity and ancestral customs (Khamami, 2022; Sofyan et al., 2023). This is a resistance to the homogenization of identity imposed by globalization. Thus, the *Nyadran* tradition can survive and adapt to a pluralistic identity.

5. CHANGES IN ATTITUDES AND BEHAVIORS OF THE MUSLIM COMMUNITY IN SURAKARTA

The change in the attitude of the Muslim community of Surakarta in the face of the resistance described earlier is pragmatic. This shows that society does not reject modernity. Instead, they are looking for a way to negotiate with this modernity. One of them is to utilize the results of modernity to support preserving pre-existing values. For example, they use technology to record and distribute local traditions on social media. This pragmatic attitude is practiced in their various cultures, so many traditional cultures other than *Nyadran* are still alive and survive in the current era. The existence of tolerance also shows the adaptive attitude of the community. Tolerance is acknowledging diversity in society and respecting the various consequences that arise. In practice, the Muslim community of Surakarta consists of various religious factions and organizations representing different religious practices. However, they coexist, where a movement called “*Islam Nusantara*” or Islam that accommodates the fundamental values of plural Indonesian society. The implication is that there are still many traditional cultures that are ancestral heritages that may be mixed with traditional religious values and syncretism, and still survive today (Amrulloh & Busri, 2024; Subchi et al., 2022). This kind of attitude is a resistance shown by the community to an exclusive Islamic narrative that has the potential to get rid of traditional practices such as *Nyadran*. In addition, there has also been a shift in the view of religious authority. Currently, society is not only fixated on authoritative figures such as religious leaders (*ulama*). However, there is a tendency for most people to

believe the narratives disseminated by influencers on social media, including in the context of Islam. This phenomenon has given rise to more diverse interpretations of Islamic teachings, including cultural practices that intersect with Islamic values. Despite its truth, this phenomenon suggests a shift in religious legitimacy where some people believe that the religious narrative conveyed by influencers is something to follow (Zaid et al., 2022). This flexibility indirectly supports the adaptation and sustainability of the *Nyadran* tradition because it provides space for a more inclusive understanding of local values. Finally, the people of Surakarta also show behavior that reflects the spiritual-worldly balance in the modern Islamic lifestyle. As observed in Indonesia, there is an emphasis on integrating spiritual values with worldly needs (Ismail, 2004). This is seen in how they balance religious activities with modern economic and social life achievements. The *Nyadran* tradition, which inherently combines religious aspects with material well-being (especially in the context of harvest and sustenance), is a concrete example of how the people of Surakarta seek to maintain essential values without rejecting the demands of contemporary life. They are not passive; Instead, they are actively reshaping their culture, balancing the acceptance of innovation with preserving the roots of their identity, thus demonstrating strong cultural resilience.

6. ADAPTIVE RESISTANCE AND CREATIVE REINTERPRETATION

The *Nyadran* tradition and other Javanese Muslim religious practices in Surakarta, through the framework of cultural philosophy, especially axiology (philosophy of values) and hermeneutics (interpretation of meaning), reveal the complexity of the interaction between deep-rooted values and the dynamics of global change. These practices are not just routines, but also manifestations of a deep axiology, in which values such as harmony, gratitude, togetherness, effort, sincerity, and resignation form an integral outlook on life. These values provide an ethical and existential framework for society in understanding themselves, others, and nature (Kaszynska, 2024). The philosophy of culture provides a lens for interpreting how these meanings (through hermeneutics) are intersubjectively constructed and passed down from generation to generation, making culture a source of philosophical thought (Khvoshchevskaya, 2024). In the face of modern values such as individualism and consumerism, the Muslim community of Surakarta

