

## Islamic Eco-Sufism in the Ganti Langse Ritual Tradition at Alas Ketonggo Srigati Ngawi, Indonesia

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**Abstract:** This study examines the implementation of Islamic eco-Sufism within the ganti langse ritual tradition at Alas Ketonggo Srigati, Ngawi Regency. The research aims to explore the integration of Islamic spiritual values, local wisdom, and ecological awareness embodied in the ritual practices of the local community. This study employed a qualitative descriptive method with an eco-Sufism approach. Data were collected through observation, interviews, documentation, and literature review involving juru kunci, local community members, and pilgrims. The findings reveal that the ganti langse ritual is not merely a hereditary cultural ceremony but also represents a spiritual and ecological practice that emphasizes harmony between humans, nature, and God. The ritual reflects eco-Sufistic values through environmental preservation, sacred respect for nature, and the cultivation of spiritual awareness. Philosophical concepts such as *memayu hayuning bawana* demonstrate the community's commitment to maintaining cosmic balance and environmental sustainability. Furthermore, the ritual integrates Islamic teachings through prayers, spiritual purification, and moral responsibility toward nature. The study concludes that the ganti langse ritual functions as a medium for cultivating ecological ethics and collective environmental consciousness rooted in Islamic spirituality and Javanese local wisdom. Therefore, this tradition remains highly relevant in responding to contemporary environmental crises and strengthening religious-based ecological awareness in society.

**Keywords:** Eco-Sufism, Ganti Langse Ritual, Ecological Awareness, Javanese Culture, Islamic Spirituality.

**Abstrak:** Penelitian ini mengkaji implementasi ekosufisme Islam dalam tradisi ritual ganti langse di Alas Ketonggo Srigati Kabupaten Ngawi. Penelitian ini bertujuan untuk mengeksplorasi integrasi nilai-nilai spiritual Islam, kearifan lokal, dan kesadaran ekologis yang tercermin dalam praktik ritual masyarakat setempat. Penelitian menggunakan metode deskriptif kualitatif dengan pendekatan ekosufisme. Data dikumpulkan melalui observasi, wawancara, dokumentasi, dan studi pustaka yang melibatkan juru kunci, masyarakat lokal, serta para peziarah. Hasil penelitian menunjukkan bahwa ritual ganti langse bukan sekadar tradisi budaya turun-temurun, tetapi juga menjadi praktik spiritual dan ekologis yang menekankan harmonisasi hubungan manusia, alam, dan Tuhan. Ritual ini mencerminkan nilai-nilai ekosufisme melalui upaya pelestarian lingkungan, penghormatan terhadap alam sebagai ruang sakral, serta penguatan kesadaran spiritual masyarakat. Konsep filosofis *memayu hayuning bawana* menunjukkan komitmen

*masyarakat dalam menjaga keseimbangan kosmis dan kelestarian lingkungan. Selain itu, ritual ini mengintegrasikan ajaran Islam melalui doa-doa, proses penyucian diri, dan tanggung jawab moral terhadap alam. Penelitian ini menyimpulkan bahwa ritual ganti langse berfungsi sebagai media pembentukan etika ekologis dan kesadaran kolektif masyarakat yang berakar pada spiritualitas Islam dan kearifan lokal Jawa. Oleh karena itu, tradisi ini tetap relevan dalam merespons krisis lingkungan kontemporer serta memperkuat kesadaran ekologis berbasis nilai-nilai religius di masyarakat.*

*Kata Kunci: Ekosufisme, Ritual Ganti Langse, Kesadaran Ekologis, Budaya Jawa, Spiritualitas Islam.*

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## **Introduction**

Islam entered Indonesia through several channels, including trade, politics, education, marriage, arts and culture, and Sufism (Setiawan & Sagara, 2024). Islam's arrival in Indonesia was gradual and peaceful. The spread of Islam in the archipelago cannot be separated from the ability of Islamic preachers to adapt to local cultures. This adaptation gave rise to religious traditions that integrate Islamic values with local wisdom (Maliana & Rezania, 2024).

