REVIVING LOCAL HERITAGE FOR SOCIAL COHESION: THE CAMPUR BAWUR TRADITION AS AN INDIGENOUS MODEL OF ISLAMIC EDUCATION IN BLORA

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Abstract

Reviving local heritage amidst modern pressures driving social fragmentation is vital for sustaining social cohesion in rural communities. While prior studies on cultural Islamic education predominantly emphasize normative-textual dimensions or historical-descriptive approaches, the sociological mechanisms through which communal rituals foster solidarity remain underexplored. This study investigates how social cohesion is constructed and sustained through the Campur Bawur tradition in Blora, Central Java, utilizing Émile Durkheim's concepts of collective effervescence, sacred-profane classification, and conscience collective, while simultaneously centering indigenous local agency. Employing a transcendental phenomenological approach, ten purposive informants, comprising customary leaders, village officials, religious figures (*Modin*), and youth practitioners, were engaged. Data were collected via in-depth interviews and participant observation, analyzed through horizontalization and textural-structural descriptions, and interpreted through the sociology of religion. The findings reveal that Campur Bawur reinforces community integration primarily through mechanical solidarity rooted in collective consciousness. The *sawuran* ritual, where villagers mutually exchange traditional snacks, emerges as a moment of moral energy renewal that translates individual impulses into shared social commitments. Pedagogically, this tradition operates as a hidden curriculum that instills Islamic values of gratitude, brotherhood (*ukhuwah*), and tolerance (*tasamuh*) through shared emotional experiences. Ultimately, these insights are synthesized into a Javanese-Durkheimian Educational Model, positioning indigenous communal traditions as living heritage and collective learning spaces that advance sustainable character education.

Keywords: *Local heritage; Social cohesion; Collective effervescence; Cultural Islamic education; Émile Durkheim.*

INTRODUCTION

Reviving local heritage amidst contemporary pressures driving social fragmentation has become a critical imperative for sustaining social cohesion in rural communities. Religion within modern societies can no longer be understood merely as a system of individual spiritual belief; rather, it functions as an arena in which values, symbols, and identities are continually negotiated against structural changes (Hambali, 2026; Jamaluddin et al., 2026). As Émile Durkheim (Durkheim, 1995) theorized, the essence of religious life lies in the sharp distinction between the sacred and the profane, where rituals serve as social institutions binding individuals to collective values. This bond is reinforced through collective effervescence, a shared emotional euphoria that unites groups (Rimé & Páez, 2023) and generates solidarity amid cultural diversity. Across the Indonesian archipelago, this sacred-profane dialectic is profoundly manifested in

indigenous local traditions that have undergone continuous acculturation with Islamic values, serving as living anchors for community integration (Bloranews, 2019).

Despite the resilience of these traditions, previous scholarly literature has largely treated them through descriptive-historical or isolated lenses. For instance, studies on Islamic-based local traditions have frequently focused on single ritual forms, such as the slametan (*tahlilan*) for the deceased within Javanese Muslim society (Nasir, 2019), the Saparan tradition as a medium of kinship bonding and gratitude (Setiyowati et al., 2024), or the Sintren performance art examined through cultural acculturation (Nurhasanah & Utina, 2025). While these works provide valuable insights, they typically invoke Durkheimian frameworks only in passing, without dissecting the underlying sociological mechanisms. More broadly, while empirical studies show that communal rituals like the Haroa tradition in Buton successfully internalize moral values without formal institutions (Muslimin et al., 2026), and that rural communities strategically sustain collective rites to counter generational gaps (Rochmah, 2023), they predominantly capture outcomes rather than tracing the micro-sociological processes at play.

This limitation exposes a significant conceptual gap: a disconnection between the widely acknowledged resilience of local heritage as a vehicle for character education and the scarcity of analytical frameworks capable of explaining the sociological mechanisms driving that resilience. This urgency is further heightened by modernization and secularization, which blur the boundary between the sacred and profane as cultural symbols circulate superficially in digital spaces (Karthika & Sudhakaran, 2026) (Olaveson, 2001), and risk commodifying tradition into mere lifestyle trends (Pramesti, 2025). In the case of the Campur Bawur tradition in Blora, Central Java, a communal ritual blending local Javanese culture and Islamic values, such sociological mechanisms have remained unexplored through rigorous empirical inquiry, leaving a void in the literature regarding how indigenous traditions systematically operate as educational models.

