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The Diversity of Kenduri: A Cultural Symbol in Javanese Tradition

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ABSTRACT

Kenduri is an Indonesian tradition that has symbolic, spiritual, and social values. It reflects gratitude to God for blessings and strengthens solidarity from generation to generation through communal eating. This study aims to explore the history of *kenduri*, the differences in practices across various regions in Indonesia, the functions, the symbolic meanings of dishes, and the challenges faced in preserving *kenduri* in the midst of globalization. The research method employed is a literature review using a descriptive qualitative approach. Data was collected from scientific articles, research studies, and relevant books. The results of the study indicate that *kenduri* varies depending on the local cultural context. It has undergone modernization, with traditional foods being replaced by raw ingredients or basic necessities. Despite this, the community continues to preserve and maintain *kenduri*. The preservation of *kenduri* requires collaboration between the community, traditional leaders, and the government to ensure its continued existence, not merely as a ceremonial event, but as a sustainable cultural identity of Indonesia.

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1. INTRODUCTION

Indonesia, as a multicultural country, has diverse ethnic groups, cultures, and religions (Susanti & Rumondor, 2022). People in Java have a religious lifestyle where every step of life is based on spirituality (Cahyani et al., 2019). Traditional ceremonies are one of the activities that are still widely practiced by Indonesians today. The role of traditional ceremonies is to remind people of their existence and their relationship with the environment.

One important element in a traditional ceremony is traditional food. Traditional food serves more than just the nutritional needs of a community; it also has symbolic, spiritual, and cultural significance within that community (Wijaya, 2019). One of the roles of traditional food is to serve as a special dish in the *kenduri* tradition. *Kenduri* or *kenduren* is a tradition of eating together that begins with a prayer with family or neighbours, followed by a shared meal.

The purpose of the ceremony is to ask for blessings and show gratitude for the blessings and ease that have been received (Susanti & Rumondor, 2022). *Kenduri* or *kenduren* in Javanese society is classified into four types, namely the life cycle of a person from birth to death, *selametan* or village cleansing ceremony, *selametan* on important Islamic holidays, and *ruwatan* (Hidayah, 2023). As time progresses and society becomes more modern, the tradition of *kenduri* is slowly being abandoned (Istiyanto & Sunarti, 2022). This narrative review article aims to examine the uniqueness of *kenduri* traditions in each region of Java, examine the symbolism contained in *kenduri*, and the similarities and meanings as well as variations of *kenduri* in the Java region.

2. LITERATURE REVIEW

2.1. Tradition

Traditions are activities carried out by communities over a long period of time (Yanti & Rodiah, 2024). In Indonesia, traditions can be found among the wider community. The traditions practiced by Indonesians are very diverse because Indonesia is a multicultural country (Andriantoro et al., 2024). One tradition that is still practiced by Indonesian people is *kenduri*.

2.1.1. *Kenduri*

Kenduri is a tradition of communal prayer performed by the community as an expression of gratitude to God (Dzulikfli, 2022). In general, *kenduri* begins with a communal prayer and ends with a communal meal. It held by a family that has something to celebrate. It is attended by family members and neighbors and led by a religious leader or local elder (Susanti & Rumondor, 2022). Not only does it serve as a spiritual means, but a *kenduri* also plays a role in strengthening social bonds among people and as a form of preserving local culture.

3. METHODS

This study is qualitative research that uses a literature review as the data collection technique. Data sources were obtained from various journal articles, books, and research reports relevant to the *kenduri* tradition and the symbolic meaning of food in *kenduri*. Literature review was chosen in this study because this study aims to examine the uniqueness, symbolic meaning, and variations of *kenduri* through literature analysis and interpretation of previous sources. Data were collected and analyzed using descriptive qualitative methods.

