



Beyond Ritual: The *Slametan* Tradition as a Transformative Adult Learning Space in the *Osing* Community

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Abstract: Whereas indigenous rituals are commonly considered instruments of cultural preservation, the study asserts that they are a complex, highly effective, andragogical system that helps adults learn to transform. With the *Slametan* culture of the *Osing Kemiren* community in Indonesia as one of its focal points, this study challenges the dominance of Western, individualist formulations of education by developing the theme of communal practices that promote adult development. A qualitative ethnographic design was employed to collect data through participatory observation and in-depth interviews with adult participants and community elders (*Pinar*). The results indicate that *Slametan* is a Community of Practice (CoP) in which adults advance from peripheral involvement to spiritual leadership. Importantly, the ritual in the role of transformative learning, specifically, the *Ruwatan* (purification) part in the study, allows adults to overcome the dilemmas of life crises (disorienting dilemmas) by critically examining themselves and engaging in spiritual dialogue. Also, the tradition facilitates ecological andragogy, whereby adults must master local ecological knowledge to make rituals effective. This paper finds that the holistic approach to adult education provided by the *Osing* model integrates spiritual, social, and ecological aspects that are usually divided in formal Western andragogy.

Keywords: adult education, andragogy, community of practice, indigenous knowledge, *slametan*, transformative learning.

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INTRODUCTION

Indigenous Knowledge Systems (IKS) have become a key concept in the modern discourse on global education and sustainability, serving as essential frameworks for ecological balance and social resilience. In their masterpiece contribution to Sustainability science, (Tengö et al., 2017) propose that intertwining indigenous knowledge with modern science is paramount to survival in the world. This point of view is supported by (Hilmi, 2023a) who state that the process of changing local knowledge is one of the main pillars of food security and resilience among indigenous communities. As contemporary societies struggle to cope with environmental degradation and societal fragmentation, researchers are increasingly turning to indigenous societies to learn how they sustain their existence across generations. However, this fascination with the world does not always take into account the pedagogical processes that support this knowledge.

Most scholarship on Indigenous education has tended to emphasise either intergenerational cultural transmission within community life or the integration of Indigenous knowledge into formal schooling through culturally responsive curriculum and pedagogy (Barnhardt & Oscar Kawagley, 2005); (Castagno & Brayboy, 2008).

Although recent research has started investigating the topic of indigenous learning as a form of community empowerment, such as in coastal regions (Hilmi et al., 2023b). This pedagogical bias is valuable, but inadvertently leaves out a very important demographic in the survival of any tradition: the adult members of the community. According to (Datta, 2018) Indigenous land management and ritual performance are so complex that they demand a high order of thinking abilities that are not fully developed until an individual becomes an adult. However, very little focus has been directed towards the particular andragogical processes through which adults learn, reflect, and adjust in traditional societies.

The vocabulary on adult development is based on mainstream theories of adult learning, namely Andragogy (Knowles et al., 2025) and Transformative Learning (Mezirow, 1991) The applicability of these principles of adult learning in empowering local women groups has been evidenced in the previous researches (Hilmi et al., 2024) Nevertheless, these theories have emerged mostly in the West, in an individualistic, secular environment. They tend to value cognitive rationality and personal independence, and look at learning as an independent psychological activity that is not part of community life (Merriam & Kim, 2008) Critique this Western-centric argument by noting that it does not reflect the holistic nature of non-Western forms of learning, which are often somatic, spiritual, and rooted in social relationships.

This theoretical weakness necessitates a shift toward the decolonization of adult education. (Abdi, 2013) and (Dei, 2000) also stress that indigenous learning is not a pre-modern form of education, but an advanced epistemological system. Knowledge is not an object that an individual can obtain; in this system, it is a process among the community, the land, and the ancestors. By overlooking such dimensions, the mainstream adult education theory runs the danger of committing epistemic violence (McDowall, 2017); (Schutte, 2019) which makes indigenous knowledge invisible. Thus, there is an immediate theoretical need to consider the models that incorporate the spiritual and the communal into the concept of adult learning.