The development of Islam in Indonesia, particularly on the island of Java, led to the acculturation of Islamic teachings with deeply rooted Javanese culture. The Islamization process was carried out through peaceful cultural approaches. The Walisongo disseminated Islam through artistic and cultural media such as wayang (shadow puppetry) and gamelan music (Ningsih dkk, 2021)). Consequently, Islam was not only understood theologically but also became an integral part of the daily lives of Javanese society. This acculturation produced various distinctive religious traditions, including *selamatan*, *bersih desa*, and annual rituals such as the *ganti langse* ritual conducted at Alas Ketonggo Srigati. This ritual represents a synthesis of Islamic values and Javanese local traditions, performed to preserve environmental sustainability, maintain environmental cleanliness, and uphold a balanced relationship between humans, nature, and Allah SWT (Hasan et al., 2025).

Alas Ketonggo Srigati is a cultural heritage site located in Brendil Hamlet, Babadan Village, Paron District, Ngawi Regency. The forest covers an area of 4,846 m<sup>2</sup>. It is situated approximately 12 km south of Ngawi Regency (Andriani, 2018: 2). The term Ketonggo Srigati is interpreted as *keteg-ing anggo*, meaning inner determination or intention, while Srigati refers to a supreme or significant king. According to the testimony of Agus Suroyo, a descendant of Saiman Somo Darmodjo and a former head of Babadan Village, he stated that:

*“In the past, my father was fond of performing ascetic practices (tirakat). In addition to conducting spiritual discipline for the village, he also practiced asceticism in various aspects of life because he was the village head at that time. Around the 1950s, my father, Somo Darmodjo, had a dream in which he received a spiritual message that there was something valuable buried in the Alas Ketonggo Srigati area. He then discovered a mound of soil that would continue to grow and harden whenever an important event was about to occur. Initially, it was thought to be a termite mound, but after being excavated several times, it was found to be empty. Eventually, the mound became a sign: whenever a disaster was about to happen or when social conditions were deteriorating and becoming chaotic, the soil would rise and harden again. After being visited by Gusti Dorodjatun from the Surakarta Kasunanan Palace, it was revealed that Alas Ketonggo Srigati still had a historical and spiritual connection with King Brawijaya V. Regarding this matter, I cannot elaborate further, as it concerns spiritual experiences and inner connections among the kings of Javanese lands.”*

Following Agus Suroyo’s explanation, the meaning of *Srigati* can be further interpreted as follows. *Sri* refers to the goddess of fertility and sustenance, while *gati* means vital or important. Thus, those who seek prosperity and a dignified life are encouraged to draw closer to the goddess of sustenance, symbolically suggesting that approaching *Srigati* is a means of approaching Allah SWT. In a serene, tranquil atmosphere, individuals may attain inner peace and opportunities for a more profound spiritual closeness to God.

The *ganti langse* ritual is an annual ceremony held on the night of the full moon on the 15th day of the Javanese calendar month of Suro. Traditionally, Javanese society recognized twelve months known as Sura, Sapar, Bakda Mulud, Jumadil Awal, Jumadil Akhir, Rejeb, Ruwah, Pasa, Syawal (Bada), Dulkongidah, and Besar. These month names are still commonly used, particularly among older generations. The ritual involves replacing the white *langse* (mori cloth) with a new one. This procession conveys implicit meanings: the white language symbolizes the sanctity of the site, associated with the greatness of King Brawijaya IV, as well as the purification of the human heart, encouraging individuals to return to moral purity, symbolized by the whiteness of the cloth installed.

Eco-Sufism is a strand of Sufi teaching in Islam that emphasizes environmentally responsible behavior and environmental cleanliness (Basyar et al., 2026; Junaidi & Anwar, 2025). The term eco-Sufism derives from the Greek word *oikos*, meaning “home.” At the same time, Sufism (*tasawuf*) refers to an intuitive spiritual teaching in Islam aimed at the perfection of moral character.

This study on Islamic eco-Sufism in the *ganti langse* ritual at Alas Ketonggo *Srigati*, Ngawi Regency, focuses on the dimension of ecological spirituality.

Specifically, it examines practices of environmental care and conservation reflected in the *ganti langse* ritual and the *cakepan* (lyrics) embedded in the *gending* (traditional musical compositions) performed during the ritual. Amid the global environmental crisis and declining ecological awareness, the *ganti langse* ritual tradition remains highly relevant to scholarly examination.

