Potential of Kasepuhan Kalitanjung Customary Institutions in Supporting the Implementation of the Climate Village Program (ProKlim) in Tambaknegara Village

Nayla Cleosa Maharani[1], Muhammad Zhafran Abiyyu[2]
[1]International Relations/Faculty of Social and Political Sciences, Jenderal Soedirman University, Indonesia
[2]International Relations/Faculty of Social and Political Sciences, Jenderal Soedirman University, Indonesia
Corresponding email: nayla.maharani@mhs.unsoed.ac.id

Abstract

The Climate Community Program (ProKlim) is a community-based program that encourages the involvement of local communities in climate change adaptation and mitigation efforts. However, its implementation at the village level does not always consider the role of local customary institutions in supporting climate-related activities, leaving their potential contribution to ProKlim less explored. This study examines the potential of the Kasepuhan Kalitanjung customary institution in supporting the implementation of ProKlim in Tambaknegara Village, Rawalo District, Banyumas Regency. The study employs a qualitative approach, with data collected through interviews, observations, and documentation. Preliminary findings indicate that Kasepuhan Kalitanjung possesses customary, social, and cultural values that position the relationship between people and the environment as an integral part of community life. These values are reflected in social practices related to environmental management and have the potential to encourage community participation in environmental activities. The findings suggest that these customary values and social practices provide a local context for understanding community involvement in environmental management. This study highlights the potential relevance of local customary institutions in supporting community-based approaches to climate change adaptation and mitigation through ProKlim.

Keywords: climate change adaptation; customary institutions; Kasepuhan Kalitanjung; local wisdom; ProKlim

I. INTRODUCTION

Global climate change, driven by increasing greenhouse gas (GHG) emissions, has raised global temperatures by 1.1°C during the 2011-2020 period and is projected to continue increasing (IPCC, 2023). This condition has contributed to sea-level rise, ice melt, ecosystem disturbance, and threats to food security. To address climate change, therefore, integrated mitigation and adaptation efforts are needed. In this regard, climate change has been addressed through the Paris Agreement in 2015, which seeks to limit the increase in global temperature to well under 2°C, while pursuing efforts to limit it to 1.5°C above pre-industrial levels. Indonesia has adopted this commitment through its Nationally Determined Contribution (NDC) with a decreasing target of greenhouse gas emissions 31,89–43,20% in 2030 and net-zero emissions by 2060 (UNFCCC, 2022), which has been ratified by Law No. 16 of 2016. In terms of implementation, the Climate Community Program (ProKlim), which was initiated in 2012 and strengthened through the Ministry of Environment and Forestry Regulation No. 84 of 2016, targeted 20.000 climate villages in 2024 as a community-based adaptation and mitigation effort to reduce GHG emissions (Anasti, 2024).

One of the areas that has implemented ProKlim since 2024 is Tambaknegara Village, Rawalo District, Banyumas Region (DLH Banyumas, 2024). As a tourism village that has a

strong indigenous community, which is Kasepuhan Kalitanjung customs, this village has a traditional character, as well as diverse traditions and beliefs embedded in everyday life, distinguished from other villages (Linggarwati, 2026). These geographical characteristics make the natural environment an important component of community life, encompassing social, economic, and ecological dimensions. Prior to the implementation of ProKlim, Tambaknegara Village faced various environmental challenges, including potential land degradation, landslides, flooding, and riverbank erosion, particularly along the Serayu River (BPBD Jateng, 2020).

The initiative began with the establishment of the Tambaknegara Village ProKlim Team, which subsequently facilitated the formation of other community groups, such as the Tourism Awareness Group (Kelompok Sadar Wisata/Pokdarwis) and the Community Supervisory Group (Kelompok Masyarakat Pengawas/Pokmaswas). These groups have played a significant role in strengthening the implementation program at the local level. Adaptation and mitigation practices also have been developed, for example, the Mangrove Serayu River Adaptation program innovation, which includes planting along the riverbank as an effort to prevent erosion, the development of environmentally based village tourism, and the strengthening of ecological resilience through the utilization of local values and beliefs. At the local level, ProKlim implementation takes place not only through the groups responsible for carrying out the program but also within a broader social context shaped by values, norms, and institutions that had developed within the community before the program's establishment.