4. RESULTS AND DISCUSSION

4.1. History and Cultural Context

Indonesia is a multicultural country. Islam has been heavily acculturated with various local cultures that have developed, such as Madura and Java. The emergence of Islam in Java was influenced by Hinduism (Susanti & Rumondor, 2022). One of the figures who played a role in the spread of Islam was Walisongo. Walisongo spread Islamic culture through cultural acculturation. The cultural acculturation method was positively received by the Javanese people. One of the traditions that was created was *kenduri* (Susanti & Rumondor, 2022).

Not only does it serve as a religious ritual, but the *kenduri* also functions as a symbolic medium of communication that brings together various aspects of Javanese society, including social, spiritual, and cultural aspects (Khairani & Hendra, 2025). For example, the *kenduri* in Tulungagung implements the values of religious harmony, mutual cooperation, and togetherness in accordance with the principles of Pancasila (Izza, N., F., et al., 2022). These findings confirm that, in addition to serving as a religious ritual, it also plays a role in strengthening national values and mutual respect within the community. Several other studies have shown other functions of *kenduri*, such as in Gunungpayung Village, Temanggung. *Kenduri* in Gunungpayung Village serves as a social means of environmental preservation through the use of natural materials and the preservation of traditional foods Effendi, F. C. & Soeprapto, V., S, 2024). From previous studies, despite the increasingly modern times, *kenduri* is still preserved by the community by maintaining cultural values (Cahyani et al., 2019).

4.2. Diversity across Region in Indonesia

Kenduri is an indigenous Javanese culture. There are many variations of *kenduri* throughout Indonesia. Through the transmigration of Javanese people to various regions outside Java, *kenduri* spread to most parts of Indonesia. Various *kenduri* traditions in Indonesia have different symbolic meanings depending on the social and cultural context of the local community.

An example is the *kenduri laot* on the coast of Aceh. *Kenduri Laot* is an expression of fishermen's gratitude for the abundant sea harvest (Suriyani & Anwar, 2023). In Java, *kenduri* ceremonies are held in connection with the cycle of life, from pregnancy to death (Hidayah, 2023). *Tingkeban* is a ceremony held when a woman is seven months pregnant to pray for the safety of the mother and baby (Erawati et al., 2022). Next is the *Selapanan* tradition. *Selapanan* is a ceremony to ask for safety that is held when a baby is 35 days old (Widyanita & Sudrajat, 2023). *Puputan* or *pupak puser* is a ceremony held when a baby's umbilical cord falls off, marking the beginning of a new life (Sholihah & Robikhah, 2023). The *sadranan* or *nyadran* tradition in Central Java and East Java. *Nyadran* comes from the word “*sraddha*,” which means “faith” in Sanskrit. *Sadranan* is a tradition of communal prayer held at the graves of ancestors during the month of *Ruwah* or *Shaban*, which falls before Ramadan. After the communal prayer is completed, the main event takes place, which is a feast led by a religious leader (Wulanjari, P., T. et al., 2024).

Kenduri in Java and outside Java differ in their implementation. In Java it's synonymous with certain foods that have symbolic meanings; meanwhile, outside Java emphasizes spiritual and sacred values and is not tied to specific types of food.

In Aceh Besar, farmers hold *Kenduri Blang* before planting rice in the hope of receiving blessings and a bountiful harvest (Anismar et al., 2021). In Jambi, there is *Kenduri Sko*, which is still preserved in Kerinci Regency, Jambi Province. This tradition is sacred because it is related to a ceremony for bathing heirlooms and changing traditional leaders. Unlike other regional *kenduri*, especially in Java, which have specific dishes as symbols or cultural identities,

Kenduri Sko does not have specific dishes to serve (Manik, 2021; Nasution, 2017). *Kenduri Khatam* also originates from Aceh. This feast is only held during Ramadan on the night when the recitation of Quran is completed. It begins with breaking the fast together and is attended by local residents (Hanif et al., 2022). *Kenduri Turun Kapal* and *Kenduri Pompong Baru* are traditional communal prayers held on new boats by the people of Riau to ask for safety when the boats set sail (Husaini et al., 2023). *Kenduri Nangal* in East Aceh is a tradition commonly practiced by farmers before planting rice. The meaning of *Kenduri Nangal* is that farmers ask for blessings and favors in the form of a beneficial and abundant harvest (Firdaus et al., 2024).