To bridge this gap, this study investigates how social cohesion is constructed and sustained through the Campur Bawur tradition in Blora, utilizing Émile Durkheim's concepts of collective effervescence, sacred-profane classification, mechanical solidarity, and collective consciousness, while centering indigenous local agency. The novelty of

this article lies in its systematic integration of these classical sociological frameworks with a specific rural ritual to formulate a novel conceptual framework: the Javanese-Durkheimian Educational Model. Specifically, this study addresses three research questions: first, how are the mechanisms of collective effervescence and sacred-profane classification manifested in the practice of Campur Bawur? Second, how does mechanical solidarity rooted in conscience collective strengthen community integration through the sawuran ritual as a moment of moral energy renewal? Third, how does the tradition function as a hidden curriculum that internalizes Islamic values of gratitude, brotherhood (*ukhuwah*), and tolerance (*tasamuh*), and how can this relational pattern be structured into an indigenous educational model?

LITERATURE REVIEW

1. Conceptualizing Local Heritage and Social Cohesion in Rural Communities

In contemporary sociological and educational discourse, the revival of local heritage is increasingly recognized as a vital mechanism for fostering social cohesion against the forces of modernization and fragmentation (Gentry, 2013). Unlike formal institutions that rely on explicit curricula, indigenous traditions operate as living cultural frameworks that embed moral values directly into the daily rhythms of community life (Jackson, 2008). Within rural contexts, social cohesion is rarely maintained through bureaucratic structures; rather, it is anchored in shared historical memory, traditional wisdom, and collective rituals that bind members together (Habibi, 2026). However, while prior studies extensively document the existence of such traditions, they frequently treat them as static artifacts or descriptive folklore (Nasir, 2019; Setiyowati et al., 2024), overlooking their dynamic capacity to function as spaces of active civic and moral learning.

2. The Durkheimian Framework: Sacred-Profane, Collective Effervescence, and Solidarity

To move beyond purely descriptive accounts, this study adopts the sociology of religion framework established by Émile Durkheim (1995). Durkheim posited that the foundational architecture of social life rests upon the dichotomy between the sacred, things set apart, forbidden, and imbued with collective dignity, and the profane, the

mundane elements of everyday existence (Audelo, 2026). Through communal rituals, society periodically reactivates its moral bonds by generating collective effervescence, a state of shared emotional intensity and euphoria that elevates individuals beyond their private egoism and unites them into a cohesive group (Hidayat, 2016; Rimé & Páez, 2023).

This emotional alignment reinforces the conscience collective (collective consciousness), forming the bedrock of mechanical solidarity, where social integration is achieved through shared beliefs, homogenous values, and routine emotional participation (Nimaga, 2007; Olaveson, 2001; Sypnowich, 2021). While Durkheim originally developed these concepts to analyze elementary forms of religious life in indigenous societies, their application to contemporary localized traditions, such as hybrid rituals blending indigenous practices with Islamic values, offers a robust analytical lens to explain how micro-level rituals generate macro-level social stability.

3. Cultural Islamic Education and the Hidden Curriculum

Integrating sociological solidarity with educational theory requires examining how informal traditions transmit values. In the context of Indonesian Muslim societies, cultural Islamic education often transcends formal classrooms, manifesting through localized rituals of gratitude, kinship, and mutual aid (Lahmar, 2020; Nurwahyuningsih et al., 2025; Suradi, 2022). This transmission aligns conceptually with the notion of the hidden curriculum, unspoken, unwritten, and implicit norms, values, and beliefs that are conveyed through everyday social interactions, environmental structures, and communal practices (Habibi et al., 2026).