Thus, the *ganti langse* ritual tradition functions not merely as a symbol of harmonization between culture, eco-Sufism, and spirituality, but also represents the emergence of collective awareness within the community regarding the importance of maintaining a balanced relationship between humans, nature, and God. This awareness forms the foundation for a deeper understanding of religious practices rooted in local wisdom, which remain relevant for analysis within the context of contemporary socio-religious dynamics of Javanese society.

### **Method**

This study employs a qualitative descriptive analysis aimed at producing knowledge in the form of written descriptions of a particular phenomenon (Moleong & Surjaman, 1989). Data were collected through interactions with the *juru kunci* (site custodians), local community members, and several pilgrims visiting the site. Observation and literature review were conducted to strengthen and validate the data. Data analysis was carried out using the theory of eco-Sufism.

This study adopts an eco-Sufism approach to analyze the presence of Islamic values, spiritual awareness, and environmental preservation within the *ganti langse* ritual. Eco-Sufism theory emphasizes an ethical approach to environmental issues to address environmental degradation (Syahida, 2023). Eco-Sufism represents the integration of two forms of consciousness: environmental awareness and divine (theological) awareness. This approach is used to understand the forms of ecological spirituality reflected in the *ganti langse* ritual, as evidenced in the *gending-gending* (traditional musical compositions) performed to accompany the ritual procession.

Data were collected using three techniques: observation, interviews, and documentation. Observation was conducted directly during the *ganti langse* ritual at Alas Ketonggo Srigati. Through this process, the researcher identified the dynamics of local culture and Islamic teachings that influence the continuity of cultural cycles that the local community believes and practices.

Meanwhile, interviews were conducted with the *juru kunci*, village officials, and local community members to obtain a deeper understanding of the Research subject. Documentation was used to collect visual and archival data, including photographs of ritual activities and relevant written records. Interviews and documentation are essential techniques in qualitative Research for obtaining rich, contextual data, in both verbal narratives and visual evidence (Sugiyono, 2017).

All collected data were analyzed using an interpretive approach, in which meanings embedded in the elements of the *ganti langse* ritual were identified to reveal Sufistic and ecological values (Syahida, 2009). The analytical process was conducted in stages, beginning with a description of the procession, the *ganti langse* ritual itself, and other supporting activities. This included interpreting the meanings of the *cakepan* (lyrics) of the *gending-gending* used in the ritual, as well as examining several Javanese philosophical concepts that align with the principles of eco-Sufism.

The Research location is situated in Brendil Hamlet, Babadan Village, Paron District, Ngawi Regency. This site was selected because it remains an active center of local cultural practices. The Research location was chosen purposively, in line with Sugiyono's (2019) view that "in qualitative research, the determination of research locations and informants is carried out deliberately based on specific considerations." The informants in this study include the *juru kunci*, village officials, descendants of local elders in Brendil Hamlet, and community members who actively support the tradition.

This approach reveals the presence of Islamic eco-Sufism within the *ganti langse* ritual at Alas Ketonggo Srigati, Ngawi Regency. The study is expected to contribute to an understanding of the importance of environmental conservation from an eco-Sufistic perspective. Rofiq, as cited in Suwito et al., suggests that this practice may be understood as engaging in Sufism through nature and caring for nature through Sufistic principles (S. Suwito et al., 2022). Furthermore, this study is expected to illustrate how Islamic Sufi values can adapt to and coexist with local traditions.

## **Result And Discussion**

### **The *Ganti Langse* Ritual Tradition as a Symbol of Harmonization between Culture, Eco-Sufism, and Spirituality**

The *ganti langse* ritual tradition constitutes one of the spiritual practices that functions as a symbolic expression of spirituality within the Srigati community. This tradition is not merely understood as the act of replacing a cloth covering a sacred structure. However, it is also interpreted as a process of renewal and purification, and as a symbol of harmonious relations among humans, nature, and transcendental forces. From the perspective of symbolic anthropology, each element of a ritual contains meanings that point toward processes of inner transformation and the re-establishment of cosmic order. According to Geertz, religion and culture are inseparable entities that mutually influence one another (Syarifah & Mushthoza, 2022). Religion shapes belief systems, while culture influences how religion is interpreted and expressed through rituals. Therefore, symbolic analysis is employed to examine how cultural, religious, and ecological values are embedded and transmitted through the *ganti langse* ritual.