showed a distinctive form of resistance. This resistance is rarely in radical rejection that rejects all innovation, but more often in strategic adaptation and creative reinterpretation. For example, instead of abandoning traditions like *Nyadran*, they revitalize it through digitalization. The media of cultural dissemination is transformed into an effective means of preservation and promotion, expanding the reach of this tradition to the younger generation and a wider audience (JATI, 2024; Ori & Susianti, 2023). This shows that cultural identity is dynamic and hybrid. Identity is negotiated to allow the old entity to meet the new entity without losing its original identity (Hong et al., 2000). In the context of the *Nyadran* tradition in Surakarta, cultural resistance cannot be separated from the deeply rooted philosophical dimension. The axiology inherent in these practices, such as the value of harmony or cooperation, serves as society's moral anchor. They understand these values are essential for maintaining social cohesion and balance in life, beyond mere ritualistic or formalistic aspects (Sobaya et al., 2023). Therefore, when modernization tries to erode communal values and threaten the ethical foundations of society, resistance arises not as a blind reaction, but rather as a conscious attempt to maintain a tested ethical order that is the cornerstone of their collective existence. This adaptive resistance manifests the philosophical pragmatism of the Javanese people, who tend to look for a middle way or a way of tolerance when facing dilemmas (Pratisti, 2017). They do not see tradition as static and untouchable, but rather as a living heritage that must be constantly adapted to remain relevant. It is a form of resilience that allows culture to “negotiate” with modernity, maintaining its relevance without sacrificing the core of its identity. This ability indicates a philosophical depth with which meaning can be attached to new forms, ensuring continuity amid change.

7. COGNITIVE RESILIENCE AND THE DYNAMIC NATURE OF TRADITION

The creative reinterpretation in the Muslim community of Surakarta is shown through digital technology. They use social media to shape a new narrative regarding spirituality that is more relevant to today's generation. For example, *gotong royong* (mutual cooperation), an Indonesian cultural value understood from generation to generation and sounds cliché, is reinterpreted into “social capital” or “communal participation” so the community can accept the concept. This indicates that the younger

generation, as agents of change, are adaptive to changes in social structures. This action is a form of active reinterpretation of society to ensure that old values remain relevant to today's society. Thus, traditional practices such as *Nyadran* can still have actual value and not lose their subject. In this context, the people of Surakarta have become cultural agencies that actively resist modern values. They actively respond to external influences by negotiating them with the traditional values they have embraced for generations. This shows they internalize philosophical values about freedom within the limits of destiny and endeavor (Wicaksono et al., 2024). They consciously choose to take the initiative to protect cultural heritage. Such awareness is a subtle form of resistance that upholds the sustainability of their culture. The individualism and consumerism that are so prominent in big cities, such as Surakarta (Wijaya, 2023), are the biggest challenges to the communal attitudes embodied in the *Nyadran* tradition. Individualism concerns individual autonomy, while consumerism encourages materialistic thinking that glorifies personal satisfaction. These two values can potentially erode traditional practices such as *Nyadran* because their values paradoxically have opposite spirits. *Nyadran* requires collective participation, social sacrifice, and avoiding individual gain. However, as one of the central philosophical values in *Nyadran*, cooperation operates as a form of cultural capital and a deliberate resistance to this individualistic tendency. People actively participate in *Nyadran* because of ritual obligations and because they see the intrinsic value in maintaining solidarity and strong social connections. The rejection of social atomization is often a consequence of modernization and capitalism. This tradition effectively became a bulwark that protected social bonds from fragmentation. Community leaders and cultural custodians are also vital in facilitating this adaptive resistance. They act as interpreters and mediators, helping people understand and integrate new values without losing their roots. This process is closely related to hermeneutics, where these figures guide the reinterpretation of the meaning of tradition to remain relevant to the younger generation and amid social change (Khvoshchevskaya, 2024). They are a bridge between the past and the present, ensuring the effective transmission of philosophical values. From a cognitive point of view, Javanese Muslims show extraordinary flexibility in processing seemingly opposite values. Their ability to blend Islam and Java, as well as traditional and modern, shows high cognitive-cultural resilience (Hutchins, 2014) (Kroupin et al., 2022). It is not about inconsistency, but rather about the capacity to maintain a cognitive framework that allows for the coexistence and integration of various value systems, a testament to the adaptability of