4.3. Functions of *Kenduri*

Kenduri (a traditional Javanese communal feast) is a Javanese tradition that has symbolic, social, and cultural functions. One of the symbolic functions of *kenduri* is as a medium for communal prayer (Izza, N., F., et al., 2022), as a medium connecting humans with God (Khairani & Hendra, 2025). *Kenduri* serves as a medium for offering prayers and expressing gratitude to God. In addition to being a medium for communal prayer, *kenduri* has social value, namely as a medium for residents to maintain social relations (Dzulrifli, 2021). This is because *kenduri* is held in a gathering, allowing residents to interact with one another. *Kenduri* also has cultural value, reflecting Javanese culture, which values interpersonal relationships and mutual cooperation (Fibry et al., 2021). In Indonesia, *kenduri* has several functions and is spread across various traditional forms. The following is a table and map showing the distribution of *kenduri* in Indonesia:

Table 1. Table of Distribution of *Kenduri* in Indonesia

No	Regency	Province	Type of <i>Kenduri</i>	Function
1	Lamongan	East Java	<i>Pupak Puser Kenduri</i>	Gratitude for the safety of mother and baby
2	Ponorogo	East Java	<i>Bungah Kenduri</i>	Expressing gratitude to the God and seeking tranquility, peace, and protection from harm in life.
3	Banyuwangi	East Java	<i>Ganti Kemul Kenduri</i>	Request for forgiveness for the deceased through almsgiving
4	Banyuwangi	East Java	<i>Seblang Kenduri</i>	Village cleansing ceremony
5	Banyuwangi	East Java	<i>Labuh Kenduri</i>	Gratitude for the harvest
6	Blitar	East Java	<i>Kepaten Kenduri</i>	Prayers and final respects
7	Blitar	East Java	<i>Brokohan Kenduri</i>	Expressions of gratitude for the birth of a baby
8	Tulungagung	East Java	<i>Maulid Nabi Kenduri</i>	Commemorating the birthday of the Prophet Muhammad SAW
9	Bojonegoro	East Java	<i>Mayangi Kenduri</i>	<i>Ruwatan</i>
10	Ngawi	East Java	<i>Maguti Kenduri</i>	Village cleansing ceremony
11	Nganjuk	East Java	<i>Nyadran Kenduri</i>	Praying for the souls of ancestors
12	Nganjuk	East Java	<i>Brokohan Kenduri</i>	Expressions of gratitude for the birth of a baby
13	Jombang	East Java	<i>Wiwit Kenduri</i>	Expressions of gratitude for a bountiful harvest

