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ORIGINAL RESEARCH ARTICLE

Islamic Philanthropy Embedded in Merdi Desa Local Wisdom: A Phenomenological Study in Rogodadi Kebumen

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ABSTRACT

Merdi Desa in Rogodadi, Buayan, Kebumen is an annual village tradition that connects religious gratitude, mutual assistance, cultural performance, local economic activity, and care for a shared water source. This study examines how Islamic philanthropic values are embedded in the tradition and how they are reproduced through community participation. Using a qualitative phenomenological design, the study involved 20 participants drawn purposively from key stakeholder groups. Fieldwork at Sendang Pelus combined participatory observation, semi-structured interviews, documentation, and a focus group discussion during a three-month engagement that included direct observation of the 3-6 September 2025 ritual cycle. Data were interpreted thematically with source and method triangulation, member checking, and researcher reflexivity. The findings identify three interconnected dimensions: spiritual gratitude, socio-economic solidarity, and ecological-cultural stewardship. Bersih Luweng mobilizes collective care for the water source; voluntary contributions, buffalo-meat distribution, and Tenongan circulate resources; while Lenggeran and Dondangan sustain cultural participation and intergenerational learning. The article proposes 'embedded village philanthropy' to explain how Islamic ethics of giving, reciprocity, redistribution, and care can operate through a recurring local institution rather than only through formal charitable organizations.

Keywords: Islamic philanthropy; local wisdom; Merdi Desa; lived religion; community empowerment



ABSTRAK

Merdi Desa di Rogodadi, Buayan, Kebumen merupakan tradisi tahunan yang menghubungkan rasa syukur keagamaan, gotong royong, ekspresi budaya, aktivitas ekonomi lokal, dan kepedulian terhadap sumber air bersama. Penelitian ini menganalisis bagaimana nilai filantropi Islam melekat dalam tradisi tersebut dan direproduksi melalui partisipasi masyarakat. Dengan desain kualitatif fenomenologis, penelitian ini melibatkan 20 informan yang dipilih secara purposif dari kelompok pemangku kepentingan utama. Penelitian di Sendang Pelus memadukan observasi partisipatif, wawancara semi-terstruktur, dokumentasi, dan diskusi kelompok terarah selama tiga bulan, termasuk pengamatan langsung rangkaian Merdi Desa pada 3-6 September 2025. Data ditafsirkan secara tematik melalui triangulasi sumber dan metode, member checking, serta reflektivitas peneliti. Hasil penelitian menunjukkan tiga dimensi yang saling terkait, yaitu syukur spiritual, solidaritas sosial-ekonomi, dan tanggung jawab ekologis-kultural. Bersih Luweng memobilisasi kepedulian kolektif terhadap sumber air; sumbangan sukarela, pembagian daging kerbau, dan Tenongan mengedarkan sumber daya; sedangkan Lenggeran dan Dondangan memperkuat partisipasi budaya dan pembelajaran antargenerasi. Artikel ini menawarkan konsep 'filantropi desa yang melekat' untuk menjelaskan bagaimana etika Islam tentang pemberian, resiprositas, redistribusi, dan kepedulian dapat bekerja melalui institusi lokal yang berulang, tidak hanya melalui lembaga amal formal.

Kata kunci: filantropi Islam; kearifan lokal; Merdi Desa; agama yang dihayati; pemberdayaan masyarakat; ekoteologi

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1. INTRODUCTION

Local traditions are not merely inherited symbols; they are social institutions through which communities organize memory, moral expectations, reciprocity, and relationships with place. Merdi Desa in Rogodadi Village, Buayan Subdistrict, Kebumen Regency is performed after the harvest and links Bersih Luweng at the Sendang Pelus water source with voluntary contributions, buffalo slaughter and meat distribution, Tenongan, collective prayer, Lenggeran, and Dondangan. Because these activities combine religious devotion, resource sharing, cultural continuity, and environmental care within one recurring cycle, Merdi Desa provides a useful setting for examining how Islamic ethics operate in everyday village life.