The *ganti langse* tradition serves as a ritual medium and an integral part of the social system of the Babadan Village community, Paron District, Ngawi Regency. According to records from the Ngawi Regency Office of Tourism, Youth, and Sports (DISPARPORA), this ritual tradition began in the 1950s. It was first conducted by the village elder (*lurah sepuh*) Soemodarmodjo (Muharrom et al., 2023). The traditional *ganti langse* ritual at Palenggahan Ageng *Srigati* originated from the discovery of a mound of soil by Soemodarmodjo in the Alas Ketonggo area. This finding later attracted the attention of Gusti Dorodjatun IX from the Surakarta Kasunanan Palace, who identified the site as a historical trace associated with the Majapahit era, particularly the spiritual journey of King Brawijaya V toward Mount Lawu (Muharrom, 2022).



Figure 1. Map of Babadan Village, Paron District, Ngawi Regency  
(Source: babadan-paron-desa.id)

The continued existence of the *ganti langse* ritual is rooted in the Babadan Village community's belief that it honors the sacred site (*petilasan*) of King Brawijaya V, who is believed to have renounced his royal attire (*laku ucul busana*) before ascending Mount Lawu and attaining moksa. The site where King Brawijaya V's attire was placed later became the location for the *ganti langse* ritual. Initially, the Palenggahan Ageng *Srigati* structure stood without a cloth covering. Over time and following various considerations, a specific language was added to the site. This decision was made to ensure pilgrims' privacy during prayer and to preserve the sanctity of the sacred space better.



Figure 2. Palenggahan Ageng Srigati  
(Source: Menara Madinah)

Linguistically, *ganti langse* means “replacing the cloth,” where *ganti* signifies replacement and *langse* refers to a white cloth commonly associated with *mori*. The *ganti langse* ritual involves replacing an old *langse* with a new one. The local community symbolically interprets the white language as representing purity. Symbolically, the ritual conveys the message that human beings, prone to making mistakes, should purify their inner selves and return to a state of moral cleanliness akin to the whiteness of the newly installed language. This symbolism aligns with the Qur’an, Surah Al-Baqarah, verse 222: “Indeed, Allah loves those who repent and those who purify themselves.” The old language is ceremonially replaced with a new one, and the community believes that through this ritual, Allah SWT bestows blessings upon the village. The ritual also serves as a medium of prayer, connecting the community with its ancestors.

As a covering cloth, the *langse* carries profound philosophical meaning. In Javanese cosmology, a curtain or boundary cloth is often interpreted as demarcating a sacred space (Suhadi & Halina, 1995, dalam Latifundia, 2016). The act of replacing the language is understood as an effort to renew the sacred space. The removal of the old cloth does not merely signify the disposal of a worn object. However, it symbolizes the release of negative energy, inner impurity, or disharmony that must be discarded. Conversely, the new cloth represents purity, harmony, and renewed hope within the spiritual space of *Alas Ketonggo Srigati*.

The symbolic meaning of the *ganti langse* ritual is also reflected in the reverence for ancestors. In Javanese tradition, ancestors are believed to play a crucial role in sustaining communal life. Replacing the language serves as an expression of respect, devotion, and gratitude toward these ancestral forces. This reflects how the community perceives nature as a living entity deserving ethical treatment. The ritual instills awareness that humans interact not only with fellow humans but also with nature and all entities inhabiting it. The emergence of ecological ethics within this

tradition reinforces the understanding that forests are not wild spaces to be exploited, but sacred spaces that require protection and care.

Javanese cosmology refers to the mystical worldview of Javanese society, intertwined with beliefs in supernatural forces beyond human control. More profoundly, it encompasses a system of beliefs, myths, norms, and life philosophies that recognize the existence of the microcosm and macrocosm (Lombard, 1996, in Pitana, 2007). Pitana (2007) outlines four key cultural characteristics: (1) Javanese people are categorized as an archaic society that places cosmology at the center of life; (2) social norms and ethics are governed by principles of harmony, respect, and balance; (3) these principles foster openness to change; and (4) self-identity is expressed through rational and value-based thought and action.

