

THE RITUAL OF MBAH-MBEH STONE AND ITS MEANING FOR THE COMMUNITY OF WATUGALUH VILLAGE, JOMBANG

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Abstract

This research focuses on the rituals related to the ancient stone “Mbah-Mbeh,” which is still preserved by the community of Watugaluh Village, Diwek District, Jombang Regency, East Java. The stone, believed to possess supranatural powers, serves as the center of various rituals to seek blessings, fertility, and protection. Using a phenomenological approach and qualitative descriptive methods, data were collected through participatory observation, in-depth interviews, and documentation. The findings showed that belief in the Mbah-Mbeh stone plays an important role in the spiritual and social life of the community. These rituals connected Islamic teachings, Javanese traditions, and local dynamism, while also serving as a form of ancestral reverence and a social bond that strengthens community cohesion and identity in the midst of modernization.

Keyword: Mbah-mbeh, Tradition, Ritual, Cultural Heritage, Watugaluh

INTRODUCTION

Indonesia is a diverse country with distinctive characteristics, religions, traditions, and cultures. Understanding the customs and beliefs passed down for centuries is an important part of the culture that cannot be separated from history. This is due to the lives of Indonesian people, beliefs, traditions, and rituals, which have an important role as social and spiritual binders. Culture is the result of a thought that forms a way of life that is then developed to become characteristics of a certain group (Adiwibawa 2024).

In Indonesia, especially on the island of Java, there is a high cultural heritage, such as relics from the great kingdoms of Ancient Mataram to Majapahit. So that culture continues to develop in several kingdoms, which are generally centred on the island of Java. This is more specifically the Ancient Mataram Kingdom, which flourished in the 8th to 10th centuries, was known as the foundation of Javanese civilization, which later influenced the following kingdoms, including Majapahit (Arrazaq dan Rochmat 2020). The Majapahit Kingdom, which flourished in the 13th to 15th centuries, continued the cultural and spiritual traditions of Ancient Mataram, leaving strong historical traces,

including the form of ancient stones which are still considered sacred by the local community. (Inajati Andrisijanti 2014)

Generally, the Majapahit Kingdom was better known to the Indonesian people than the Ancient Mataram Kingdom. However, Ancient Mataram had a major influence on the development of Javanese culture, especially through religious heritage and architectural art, such as the Borobudur Temple and Prambanan Temple (Rosfenti, 2020). Although less widely known, but this legacy remains an important part of Indonesian history. So, even though Majapahit is more popular, Ancient Mataram has a significant role in shaping Javanese culture and history (Alfariski dan Nafisah 2025a).

Watugaluh village in Jombang is one example where beliefs, traditions, and rituals related to ancient stones are still practiced. The people in this village had a close relationship with the relics of ancient stone, which are believed to have high spiritual and historical value. These stones are not only seen as historical heritage, but also as objects with magical and spiritual powers that influence the lives of the local community. The traditions and rituals carried out are considered a form of effort to preserve and respect the existing historical heritage. The ritual is carried out for most people who have a traditional static understanding and believe in the power of Watugaluh itself.

Watugaluh village, located in Diwek district, Jombang regency, is a village with a rich culture and history that is still alive today. The majority of community are moslem, but they still hold fast to Javanese traditions, making this village a meeting place for religious values, customs, and local beliefs. The existence of an ancient stone known as Mbah-Mbeh stone is an important element in the spiritual identity of the Watugaluh community. This stone is not only regarded as a historical relic from the Medang or Ancient Mataram Kingdom, but also as a sacred object believed to possess supernatural powers and remains the centre of community rituals to this day (Alfariski dan Nafisah 2025a).

For the local community, Mbah-Mbeh Stone has great spiritual and social significance. This stone is the centre of various rituals, such as prayers, offerings, and visits on certain nights such as Friday of Kliwon. The rituals include offerings of *sekarwangi* flowers, incense, and food and drinks that are considered a tribute to the ancestors. In addition, there is a belief that the stone can provide protection, bring blessings, and even help cure certain diseases. These rituals are carried out from generation to generation and are an important part of preserving local traditions, even though the community is modern and entirely Muslim.