Islamic philanthropy is commonly discussed through zakat, infaq, sadaqah, and waqf. Historical and institutional studies, however, show that these practices are also shaped by changing relations among religious actors, communities, organizations, and the state. Fauzia (2013, 2017) traces the long development of Islamic philanthropy in Indonesia and its relationship to modernization and social justice, while Alawiyah (2013) and Latief (2016) demonstrate how Muslim philanthropic actors contribute to public welfare beyond state provision. Retsikas (2014) further emphasizes that redistribution should be read through justice and recipient rights, not only donor generosity, and Baidhawry (2015) shows how Islamic philanthropy can move from conventional charity toward empowerment-oriented practice.

Recent scholarship has also documented the modernization of giving. Kailani and Slama (2020) describe the growing role of Islamic charities and social media, while Triantoro et al. (2021) show how digital platforms create new spaces for fundraising and participation. These developments are important, but they can make place-based forms of generosity less visible. Azami and Azca (2024) therefore call attention to the distinction between modern and traditional articulations of Islamic philanthropy, and Arpanudin et al. (2025) identify local tradition and communal solidarity as important foundations of socio-cultural philanthropy. These studies suggest that philanthropy may be embedded in recurring social practices even when no specialized charitable organization exists.

The relationship between Islam and local custom requires similar analytical caution. Ali (2011), Adeni et al. (2023), and Zahid (2022) show that Islamic normativity and adat are negotiated through historical and everyday practice rather than through a simple opposition between religion and culture. Ammerman's (2021) lived-religion framework is useful here because it directs attention to how religion is enacted through ordinary relationships, material practices, emotions, and moral action outside formal religious institutions. Applied to Merdi Desa, this perspective avoids two reductions: assuming that every cultural practice is automatically Islamic, or dismissing local tradition as religiously illegitimate without examining how participants interpret it.

Environmental care and local welfare further widen the analytical frame. Irawan (2022), Arrasyid et al. (2025), and Anwar et al. (2025) show that Islamic moral language can animate concrete forms of environmental stewardship, while Shalihin et al. (2020) demonstrate how recurring religious occasions can renew solidarity and philanthropic social capital. Studies of mosque philanthropy and culturally embedded welfare also show that governance matters: transparency, participation, and the organization of redistribution shape whether collective giving supports community empowerment (Hidayat et al., 2025; Saleh et al., 2025). These insights are directly relevant to Bersih Luweng, samirun contributions, food sharing, and the committee structure of Merdi Desa.

A specific gap nevertheless remains. Studies of Indonesian Islamic philanthropy still concentrate largely on formal zakat and waqf institutions, digital giving, or organized welfare, whereas local-wisdom research more often addresses identity, moderation, religious accommodation, or conflict resolution. Fewer studies examine one recurring village tradition as a social infrastructure that simultaneously mobilizes voluntary labor, circulates food and material resources, protects a shared ecological resource, supports cultural continuity, and transmits religious-social values. This study addresses that gap through the concept of embedded village philanthropy: philanthropic ethics and resource circulation that are enacted through recurring local practices, relationships, and community institutions rather than added to them as a separate program.

Table 1. Positioning of selected prior studies and the present research

Literature stream	Representative studies	Main insight	Position of this study
Institutional philanthropy	Fauzia (2017); Latief (2016); Retsikas (2014)	Giving is linked to welfare, justice, and public responsibility	Examines non-formal village mechanisms of redistribution and care
Digital/modern giving	Kailani & Slama (2020); Triantoro et al. (2021)	Philanthropy adapts to media, platforms, and professional organizations	Shifts attention to place-based, recurring community practice

Literature stream	Representative studies	Main insight	Position of this study
Traditional and socio-cultural philanthropy	Azami & Azca (2024); Arpannudin et al. (2025)	Local traditions can sustain generosity and solidarity	Analyzes how one tradition becomes philanthropic infrastructure
Islam, adat, and lived religion	Ali (2011); Adeni et al. (2023); Zahid (2022); Ammerman (2021)	Religious meaning is negotiated through everyday practice	Interprets Merdi Desa without a religion-culture binary
Ecology, governance, and welfare	Irawan (2022); Anwar et al. (2025); Hidayat et al. (2025)	Care and redistribution depend on collective action and governance	Connects ecological care, resource circulation, and village coordination

Accordingly, the study asks three questions: (1) how are Islamic philanthropic values manifested across the Merdi Desa sequence; (2) what social, educational, economic, cultural, and ecological meanings do participants attach to these practices; and (3) through what mechanisms does the tradition reproduce solidarity and community responsibility? The study contributes by extending the unit of analysis from formal philanthropic organizations to a recurring village institution and by developing an empirically grounded model of embedded village philanthropy.