Unlike the Western focus on self-actualization, adult education among the indigenous is traditionally situated (Wenger, 2000). The acquisition of learning is not solitary but by authenticated peripheral engagement in communal undertakings. In the case of indigenous adults, learning is the result of social interaction, and the demonstration of mastery is not based on certification but rather an ability to serve the community and be at peace with the spiritual realm (Trudell & Cheffy, 2019). This implies that there are unique Indigenous Andragogical Systems that require rigorous academic research to advance knowledge of lifelong learning across the globe.

In addition, adult learning by indigenous people is ecological by nature. This kind of learning is commonly referred to as Land-based pedagogy (Wildcat et al., 2014), which means learning adults have to perceive the natural world as a text. According to (Whyte, 2017), the key to an indigenous response to climate change lies in an intergenerational learning process in which adults continually modify traditional practices to align with evolving environmental conditions. Therefore, the study of indigenous adult education is not only a matter of cultural conservation but also about how adults learn to survive ecological crises.

Indonesia, with its many archipelagos of cultures, is a good place to conduct such a study. Particularly, the Osing community of Kemiren Village, Banyuwangi, East Java, is remarkable due to a high level of pre-Islamic and syncretic practices, even though the region has been modernized rapidly (Rachmah et al., 2022) Osing people managed to preserve their specific cultural identity with the help of the intricate system of rituals and traditional laws. The core of this resilience is not academic training, but the process of learners living in the community where the learning takes place, among adult members, daily.

In the last ten years, Banyuwangi has been aggressively repositioning itself from a transit area to an annual World Class Tourism destination. Central Statistics Agency (BPS) data for Banyuwangi (2021) show that the number of tourists visiting the region has increased exponentially, from about 497,000 in 2010 to over 5.3 million in 2019, before the pandemic. The center of this change is Kemiren Village, one of the main Customary Tourism Villages. Although this influx has dropped the local poverty rate to 7.51% (BPS Kabupaten Banyuwangi, 2021) researchers observe that, in the process, it has caused the danger of so-called cultural commodification, whereby sacred practices are repackaged as entertainment to tourists (Forshee, 2010); (Rofiq, 2017). However, instead of being performed regularly on a visitor basis, Slametan in Kemiren is to a large extent still a community-managed rite, derived in part, through its life-cycle commitments and daily crises, and its performance and utterance monitored by the older generation, contributing to their spiritual power being shielded by the logics of spectacle and consumption.

Such rapid modernization poses a complex and confusing predicament for the adult population. Adults in Kemiren must find a way to live a two-dimensional life between modern economic participants in the tourism business and traditional bearers of sacred traditions. Nevertheless, adult education institutions in the area are formal and do not resolve this complication. The mapping of local Community Learning Centers shows that 85% of the programs are limited to vocational skills, including English, tourism, or production of handicrafts only (Sanuri, 2020); (Nugroho, 2017) Moreover, do not address the psycho-social and spiritual aspects of adult development to overcome cultural erosion.

As such, the onus of upholding cultural integrity rests with the informal traditional structures. The most important question is: How do Osing adults learn, adapt, and maintain agency in the face of these high-pressure structural changes? In this paper, the author assumes that the solution is in the Slametan tradition. Although the anthropologists have widely written the Slametan as a communal meal to reinforce social cohesion (Benda, 1962); (Beatty, 1999), this is not enough to show the educational aspect. This research will postulate that Slametan should be reconsidered as a non-ritual dynamic learning environment, a non-written, but rigorous system of education in which adults acquire skills to negotiate the competing needs of modernity and tradition, ecology and economy. It is a non-formal educational institution in which adults are in continual negotiation of meaning, exchange tacit knowledge, and reaffirm social norms.

Through the analysis of Slametan using Communities of Practice (Wenger, 2000) as a construct, the pedagogical structure of Slametan can be understood. The hierarchical yet fluid transfer of knowledge occurs during the preparation and implementation of the ritual. Young

adults are introduced as marginal actors who handle logistics, while mature adults are busy with the intricate theological and sociological staging of the event. This building corroborates the idea that the ritual is an object of tutelage and skill development, in which adults learn to navigate the intricacies of societal structure and spiritual accountability.

Moreover, Slametan culture, especially its “Ruwatan” (purification) element, is a very essential tool for Transformative Learning. According to (Mezirow, 1991) Transformative learning is a process initiated by a so-called disorienting dilemma: a crisis that compels one to review one’s worldview. Within the Osing setting, when adults experience agricultural failures, sickness, or social disharmony, the ritual provides structure for critical self-reflection and meaning reconstruction.