One form of local institution within the Tambaknegara community is the Kasepuhan customary institution. This customary institution is located in the *grumbul*, or hamlet, of Kalitanjung and is led by customary figures referred to as Kiai or Ki for men and Nyai or Nyi for women. The institution has been maintained across generations, as reflected in the sedekah bumi tradition, which has reportedly been practiced since the 1500s CE (Resticka et al., 2024).

The existence of values, norms, and collective mechanisms in Kasepuhan Kaltanjung traditional customary institutions shows its potential role in supporting environmental management efforts, including the implementation of ProKlim. The reciprocal relationship between humans and the Earth that has been preserved over generations may serve as a value foundation that aligns with the principles of climate change adaptation and mitigation. Meanwhile, the value of *gotong royong* or cooperation within the Kasepuhan Kalitanjung customary institution has the potential to strengthen participation and the institutional capacity of ProKlim in Tambaknegara Village in carrying out environmental conservation activities.

Existing studies of ProKlim have largely examined community participation and program communication. Safrina et al. (2022) found that ProKlim implementation tends to follow a top-down approach, in which communities act mainly as beneficiaries, and that community groups and community leaders are important for the program's sustainability. Fatkhullah et al. (2023), analyzing ProKlim's communication strategy, concluded that low participation is associated with information that remains formal and is not delivered continuously, and suggested that partnership networks should include customary leaders (tokoh adat) alongside government agencies. In parallel, research on traditional ecological knowledge in Indonesia shows that customary institutions, through customary law,

sanctions, and oral traditions, preserve ecological knowledge and embed conservation values in daily life (Ridwan et al., 2025). Studies of indigenous rituals in Indonesia likewise indicate that they limit resource exploitation, transmit ecological knowledge across generations, and strengthen social solidarity (Miharja & Munawaroh, 2025). However, to the authors' knowledge, how a specific customary institution relates to the implementation of a government community-based program such as ProKlim has received limited attention.

This study aims to describe the potential of the Kasepuhan Kalitanjung indigenous customary institution in supporting the activities of adaptation and implementation of ProKlim in Tambaknegara Village through traditional customary practices that integrate spiritual and environmental dimensions. The novelty of this study lies in positioning Kasepuhan Kalitanjung as a social institution specifically examined in relation to the implementation of community-based environmental policy, namely ProKlim.

II. METHOD

This study employs a qualitative methodology with a case study approach to describe the institutional framework of the Kasepuhan Kalitanjung indigenous community and its interconnectedness with the implementation of the Climate Village Program (ProKlim) in Tambaknegara Village, Rawalo District, Banyumas Regency. Primary data were obtained through face-to-face interviews with customary leaders of Kasepuhan Kalitanjung and ProKlim administrators in Tambaknegara Village to gather comprehensive information regarding indigenous institutions, environment-related values and practices, as well as the execution and integration of Kasepuhan within ProKlim activities. Secondary data were collected through documentary analysis and literature reviews, encompassing documents related to the implementation of ProKlim in Tambaknegara Village and previous research on Kasepuhan Kalitanjung, customary practices, and environmental management. The gathered data were analyzed thematically through data reduction, data display, and conclusion drawing, as formulated by Miles and Huberman (1994).

III. RESULTS AND DISCUSSIONS

A. Result

Desa Tambaknegara is a village located in Rawalo District, Banyumas Regency, where the local community maintains a close relationship with its surrounding natural environment and the socio-cultural traditions that have developed over generations. This relationship is reflected in the ways community members interact with their natural surroundings and preserve customary practices as part of their everyday social and cultural life. One example is the continued existence of Kasepuhan Kalitanjung, a customary institution that maintains local traditions and values within the village. Its presence illustrates how customary institutions remain part of Tambaknegara's socio-cultural landscape, contributing to the continuity of practices and collective values passed down across generations. Consequently, the village's local identity is shaped not only by its geographical and environmental characteristics but also by the interaction between customary values, community participation, and established social institutions. These elements coexist with ongoing environmental management initiatives, providing a relevant context for understanding how local socio-cultural institutions and community-based environmental programs are situated within village life.