While formal Islamic education emphasizes textual-normative mastery (Feillard & Madinier, 2016), the hidden curriculum embedded in communal traditions socializes participants into core ethical virtues, such as gratitude, brotherhood (*ukhuwah*), and tolerance (*tasamuh*), through lived emotional experiences rather than rote memorization. Previous literature notes the efficacy of such non-formal internalizations (Graham & Haidt, 2010; Hadziq et al., 2024; Merdita et al., 2024; Novitasari et al., 2025; Nurwahyuningsih et al., 2025), yet it rarely bridges sociological ritual theories with pedagogical frameworks.

4. Conceptual Synthesis: The Javanese-Durkheimian Educational Model

Synthesizing the theoretical streams above, this study establishes an analytical bridge between classical Durkheimian sociology and indigenous pedagogical practices. As illustrated in the conceptual framework below, the study posits that local heritage traditions function simultaneously as social facts and informal learning environments:



Figure 1: 4. *Conceptual Synthesis: The Javanese-Durkheimian Educational Model*

This conceptual synthesis asserts that the Campur Bawur tradition is not merely an expression of cultural nostalgia, but an active mechanism of moral regeneration. By integrating Durkheimian micro-sociological processes (sacred-profane classification and moral energy renewal) with Javanese Islamic values, the resulting Javanese-Durkheimian Educational Model offers a systematic framework to understand how indigenous heritage drives sustainable character education in modern rural societies.

RESEARCH METHOD

This study used a qualitative, transcendental phenomenological design (Moustakas, 1994) to explore the essence of participants' lived experience within the Campur Bawur tradition. The focus was on informants' consciousness, allowing the reality of their experience to emerge on its own terms rather than through the researcher's preconceptions. To preserve this purity, an epoche (bracketing) procedure was applied during data collection and description, consciously setting aside prior knowledge and

theoretical assumptions, including the Durkheimian framework, so that findings would reflect participants' inner perspectives in emic form (Roberts, 2019). Durkheimian theory was introduced only at the subsequent, etic stage of interpretation, after the essence of experience had been independently described, thereby preserving methodological integrity while still allowing for sociological depth.

Fieldwork took place in Panolan Village, Kedungtuban Subdistrict and Gadon Village, Cepu Subdistrict, Blora Regency, Central Java, the site of the Campur Bawur tradition, from June to July 2026. The researcher acted as the primary instrument, gathering data through semi-structured in-depth interviews and participant observation with ten purposively selected informants (Achmad & Samaeng, 2025): traditional/village leaders, religious figures (Modin), and young tradition-bearers, representing customary authority, religious authority, and generational continuity in balanced proportion.

Data analysis followed standard phenomenological procedures: horizontalization (Purwanto, 2015) giving equal weight to all significant statements; thematic clustering; and construction of textural (what was experienced) and structural (how it was experienced) descriptions, synthesized into the essence of participants religious experience. These findings were then interpreted through Émile Durkheim's sociology of religion, particularly the sacred–profane dichotomy, to examine how cultural symbols are socially constructed. Analysis was deepened using collective effervescence and social morphology (Schnore, 1958) to explain how ritual crowd density generates emotional energy that reinforces mechanical solidarity (Smith, 1999), alongside the concepts of homo duplex and sacred ambivalence to explore how individuals move beyond personal impulses toward collective moral commitment. Trustworthiness was established through source and method triangulation, member checking of essential descriptions, and the iterative model, applied continuously across data reduction, display, and conclusion drawing (Miles & Huberman, 2014).