These characteristics align with the *ganti langse* ritual procession, which reflects Javanese society as a cosmological being. The ritual is accompanied by specific performances, namely the Bedhaya Ketonggo dance and the *gending Ketonggo* in *pelog* tuning, *pathet nem*, followed by the *ketawang Langse* in the same mode. These accompaniments function not merely as ceremonial music but as symbolic and spiritual media that convey meaning through their lyrics. Through these musical compositions, participants are not only presented with aesthetic harmony but also with implicit spiritual and cosmological messages.



Figure 3. Bedhaya Ketonggo Dance  
(Source: Personal Documentation, 2025)

A deeper analysis of the *cakepan* of *gending Ketonggo* and *ketawang Langse* is essential to uncover the symbolic messages embedded within them. In the opening lines of the *gending Ketonggo*, the lyrics state: “*sedhakep amunthu cipta, minta wewenganing Widhi, sumunar cahya kang wening, mbabar daya Rahayu sagung dumadi,*” which signify the unification of inner consciousness with divine will and the presence of sacred energy that brings salvation to all beings. The subsequent lines,

“*Wedha jinarwi ing Jangka Jayabaya, Nuswantara kalis a ing sambikala,*” suggest awareness of cosmic cycles and express hope for liberation from disaster and chaos. Thus, the *cakepan* of *gending Ketonggo* and *ketawang Langse* resonate with the Javanese philosophical vision of *memayu hayuning bawana* the endeavor to preserve and beautify the harmony of the world.

The concept of *memayu hayuning bawana*, embodied in these musical compositions, closely aligns with the principles of Islamic eco-Sufism. In eco-Sufism, humans are regarded as *khalifah fi al-ardh*, God’s representatives on Earth, entrusted with the responsibility of safeguarding creation (Wahyudi, 2021). Furthermore, the yogic attitude of deep meditation with heightened awareness of nature reflects the Sufi stages of *takhalli* (purification from worldly attributes) and *tahalli* (alignment with divine consciousness). These stages are essential in Sufism, as they lead toward *tajalli*, the manifestation of divine attributes within the self. Loving the universe is thus an expression of love for God, as loving God’s creation is inseparable from loving God Himself (Amin, 2017).

The phrase “*Nuswantara kalis a ing sambikala*” in the second *cakepan* functions as a prayer for protection from chaos and disaster. When humans live with heightened spiritual awareness and honor nature as a manifestation of the Divine, a social order characterized by peace, justice, and sustainability can emerge. This principle is clearly reflected in the *ganti langse* ritual tradition practiced at Alas Ketonggo Srigati, Ngawi Regency. The tradition represents a form of Javanese cosmic consciousness that integrates spiritual and ecological values into a unified ritual expression.

In line with this meaning, spiritual and ecological values are also articulated in the *cakepan* of *ketawang Langse*, a crucial component of the *ganti Langse* ritual. The lyrics “*langse warna seta iku lambing sejatine, minangka pratandha sucine sasana Mulya, ngeningaken cipta nggayuh geyongane kayun, manembah hyang sukma kang masesa jagad raya*” emphasize the importance of environmental preservation as an act of reverence toward sacred spaces. This aligns with the Islamic perspective that nature is a manifestation of divine greatness and must therefore be maintained in harmony with it. The ultimate goal of this teaching is harmony in nature and balance (*tawfiq*) between humans as Sufi practitioners and the Creator (Anggraini & Rohmatika, 2021). Furthermore, the lyrics convey the purification of inner sensitivity as a means of drawing closer to God, reflecting the vertical relationship (*hablun minallah*) that influences the horizontal relationship (*hablun minal ‘alam*) between humans and nature.