In this context, Tambaknegara has gained experience in implementing the Climate Village Program (Program Kampung Iklim/ProKlim), a community-based initiative that encourages local participation in climate change adaptation and mitigation. Since its implementation, the program has been developed through various environmental activities and community-based initiatives at the village level. Tambaknegara's achievements at the provincial level further reflect these developments, as demonstrated by its Third Place Honorable Mention in the ProKlim Profile category and First Place in the ProKlim Innovation category in Central Java. These accomplishments indicate that environmental management in Tambaknegara has progressed beyond individual initiatives through the development of organized activities and local innovations, providing an important context for examining the relationship between existing community institutions and the implementation of ProKlim.



Figure 1. ProKlim Signboard in Tambaknegara Village

Kasepuhan Kalitanjung constitutes a customary institution with its own organizational structure and membership within the local community, comprising approximately 250 members or more, with membership continuing to increase. The institution is divided into two *padepokan*, namely Kasepuhan Wetan and Kasepuhan Kulon, each of which maintains its own leadership structure and institutional apparatus. Within Kasepuhan Kulon, the organizational structure consists of Guru Kiai Guru Warsito as the senior customary leader, Kiai Suwardi as the chairperson, Kiai Marjo as the secretary, and Ki Sumi as the treasurer, who also served as an informant in this study. The continuity of the institution is further supported by the intergenerational transmission of customary knowledge. New members receive repeated instruction on customary traditions, while long-standing members acquire such knowledge from childhood through instruction provided by previous generations. Thus, the Kasepuhan Kalitanjung institution is sustained through its internal organizational structure and the intergenerational transmission of knowledge, which provide the foundation for the continuity of customary values, norms, and practices within the community.

The values and norms embedded within Kasepuhan Kalitanjung reflect a conception of harmonious relations between human beings and the natural environment. Based on the

interview findings, the environment is regarded not merely as a space for human activities or the use of natural resources, but also as a space that should be respected, particularly in areas considered sacred by the community. This understanding is reflected in the customary expectations governing how individuals conduct themselves when entering certain places. As explained by Ki Sumi, "As newcomers, we are also expected to maintain proper conduct; in Islamic practice, we say assalamualaikum, while in Javanese customary practice, we say kula nuwun. In this way, customary traditions and religious beliefs can coexist without conflicting with one another. Ultimately, living in harmony with nature means kedah selaras (must be in harmony)" (Interview with Ki Sumi, September 29, 2026). This statement illustrates how respect for the environment is embedded in everyday conduct and understood through the coexistence of religious beliefs and customary practices. One manifestation of this principle is the practice of nuwun, or asking permission before entering certain places, particularly those regarded as sacred. Beyond expressing politeness, this practice reflects an awareness that individuals should recognize boundaries and exercise restraint in their interactions with the surrounding environment. It is also connected to the principle that individuals should not take or claim anything that does not rightfully belong to them, including resources found in nature. Therefore, the customary values upheld by Kasepuhan Kalitanjung extend beyond the performance of ceremonial rituals, as they also provide informal norms that guide individual conduct and regulate how community members interact with and utilize their natural surroundings. In this sense, environmental stewardship is reflected not only in collective activities but also in everyday practices shaped by customary understandings of respect, responsibility, and harmony with nature.

In translating customary values and norms into practice, Kasepuhan Kalitanjung expresses them through collective activities and customary practices that reflect the community's relationship with the natural environment. These practices are particularly evident in the observance of Sedekah Bumi, also known as Grebeg Suran, and Ruwat Bumi, which constitute important elements of Kasepuhan Kalitanjung's customary traditions. Held during the month of Sura, these traditions involve a series of interconnected activities that bring community members together in the preservation of customary practices and the expression of collective gratitude. The observance begins with the Ruwat ceremony on Thursday Wage and continues with the slametan on Friday Kliwon. More specifically, the Sedekah Bumi ceremony comprises several stages, namely bersih desa (village cleansing), Ruwat Bumi, and the culminating slametan (communal thanksgiving).