In addition to Mbah-Mbeh stone as the main site, there are also other findings that are believed to have supernatural powers. Some of them are in the form of wells and mortars (Website Resmi Desa Watugaluh, t.t.-b). The community believes that these stones once served as markers of territorial authority, boundaries of tax-free land, or parts of a larger religious structure during the Ancient Mataram period. The existence of these supporting stones reinforces the understanding that Watugaluh village is an area of profound historical and spiritual significance dating back to the era of ancient Javanese kingdoms.

Through this study, it is hoped that readers can gain a deeper understanding and identification of the beliefs of the Watugaluh Village community related to ancient stones. This study will reveal the dynamics of social and cultural interactions that include the influence of ancient stones on social structures, relationships between individuals, and their role in the spiritual life of the community. This study also aims to explore and provide a deeper understanding of the local historical and cultural context that shapes people's views of ancient stones.



Picture 1. *Mbah-Mbeh*, an ancient stone left by Mpu Sindok (Source: Alysha Putri, 2024)

Overall, the main objective of this study is to provide a comprehensive picture of the relationship between the Watugaluh community and ancient stones in the context of beliefs, traditions, and rituals, with an emphasis on a deeper qualitative understanding of the meaning and subjective interpretation of the community. So that this qualitative approach focuses on an in-depth understanding of the community's perspective, not only describing the phenomenon, but also interpreting the meaning behind their practices and beliefs about ancient stones (Fadli 2021).

The initial assumption in this study is that Watugaluh village has a strong belief and has a deep historical value towards ancient stones, where the stones are considered sacred objects that have magical and spiritual values that influence their social and cultural lives. Having a deep historical value and connecting it with a belief is something unique to be studied and researched more deeply into its truth through observation, interviews, and in-depth field data collection.

METHOD OF RESEARCH

The research method used is field research. It is a method that is conducted directly at the research site or location. (Burrell 2009) While the type of research used is qualitative research. This qualitative research is unique because it is described comprehensively, which will make it easy to understand by researchers and scientists. (Sangadji, M.Si dan Dr.Sopiah, M.M., S.Pd 2024).

This study uses a phenomenological approach to understand the beliefs and practices of the Watugaluh Village community regarding ancient stones through direct observation and in-depth interviews, reinforced by secondary data from village archives, relevant literature, and digital sources. This approach allows researchers to explore the meanings that arise from social interactions and ongoing religious practices. (Nasir dkk., 2023) The results of this qualitative study focus more on deep meanings than making general conclusions. The main purpose of qualitative research is to make facts or phenomena easier to understand, and to allow the development of new hypotheses based on existing findings (Fadli 2021).

The research was conducted in Watugaluh Village, Diwek District, Jombang Regency, East Java. The researcher chose this location because this village has valuable and unique historical heritage, but not many people know about it. In addition, the community believes in the magical powers that arise. This research was conducted in a natural setting using primary data as its main source. The data collection methods used include observation with direct participant observation, in-depth interviews, and data collection through documentation (Zuchri, 2021).

RESULTS AND DISCUSSION

Overview of Research Location

Watugaluh village is administratively one of the villages located in Diwek district, Jombang regency, East Java. Watugaluh village comprises four hamlets: Watugaluh Krajan, Gendong, Nanggalan, and Jasem. Geographically, Watugaluh village borders Mojowarno Village to the north, Cukir village to the east, Pandanwangi village to the south, and Jatirejo village to the west. This village has its uniqueness because of the existence of ancient stone sites that are an important part of the traditions, beliefs, and rituals of the local community. This makes Watugaluh village interesting to be learned further. Watugaluh village is a lowland area with an area of 25 hectares which is divided into rice fields and settlements. Watugaluh village has a tropical climate and high rainfall. Watugaluh village is located in the central part of East Java, precisely in the Jombang Regency area, which is geographically located in the middle of the province.

Watugaluh village has a diverse economic structure. The main livelihoods of its people include various fields, such as blacksmiths who are found in Jasem Hamlet, especially in RW 1 and RW 2. In addition, Jasem Hamlet is also known for its tofu and tempeh production centered in RW 1 RT 3, as well as the manufacture of *rengginang* in RW 4 RT 2, which is often called "*Jasem Opak Rengginang*". In addition to these household industries, some people in other hamlets, such as Watugaluh, Nanggalan, and Gendong, are also involved in the agriculture, livestock, and fisheries sectors, although on a smaller scale.