Most importantly, this transitional activity in Slametan embraces what (English, 2000) and (Dalton, 2003) refer to as Spiritual Andragogy. The Slametan incorporates the metaphysical, unlike Western secular models, where the main focus of learning is cognitive. Adults are taught to look at their life issues not only as technical failures but also as spiritual imbalances. The dimension confronts the secular bias of contemporary education and suggests that spiritual involvement is a valid and powerful field of adult education that establishes profound psychological stability.

On the Slametan as an adult learning space, there is an urgent need to investigate. As the world becomes more global and traditional institutions are being dismantled, it is possible to learn how these indigenous pedagogies operate, which may guide the development of more culturally responsive adult education programs. In addition, it asks the international education community to acknowledge that schools are not the only acceptable sites of learning, and that rituals are characterized by a pedagogical rigor that is no less effective than formal institutions in promoting the development of critical thinking and community resilience.

This research, therefore, seeks to investigate the Slametan practice of the Osing Kemiren community as an adult learning that has changed. It attempts to address how the ritual functions as a community of practice and how it can be used to undertake transformative learning in response to life crises. This study seals the gap between adult education theory and anthropology, providing a new perspective on how indigenous adult education can be understood and contributing to an increasingly inclusive and internationalized concept of adult learning.

RESEARCH METHOD

This paper takes the critical ethnographic approach to design (Carspecken, 2013); (Madison, 2020) to explore Slametan as an experienced pedagogical activity in the Osing society (Figure 1). In addition to recording ritual patterns, the study employs critical ethnography to anticipate the role of learning in accordance with relational authority and social positioning (i.e., age-based hierarchy, gendered separation of ritual labour, and bargaining of ritual legitimacy), especially in a village that is progressively becoming hooked to heritage administration and tourism-based cultural presentation. Here, assertions of cohesion are viewed as place-based narratives that will be analyzed alongside silences, discord, and boundary-making activities that can also organize participation.

Kemiren Village in Banyuwangi, East Java, was the fieldwork location, well known as a cultural hub of the Osing Indigenous group. Purposive sampling was used to recruit the participants (Patton, 2015), where the variation in role in Slametan ecology was considered. The main participants were (1) three community elders (Pinar) with who are recognised locally as the custodians of ritual knowledge and as the main interlocutors in ritual decision making; and (2), five adult community members (around 30-60 years old) who were actively engaged in Slametan event organisation (preparation of offerings, invitations, logistical organisation, and

ritual sequences). The background contextual outlooks were collected through key informants (e.g., village head and cultural custodians) to bring the ritual practice into the context of current socio-ecological and policy developments.

Negotiations regarding ethical engagement were conducted in a culturally appropriate manner. The researcher discussed with the Pinar and community gatekeepers before an observation or an interview, the purpose of the study, that the study was voluntary, and that the data would be used; informed consent was signed using a written consent form where possible and, in instances where the use of a written consent was deemed unacceptable, through recorded/verbal consent signed in the presence of a trusted community representative. Consent was reassessed at each primary interaction, and participants were free to stop recording, refuse specific questions, or withdraw their input without repercussions. The identification information was kept to a minimum by using pseudonyms and eliminating personal identifiers in the transcript and field notes.