the human mind shaped by a unique cultural environment. The implications of this adaptive resistance for the sustainability of traditional cultures are enormous. The way the people of Surakarta do it gives awareness that culture does not have to give up on modernity, but can negotiate to survive. Such negotiations do not necessarily mean eroding culture to the point of losing its fundamental meaning, but instead maintaining the old culture to remain relevant for present and future generations. This is called creative reinterpretation, an effective way to adapt culture amid exposure to new values of globalization. As a view of life, the adaptive resistance of the people of Surakarta is a model that needs to be developed in various traditional cultures worldwide. This model is a holistic form of how philosophical values, religious practices, and modernity can coexist and even add to the value of the culture. It also shows that resistance is not always a negative value, as a firm rejection, but a careful act that reflects the depth of a society's philosophical values.

8. THE ROLE OF HERMENEUTICS IN THE PRESERVATION OF MEANING

Hermeneutics plays an important role in reproducing meaning in the context of cultural resistance. The Muslim community of Surakarta does not passively and dogmatically accept the meaning of tradition. They actively reinterpret emerging meanings and negotiate them to keep them relevant. For example, the traditional meaning of *gotong royong* as an old concept deeply rooted in Indonesian society has been reproduced into terms that are more familiar and relevant to the current generation, such as “digital collaboration” or “online community network”. Thus, these terms become contemporary versions of values that may be considered obsolete for the younger generation (JATI, 2024; Ori & Susianti, 2023). The reproduction of this kind of term is a sophisticated form of resistance in which the basic meaning and philosophical values of an old tradition remain relevant in a fresher and more acceptable form for all circles.

This hermeneutic process is an effort to maintain the relevance of the philosophical meaning of a tradition such as *Nyadran* in the new era. The people of Surakarta have succeeded in harmonizing local wisdom with the reality of modern life, which brings values that align with and contradict these traditions. This alignment involves a continuous dialogue between traditions and their rituals and symbols, with daily life filled with new norms, such as globalization and digitalization. This makes society live with

a new order without losing its essential values (Kaszynska, 2024). Thus, *Nyadran* is a cultural practice that continues to live and transform through the ages. The views of life inherited in the *Nyadran* tradition, such as *ikhtiar* (effort), *ikhlas* (sincerity), and *pasrah* (surrender), are key factors in this resistance. These values are a guideline for people always to be ready to face challenges and burdens with maximum effort, followed by accepting whatever results are achieved (Wicaksono et al., 2024). In the face of the pressure of modernization, these values provide a spiritual foundation that keeps them calm and does not react frontally to change. With these values, they choose to find solutions to adapt. It shows the balance of worldly demands and spirituality. Thus, the resistance also targets sociological and psychological resilience. The value of efforts encourages people not to be passive. Instead, they are encouraged to innovate and look for new ways to maintain traditions, as seen in the use of digital media to preserve Javanese culture (JATI, 2024). It is a testament to collective agency motivated by philosophical values to keep their cultural heritage alive and relevant.

Sincere values allow society to accept the inevitable changes with an open heart, provided that the core of philosophical values is not eroded. This helps them avoid prolonged internal conflicts and focus energy on constructive adaptation. This attitude is an important aspect of negotiating traditional and modern values. With sincerity, individuals will find a common ground between these dualities without the need to lose integrity.

Meanwhile, the attitude of resignation provides other spiritual support in the effort of resistance. Resignation is surrendering to God, including accepting all results and final decisions. However, this attitude is realized when individuals have tried their best to achieve goals. With a resignation attitude, individuals will feel calm inwardly and firmly believe that everything is under God's protection (Wicaksono et al., 2024). In the context of *Nyadran*, this attitude provides mental and spiritual strength for individuals in facing all forms of uncertainty and rapid changes in the era of modernization. The relationship between hermeneutics and spiritual values is very close. Hermeneutics is a tool to interpret the values of *ikhtiar* (effort), *ikhlas* (sincerity), and *pasrah* (surrender) in the context most relevant to the current generation. For example, *ikhtiar* can be interpreted as creative work in creating cultural content. *Ikhlas* is shown by being prepared to face the challenges of change without losing one's identity. Through hermeneutics, the Muslim community of Surakarta shows a philosophical resonance of their cultural values. They realize that a tradition can change its "physical" or visual appearance, but the meaning it contains is never lost. Thus, the essence of the *Nyadran* tradition will not fade at any