2. RESEARCH METHODS

This study used a qualitative phenomenological design to understand how community members experience and interpret Islamic philanthropic values within Merdi Desa. A phenomenological orientation was appropriate because the research problem concerns lived meanings rather than the measurement of a predefined causal effect (Creswell, 2013). The study was conducted in the Sendang Pelus area of Rogodadi Village, Buayan Subdistrict, Kebumen Regency. The site was selected purposively because Merdi Desa remains an intergenerational tradition and, in Rogodadi, the sequence begins with collective activity at Sendang Pelus, connecting a shared water source to later social, religious, redistributive, and cultural events.

Participant selection was purposive and information-oriented (Palinkas et al., 2015). A total of 20 participants served as informants and were drawn from five stakeholder categories directly involved in implementing, interpreting, or preserving the tradition: traditional leaders; religious leaders such as kyai or mosque administrators; village officials; organizing committee members; and community participants, including farmers, housewives, and young people. Selection prioritized direct involvement, knowledge of the tradition, and the ability to explain its meaning and organization. The qualitative design does not use participant frequency to make population-level claims; instead, the 20 informants were treated as information-rich participants whose accounts were compared across stakeholder positions and data sources.

Data collection combined participatory observation, semi-structured interviews, documentation, and a focus group discussion during approximately three months of field engagement. Direct observation covered the Merdi Desa cycle of 3-6 September 2025 and focused on the organization

of activities, voluntary contributions, division of tasks, food and meat distribution, environmental cleaning, religious gatherings, youth participation, cultural performance, and interactions around local economic activity. Semi-structured interviews explored participants' interpretations of custom, Islam, solidarity, generosity, and community welfare. Documentary materials, including photographs, videos, local records, and village archives, were used to contextualize the sequence of events and support triangulation rather than as independent proof of social or economic impact.

The focus group discussion served as a collective validation and comparison forum rather than as a separate survey sample. FGD participants were purposively selected from the same pool of 20 informants and stakeholder categories so that interpretations from individual interviews could be compared in a group setting. Discussion prompts covered the meaning of Merdi Desa, forms of contribution and sharing, the role of religious and customary leadership, youth participation, environmental care, and perceived benefits or tensions. Consistent with focus group methodology, the analysis attended to both areas of agreement and divergent interpretations rather than treating group consensus as automatic (Nyumba et al., 2018).

Analysis followed the interactive qualitative logic of data reduction, data display, conclusion drawing, and verification developed by Miles and Huberman (1994). Observation notes, interview material, documents, and FGD records were coded for recurring meanings related to voluntary giving, reciprocity, redistribution, religious gratitude, environmental care, cultural continuity, participation, governance, and local economic opportunity. Theme development was iterative: codes were compared across activities and actor categories, grouped into broader patterns, and repeatedly checked against the field material. This procedure is consistent with the flexible logic of thematic analysis described by Braun and Clarke (2006), while the final interpretive structure remained anchored in the study's phenomenological focus.

Trustworthiness was strengthened through source triangulation, method triangulation, and member checking, consistent with naturalistic criteria for credible qualitative inquiry (Lincoln & Guba, 1985). Accounts from traditional leaders, religious leaders, village officials, committees, and residents were compared across observations, interviews, documentation, and the FGD. Preliminary interpretations were returned to informants where feasible to check whether the analysis reasonably represented their experiences. The study does not claim formal thematic saturation because the fieldwork was not designed with a prospective saturation log; this limitation is reported explicitly rather than retrospectively inferring saturation from the available materials (Hennink & Kaiser, 2022).

Researcher reflexivity was incorporated throughout fieldwork and analysis. Participatory observation placed the researcher in direct interaction with community actors, creating the possibility that disciplinary background, familiarity with Islamic concepts, and expectations about local wisdom could shape what was noticed and how practices were interpreted. To reduce this risk, descriptive field observations were distinguished from interpretive notes, emerging interpretations were compared across actor categories and data sources, and member checking was used to challenge premature conclusions. This reflexive stance follows the view that qualitative rigor requires explicit attention to the researcher's position and interpretive influence (Finlay, 2002; Berger, 2015).