This village also has economic institutions that support community activities, such as a women's cooperative with 137 active members, and one Village-Owned Enterprise (*BUMDesa*) unit that plays a role in managing resources and developing the local economy. The craft and food industries in this village employ dozens of people, showing promising economic potential. In the agricultural sector, the community manages land for food crops such as corn and rice, as well as fruits such as mango, rambutan, and banana, which are superior commodities. In the fisheries sector, catfish and gourami cultivation are a source of income for several farmers in the village.

Overall, the economy of Watugaluh is dominated by small businesses and home industries that are passed down from generation to generation. These various economic activities reflect local wisdom and special skills possessed by the community, as well as being an important foundation for the sustainability of the village economy. The community of Watugaluh village, which has a total population of approximately 4,800 people, is 100% moslem, but some of the community still adheres to and practices Javanese traditions or customs. Majority or almost all of the people of Watugaluh village adhere to the teachings of *Nahdlatul Ulama (NU)*. The residents of Watugaluh village are devout moslems, but in their daily lives, they are still accompanied by beliefs that are mythical, animistic, and dynamic. (*Desa Watugaluh, 2025*)

In terms of language, Watugaluh comes from two words, namely "*Watu*" which comes from Javanese meaning "stone" and "galuh" which means "silver or shiny". However, in terms of history, Watugaluh or known as mbah mbeh has a historical background that is closely related to the Hindu-Buddhist Kingdom period in Java. According to Mr. Muhammad Adib (52 years old) as a history activist in Watugaluh village, the Mbah-Mbeh stone is believed to be a legacy of the Medang Kingdom or Ancient Mataram from the Isyana Dynasty which was built by Mpu Sindok. The informant explained that around April 10, 971 AD, the Ancient Mataram Kingdom was still under the leadership of Mpu Sindok's father-in-law and often suffered defeat due to repeated attacks from the Srivijaya Kingdom. Finally, when Mpu Sindok helped his father-in-law, he deployed all available weapons and ignited the fire of unity with the community to fight Srivijaya and ended up winning (Alfariski dan Nafisah 2025b). So it can be said that the source of Mbah-Mbeh is a legacy of ancient Mataram.

With this victory, Mpu Sindok built two victory monuments: the Jaya Mertha monument and the Jaya Setamba monument. Inside the monuments is a statement that reads, "We are prasida mangkarsa rahyangta kadatwan, ri bhumi mataram ri watugaluh," which according to historians means, "The capital of the Ancient Mataram Kingdom moved to Watugaluh", (*Indriyani, 2022.*) And that's where the village's name comes from. According to other legends, this stone marked the Kingdom's border and was a tax-free land (Area 2019).

The people of Watugaluh village are considered to adhere to and practice traditions and believe in ancestral beliefs. While 100% of the Watugaluh community is devoutly moslem, some, particularly those in Nanggalan Hamlet, still believe in myths and animism in their daily lives, as well as ancestral beliefs such as offering offerings, burning incense, and so on. This is due to the community's own desire to maintain this

worship tradition. Those preserving this worship tradition are not only from Watugaluh village itself, but also from outside the area, such as Surabaya and even Jakarta. However, the primary motivation and goal of the Mbah-Mbeh stone administrators is to preserve its history and prevent its loss (Muhammad Adib, “Wawancara dengan Penggiat Sejarah,” 21 November 2024).

The belief in ancient stones, relics of the Ancient Mataram Kingdom, and the existence of spirits, spirits, or supernatural powers, commonly referred to as "mbah mbeh," remains deeply rooted within the community. This belief is still preserved to this day. This belief has been passed down through word of mouth, passed down through village elders. This belief is a form of dynamism. Because this belief focuses on inanimate objects possessing spirits or mystical powers, it has given rise to traditions and rituals related to the reverence of these objects (Widihastuti 2022).

This spirit is believed to be named Ki Ambeh, thus it is known today as the Mbah Mbeh stone. Believe it or not, they say that the Mbah-Mbeh stone possesses powerful supernatural energy, capable of providing protection, granting wishes, good luck, and fertility for the village community. And many residents still believe that the stone is an intermediary that can connect humans with natural forces or their ancestors. Therefore, the existence of the Mbah-Mbeh stone has become an integral part of the community's cultural identity.