The first stage, bersih desa, takes place at the grave of the dhayang desa (traditional guardian of the village), reflecting the community's customary respect for its ancestral heritage. During the 2024 observance, members of Kasepuhan Kalitanjung Wetan conducted this cleansing ritual at Kuburan Agung Wetan. The following stage, Ruwat Bumi, begins with a performance of Javanese songs accompanied by a male sinden, followed by a wayang kulit performance featuring the Purwocarita, Raja Ajar Mekukuhan narrative. This narrative recounts the origins of the earth and the development of agriculture, situating human life within a broader relationship with the natural environment. During an intermission in the performance, a slametan ruwatan is held, incorporating narratives about the origins of agriculture and the importance of maintaining harmonious relations between human beings and their surrounding environment (Resticka et al., 2024). Through these activities, Sedekah Bumi and Ruwat Bumi serve not only as forms of cultural preservation but also as occasions

for reaffirming customary values concerning gratitude, collective participation, and the relationship between human life and nature.



Figure 2. Sedekah Bumi ceremony (Source: Deswita Tambaknegara)



Figure 3. Wayang Performance during Ruwat Bumi (Source: Deswita Tambaknegara)

The culmination of the Sedekah Bumi ceremony begins with performances of gubrak lesung and ebeg cilik, traditional artistic performances that form part of the customary celebration. These performances are followed by the ngujudaken or kabullan procession, which includes the burial of a goat's head at the intersection of Jalan Glanggang. Within the customary tradition of Kasepuhan Kalitanjung, the kabullan procession is understood as an expression of gratitude for agricultural yields and the well-being of the community. The burial of the goat's head is an integral component of this procession and reflects the continuation of customary practices passed down through generations. Beyond its ceremonial significance, the event also provides a space for collective participation, bringing together members of

Kasepuhan Kalitanjung and the wider village community. Its implementation involves various groups and representatives, including Kasepuhan Kejawen Kalitanjung, village officials, Muspika, Dinporabudpar, invited guests, and residents (Resticka et al., 2024). The involvement of these different community actors demonstrates that Sedekah Bumi extends beyond an internal customary observance, functioning also as a communal event that brings together customary institutions, local government representatives, and residents in the preservation of local traditions.

Thus, Sedekah Bumi constitutes a series of interconnected customary practices comprising several stages, beginning with the cleansing of places considered significant to the community, followed by Ruwat Bumi through traditional wayang performances and slametan ruwatan, and culminating in the slametan of Sedekah Bumi. Each stage carries cultural and symbolic significance, reflecting the community's continued observance of ancestral traditions and the values embedded within them. Through these practices, the community expresses gratitude for agricultural yields, acknowledges the importance of the natural environment as a source of livelihood, and maintains respect for the relationship between human beings, nature, and ancestral spirits. This relationship reflects a customary understanding of balance and interconnectedness among humans, the surrounding environment, and the spiritual world (Dadan et al., 2026). Although these traditions are primarily cultural and ceremonial in nature, the values they embody provide insight into how Kasepuhan Kalitanjung understands its relationship with the environment. This context provides a basis for further examining how such values are reflected in collective environmental practices and the extent to which members of Kasepuhan Kalitanjung participate in environmental management activities implemented within the village.

B. Discussion

Based on the research findings, Kasepuhan Kalitanjung possesses a customary institution that functions not only as a social and cultural organization but also as a space for the intergenerational preservation and transmission of values that regulate the community's relationship with the environment. Through this institutional process, customary values continue to be understood and practiced by members of Kasepuhan Kalitanjung, allowing them to become internalized within the social life of the Tambaknegara community. Furthermore, the continuity of Kasepuhan Kalitanjung traditions serves as an informal means of transmitting moral, ethical, and spiritual values to community members (Dadan et al., 2026).

These findings can be read alongside recent research on traditional ecological knowledge in Indonesia. Ridwan et al. (2025) found that, in the Datuk Sinaro Putih customary forest in Jambi, an oral tradition (Seloko Adat) preserves traditional ecological knowledge, upholds customary law, and fosters intergenerational responsibility, while customary sanctions discourage extractive behavior and embed conservation values in daily life. Miharja and Munawaroh (2025) similarly show, for the Baduy community, that ritual and customary norms limit resource exploitation and transmit ecological knowledge across generations, including the principle that taking from nature requires asking permission. Kasepuhan Kalitanjung shows comparable features: a leadership structure of Kiai and Nyai, repeated instruction of new members and childhood learning among long-standing members, and

values conduct toward places and resources. This comparison supports reading Kasepuhan not only as a cultural organization but as a local institution that carries environmental norms.