time as long as the community has a similar resistance to what it does today. The dichotomy of tradition and modernity triggers this crucial hermeneutic process. Societies can synthesize these confluences of old and new values by continuously reinterpreting cultural practices, adapting to external challenges that will never stop over time. Thus, resistance speaks not only of “survival” but also of constantly evolving and “becoming”. That process is the philosophical dialogue of a tradition. Ultimately, the role of hermeneutics in this context of resistance affirms that culture is a living and evolving entity. Culture is not a static artifact, but it adapts to changing times. The adjustment will not die if the agents in the culture continue to actively adjust, as practiced by the Muslim community of Surakarta to the *Nyadran* tradition.

9. THE DIMENSIONS OF KARL MARX'S HISTORICAL MATERIALISM IN RESISTANCE

From the perspective of Karl Marx’s historical materialism, the resistance of the *Nyadran* tradition to modernization can be interpreted as the struggle of the superstructure (culture, religion, values) to sustain itself amid a change in the basis (economy, mode of production). When capitalism and individualism, as products of modern modes of production, tend to alienate individuals and divide communities, communal traditions such as *Nyadran* serve as counter-hegemonic mechanisms. It is an effort by the community to maintain strong social bonds, which can reduce the negative impact of the more dominant economic structure and undermine solidarity (O’laughlin, 1975; Ruyle, 2019). Although Marx emphasized economic determination, in this context, the superstructure of culture and religion showed a powerful agent in shaping consciousness and resistance. The *Nyadran* tradition, with its values of solidarity embodied in the practice of sharing and togetherness, serves as a collective reminder of the importance of togetherness that may be eroded by modern economic competition. Societies consciously or unconsciously hold on to this tradition to maintain essential social capital and solidarity, especially for those vulnerable to economic exploitation or marginalization in the capitalist system. This suggests cultural values can serve as a social and economic defense bulwark. The Marxist approach allows us to see that cultural resistance is not always driven by purely religious motives or the preservation of tradition for the sake of tradition itself, but also by fundamental material and social needs. In agrarian or semi-agrarian

societies around Surakarta, where subsistence economics still has a role, cooperation and solidarity are revived through the *Nyadran* tradition into a kind of informal “social safety net”. Capitalism often tends to destroy communal bonds in favor of encouraging individual competition, and this is where *Nyadran* serves as a counterbalance, keeping communities from being completely fragmented by economic pressures (Ruyle, 2019).

Furthermore, Marx argued that the dominant ideology is the ruling class’s ideology. However, in the context of *Nyadran*’s resistance, his values (solidarity, togetherness, gratitude) can be seen as an “ideology of resistance” or a counter-ideology to the dominant ideology of individualism and consumerism in the modern era. It is an attempt to maintain a moral basis different from the capitalist economic base that seeks to permeate (O’laughlin, 1975). While perhaps not explicitly political in a revolutionary sense, this resistance is an act of maintaining a way of life fundamentally different from the logic of capital. The *Nyadran* tradition, with its practice of sharing the harvest and praying together, symbolically and practically defies the logic of capital accumulation and extreme individualism. This process puts forward communal distribution and reciprocal relations, which are the antithesis of capitalist relations of production based on the exploitation of surplus value. While the scale of the impact may be local, collectively, these practices can create pockets of resistance to global economic and cultural hegemony (Ruyle, 2019). This is how superstructures (culture and values) can demonstrate relative autonomy and challenge their material base. The role of history is also crucial in Marxist analysis. The *Nyadran* tradition has deep historical roots, which may have passed through various modes of production before (e.g., feudalism). The sustainability of these traditions in the modern era suggests that cultural practices can have historical “inertia” that goes beyond rapid changes in economic bases. However, the adaptations and reinterpretations in *Nyadran* also show that this tradition is not static; it is constantly being negotiated with new material realities (O’laughlin, 1975). This proves that the relationship between the base and the superstructure is dialectical, not one-way. In Surakarta society, where there is social and economic stratification, participation in the *Nyadran* tradition can also be analyzed from a class perspective. Although this tradition emphasizes togetherness, there are possible differences in participation or roles between different social classes. However, cooperation and solidarity, regardless of class differences, serve as a mechanism to maintain social stability and reduce potential conflicts arising from economic inequality (Sobaya et al., 2023). It can be a way for society to manage internal tensions resulting from