RESULTS AND DISCUSSION

The Sacred–Profane Dialectic and Collective Effervescence in the Campur Bawur Tradition

The findings show that the community reinforces the boundary between the sacred and the profane within the Campur Bawur tradition through four interrelated dimensions: the transformation of meaning in material objects, the separation of ritual space, the designation of sacred time, and the enforcement of behavioral norms. In the first dimension, market snacks and *rowotan* (boiled sweet potatoes) are experienced by participants not merely as food for consumption but as symbolic media carrying blessing. Mbah Umar, the Modin (Islamic religious official) of Gadon Village, explained that these snacks and sweet potatoes represent the earth's yield; once prayed over collectively, the food is believed to gain spiritual power capable of warding off misfortune, having undergone a process of purification that transforms it from ordinary (profane) food into a bearer of blessing (sacred) (Interview.Um.20Juni2026). Structurally, this experience shows that an object's sacred quality lies not in its intrinsic properties but in the collective value the community projects onto it through ritual (Audelo, 2026). This transformation constitutes a collective representation that unites community members within a shared system of belief transcending mere biological need (Brown, 2003).

The spatial dimension likewise produces a firm separation between mundane activity and transcendent moments (Budijanto & Setyaningsih, 2022). The village crossroads, ordinarily a public thoroughfare (profane), becomes a solemn arena (sacred) once the ritual begins (Rimé & Páez, 2023). Mbah Marsi, the Modin of Panolan Village, described how the Campur Bawur tradition typically opens with prayers for the ancestors (tahlil); during this prayer, the crossroads becomes a center of spiritual gravity where residents gather with a single sacred intention, creating an atmosphere so calm and solemn that the place feels enclosed by prayer, momentarily set apart from the noise of worldly affairs (Interview.Mr.21Juni2026). This aligns with Durkheim's concept of spatial separation as a means of protecting sanctity from worldly intrusion (Audelo, 2026; Durkheim, 1995; Nimaga, 2007; Smith, 1999). The social density formed as residents gather at the same point further triggers collective effervescence, a shared emotional energy that fuses and renews collective consciousness (Scott, 2006; Supandi et al., 2026). This mechanism explains why the same physical space can shift between profane and sacred meaning, depending on the intensity of residents' presence and emotional engagement within it.

Time constitutes a third crucial element marking spiritual transition. Specific moments, such as “Wulan Suro” (the Javanese month of Suro) or “Jumat Legi” night, are understood as periods of heightened spiritual significance (Mumtazah et al., 2025). Mbah Umar noted that the first day of Suro is considered sacred as it marks the gateway to the new year, and that performing the ritual at this time reflects a collective effort to protect the village from misfortune, since this period differs from ordinary days in offering wider opportunity for gratitude and prayer (Interview.Um.20Juni2026). This periodic timing interrupts the routine flow of profane time, creating a spiritual pause that redirects individual focus from personal interest toward collective safety (Hadziq et al., 2024).

Finally, this ritual classification is internalized through strict behavioral norms that protect sanctity. Mbah Saipah, a community member active in sustaining the tradition, emphasized that food which has been prayed over becomes a means of salvation, and that maintaining its purity requires careful speech, avoidance of coarse language, and sincerity of intention, since violating these unwritten rules risks nullifying the food's protective, blessing-bearing meaning (Interview.Sp.25Juni2026). This obligation can be classified as a negative rite within Durkheim’s framework: a set of prohibitions preventing profane elements from intruding upon ritual sanctity (Audelo, 2026). Adherence to this norm shows that Campur Bawur forms a single moral community (Fisk, 1993; Graham & Haidt, 2010; Shoemaker, 2007), binding every member to uphold noble values for collective safety (Nurwahyuningsih et al., 2025).

In summary, these four dimensions, objects, space, time, and behavior, reinforce one another in shaping a coherent sacred–profane architecture, while simultaneously laying the foundation for collective effervescence, whose relationship to mechanical solidarity is discussed in the following sub-theme, with its pedagogical implications for character education elaborated further in a later section.

Mechanical Solidarity: The Dissolution of Social Barriers in the Sawuran Ritual

The reinforcement of solidarity within the Campur Bawur tradition does not stem from a division of labor that creates functional interdependence, as seen in modern society, but from a collective consciousness that unites residents around a shared intention and set of values. This becomes evident from the earliest stage of preparation, when the village head, the Modin, and community members each take on roles that function not as

separate occupational specializations, but as temporary divisions of labor serving a single moral purpose. Mr. Akub, the village head of Gadon, explained that the division of roles occurs naturally yet remains structured: the village government acts as facilitator, ensuring smooth logistics and security in the public space, while the Modin holds spiritual authority as prayer leader, and community members serve as the main contributors by voluntarily providing ritual materials (Interview.Ak.24Juni2026).