The *ganti langse* ritual tradition constitutes a space where complex cultural harmonization occurs among Javanese traditions, the local wisdom of communities surrounding the Alas Ketonggo Srigati area, and Islamic values that have undergone natural acculturation. From an anthropological perspective, Sufism can be

understood through at least three dimensions: (1) an ethical or moral system, (2) a form of art or aesthetics, and (3) a spiritual attribute (N. S. Suwito, 2010). The presence of the *ganti langse* ritual demonstrates that culture is not a static entity but continuously transforms in response to social, spiritual, and historical dynamics. The *ganti langse* ritual at Alas Ketonggo Srigati exemplifies how local culture negotiates with Islamic teachings, producing a distinctive form of harmony and cultural flexibility.

Cultural harmonization is evident in the sustained presence of Javanese traditions preserved through ritual practices. Traditional elements such as selecting the nighttime as the ritual period and using offerings (*sesajen*) to express gratitude, honor ancestors, and seek safety and blessings remain integral to the ritual. When the *ganti langse* ritual is performed, the community is not merely reproducing inherited cultural patterns but also reinforcing a Javanese cultural identity that respects natural harmony and transcendent forces.

The process of acculturation between local traditions and Islamic teachings further strengthens cultural harmonization. Islam entered the Javanese cultural sphere not through confrontation but through cultural integration. This approach is clearly reflected in the *ganti langse* ritual. Although rooted in local beliefs, the community incorporates Islamic values such as *selamatan*, accompanied by Islamic prayers, the use of religious terminology, and the understanding that the ritual serves as an effort to draw closer to Allah SWT. The inclusion of Islamic elements does not replace local traditions; instead, it adds a layer of meaning that enriches cultural practice.

Local knowledge (local wisdom) transmitted across generations provides an understanding that the *ganti langse* ritual is not merely an act of replacing cloth, but a practice imbued with philosophical, ethical, and moral significance. Through oral tradition, village elders, *juru kunci* (custodians), and community leaders transmit knowledge of the ritual's meanings, procedural guidelines, and prohibitions to be observed. Oral tradition produces and sustains knowledge concerning the correct procedures for replacing the language, including the sequence of ritual stages beginning with the Bedhaya Ketonggo dance performed by designated custodians and participants, the recitation of prayers, restrictions imposed on dancers and ritual performers, and the appropriate timing of the ritual, namely on the night of the first of Suro after the *Isya* prayer. This demonstrates that culture at Alas Ketonggo Srigati is not only practiced but also learned, taught, and internalized as part of the community's collective identity.

Cultural harmonization is also reflected in the ritual's social function. The *ganti langse* ritual serves as a meeting space for residents, pilgrims, spiritual practitioners, local government representatives, and various communities interested in Javanese

culture. During the ritual procession, social boundaries become fluid, fostering a shared awareness of the importance of preserving tradition and caring for nature. In this way, the *ganti langse* ritual not only strengthens local culture but also builds social cohesion and a collective sense of cultural belonging.

This ritual tradition is situated within the context of Javanese religiosity, which is characterized by syncretism, flexibility, and inclusivity. The community does not view local tradition and religion as opposing forces, but rather as complementary sources of meaning. Islamic values refine ethical and spiritual dimensions, while Javanese traditions provide concrete symbolic forms through ritual expression.

The cultural harmonization embodied in the *ganti langse* ritual illustrates a sustained dialogue between Javanese cultural heritage and Islamic values, deeply embedded in the social life of the *Srigati* community. These elements are integrated into a unified, practical expression of living culture that remains flexible and meaningful. The *ganti langse* ritual thus serves as evidence that Javanese culture can transform without losing its essence, while simultaneously providing space for religious values to take root firmly within a local context.

Eco-Sufism, also referred to as green Sufism, ecological spirituality, greening religion, or green spirituality, is a contemporary concept within Sufi discourse constructed upon two interconnected forms of awareness: environmental awareness and divine (theological) awareness (Laila, 2018). *Tasawuf* (Sufism) is a discipline that teaches methods for refining moral character, purifying the soul, and attaining eternal happiness (Fatmawati, 2018). Within this framework, love for nature is understood as a reflection of love for God. Caring for, preserving, and protecting God's creation thus constitutes an expression of devotion to Allah SWT.