Finally, the study adopted interpretive restraint. It can document collective cleaning of a water source, food and meat redistribution, opportunities for local vendors, and participant accounts of learning and solidarity; it cannot claim a measured increase in household income, a quantified improvement in water quality, or a causal change in religiosity, tolerance, or youth behavior. These boundaries guide the wording of the results and distinguish observed practice from theoretical inference.

3. RESULTS AND DISCUSSION

Merdi Desa as a recurring philanthropic arena

Field evidence shows that Merdi Desa is organized as an annual post-harvest expression of collective gratitude to Allah SWT. The 2025 sequence began on Wednesday, 3 September, with Bersih Luweng at Sendang Pelus; continued with buffalo slaughter on Thursday; Tenongan, collective prayer, and Lenggeran on Friday; and culminated in Dondangan on Saturday. A committee selected through community deliberation coordinated the sequence, while voluntary contributions known locally as samirun or sami-sami urun supported collective needs. Philanthropic meaning therefore does not reside in one isolated act. It emerges from the way labor, food, money, ritual authority, environmental care, and social participation circulate across the four-day event.

Table 2. Series of Merdi Desa Rogodadi activities and philanthropic meanings

Day/date	Activity	Philanthropic value	Social implementation
Wed, 3 Sep 2025	Bersih Luweng	Environmental care (hablum minal 'alam)	Collective cleaning of the Sendang Pelus water source
Thu, 4 Sep 2025	Buffalo slaughter	Sadaqah and distributive justice	Voluntary contributions and equitable meat distribution
Fri, 5 Sep 2025	Tenongan and collective prayer	Food sharing (infaq/sadaqah)	Households bring and share food communally
Fri evening, 5 Sep 2025	Lenggeran	Cultural solidarity	Cultural performance and space for local economic activity
Sat, 6 Sep 2025	Dondangan	Spiritual and social education	Recitation, shalawatan, religious lectures, and village gathering

Source: Field observations and interviews, 2025.

Table 2 shows three empirical dimensions that recur across the sequence: spiritual gratitude, socio-economic solidarity, and ecological-cultural stewardship. These dimensions overlap rather than operate separately. Religious gratitude provides moral language for sharing; redistribution and mutual assistance materialize that language in social relations; and care for water, culture, and intergenerational participation extends responsibility beyond direct monetary transfer. This integrated pattern is the empirical basis for the concept of embedded village philanthropy developed below.

Spiritual gratitude and lived religion

The spiritual dimension is most visible in collective prayer, shalawatan, religious lectures, and the post-harvest framing of prosperity as a blessing from Allah SWT. Participants interpret these practices as reminders that material well-being carries social obligations. The relationship between piety and social action is consistent with the history of Islamic philanthropy in Indonesia, where charitable practices have long linked religious devotion with public welfare (Fauzia, 2013, 2017). In Merdi Desa, however, this relationship is not expressed primarily through a formal zakat or waqf organization. It is enacted through a village event in which giving, working, praying, and gathering are mutually reinforcing.

This finding is better understood through lived religion than through a rigid separation of doctrine and custom. Ammerman (2021) emphasizes that religion is practiced in everyday relationships, material settings, and moral action, while Ali (2011) shows that Indonesian Islam is historically localized through interaction with regional traditions. The Rogodadi case similarly suggests that participants do not necessarily experience religious and cultural components as competing domains. Tenongan, Dondangan, and collective prayer are meaningful because they occur within a social world in which custom, gratitude, kinship, village identity, and Islamic moral vocabulary intersect.

Analytically, this does not mean that every component of Merdi Desa should be labeled Islamic philanthropy. The philanthropic designation is appropriate only where a practice demonstrably organizes voluntary giving, mutual assistance, redistribution, care for a shared resource, or community-oriented benefit. This boundary is important because it prevents the analysis from romanticizing tradition or converting all cultural participation into charity. The approach is consistent with Adeni et al. (2023) and Zahid (2022), who argue that the relationship between Islam and local wisdom should be assessed through ethical reasoning and lived practice rather than through automatic acceptance or rejection.

Socio-economic solidarity and distributive practice

The clearest redistributive practice occurs in the purchase, slaughter, and distribution of buffalo. Residents contribute voluntarily, and the resulting meat is shared across the community. This arrangement transforms multiple small contributions into a collectively managed resource and makes distributive justice publicly visible. Retsikas (2014) is useful here because his analysis of zakat cautions against reading redistribution only from the donor's perspective. In Rogodadi, the social meaning of meat distribution lies not only in generosity but also in the expectation that the benefit will circulate fairly among community members.