No	Regency	Province	Type of Kenduri	Function
14	Pacitan	East Java	<i>Panjang Ilang Kenduri</i>	Village cleansing ceremony
15	Temanggung	Central Java	<i>Slametan Kenduri</i>	Gratitude to Allah SWT
16	Jepara		<i>Slametan Ulem Kenduri</i>	Requesting a blessed wedding ceremony
17	Sragen		<i>Nyadran Kenduri</i>	A ceremony to give thanks for the harvest
18	Klaten	Central Java	<i>Nyadran Kenduri</i>	Praying for the souls of ancestors
19	Magelang	Central Java	<i>Ketupat Kenduri</i>	Praying for the souls of ancestors
20	Boyolali	Central Java	<i>Nyadran Kenduri</i>	Praying for safety and protection from evil
21	Cilacap	Central Java	<i>Wetonan Kenduri</i>	Praying for safety and protection from evil
22	Pekalongan	Central Java	<i>Selapanan Kenduri</i>	Prayer for the safety of a baby at 35 days old
23	Tegal	Central Java	<i>Ramadhan Kenduri</i>	Welcoming the Holy Month of Ramadan
24	Sumedang	West Java	<i>Tingkeban Kenduri</i>	Prayer for the safety of the mother and her unborn child
25	Bandung	West Java	<i>Ramadhan Kenduri</i>	Welcoming the Holy Month of Ramadan
26	Sleman	DIY	<i>1st Rajab Kenduri</i>	Prayer for forgiveness
27	Sleman	DIY	<i>Ramadhan Kenduri (17, 21, 29)</i>	Preserving culture and practicing Islamic teachings (charity)
28	Sleman	DIY	<i>1st Muharram Kenduri (suronan)</i>	Celebrating the Islamic New Year
29	Sleman	DIY	<i>Maulid Nabi Kenduri (Mullud)</i>	Commemorating the birthday of the Prophet Muhammad SAW
30	Kulonprogo	DIY	<i>Slametan Kenduri</i>	Gratitude for blessings
31	Bantul	DIY	<i>Ramadhan Kenduri</i>	Commemorating the birthday of the Prophet Muhammad SAW
32	Gunungkidul	DIY	<i>Rasulan Kenduri</i>	Gratitude to Allah SWT
33	Asahan	North Sumatra	<i>Tingkeban Kenduri</i>	Prayer for the safety of the mother and her unborn child
34	Labuhanbatu Selatan	North Sumatra	<i>Tingkeban Kenduri</i>	Prayer for the safety of the mother and her unborn child
35	Dairi	North Sumatra	<i>Kematian Kerjahanjat Kenduri</i>	Honoring and remembering the spirits of ancestors and strengthening family ties
36	Pakpak Barat	North Sumatra	<i>Kematian Kerjahanjat Kenduri</i>	Honoring and remembering the spirits of ancestors and strengthening family ties

No	Regency	Province	Type of <i>Kenduri</i>	Function
37	Humbang Hasundutan	North Sumatra	<i>Kematian Kerjahanjat Kenduri</i>	Honoring and remembering the spirits of ancestors and strengthening family ties
38	Subulussalam	North Sumatra	<i>Kematian Kerjahanjat Kenduri</i>	Honoring and remembering the spirits of ancestors and strengthening family ties
39	Aceh Singkil	North Sumatra	<i>Kematian Kerjahanjat Kenduri</i>	Honoring and remembering the spirits of ancestors and strengthening family ties
40	Tapanuli Tengah	North Sumatra	<i>Kematian Kerjahanjat Kenduri</i>	Honoring and remembering the spirits of ancestors and strengthening family ties
41	Deli Serdang	North Sumatra	<i>Ketupat Kenduri</i>	Expressions of gratitude for the smooth completion of worship during the first half of Ramadan
42	Labuhanbatu Selatan	North Sumatra	<i>Tingkeban Kenduri</i>	Prayer for the safety of the mother and unborn child
43	Aceh Timur	Aceh	<i>Khatam Daroh Kenduri</i>	Respect for the Holy Qur'an
44	Aceh Timur	Aceh	<i>Nangal Kenduri</i>	Farmers' thanksgiving ceremony at the beginning of the planting season
45	Aceh Besar	Aceh	<i>Blang Kenduri</i>	Words of gratitude before planting rice
46	Aceh Besar	Aceh	<i>Maulid Nabi Kenduri</i>	Commemorating the birthday of the Prophet Muhammad SAW
47	Aceh Timur	Aceh	<i>Laot Kenduri</i>	An expression of gratitude to Allah SWT for the fruits of the sea, as well as a prayer for the safety of the fisherman.
48	Aceh Barat Daya	Aceh	<i>Jeurat Kenduri</i>	Honoring family members who have passed away
49	Aceh Timur	Aceh	<i>Laot Kenduri</i>	An expression of gratitude to Allah SWT for the fruits of the sea, as well as a prayer for the safety of the fisherman.
50	Pidie Jaya	Aceh	<i>Blang Kenduri</i>	A sign of gratitude for blessings and happiness
51	Kerinci	Jambi	<i>Sko Kenduri</i>	The inheritance of traditional titles and the bathing of heirlooms
52	Parigi Moutong	Central Sulawesi	<i>Brokohan Kenduri</i>	Expressions of gratitude for the birth of a baby
53	Bintan	Riau	<i>Pompong Baru Kenduri</i>	Praying for safety and protection so that the pompong (small motorboat) will be spared from maritime accidents.
54	Bengkalis	Riau	<i>Turun Kapal Kenduri</i>	Praying for safety so that the ship will avoid danger
55	Indragiri Hilir	Riau	<i>Turun Kapal Kenduri</i>	Praying for safety so that the ship will avoid danger
56	Indragiri Hulu	Riau	<i>Turun Kapal Kenduri</i>	Praying for safety so that the ship will avoid danger
57	Kuantan Singgigi	Riau	<i>Turun Kapal Kenduri</i>	Praying for safety so that the ship will avoid danger
58	Pelalawan	Riau	<i>Turun Kapal Kenduri</i>	Praying for safety so that the ship will avoid danger