Eco-Sufism within the *ganti langse* ritual tradition represents a crucial aspect of how traditional practices at Alas Ketonggo *Srigati* are closely intertwined with Islamic spiritual values that emphasize ecological consciousness. As a synthesis of Sufi teachings and environmental ethics, eco-Sufism positions the environment not merely as a material object, but as a living entity endowed with spiritual significance, understood as a manifestation of divine greatness.

Eco-Sufistic values are evident in the way the community surrounding Alas Ketonggo *Srigati* treats nature. The forest is perceived as a spiritual space imbued with cosmological meaning. From a Sufi perspective, nature constitutes *ayat kauniyah*, natural signs that manifest God's greatness (Mustofa, 2024). Consequently, caring for Alas Ketonggo *Srigati* is regarded as equally important as maintaining inner spiritual purity. The *ganti langse* ritual is conducted with solemnity, caution, and reverence, reflecting the community's view of nature as a spiritual partner that must be respected and protected.

Eco-Sufism also manifests in the community's awareness of forest conservation through ritual practice (Al-Kaisi, 2021; Fikri et al., 2024; Tahir et al., 2025). The *ganti langse* tradition contributes positively to the preservation of the Alas Ketonggo area. From an eco-Sufi perspective, this awareness represents the embodiment of *mahabbah* (universal love) toward all of creation. Eco-Sufism further appears in the harmonization between ritual practice and ecological principles. Islamic teachings emphasize the concept of *mizan* (balance), which serves as the foundation for maintaining cosmic order. The act of replacing the language symbolically embodies the principle of *mizan* in human-nature interactions. The ritual demonstrates that maintaining balance is not solely an inner spiritual act but also involves tangible ecological actions, such as preserving the forest, as a concrete expression of equilibrium.

### **The *Ganti Langse* Ritual Tradition as a Medium for Cultivating Ecological Awareness in Community Life**

The *ganti langse* ritual tradition fosters ecological awareness among the Alas Ketonggo Srigati community through sacred practices that structure relationships between humans, nature, and God. The act of replacing the language is not merely an effort to maintain a spiritual site, but also an ecological practice that emphasizes cleanliness, purity, and balance. From the perspective of Islamic eco-Sufism, this action reflects *tawhidic* awareness, recognizing nature as a manifestation of God's creation and honoring it. Community members involved in the ritual perceive the fertility of the forest, the clarity of water sources, and the preservation of flora and fauna as shared responsibilities. Thus, the ritual serves as an organic medium for ecological learning embedded in local cultural traditions, encouraging the community to protect Alas Ketonggo from environmental degradation and exploitation.

This philosophy emphasizes human responsibility in maintaining environmental balance and harmony. In the Javanese worldview, an ideal life sustains harmony with nature through actions that benefit all living beings. These values encourage practices such as *nguri-uri* (preservation), *ngayomi* (protection), and *ngreksa* (maintenance) of the environment for collective well-being.

This philosophy carries profound meaning. From a metaphysical perspective, *memayu hayuning bawana* encompasses both physical and spiritual dimensions. The physical dimension is reflected in human attitudes and behaviors toward nature, while the spiritual dimension arises from internalizing this philosophy as the foundation of ethical conduct (Ainia, 2021). The inseparable relationship between humans and nature implies that environmental destruction will inevitably provoke adverse responses in the form of natural disasters. As an expression of gratitude toward nature and God, and as a preventive measure against misfortune, Javanese

society has developed traditions such as *bersih desa*, *selamatan*, and *rewang* (communal labor).

The application of this philosophy is evident in various aspects of Javanese daily life. In *bersih desa* activities, community members collectively clean their environment and offer communal prayers as expressions of gratitude, seeking peace and prosperity for the village. Similarly, everyday behaviors such as refraining from indiscriminate tree cutting, protecting water sources, and respecting sacred places constitute practical implementations of *memayu hayuning bawana* values.

In line with these principles, Islamic eco-Sufism likewise positions humans as guardians of balance and harmony. From an eco-Sufistic perspective, *memayu hayuning bawana* represents a spiritual calling to realize balance among humans, nature, and God. For Sufis, every element of nature possesses a spirit that continuously glorifies the Creator. This belief is articulated in Qur'an Surah Al-Isra (17:44): "The seven heavens, the earth, and all that is within them glorify Allah..." and in Surah Ar-Rahman (55:6): "And the plants and the trees prostrate." Thus, preserving nature is equivalent to sustaining the continuity of the universe's remembrance (dhikr) of God.