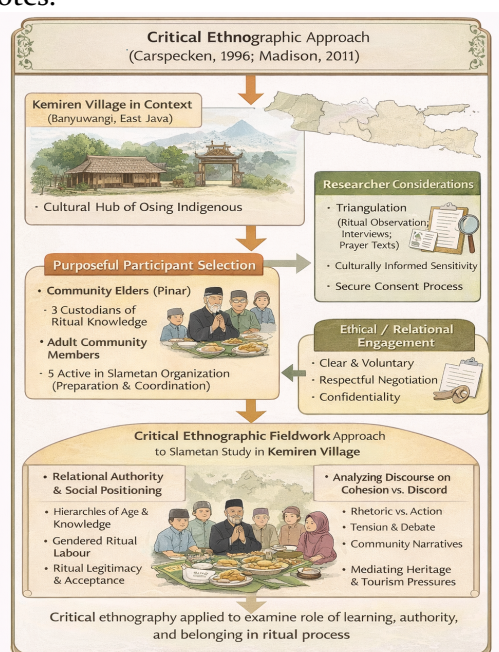


Figure 1. Critical Ethnographic Fieldwork Approach

Data were generated over 6 months (March to Sept 2024) and integrated both participatory observation and in-depth interviewing. To start with, the participatory observation was a form of legitimate peripheral participation (Lave & Wenger, 1991) in various Slametan-related events (e.g., "Tumpeng Sewu, Ruwatan"). The practices of observation were not merely concerned with pedagogical moments of transmission and mentoring. Still, they were also interested in who was authorised to speak, who went on with backstage labour, how decisions were made, or how inclusion or exclusion were put into practice. Field notes were discursive of interactional specificity, enacted behaviorality, and scenes of negotiation or antagonism (including casual talk about the ritual).

Second, the cognitive, spiritual, and social meanings that the participants ascribed to Slametan were investigated through semi-structured interviews. Transformative learning (Mezirow, 1991) informed interview guides, but included critical prompts to bring forth internal dynamics (e.g., how are ritual roles allocated, how do people resolve disputes, and how do people recognise or challenge authority). Examples were: When there are various views on the ritual, how is a decision made? Moreover, are there roles that some adults are discouraged from taking,

and why? Interviews were recorded on audio with consent, transcribed, and their contents compared with field notes to ensure the data were contextually accurate.

The Reflexive Thematic Analysis of data was performed in an iterative fashion (Braun & Clarke, 2021). The procedure used in the analysis comprised six steps: familiarisation; coding; theme building; theme review; theme definition/naming; and reporting (Figure 2). In line with the critical ethnographic position, the coding shifted between semantic and latent levels to connect the micro-level practices of ritual to the macro-level issues of power, recognition and learning. Memos that could be reflected were kept throughout to record analytic choices, developing assumptions, and changing interpretations, including consideration of disconfirming instances that made overly harmonious readings of tradition difficult to sustain.

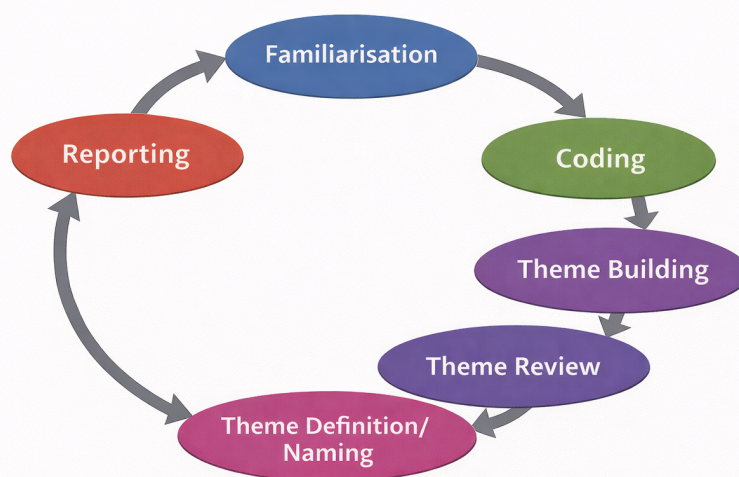


Figure 1. Reflexive Thematic Analysis Cycilia

The research focused on depth rather than breadth, given the small number of participants (three elders and five adult participants). The prolonged interaction of more than six months, recurrent interactions with important actors, and triangulation of observations, interviews, and ritual artefacts created an intensive corpus that could be saturated in the thematic sense of the code and meaning-stabilisation. Recruitment and data collection were terminated, as further interaction could be regarded as reiterating patterns that had already been developed and as new data being used to refine rather than expand the developing themes. However, the study does not purport to be statistically representative of the whole of the Osing population, but it provides an analytically contextualized account of Slametan as installed in Kemiren.

To enhance trustworthiness (Lincoln et al., 1985) the study employed triangulation (field notes, interviews, and artefact/prayer texts), member reflection (preliminary interpretations were shared with the participants who comprised the Pinar and some adult sample to test resonance and detect misreadings), and an audit trail of coding decisions and memos. Positional reflexivity was also exercised by the researcher, an academic outsider, who explicitly considered how access, respect for elders, and the imperative to preserve cultural integrity could influence what was talked about, what was not, and how meanings were perceived.