No	Regency	Province	Type of <i>Kenduri</i>	Function
59	Rokan	Riau	<i>Turun Kapal Kenduri</i>	Praying for safety so that the ship will avoid danger
60	Kepahiang	Bengkulu	<i>Syukuran Kenduri</i>	Gratitude for blessings and success
61	Samarinda	East Kalimantan	<i>Syukuran Kenduri</i>	Gratitude for blessings and success
62	Katingan	Central Kalimantan	<i>Kematian Kenduri</i>	Prayers and final respects

Source: Author's Personal Documentation

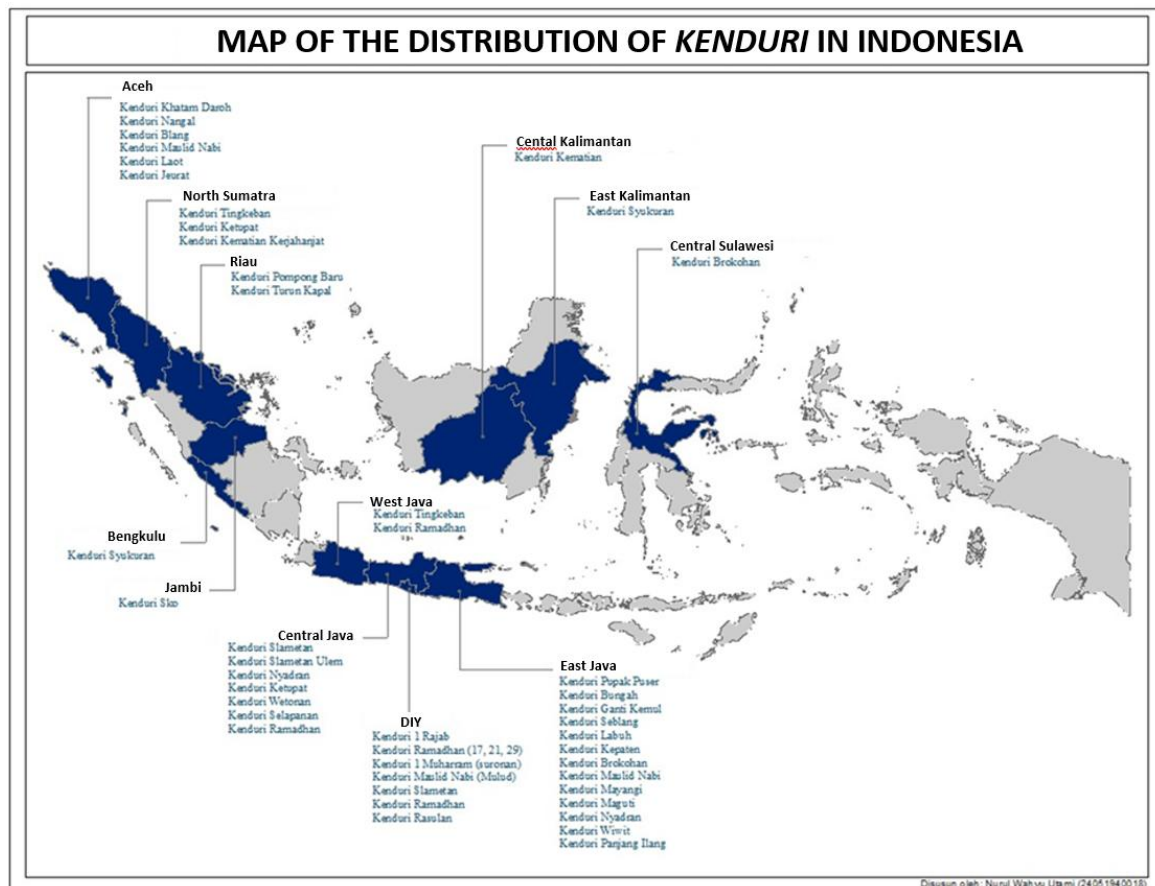


Figure 1. Map of *Kenduri* Distribution

Source: Author's Personal Documentation

4.4. Symbolic Meaning of *Kenduri* Dishes



Figures 2. *Kenduri* with besek

Source: Pengajian Maulid Nabi di Madura Dapat Besek 'Sultan': Sembako Lengkap + Segepok Uang Warna Merah dan Pohon Uang Biru Bernilai Jutaan | dream.co.id

Food is an important element in the *kenduri* tradition. Food symbolizes cultural values, traditions, and togetherness. In general, food in a *kenduri* is divided into two types: main dishes and side dishes. Main dishes consist of rice with side dishes, while side dishes include market snacks, fruits, and crackers. Main dishes commonly served at feasts include *nasi urap* (spiced rice), fried noodles, boiled eggs, fragrant rice, roasted chicken, and *sego golong* (a type of rice dish). Side dishes at feasts include fruits, crackers, peanut crackers, anchovy crackers, *apem* (a type of cake), and market snacks.