One value concerning the relationship between humans and nature is reflected in the belief that the Earth is a mother: "Everything is the domain of the Earth, with the Earth as my first mother. The Earth is like a biological mother *(biyung)*; she is my first mother. The second mother is the woman who gave birth to me. The Earth is my mother, while the woman who gave birth to me is my second mother. Yet, even when the Earth is cut with a hoe, cultivated intensively, and worked upon, it continues to provide food. The Earth is tilled, cultivated, and planted, and in return, it produces rice and corn. The goodness *(budi)* given by the Earth in return is extraordinary. The Earth cannot become angry with children like me. However, one should not take this for granted; if the Earth ceases to give warnings, it should not be surprising if an outbreak of disease *(pagebluk)* eventually occurs." (Interview with Ki Sumi, September 29, 2026).

These values are also reflected in the perception of the Earth as a source of life and agricultural production, as well as in the principle of not taking anything that does not rightfully belong to oneself, including natural resources. Customary values are not confined to cognitive understanding but are also manifested through various practices undertaken by community members that are directly connected to the Kasepuhan Kalitanjung institution. These practices include showing respect for places considered sacred, the customary practice of saying *nuwun* before entering certain places, routine environmental clean-up activities, and tree planting.

Environmental management activities undertaken through the ProKlim in Tambaknegara Village demonstrate substantive alignment between the customary values and environmental practices developed within Kasepuhan Kalitanjung. The principle of *"eling, kelingan, ngelingi"* (remembering, being reminded, and reminding others) reflects an effort to foster awareness of the relationship between humans and nature. Meanwhile, intergenerational practices of maintaining environmental cleanliness, particularly in *pesarean* (ancestral burial grounds), planting trees, and participating in collective environmental activities have contributed positively to environmental management. Based on an interview with Novi Utami, a ProKlim administrator in Tambaknegara Village, customary leaders actively participated in an environmental clean-up activity along the Banjaran River in RT 05/RW 02, involving members of the wider community. The activity received a positive response and was supported by active community participation. Thus, the environmental values embedded within Kasepuhan Kalitanjung are maintained not only through rituals and intergenerational knowledge transmission but may also be manifested through collective action when these values are applied to environmental management at the community level.



Figure 4. Collective river cleanup action (Source: Deswita Tambaknegara)

The practices developed within Kasepuhan Kalitanjung intersect with several activities implemented through ProKlim, particularly in the areas of waste management, environmental cleanliness, and community participation. This intersection is evident in the concerns expressed by the customary leader, Ki Sumi, regarding the condition of river ecosystems and environmental cleanliness in Tambaknegara Village, which he had communicated to the village government. He also proposed the provision of waste bins at each household, followed by a systematic waste collection and transportation system. These observations indicate that environmental concerns within Kasepuhan Kalitanjung can extend beyond customary values and practices into practical considerations of environmental management, particularly in maintaining the cleanliness of residential areas and river ecosystems.

This environmental concern is also reflected in the customary practice of waste management through the construction of *rorak*, or small pits, within individual household environments. Waste is placed in these pits, and the resulting ash is subsequently utilized to improve soil fertility. The use of such pits as a traditional waste-management practice constitutes one of the adaptation actions recognized within ProKlim. Indirectly, this traditional practice among the Kasepuhan Kalitanjung community demonstrates how customary environmental values intersect with the ProKlim agenda for addressing climate change. Both share a concern for waste reduction and environmental management at the community level. Accordingly, Kasepuhan Kalitanjung is involved in collective activities with the wider community beyond the customary institution, including cooperation in environmental conservation, reflecting forms of local knowledge that intersect with the ProKlim agenda. Major customary traditions such as Ruwat Bumi and Sedekah Bumi also provide a space for sustaining community understanding of the relationship between humans and nature. Community participation in village environmental-cleaning activities, combined with the intergenerational transmission of customary values, provides an important basis for the continuity of ProKlim implementation in Tambaknegara Village. Customary practices that are broadly recognized within the village community therefore have the potential to

function as a social mechanism for sustaining an environmental orientation and collective concern for environmental stewardship.