Lastly, a Kemiren-based analytic and pedagogical suggestion, called the Osing Model, is presented. Its generalisation is interpreted in terms of transferability, supported by thick description and clear boundary conditions; more comparative studies across Osing villages, where roles and gender representation are more comprehensive, should be conducted to examine its stability amid various internal and external forces.

RESULT AND DISCUSSION

Beyond Ritual: Deconstructing the Andragogical Architecture of *Slametan*

In interviews as well as through participant observation in Kemiren, Slametan emerged not as a single ceremony but as a recurring social occasion in which adults are taught how to organize work, care, and responsibility. Learning was observable in some of the preparations that I made, in tiny, practical actions: in the sourcing of ingredients, in the allocation of roles, in the adaptation of the participants when the time, material, or social relationships became tense. Instead of portraying the ritual as harmonious throughout, the data also indicate that authority and participation are negotiated in more mundane ways, namely through who is allowed to speak, who does backstage labour, and how expectations are imposed when a person is not contributing.

To render these empirical patterns more readable, Results and Discussion are combined with brief quotations from participants (translated by the authors where needed) and dense descriptions based on fieldnotes before moving on to theoretical explanation. Analytically, the results are categorized in four overlapping learning processes that kept reemerging in the course of coding: (1) Eco-Andragogy, (2) Community of Practice (CoP), (3) Transformative Learning, and (4) Critical Pedagogy.

Figure 3 must be interpreted as a thoughtful combination rather than a diagram on its own. It has been constructed iteratively during the analysis to relate clusters of codes (such as ingredient obligations, ritual validity, role apprenticeship, rembugan, ruwatan, and lesehan deliberation) to the 4 concepts of adult education discussed above. Ritual praxis is the point of focus in the model, so these processes can be seen to work together, and the pillars surrounding it demonstrate the prevailing dynamics of learning that can be observed when the ritual is viewed not as a symbol but as practice. Each pillar is thus (i) grounded in field evidence, and (ii) related to the other pillars in the course of practice (such as ecological obligations are acquired through apprenticeship, and deliberation through ritual authority).



Figure 3. The Conceptual Framework of the Slametan Tradition as an Integrated Adult Learning System.

4.1. Eco-Andragogy: Land-Based Curriculum and Sustainability Literacy

In our preparations, we found ecological knowledge emerging initially as a practical question: what constitutes good ritual material. No abstract sustainability obligations were

discussed; they were presented in terms of legitimacy: a “Slametan” was discussed as both proper and acceptable. In reality, this involved inspecting and bargaining over the presence of important components (such as rice) and matching domestic choices regarding cultivation, storage, and trade with the schedule of rituals.

“...to ensure food security, people have a habit of storing more of their harvest than selling it. They only sell their harvest when their needs have been met...” (Pinar, interview)

This statement foregrounds an eco-andragogical lesson learned through lived constraint and responsibility: food security is not an economic choice but an issue of domestic and community responsibility. Fieldnotes and read, with the emphasis on storing, having an ethic of stewardship can be proposed: have enough to make the day, save to meet the unknown, not be tempted to sell all that can be sold. Meanwhile, we also did not find that ritual provision as defined by our interviewees would be any rigid rule to employ only locally sourced ingredients, since in case of poor harvests, or due to the unavailability of certain food products, the families may have access to the store beyond the locale, and also prepare and judge them in relation to the local customary standards. This is consistent with the argument that Indigenous ecological knowledge systems are not static “traditions,” but adaptive knowledge practices that braid local standards with changing material constraints (Barnhardt & Kawagley, 2005); (Tengö et al., 2017).

It is important to note that the ethnographic document makes it hard to sustain any romantic interpretation of ecological piety. The scarcity, price changes, and fluctuations in labour availability sometimes provoked debate over substitutions and responsibilities. Words of the elders, spoken during conversations, were taken to be final, and the young farmers engaged in negotiations that were cautious yet respectful and realistic. These examples are analytically significant because they show that eco-andragogy is not a unified relationship with nature but a negotiated practice determined by power and resources. Such findings align with land-based education scholarship that emphasises learning as place relational, where ecological understanding is inseparable from governance of responsibilities, social roles, and legitimate knowledge (Datta, 2018).