Nasi urap consists of white rice and boiled vegetables and has a deep meaning. White rice symbolizes pure intentions. The vegetables used in urap include kale, carrots, cucumbers, cabbage, spinach, long beans, and bean (Erawati et al., 2022; Khakim, 2024). Meanwhile, the *urap* seasoning, which has a sweet, spicy, salty, and savory taste, symbolizes the life we live, which is not only happy but also difficult. Fried noodles symbolize that the purpose of life must be straight without any obstacles (Nai'mah, 2023). Boiled chicken eggs have a deep meaning. The white part of the egg symbolizes the purity of life, while the yellow part signifies death, thus representing that purity and death always exist side by side (Erawati et al., 2022). In addition, unpeeled eggs symbolize that every action we take must be carefully considered beforehand, weighing the consequences before actually doing it (peeling) (Nai'mah, 2023). *Nasi gurih* or *sego wuduk* means humility. It is interpreted as a symbol of sending prayers to the Prophet Muhammad SAW (Nai'mah, 2023). *Golong* is white rice shaped into balls. *Sego golong* symbolizes unity of purpose or *golong gilig*. (Nai'mah, 2023). *Ayam ingkung*, or whole chicken in a feast, symbolizes gratitude to the creator with a sense of reverence (Sari, N., E., & Setyawan, B., W., 2022). *Inkung* also symbolizes peace of mind (*adem ayam*) (Novarel et al., 2021). *Inkung* comes from the word *ingsun*, which means "I," and *manekung*, which means "to pray devoutly." The *ingkung* chicken has another philosophy, which is that humans should be like chickens, which when given food do not eat it immediately but sort it first (Jefri, D., T., & Yohan, S., 2021).