economic structures. Resistance through the *Nyadran* tradition can also be seen as an attempt to maintain a collective identity amid cultural homogenization underpinned by capitalist globalization. Globalization tends to create a uniform “global culture,” which in turn can erode local uniqueness. By firmly defending *Nyadran*, the people of Surakarta indirectly affirm their distinct identity, which is rooted in communal and spiritual values that are unique to them (Hong et al., 2000). It is a form of cultural struggle for autonomy amid external pressures. From a Marxist perspective, this resistance should not be an extreme revolution. Resistance can manifest in daily life practices, such as choosing different consumption patterns, maintaining traditional social structures, or reinterpreting meanings that defy hegemony. The *Nyadran* tradition in Surakarta is an example of resistance without frontal resistance. The community chooses to maintain these traditions, including their traditional values, by adding value to them so that they have socio-economic implications (Ruyle, 2019).

In the end, society’s resistance in the context of *the Nyadran* tradition shows that the cultural superstructure can survive. In addition, the superstructure can adapt to various external challenges that hit it from time to time. This explanation shows the complexity of the relationship between materialism and idealism in a cultural dynamic. It also confirms that philosophical values in a society play an important role in shaping social reality.

10. ADAPTIVE BEHAVIOR AND COGNITIVE RESILIENCE

The change in the attitude of the Muslim community in Surakarta as an effort to resist modernity also shows cognitive resilience. The increasingly developing use of communication technology indicates people’s adaptive behavior, including in the context of cultural preservation. In addition, lifestyle changes and the emergence of religious moderation movements are other indicators that people are trying to adapt to the new values that come after the traditions they had in the past. Moderate attitudes vary in the context of moderation, which is resistance to the polarization of religious teachings, including religious-based extremism (Amrulloh & Busri, 2024; Subchi et al., 2022). Religion-based extremism is often an obstacle to the development of a tradition because it is considered to obscure pure religious values. With religious moderation, the community chooses the path of dialogue to form harmony by practicing traditional values thickened with Islamic values, such as in *Nyadran*. A moderate and

flexible interpretation of religious authority is another form of resilience. Currently, authoritative religious leaders (*ulama*) side by side with religious influencers in creating influence, including in creating religious narratives. This also significantly affects people's adaptive behavior (Zaid et al., 2022). However, this does not indicate that society rejects authoritative *clerics*, but is a form of expanding society's view of religious teachings. Apart from the truth conveyed, the public has various alternatives to get religious narratives from various media platforms. This attitude allows traditional practices such as *Nyadran* to be interpreted more broadly and remain relevant to the younger generation. It also reflects cognitive adaptation, where the technology-dominated cultural ecosystem has changed how humans process information and authority (Hutchins, 2014). The people of Surakarta show cognitive-cultural resilience, and they can process and integrate new information without sacrificing their core values. The moderate attitude that developed in the Muslim community of Surakarta was a significant form of active resistance to the tendencies of puritanism or extremism that sometimes emerged as a reaction to modernity. In the face of globalization, some groups may revert to rigid interpretations of religion as a bulwark of defense. However, the people of Surakarta, through their collective awareness of the importance of harmony and plurality (as reflected in Javanese values), chose the path of moderation (Amrulloh & Busri, 2024; Subchi et al., 2022). This rejects the rigid separation between religion and culture, favoring the continuation of syncretic traditions such as *Nyadran*. This adaptive behavior can also be seen in how society integrates innovation without losing its essence. For example, although digital communication is now dominant, the values of kinship and togetherness taught through tradition are still maintained, although communication may change. This shows that there is intelligent selectivity in adopting modern elements. People not only absorb but also filter and adapt what is relevant to their outlook on life, thus ensuring that change is not disruptive. This phenomenon of religious interpretation flexibility shows another form of resilience of the people of Surakarta. The shift from rigid vertical authority to dispersed authority allowed for the birth of diverse interpretations of religion that are more contextual and adaptive (Zaid et al., 2022). This makes *Nyadran* a traditional practice to retain legitimacy because various groups interpret it more broadly with a broader understanding of religion. As explained earlier, the cognitive resilience shown by the Muslim community of Surakarta indicates that the community is open-minded in the face of the cognitive dissonance between old values and new values. They can reconstruct the cognitive framework