4.2. Community of Practice (CoP): Scaffolding Participation and Social Capital

Slametan was also used as an apprenticeship system, with noticeable gradients in participation. Young adults often came in with logistical and service work (so-called locally as *sinoman* work), acquiring more or less protocol by observing how senior people handled sequencing, speech, and conflict. In fieldnotes, learning was rarely described as instruction; rather, it manifested as correction in action, an unspoken admonishment to serve in order, a small resetting of action, or a call to adhere to accepted manners. This is conceptually consistent with communities of practice as social learning systems: competencies are not transferred as decontextualized knowledge, but are generated through participation that is socially recognized as legitimate (Wenger, 2000).

However, other research cautions that “legitimacy” in communities of practice is never neutral. Legitimacy is generated through power relations that shape whose participation is considered competent, who has the right to speak, and which forms of participation are recognized as “appropriate.” In a critical reinterpretation of contextual learning, participation-based learning simultaneously functions as a mechanism of inclusion and exclusion: conditions of “legitimate participation” can regulate access to knowledge and authority through implicit norms, reputational hierarchies, and symbolic control, even when these are not framed as formal instruction (Contu & Willmott, 2003).

“...The younger generations are also always involved in every event... They are asked to be on the committee and given the responsibility to uphold traditional practices... In addition, traditional leaders provide training in cooking traditional foods, dance, music, and other arts...” (Adult participant, interview)

This focus on involvement and responsibility can be compared to the CoP logic of legitimate peripheral participation: competence is acquired through practice and through performances that are socially acknowledged, but not through abstractly taught ones. Meanwhile, there were no equal opportunities for participation. We have seen and recorded answers in interviews indicating that role allocation can recreate internal hierarchies (age, close kinship, and reputational trust) and also indicates a gendered division of labour. Ritual authority is likewise commonly utilized in front-stage space (Speech, blessings, directing ritual passages), and the task requiring the rite is usually focused in kitchen areas and preparation zones, where women and close family members typically do a great deal of the work.

“...When one of them does not participate in ritual activities, slametan, or cooperation... the customary sanctions in the form of karma... can be in the form of a poor harvest... or being ostracized by the surrounding community.” (Adult participant, interview)

This account provides an empirical anchor for the moral economy that sustains the CoP: participation has been understood as a sign of civic and relational presence, and non-participation can be assumed to be a violation of a social and cosmological duty. This dimension methodology has the advantage of ensuring that a very celebratory account of the social capital is avoided. Who is right not to withdraw or to talk may be learnt from the very network that helps one another.

4.3. Transformative Learning: Ruwatan and Reorientation in Times of Uncertainty

The third pillar concerns crisis and meaning-making. The respondents associated certain Slametan patterns of the ruwatan and tolak bala with periods when the participants lacked coping mechanisms, such as sickness, recurring misfortunes, family conflict, or nervous indecision. The ritual provided a socially acceptable moment of silence in some of the observed sequences: people lowered their normal conversational pitch, shifted their focus to the process of making offerings and the timing of prayers, and previously reserved people could admit their concerns without being perceived as weak. The educational importance of this change in rhythm and authority is that reflection and reorientation are possible, since the community will be aware of them as ritual work.

“...In practice, people make pilgrimages to the graves of the pepunden to ask for permission before holding an event. They believe that permission from the pepunden can facilitate their wishes...” (Adult participant, interview)

This phenomenon here is more than cosmological, serving as an index of moral connection to place and ancestry, with which adults make sense of uncertainty and responsibility. This resonates with scholarship linking spirituality and transformative learning, where spiritual experience is not an “add-on” but an epistemic pathway for meaning-making (Tisdell, 2020). Through the prism of transformative learning, the ritual offers a culturally intelligible perspective for re-evaluating connections (with relatives, neighbours, the land, and the unseen) and rewriting a plan of action in its aftermath. Simultaneously, the data are not sufficient to make a statement of homogeneous effectiveness. The material forces that come with crisis: health access, debt, and labour demands do not disappear; the purpose of the ritual is better

comprehended to be facilitating meaning-making and collective support as opposed to substituting resources.