Round fruits symbolize determination and intention to worship (Nai'mah, 2023). Meanwhile, bananas are symbolized by the word *pisah*. Bananas are interpreted as life that is inseparable from the Almighty, so humans must always remember and obey their creator (Nai'mah, 2023). *Kerupuk* is interpreted as human life, like fried crackers that can develop and become more perfect (Nai'mah, 2023). *Peyek kacang*, which has a salty and savory taste, means that in life, one should not only enjoy oneself, but also experience hardship (Erawati et al., 2022). *Peyek teri*, anchovies that live in the sea and always live in groups, symbolize harmony and togetherness (Nai'mah, 2023). *Apem* is one of the complementary components found in *kenduri*. *Apem* comes from the word *afuwan* or *afuwwun*, which in Arabic means forgiveness. *Apem* is interpreted as forgiveness or asking for forgiveness for all mistakes (Agustian et al., 2023). *Jajan pasar* which come in various forms, are interpreted as wealth (Khakim, 2024).

4.5. Challenges and Transformation in Global Era

Globalization is a process of forming a worldwide social order that transcends territorial boundaries. (Amini et al., 2020). The era of globalization has brought changes to human life, both positive and negative impacts on local cultures. Local culture is a culture that develops within a community in a particular region (Jadidah et al., 2023). One of the negative impacts of globalization on local culture is the loss of identity and cultural inequality. This is caused by the influx of foreign cultures, which threatens the existence of existing local cultures (Jadidah et al., 2023).

Kenduri is a local culture that has undergone a shift. One form of shift caused by globalization is the presentation of *kenduri*, which was originally a cooked meal but has now become a package of basic foodstuffs or raw ingredients. The community of Sri Gading Village in Banyuasin District has reported a change in their traditional feast. This is due to several factors, including the perception that raw ingredients are more practical and efficient, as well as the perceived lack of guidance from elders in guiding the modern thinking of the community (Lestari, N., S, 2023). Traditional feast dishes such as *nasi urap*, *ingkung ayam*, noodles, and chicken eggs have been replaced with raw ingredients like rice, cooking oil, instant noodles, and eggs (Lestari, N., S, 2023).

Changes in *kenduri* in the era of globalization pose a challenge for communities to maintain their local cultural identity. The use of basic foodstuffs or raw ingredients to replace cooked food is evidence that people prioritize efficiency over meaning due to modernity. However, there are still communities that maintain the symbolic values of *kenduri* by continuing to use traditional foods, even if not all food components are used. For example, the *Nyadran* tradition held every month of *Syaban* in *Blambangan* Village, Gedangan, Cepogo, Boyolali. In this village, *Nyadran* still uses chicken curry, *urap*, and *apem* as components of the feast (Rahmawati & Aliyah, 2022).

In addition to the community, the government also plays a role in preserving the *kenduri* tradition. One example is *Kenduri Sko*. *Kenduri Sko* is a tradition that is regularly held by every village in Kerinci and Sungai Penuh City. As a form of support, the Sungai Penuh City Government, particularly the Culture and Tourism Office, has implemented a collaborative model for managing tourism events for *Kenduri* (Seharja et al., 2024). Meanwhile, religious-based community organizations such as Nahdlatul Ulama (NU) also play a role in preserving *kenduri*. This is evidenced by the tradition of *yasinan kenduri*, which is held regularly (Wahyudin, 2024).

5. CONCLUSION

Indonesia, as a multicultural country, has a variety of cultures, one of which is *kenduri*. *Kenduri* is a cultural expression of Indonesian society that contains symbolic, spiritual, and social values. This is demonstrated by the preservation of *kenduri*, which upholds the values of togetherness, cultural identity passed down from generation to generation, and mutual cooperation. The diversity of *kenduri* practices spread across various regions of Indonesia shows flexibility and adaptation to local cultures.

This study shows that despite the challenges of modernization and changes in tradition in the era of globalization, *kenduri* has remained resilient. These changes include shifts in the form of dishes, which have transitioned from traditional foods to raw ingredients. However, the community continues to preserve *kenduri*.

Therefore, the preservation of *kenduri* requires collaboration between the community, traditional leaders, and the government to ensure its continued existence, not merely as a ceremonial event, but as a sustainable expression of Indonesia's cultural identity.

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