Some people also believe that the Mbah-Mbeh stone has the power to protect the village from danger and disaster, such as floods and drought. This is linked to the legend that the stone was a gift from the village's ancestors as a form of protection for their land. (Adib, “Wawancara dengan Penggiat Sejarah”) Furthermore, the Mbah-Mbeh stone is believed to grant wishes or requests for those who pray and believe in the supernatural energy within it. According to Watugaluh village elders, the Mbah-Mbeh stone can also grant the wishes of those seeking revenge and bringing disaster upon others, and can even cure illnesses that doctors have not predicted a cure for. (Alfariski dan Nafisah 2025b).

The Ritual of *Sesajen* (Offerings)

The rituals performed by the Watugaluh community include offerings and prayers. The offering ritual usually consists of *sekarwangi*, which are fragrant flowers, incense, which the community calls Yoshua, food, and drinks. These “*sesajen*” are placed on a stone or small altar built around the Mbah-Mbeh stone. The offerings in the form of *sekarwangi* and Yoshua are placed when praying or making a wish. *Sesajen* in the form of food and drinks is placed after the wish or prayer is answered. For the community, this is a reward or sign of gratitude and respect. However, after that, the food served is taken back to be eaten or shared with anyone who wants. This aims to maintain cleanliness in the Watugaluh site area (Feryanto, “Wawancara dengan Kepala Desa Watugaluh,” 22 November 2024).

The language prayers that are often used are old Javanese. These prayers will be sung as special mantras that have been passed down by the predecessors of Watugaluh

Village. However, some people also use arabic language in their daily lives. In fact, the prayers they offer are still directed to God Almighty, and the community considers this Mbah-Mbeh stone only as an intermediary.

Based on the results of interviews with three people in Watu Galuh village, where all three of them provided the same information. At that time, the information was the same, basically this ritual is only performed by people who believe and trust in the supernatural power of the Mbah-Mbeh stone. The ritual also does not have a specific time or when to pray and make offerings at the Watugaluh site. In other words, it is purely a personal desire and according to the wishes of the ritual performer. However, at certain times, such as Friday *Kliwon* nights or Javanese traditional holidays, some people gather to pray together which are usually led by village elders or local spiritual figures who are considered to have special powers and abilities in communicating with ancestral spirits. (Adib, “Wawancara dengan Penggiat Sejarah”), (“Wawancara dengan Kepala Desa Watugaluh”), (Suwandi, “Interview dengan Lurah Desa Watu Galuh,” 22 November 2024)



Picture 2. Praying in front of Mbah-Mbeh Stone with offerings of *sekarwangi* and Joshua (Source: Alysha Putri, 2024)

In addition, the ritual at the Watugaluh site is not only carried out to ask for blessings or revenge, but also as a marker of the life cycle or important events in a particular community. For example, a few days before the wedding takes place, the bride and groom are brought to pray in the hope of getting smoothness and blessings for their household. During the main harvest, rituals and prayers are usually carried out together as a form of gratitude to the ancestors for the abundant harvest until now. In the event of a natural disaster or disease outbreak, the community also holds prayers together as an effort to ask for protection and safety. As in general, prayers are recited in various religious rituals in Javanese society in particular (Istifadhah dkk. 2024).

The local community has a strong belief in the spiritual properties and supranatural influences found around the Watugaluh site. One example that is often used as evidence by the local community regarding the fulfillment of wishes is the case of an elderly man who had suffered from mental disorders for years and showed no improvement despite undergoing various medical treatments, both in hospitals and through doctors. After undergoing traditional therapy in the form of applying a concoction of nutsedge grass taken from around the Watugaluh site, which had previously been ground, the man was reported to have experienced a complete recovery and remains healthy to this day.

The Watugaluh Village Anniversary celebration is a culminating moment in which the Mbah-Mbeh stone plays a significant role. This celebration, celebrated annually on April 10th, only began in 2010. The event begins in the morning with a cultural procession, commonly known as a carnival, followed by various traditional arts performances, such as shadow puppetry, gamelan, dances, orchestras, and more. (“Wawancara dengan Kepala Desa Watugaluh”)