This coordination differs fundamentally from the division of labor found in organic solidarity, which, according to Durkheim, arises from permanent functional differentiation and structural interdependence in industrial society (Audelo, 2026; Setiyowati et al., 2024). Here, the roles of the village head, the Modin, and residents remain fluid and temporary, emerging only within the ritual context, and function to redirect participants back toward a single collective consciousness rather than establishing functional autonomy that separates individuals from one another. This division of roles, in other words, is a practical manifestation of mechanical solidarity rather than a marker of organic solidarity (Musdalifa et al., 2025).

The peak of this collective consciousness becomes most visible at the moment social barriers dissolve entirely, during the sawuran, or scramble for snacks. Mr. Kurmaeni Kurniawan, the village head of Panolan, observed that when this scramble takes place, the divide between rich and poor collapses instantly, as all residents mix together at the same point regardless of position or economic background, teaching that before God and ancestral tradition, everyone stands equal (Interview.KK.25Juni2026). This dissolution of status marks a hallmark of mechanical solidarity: rather than emphasizing differences in role, the ritual affirms the uniformity of every individual's position before values sanctified together (Huda et al., 2023). Collective consciousness (conscience collective) finds its most tangible form here, not as an abstract concept, but as the physical experience of residents scrambling for snacks within the same space and time (Hagens, 2006; Nimaga, 2007).

This collective consciousness also operates on a more personal level, functioning as a buffer against social tension. Mbah Marsi, the Modin of Panolan Village, observed that the shared joy felt when residents gather and pray together has the power to soften hearts, noting that those experiencing misunderstandings or minor conflicts in daily life

usually feel calmer and reconciled after taking part in the procession (Interview.Mr.21Juni2026). What she describes is a concrete manifestation of collective effervescence, a burst of emotional energy arising when individuals gather around a single sacred intention (Setiyowati et al., 2024). This energy acts as a social adhesive, renewing residents' commitment to shared norms while easing everyday frictions.

Ultimately, this entire process cultivates an awareness of mutual interdependence that becomes the foundation of community resilience. Zainuddin, a young resident of Panolan Village, reflected that participating in the tradition left him feeling far more in need of other residents' presence, describing a sense of belonging to one large, inseparable family, and noting that his support for others extends beyond financial matters to include the spiritual support offered by the community (Interview.Zn.23Juni2026). His account carries particular weight precisely because it comes from the younger generation, a group often portrayed in other studies as growing increasingly distant from ancestral tradition. This suggests that the collective consciousness cultivated through Campur Bawur successfully reaches across generations rather than persisting only among senior customary and religious figures (Gusfield, 1967). From the standpoint of Islamic education, this mutual interdependence represents a genuine expression of the values of ukhuwah (brotherhood) and ta'awun (mutual assistance), values that grow not from rote memorization but from direct, lived experience within the community (Smith, 1999).

Campur Bawur as a Space of Islamic Education: The Hidden Curriculum in Practice

If the sacred–profane dialectic and collective effervescence explain how collective moral energy is generated, and mechanical solidarity explains how that energy binds residents into a shared consciousness, the remaining question concerns what values are actually transmitted through this process. The findings show that Campur Bawur functions as a hidden curriculum, instilling character values not through verbal instruction but through direct experience and observation of the collective spiritual atmosphere (Giroux & Penna, 1979; Litaay et al., 2025). Zainuddin, the young resident of Panolan Village who earlier described how the tradition cultivated a sense of mutual need among residents, reflected that this learning occurred without his conscious awareness: he came to understand the true meaning of gratitude simply by watching elders sincerely share their snacks, learning that happiness comes from sharing without barriers, and that this

involvement changed how he viewed his neighbors, recognizing that despite differences in daily worship practices, all residents at the crossroads formed one family praying for each other's safety (Interview.Zn.23Juni2026).