A caution is needed in how this alignment is framed. A review of local indigenous knowledge in Indonesia found that it is rich in adaptation to disasters such as floods and landslides, yet did not find evidence of adaptation to environmental change driven by climate change and global warming (Dede et al., 2024). The alignment described here should therefore be read as potential: customary practices such as rorak and river clean-ups correspond to ProKlim actions, but this study does not measure their effect on climate adaptation.

However, the alignment between customary environmental values and ProKlim does not automatically translate into a strong institutional relationship between Kasepuhan and ProKlim. The research findings indicate that knowledge of ProKlim among customary leaders remains limited. Based on the interview, Ki Sumi, a customary leader of Kasepuhan Kalitanjung, stated that he was not yet familiar with ProKlim, despite having participated in environmental management activities. This finding is particularly noteworthy because Ki Sumi also reported his involvement in a socialization activity concerning Forest and Land Rehabilitation (Rehabilitasi Hutan dan Lahan/RHL) organized by the Village Forest Community Institution (Lembaga Masyarakat Desa Hutan/LMDH). His involvement indicates that he has prior experience in activities related to environmental management. Thus, environmental practices and participation in conservation activities have become part of Ki Sumi's social engagement, while his understanding of ProKlim as a government program has not yet been fully connected to the conservation activities in which he has participated.

This pattern is consistent with concerns raised in earlier ProKlim research. Safrina et al. (2022) found that ProKlim implementation tends to be top-down, with communities often acting as beneficiaries rather than active participants, and Fatkhullah et al. (2023) linked low participation to information that is formal and not continuous. In Tambaknegara, participation in environmental activities is present, so the situation is not identical; however, a customary leader who has not yet heard of the program suggests that ProKlim communication may not yet reach all local institutions that already act on environmental concerns. This is consistent with the suggestion by Fatkhullah et al. (2023) that ProKlim partnerships should extend beyond government agencies to include customary leaders. This single case cannot show that the pattern is general.

This condition indicates a gap between established environmental practices and their institutional linkage with ProKlim. Kasepuhan possesses values and practices that are aligned with the objectives of environmental management; however, this alignment has not yet been fully translated into institutional engagement with ProKlim. This condition should also be considered within the broader context of research on the Kasepuhan Kalitanjung community, which indicates that customary leaders hold an important position in disseminating information and supporting environmental management. In a study on Serayu Mangrove Adoption, 34.29% of respondents reported learning about the mangrove program through customary elders, while 94% of respondents perceived traditional leaders as actively involved in environmental conservation (Linggarwati, 2026). These findings indicate that customary leaders occupy a position that could potentially serve as a bridge connecting

customary values, community participation, and environmental programs in Tambaknegara Village.

The gap suggests that the potential of Kasepuhan Kalitanjung to support ProKlim should not be assessed solely based on the number of environmental activities formally undertaken by the customary institution. Rather, this potential is associated with the capacity of the customary institution to preserve environmental values, organize collective social action, and engage community members through established social relations. The implementation of Kasepuhan traditions involving individuals beyond its formal membership indicates that the institution's social sphere extends beyond its organizational boundaries. The substantial community participation in the continuation of these customary traditions is reflected in this aspect. This condition creates an opportunity for Kasepuhan to function as a bridge between local values and ProKlim implementation. The position of customary leaders as actors in environmental information dissemination further reinforces this possibility. Previous research indicates that community members obtain information about conservation activities through traditional leaders, while customary leaders are perceived as actively involved in environmental initiatives. Accordingly, the involvement of Kasepuhan could be directed toward strengthening communication, disseminating environmental values, and mobilizing community participation without altering its fundamental function as a customary institution.