Tenongan represents a second, more decentralized form of circulation. Households bring food and share it in a communal setting, creating reciprocity through repeated participation rather than through a single centralized fund. The practice therefore resembles what Baidhaw (2015) calls a movement beyond one-directional charity: the community is not divided neatly into permanent donors and recipients, because people participate through different combinations of food, labor, money, time, and organizational responsibility. The annual repetition of the event helps renew this reciprocal expectation, echoing Shalihin et al. (2020), who show that recurring religious occasions can strengthen solidarity and philanthropic social capital.

The committee structure is crucial to this circulation. Community members, customary and religious leaders, village officials, and organizing committees coordinate contributions, tasks, schedules, and distribution. This relational governance differs from formal philanthropic organizations, which rely on standardized financial reporting and professional management. Hidayat et al. (2025) show that trust and governance are central to mosque-based zakat and waqf empowerment; Merdi Desa reaches a similar issue through a more informal structure. Trust is generated through visibility, repeated interaction, deliberation, and social accountability, but these relational mechanisms should not be treated as a substitute for formal transparency whenever substantial funds are collected.

The local economic dimension is more indirect. Lenggeran and Dondangan attract residents and visitors to a common space where local vendors and small businesses may gain selling opportunities. The data support the existence of such opportunities, not a measured increase in income or poverty reduction. This distinction parallels Saleh et al. (2025), whose analysis of the Margondang tradition shows that cultural practices can contribute to social cohesion and economic redistribution while still requiring critical assessment of costs, consumption, and status dynamics. In Merdi Desa, direct redistribution (meat and food) should therefore be distinguished from enabling economic opportunity (temporary market activity around cultural events).

Ecological-cultural stewardship and intergenerational learning

Bersih Luweng establishes an ecological frame at the beginning of the ritual cycle. Residents jointly clean the Sendang Pelus water source, making care for water a collective rather than purely household responsibility. The study did not measure water quality, biodiversity, or long-term ecological outcomes, so the activity cannot be presented as proof of environmental sustainability. Its significance is instead socio-ecological: the community publicly identifies the spring as a shared good, mobilizes labor for its maintenance, and connects environmental care with gratitude and moral responsibility.

This interpretation is supported by Islamic environmental scholarship without requiring claims beyond the data. Irawan (2022) shows how Islamic spiritual values can be translated into conservation practice, Arrasyid et al. (2025) demonstrate how Sufi ethics and local wisdom can frame nature as an amanah, and Anwar et al. (2025) describe community environmental activism as lived religion in which stewardship, cleanliness, moral accountability, and collective learning intersect. Merdi Desa extends this conversation by showing a village tradition where ecological care is not a separate environmental campaign but the opening act of a broader social-religious sequence.

Cultural continuity is visible in Lenggeran and Dondangan, while intergenerational learning appears through youth involvement in committee work, Tenongan, religious gatherings, environmental cleaning, and cultural performance. Younger participants learn not only through verbal instruction but through role-taking: they observe how tasks are allocated, how contributions are collected, how food is shared, how elders and religious leaders communicate, and how public gatherings are organized. This supports the broader argument that local wisdom can carry moral and religious learning through social practice (Adeni et al., 2023; Eko & Putranto, 2019; HM & Halim, 2019).

The educational interpretation nevertheless requires restraint. The study did not use attitude scales, pre- and post-tests, or longitudinal measures of youth behavior, so it cannot demonstrate a causal improvement in religiosity, tolerance, or civic character. What the data support is a contextual learning opportunity: Merdi Desa places younger residents inside recurring situations where cooperation, sharing, religious language, environmental care, and cultural responsibility are observable and practiced. For Islamic religious education, this suggests that community traditions can serve as local cases for inquiry and reflection without being idealized as automatically effective pedagogical programs.