Zainuddin's experience captures precisely how a hidden curriculum operates: shaping learners' behavior through social interaction and an unplanned learning environment rather than a formal classroom setting (Novitasari et al., 2025). The values of gratitude and mutual cooperation he describes are not products of rote memorization, but residue of the same emotional experience as the collective effervescence discussed earlier, now viewed through the lens of character formation rather than sociological mechanism alone (Ridho et al., 2025).

The dakwah (proselytizing) dimension of the tradition is similarly constructed subtly, through cultural symbols and prayers led by religious figures (Hadziq et al., 2024; Setiyowati et al., 2024). Kyai Ilyas, a religious figure in Panolan Village, affirmed that the recited prayers function as more than words, serving instead as an affirmation of faith in human dependence on Allah SWT, while the symbol of food mixed and shared together teaches humility as a moral lesson; through this tradition, he explained, faith is instilled naturally in young people, who come to feel the presence of God through shared joy in a way that resonates more deeply than rote classroom memorization (Interview.Iy.28Juni2026). This approach echoes the strategy of the Wali Songo (the nine saints credited with spreading Islam in Java), who did not eliminate local art forms but embedded Islamic values within them so that religious teachings could be received peacefully (Nurhasanah & Utina, 2025). In this way, the tradition transforms from mere communal entertainment into a guide for living that instills monotheism (tauhid), submission to God, and purity of self (Mulat, 2025).

This pedagogical function becomes even more apparent when the tradition serves as a genuinely inclusive public space (Litaay et al., 2025). Ainul Yakin, a village official in Gadon, described the village crossroads as a true school of life, explaining that Campur Bawur is deliberately made to belong to all residents rather than particular groups, so that social status and differing religious understandings dissolve into one at the crossroads; here, he noted, residents practice tolerance not by debating who is most correct, but by learning to live together harmoniously for the safety of the village

(Interview.AI.30Juni2026). His statement affirms that the community functions as a far more vibrant agent of socialization than the mere transfer of cognitive knowledge within a classroom (Anjani et al., 2025; Azzahra & Khasanah, 2025).

Kyai Romli, a religious figure in Gadon Village, and Sobirin, a village official in Panolan, further explained how this function sustains the village's moral standing on an ongoing basis, describing the tradition as a powerful moral bond that, through routine interaction, teaches residents to care for one another and remain vigilant against division, an unwritten curriculum whose impact on shaping an inclusive and peaceful society is nonetheless real (Interview.KR.2Juli2026).

The values of *ukhuwah* (brotherhood) and *tasamuh* (tolerance) practiced within this ritual represent a tangible manifestation of Islamic education, one that unites the relationship between humans and God (*habluminallah*) with the relationship among fellow human beings (*habluminannas*) (Aisyah & Nasution, 2025; Indriyati & Arinda, 2025). These values ultimately constitute the raw material from which the character education model formulated in the following section is built.

Javanese-Durkheimian Educational Model: A Synthesis of Character Education Grounded in Local Tradition

If the preceding sub-theme demonstrated how Islamic values are internalized through collective experience, the next question concerns how this entire process can be formulated as a coherent model of character education. Kyai Ilyas, a religious leader in Panolan Village, offers a starting point through his critical reflection on the limitations of formal schooling: he observed that formal education often stops at rote theoretical memorization, while young people today are increasingly exposed to external culture through their phones. Campur Bawur, he argued, is different, functioning as education enacted directly, where morality is practiced rather than merely advised, through sharing food and humbling oneself in prayer, making this collective tradition more effective at safeguarding the community's inner life because it binds emotion to practice (Interview.Iy.29Juni2026).

His view resonates with Durkheim's argument that education is fundamentally a social fact, external to the individual, exerting a moral constraint for the sake of group continuity (Durkheim, 1995; Smith, 1999). Within this framework, education is

understood as a methodical process of socialization cultivating the physical, intellectual, and moral conditions society demands, and Campur Bawur performs this function not through cognitive reasoning alone, but through the fusion of thought, action, and feeling within a single, integrated sociocultural experience.