related to cultural practices that develop in their lives to continue to exist and develop. This cognitive resilience fundamentally shows how knowledge and values are processed continuously. This results in an awareness that cultural change does not always mean loss, but rather a process to transform for the better.

11. CONCLUSION

The *Nyadran* tradition, as a cultural practice among the people of Surakarta, Indonesia, reflects the combination of traditional values of Javanese culture that have been passed down from generation to generation with Islamic values. The combination has become a value guideline the community has long believed in. This tradition is practiced by carrying out joint activities in the community to welcome religious holidays, and it is a moment to pray and thank God. The values it contains become the philosophy of life of the Javanese people, including Surakarta: harmony, gratitude, togetherness, effort, sincerity, and surrender. These values are the foundation of community life that manifests in daily practice, as represented in the *Nyadran* tradition. This spiritual order forms social cohesion and becomes a guide for people's lives in this fast-paced digital era. The challenges that arise in the digital era are individualism and consumerism. These two values that emerged as challenges to modernity made the people of Surakarta show an attitude of adaptive and creative resistance, including preserving traditional cultural practices such as the *Nyadran* tradition. The resistance in question is not frontal rejection. However, the efforts made by the community to negotiate the various values they have, namely traditional values rooted in generation to generation, with the new values brought by modernization. These efforts are carried out subtly, through adaptation and creative interpretation. They reinterpret the *Nyadran* tradition by utilizing digital technology to record and distribute content that preserves the tradition. They also negotiate cultural and Islamic values pragmatically to maintain their cultural identity. This approach aims to keep traditions relevant and meaningful for today's new generation. The attitude of the people of Solo in responding to these changes is a form of cognitive resilience, characterized by pragmatism and adaptive ability. They embrace a moderate and tolerant attitude to religion, interpretive flexibility towards religious authority, and are committed to balancing their modern Islamic lifestyle's spiritual and worldly aspects. This shift shows that they are active agents of reconstructing their traditional

culture, combining sacred ancestral values with dogmatic religious values.

This research confirms the role of cultural philosophy in these cultural dynamics. The study's results focus on axiology and hermeneutics so that the complexity of cultural dynamics in Surakarta society can be comprehensively explained. This theory explains that resistance emerges as a form of adaptation and reinterpretation. From the perspective of Karl Marx's historical materialism, the structural dimension of this resistance shows how communal values such as *gotong royong* (*mutual cooperation*) function as a counter-hegemonic force against the disruptive effects of capitalism and individualism that threaten social solidarity as represented in *Nyadran*. The sustainability of the *Nyadran* tradition, with all its adaptations and resistances, shows that culture is a dynamic and ever-evolving system. The survival of this culture is determined by the philosophical values embraced by society as a foundation for dialogue with all kinds of changes that never stop from time to time. This ensures that the ancestors' deep-rooted traditional identity remains relevant and meaningful in an ever-evolving world. Future research should consider in-depth field studies that combine ethnography with philosophical analysis. This will help to identify more specifically the mechanisms of resistance and value negotiation at the smallest community level in Surakarta, especially related to the continuity of the *Nyadran* tradition.

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