The model of embedded village philanthropy

The findings extend the distinction between modern and traditional philanthropy identified by Azami and Azca (2024) and provide a qualitative micro-level complement to the socio-cultural philanthropy model proposed by Arpannudin et al. (2025). In Rogodadi, the tradition functions philanthropically through four mechanisms. First, moral framing connects gratitude, tawhid, ta'awun, justice, and care to collective action. Second, reciprocal mobilization enables residents to contribute different resources - money, food, labor, time, cultural participation, and organizational work. Third, distributive circulation moves material benefits through meat sharing, Tenongan, and community-oriented activity. Fourth, institutional reproduction allows the same roles, expectations, and relationships to be renewed through an annual cycle.

These mechanisms distinguish embedded village philanthropy from a one-time charitable event. A single gift may be generous without creating an institution. Merdi Desa becomes analytically significant because it repeatedly organizes resources and relationships toward shared benefit through recognized village roles. Its institutional character is relational rather than bureaucratic: continuity depends on committees, customary and religious authority, village support, household participation, youth involvement, and collective memory. The concept of 'embedded' therefore refers to the fact that generosity and care are enacted through the tradition itself rather than appended as an external welfare program.

Table 3. Analytical model of embedded village philanthropy in Merdi Desa

Dimension	Key practices	Core mechanism	Supported interpretation and boundary
Spiritual gratitude	Prayer, shalawatan, post-harvest thanksgiving	Moral framing	Shared religious orientation; no measured change in religiosity
Socio-economic solidarity	Samirun, meat distribution, Tenongan	Reciprocal mobilization and redistribution	Food sharing and social membership; no income or poverty estimate
Ecological-cultural stewardship	Bersih Luweng, Lenggeran, Dondangan, youth participation	Care for common resources and institutional continuity	Environmental care and value transmission; no long-term ecological/educational outcome measure
Local governance	Committee, religious/customary leaders, village government, residents	Coordination and relational accountability	Supports continuity; does not replace formal financial transparency where required

Table 3 condenses the model while making the boundaries of the claims explicit. The model is strongest when treated as an analytical framework rather than as proof that the tradition is uniformly beneficial. Community traditions can strengthen bonding solidarity, but they can also create boundaries of participation or unequal voice. Future research should therefore examine who contributes, who receives, who makes decisions, and whether women, younger residents, poorer households, newcomers, or minority groups experience the same access to benefits and authority. Such questions are essential because the ethical quality of philanthropy concerns distribution and participation as well as donor motivation.

The practical implication is to strengthen beneficial mechanisms without over-bureaucratizing the tradition. Village government and committees can preserve deliberative participation while documenting contributions and distribution when funds become substantial; environmental actors can connect Bersih Luweng with simple monitoring of the spring; and educators can use Merdi Desa as a locally grounded case for discussing sadaqah, justice, stewardship, and social responsibility. These steps build on existing community practice rather than replacing it with an external program.

The study has three main limitations. It focuses on one village and one annual tradition; economic and ecological outcomes were not measured quantitatively; and the interpretation may be shaped by researcher proximity to Islamic and local-wisdom concepts despite the reflexive safeguards described above. Comparative research across villages, longitudinal observation, and mixed-method measurement would help test which elements of embedded village philanthropy are transferable and which are specific to Rogodadi.

4. CONCLUSION

Merdi Desa in Rogodadi shows that Islamic philanthropic ethics can be embedded in a recurring local institution rather than operating only through formal zakat, infaq, sadaqah, or waqf organizations. Across the 2025 ritual cycle, Bersih Luweng mobilized care for a shared water source; samirun contributions, buffalo-meat distribution, and Tenongan circulated resources; while collective prayer, Lenggeran, Dondangan, and youth participation linked religious gratitude with social and cultural continuity. These practices form three interconnected dimensions: spiritual gratitude, socio-economic solidarity, and ecological-cultural stewardship.

The concept of embedded village philanthropy explains this pattern through four mechanisms: moral framing, reciprocal mobilization, distributive circulation, and institutional reproduction. The concept does not classify all tradition as philanthropy; it identifies the parts of a recurring cultural institution that organize voluntary giving, mutual assistance, redistribution, care, and shared benefit. Practically, the tradition can be strengthened through participatory governance, proportionate financial transparency, simple environmental monitoring, and contextual use in Islamic education without turning it into a bureaucratic program.

Because this is a qualitative single-village study with 20 informants, the findings should not be generalized as measured economic, ecological, or educational effects. Future comparative and mixed-method research should compare perspectives across stakeholder groups, quantify resource

flows, evaluate environmental outcomes, and examine inclusion in decision-making and benefit distribution.

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