This social resilience becomes especially apparent against the pressures of modern individualism. Mr. Kurmaeni Kurniawan, the village head of Panolan, viewed the tradition as a distinctive form of defense, noting that while social media tends to distance people from their neighbors, this tradition compels residents to reconnect physically and spiritually; the form of Islam practiced here embraces culture rather than rigidity, and so does not easily break under modernization's pressure, drawing its strength from this sacred mutual cooperation (Interview.KK.29Juni2026). His phrase Islam that embraces culture aptly captures what Durkheim terms the character of society as a sui generis entity, a social reality that stands on its own and generates its own order through collective representations (Musdalifa et al., 2025; Rimé & Páez, 2023). This underpins the model's central argument: character education cannot be separated from the social structure in which it develops, and successful internalization of values arises precisely from cooperation between village structures and community leaders in cultivating an environment conducive to personality formation. Individual character, then, is a product of social construction born from emotional attachment to shared village ideals, rather than an achievement formed in isolation (Madyan et al., 2026).

This model's function is also evident in everyday social resilience beyond ritual moments. Mbah Umar, the religious affairs officer (Modin) of Gadon Village, illustrated how habitual cooperation within the tradition evolves naturally into a support system, observing that although the village is often described as backward, those who regularly participate in Campur Bawur are quick to help one another without being asked when misfortune strikes; this spiritual resilience, he explained, stems from a sense of belonging cultivated through ancestral prayers passed down across generations, giving residents confidence to face changing times so long as their roots in this tradition of gratitude remain strong (Interview.Um.28Juni2026). His observation shows that Islamic education within Campur Bawur extends beyond knowledge transfer to shape social behavior

aligned with shared norms, making the tradition a bridge connecting religious identity with everyday social responsibility (Novitasari et al., 2025).

For the younger generation, this entire process is felt as a solid foundation for identity. Subiyanto and Ainul Yakin, youth and village officials of Gadon, summarized this succinctly: Campur Bawur provides a strong identity that prevents residents from losing their way, functioning as a model of education without a school building, its curriculum embedded in every step of mutual cooperation, teaching a peaceful and inclusive Islam at the village crossroads that serves as their primary capital for facing the disruptions of the times (Interview.AY.30Juni2026).

Drawing on these findings, from sacred–profane classification and collective effervescence, through the reinforcement of mechanical solidarity via the sawuran ritual, to the internalization of values through the hidden curriculum, this study formulates the Javanese-Durkheimian Educational Model: a non-formal model of character education rooted in local tradition, in which communal ritual functions as a Durkheimian social fact that exerts constraint while shaping collective moral consciousness, without requiring formal curricular structure or institution. This model affirms that character education can emerge from organic collaboration between village social structures, religious authorities, and cross-generational participation, offering a conceptual contribution relevant to character education grounded in local wisdom within rural Javanese society, particularly amid the challenges of individualism and digital disruption confronting today's younger generation.

CONCLUSIONS

This study concludes that the Campur Bawur tradition functions to maintain the moral stability of rural communities through the Javanese-Durkheimian Educational Model, a non-formal character education framework grounded in local wisdom. Social density at the village crossroads triggers collective effervescence, facilitated by the sacred–profane classification inherent in the ritual. The resulting emotional energy reinforces mechanical solidarity and dissolves social class boundaries among residents during the sawuran ritual.

Pedagogically, this tradition operates as a hidden curriculum that naturally internalizes the Islamic values of gratitude (*syukur*), brotherhood (*ukhuwah*), and tolerance (*tasamuh*). Theoretically, this study enriches the sociology of Islamic education by demonstrating the contemporary relevance of Durkheim's theory of mechanical solidarity within the rural Javanese context. However, this study is limited by the minimal representation of younger generations, relying on only a single youth informant. Future research is encouraged to engage a broader cohort of young participants and conduct comparative analyses with similar traditions in other regions.

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