The philosophy of *memayu hayuning bawana* teaches that environmental crises fundamentally stem from a spiritual crisis, namely, the loss of reverence for God's creation. The awareness cultivated through eco-Sufism is not merely practical, but transcendental, fostering a sacred inner relationship with nature as an expression of love for God. This awareness gives rise to a form of spiritual ecological ethics that restrains exploitative behavior. A concrete manifestation of this ethic can be observed in the *ganti langse* ritual tradition at Alas Ketonggo, Ngawi Regency.

The *ganti langse* ritual tradition serves both social and ecological functions within the community. Socially, it strengthens solidarity and cooperation (*gotong royong*) through collective participation in ritual performance. The spiritual values embedded in *memayu hayuning bawana* cultivate awareness of the importance of harmonious living, mutual respect, and social balance. Ecologically, the ritual serves as a reminder to preserve Alas Ketonggo through practices such as forest cleaning, prohibitions on cutting trees near ritual sites, and the protection of water sources. In this context, the *ganti langse* ritual constitutes a tangible form of environmental conservation rooted in the philosophy of *memayu hayuning bawana* and aligned with Islamic eco-Sufism, which views nature as a divine trust (*amanah*) that must be safeguarded with responsibility.



Figure 4. Illustration of an agricultural procession at Alas Ketonggo Srigati  
Sumber: : <https://manisrenggo.klaten.go.id/arak-arakan-16-gunungan-hasil-bumi-dalamkirab-budaya-bumi-loh-jinawi-kecamatan-manisrenggo>

## Conclusion

This study on Islamic Ecosufism in the *Ganti Langse* Ritual at Alas Ketonggo Srigati, Ngawi Regency, provides insight into how Islamic spiritual values intertwine with local wisdom in shaping a strong ecological consciousness. The *Ganti Langse* ritual tradition is not merely a hereditary custom passed down through generations; rather, it constitutes a form of religious expression through which the community seeks to maintain environmental balance and foster harmonious relationships between humans, nature, and God. In this regard, the *Ganti Langse* ritual functions as a spiritual medium that instills respect for God's creation and reinforces moral responsibility toward environmental preservation.

The findings indicate that Islamic ecosufism, as a Sufi (*tasawuf*) teaching emphasizing both ecological awareness and God-consciousness, is clearly reflected in the practice of the *Ganti Langse* ritual. Ecosufistic values manifest through the three stages of Sufi discipline (Çakmaktaş, 2026): *takhalli* (the purification of the self from reprehensible traits and destructive attitudes toward nature), *tahalli* (the cultivation of compassion, simplicity, and responsibility toward the environment), and *tajalli* (the manifestation of divine attributes through efforts to maintain ecological balance). These stages demonstrate that spiritual purification in Islamic mysticism is inseparable from ethical conduct toward the natural world (Al-Kaisi, 2021; Shah, 2018).

Furthermore, this study is closely related to the Javanese philosophy of *memayu hayuning bawana*, which emphasizes humanity's duty to preserve beauty, harmony, and balance in the world. Within Javanese tradition, humans are perceived as having a moral obligation to maintain environmental equilibrium by living in harmony with nature. These values align with the principles of Islamic ecosufism, which positions humans as *khalifah* (stewards) on Earth. The implementation of the *Ganti*

*Langse* ritual, involving various community layers, fosters a strong sense of togetherness and cooperation. In its execution, the ritual serves as a moral and cultural medium that transmits ethical and ecological values.

The *Ganti Langse* ritual tradition at Alas Ketonggo Srigati, Ngawi Regency, thus represents a tangible form of integration between Islam, Sufism, and Javanese philosophy within a unified cosmological framework. It symbolizes enduring harmony between Islamic teachings and local wisdom. In the modern era, the values embedded in this ritual remain highly relevant in addressing global environmental crises. Ultimately, the *Ganti Langse* ritual stands as a concrete and ecospiritual representation that harmonizes Islamic teachings with Javanese culture in realizing balance, harmony, and the sustainability of the natural world.

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