4.4. Critical Pedagogy: Lesehan, Deliberation, and the Discipline of Obligation

Finally, Slametan also created a civic arena in which everyday politics could be demonstrated in culturally acceptable ways. Before the official ritual blocks, the conversation in the floor-sitting style was shared: people discussed village business, made promises to each other, and judged whether the involvement was ethical. Although the sitting arrangement could be a symbolic expression of rank flattening, there were observed patterns of interaction in which older ones tended to anchor the agenda. At the same time, the young adults would either comment along the side or provide wait time. This resonates with scholarship showing that ritual can operate as a public sphere of negotiation, where social Engagement and legitimacy are contested and managed through culturally sanctioned discourse (Jahroni, 2018).

“...the tradition... of slametan... is an expression of gratitude... believed to bring good fortune... because... the more often you give alms, the smoother your fortune will be...” (Adult participant, interview)

Rather than take such statements as a form of belief, we take them as a form of pedagogy: they train adults to justify generosity, evaluate obligation, and describe reciprocity in a shared moral language. Power struggles can also be formed here. Decisions of timing, of permissible substitutions, or selection of the leader of specified sections are compromised, sometimes privately, sometimes in jest, sometimes in stern fashion. Focusing on these micro-contestations supports the point that Slametan is not only a site of cohesion but also a pedagogy of governance, in which power is practiced, experimented with, and reproduced. This aligns with analyses that treat Slametan as a key site where “Javanese Islam” and local tradition are debated and reproduced through discourse and practice, rather than a static cultural script (Van Den Boogert, 2017)

The four pillars, as presented in Figure 3, do not become modules when combined. The eco-andragogical commitments are learned through CoP apprenticeship; the transformative meanings are sustained (and even regulated) through deliberative discourse; and critical pedagogy is preconditioned by internal hierarchies as much as it is directed towards equality (Wenger, 2000). In this respect, Slametan also contributes to the production of social resources (trust, obligation, mutual support) that resemble what sociological literature conceptualises as social capital resources embedded in relationships that enable coordinated action while remaining attentive to the risks of romanticising “community” (Portes, 1998). The evidence-based presentation of the Osing model can be considered a type of evidence-led presentation, which assists in creating an analytically ambitious contribution and in sustaining claims proportionately to the available evidence in the field in this research.

CONCLUSION

This paper resets the Slametan tradition in Osing Kemiren not only as a form of cultural-ritual practice but also as a situationalized, systemic system of adult learning in routine ecological labour, social reciprocity, and a spiritual line of reasoning. Based on readings in andragogy and Indigenous perspectives on learning, the findings show that adults learn in a practical, relation-oriented, and meaning-oriented process through the involvement of rituals.

To start with, Slametan is a community of practice where learning activities are carried out through participation, as opposed to formal learning. The concept of competence is learned and developed through practice in ritual work, e.g., logistical preparation and ritual leadership,

in a manner that enables adults to negotiate their roles, duties, and positions within the stratification of the community.

Second, Slametan is a transformational learning and crisis navigation organization. Through rites, such as Ruwatan, the participants can construct an alternate meaning to illness, uncertainty of crop, or family dilemma as an occasion to reflect and have a moral spiritual conversation, as an indicator that embodied spirituality can be applied as a legitimate area of adult learning and resilience- something lacking in the mainstream secular discourses of adult education.

Third, the rite-pedagogy is the ecological andragogy that is formulated. Slametan fosters ecological literacy as an enacted competency for learning to read landscapes, crops, and risk as sources sustaining household and community life through the combination of offerings, seasonal cycles, and sacred sites.

These realizations, when put together, form the Osing Model, an analytic-pedagogical proposal that includes social participation, spiritual-ethical sensemaking, and ecological responsibility. The model is advocated to enable transferability rather than to appeal to a universal template: it proposes a grounded way of conceptualizing holistic systems of adult learning that the policymaker and adult educator can tailor with a keen eye to local jurisdiction, values, and limitations.

Limitations should be noted. The active ethnography employed in the research is in one of the Osing settings (Kemiren), and the trends described may not be comparable for traditional communities at different degrees of exposure to modernity, marketization, or tourism. In addition, the roles and authority were not neglected during the analysis, though the gendering of the divisions of labour and possible exclusions could not be explored further; the backstage practices of women, intergenerational negotiation, and voices of dissent must be recorded in greater detail. A comparative multi-site study involving Osing villages and other indigenous communities, ethnographic studies based on gender sensitivity, and longitudinal observation would be helpful in establishing how ritual learning changes over time and under varying economic and social influences as future research.

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