Another implication concerns the need for a ProKlim implementation approach that takes into account local institutions that predate the program. In the context of Tambaknegara, environmental practices do not emerge solely from activities formally designated as part of ProKlim, but are also embedded in traditions, norms, and practices that have long been established within the community. Therefore, integrating Kasepuhan into ProKlim can be pursued by connecting the program with existing practices without necessarily establishing new institutions at the community level. The involvement of Kasepuhan need not position the customary institution as the technical implementer of all ProKlim activities; rather, its primary potential lies in its social and institutional functions. In this context, the existing limitations in the relationship between Kasepuhan and ProKlim indicate opportunities to further strengthen the institutional linkage between customary institutions and environmental programs, particularly ProKlim, in Tambaknegara Village.

Beyond its institutional and social functions, the role of Kasepuhan in sustaining environmental values can also be examined through the customary practices that remain part of community life, particularly the rituals of Sedekah Bumi and Ruwat Bumi. Miharja and Munawaroh (2025) describe the Baduy selametan ubar pare not only as a religious expression but as a preventive mechanism that limits resource exploitation, regulates planting and harvesting rhythms, and strengthens social solidarity, partly through the exchange of food among households after the ritual. Sedekah Bumi and Ruwat Bumi in Kasepuhan Kalitanjung differ in form, yet they share some of these functions: the slametan brings together customary members, officials, and residents, and the wayang narrative on the origins of agriculture reminds participants of the relationship between human life and nature (Resticka et al., 2024). Read this way, the rituals can be understood as occasions through which environmental values are repeated and shared beyond the formal membership of Kasepuhan, which supports the earlier argument that the institution's social sphere extends beyond its organizational boundaries. This study did not observe whether the rituals regulate resource

use as described for the Baduy, so the comparison concerns function and not demonstrated effect.

The comparison also highlights the importance of maintaining the cultural meaning of customary rituals when they become connected to environmental programs and tourism activities. Miharja and Munawaroh (2025) warn that when sacred practices enter tourism and development logics without sensitivity to the community's own understanding, a ritual may shift from an ethical-cosmological practice into a cultural commodity. This is relevant to Tambaknegara, a tourism village where Sedekah Bumi already involves Dinporabudpar alongside customary and village actors, and where environmentally based tourism is part of the ProKlim activities. If Sedekah Bumi and Ruwat Bumi are used as occasions to convey environmental messages, as suggested below, the consent of the customary institution and its own definition of the ritual's purpose should come first. Ridwan et al. (2025) point in a similar direction, concluding that policies should recognize and strengthen customary institutions through legal support, institutional strength, and sustainable financing. For ProKlim, this implies that engagement with Kasepuhan is better framed as a partnership in which the institution keeps its own function, consistent with the limits on its role set out above.

These findings highlight the potential contribution of Kasepuhan Kalitanjung to ProKlim through its existing social relations, customary practices, and role in sustaining environmental values. However, the extent to which this potential can be translated into stronger institutional engagement with ProKlim remains an issue that requires further examination.

This study has limitations. As a single case study, its findings describe Tambaknegara and should not be generalized to other villages without further comparison. Future research could involve more Kasepuhan members and ProKlim participants, and compare villages with and without active customary institutions.

IV. CONCLUSION

This study demonstrates that Kasepuhan Kalitanjung possesses institutional potential to support ProKlim implementation in Tambaknegara Village through its environmental values, practices, institutional structure, and the position of customary leaders within the community. These values and practices are aligned with the environmental management orientation of ProKlim and have been manifested through various forms of collective action, both within the Kasepuhan community and through engagement with the wider community. However, the study also identifies a gap between this institutional capacity and its linkage to ProKlim. Kasepuhan has not yet been directly incorporated into the implementation mechanisms of ProKlim, while knowledge of the program among customary leaders remains limited. The potential role of Kasepuhan lies in its capacity to connect established environmental values and practices with ProKlim implementation in Tambaknegara Village. The position of customary leaders, the continued presence of customary practices, and community participation in customary activities provide a basis for Kasepuhan to contribute to strengthening participation and the sustainability of environmental initiatives. The integration of Kasepuhan into ProKlim implementation can therefore be directed toward strengthening the relationship between the customary institution and program implementers by utilizing institutional capacities and social resources already present within the community.

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