In the evening, the community gathers around the Watugaluh site to pray together, recite the Yasin (the recitation of the Quran) and recite the tahlil (the recitation of the Quran). This emphasizes that the implementation of tahlil and Yasinan is local wisdom that must be maintained, protected and implemented for benefit and goodness.(Purwaningsih dan Ahrori 2019) The celebration concludes with the distribution of tumpeng rice and a communal meal. Because tumpeng is an inseparable part of traditional ceremonies in Java at every stage of human life.(Radix A.P. Jati 2014) This celebration is purposely held with several aims and objectives: fostering an awareness of history and culture, fostering a love for the village, fostering unity, fostering future village development, and preserving existing traditions. Furthermore, the celebration is intended to honor ancestors and combine the strong Islamic and cultural traditions, allowing them to coexist. So that the traditions that exist in Javanese culture generally teach basic values of citizenship such as a sense of belonging, a sense of responsibility towards the homeland, and active involvement in social activities.(Muthi’ah dkk. 2024)



Picture 3. Prayers together with the people of Watugaluh Village at the Mpu Sindok site ahead of the Watugaluh Village Anniversary celebration (Supriyanto 2025)

In this study, the main focus is on the mystical symbols found on the Mbah-Mbeh stone. Taylor E. D. explains that mystical symbols or general cultural symbols can be divided into three categories, namely religious symbols, traditional symbols, and art symbols. The community involves these three symbols in various practices, such as *selamatan*, the tradition of offerings, the use of objects considered to have supranatural powers, and worship. The implementation of these three symbols in rituals is interrelated and influences each other (Sulistyorini 2024).

Its Impact towards Social Order and Local wisdom

The existence of Watugaluh stone has a significant function in building social cohesion in the village community. This happens because local culture can be a solid foundation in maintaining social integrity at the community level, which in turn fosters love for the homeland among its people (Purnamaningtyas dkk. 2024). The tradition of celebrating the village anniversary, which is centered on this ancient stone, is a tool to strengthen relations between residents. All levels of society, regardless of social or economic status, participate in this event.

This ritual and tradition also serves as a means to preserve culture and historical heritage. Through stories, rituals, and celebrations that are continuously carried out, the younger generation is invited to recognize and appreciate the heritage of their ancestors. This contributes to the sustainability of local values amidst the current of modernization. Preservation efforts need to be carried out comprehensively, including preserving the physical form of cultural heritage as well as the social and spiritual values contained within it, so that Indonesia's cultural diversity remains sustainable and relevant amidst changing times (Agustin dan Nikmah 2025).

More than just a spiritual symbol, Watugaluh stone functions as a social glue that unites villagers. During the celebration procession, residents are not only united in rituals, but also in mutual cooperation activities, such as decorating stones, preparing food, and organizing event logistics. This activity strengthens the sense of togetherness and belonging among the community. Basically, culture is closely related and cannot be separated from the culture of mutual cooperation. Having many ethnic groups in Indonesia means creating cultural diversity in each society which creates an identity (Afriansyah dan Sukmayadi 2022).

In addition, the Watugaluh stone serves as a reminder of the importance of maintaining a harmonious relationship with nature and ancestors. These values continue to be instilled in the younger generation through informal education in families and communities. Children are invited to understand the meaning behind this tradition, so that cultural values remain alive and relevant. Because ancestor reverence is an important aspect in many cultures around the world, it involves honoring ancestors as a way to maintain the traditions, values, and history they passed on to future generations (Sihotang dkk. 2023).

The values obtained after carrying out a tradition include strengthening the togetherness of the village community and strengthening harmony between residents. In carrying out the tradition, the community interprets all actions for the same purpose. The community realizes that participating in carrying out the tradition is one form of preserving the village tradition (Anggraeni & Puspytasari, 2023).

On a broader level, belief in this stone also creates a sense of pride in local identity. Watugaluh residents feel that they have a unique and valuable heritage, which distinguishes them from other communities. This pride encourages them to continue to care and preserve the traditions that have been passed down by their ancestors. This is unique because the challenge posed by the era of disruption to the existence of local wisdom in Indonesia is the fading attitude or sense of pride in local culture or local wisdom (Widiatmaka 2022).

Finally, the Watugaluh stone functions as a link between the past and the present. In the context of modernization that often erodes traditional values, the existence of this stone is a reminder of the importance of maintaining a balance between progress and cultural preservation. So, in facing the threat of extinction of local culture and traditions due to globalization, it is important to build awareness and pride in local identity (Sari dkk. 2022). Watugaluh stone is living proof that historical heritage can be a strong foundation for the identity and social cohesion of society.

Mystical beliefs still influence people's daily lives, despite their interaction with Islamic teachings. Ritual offerings and specific prayers are performed to ward off danger and gain protection or benefits. Taboos and prohibitions, such as avoiding certain places or times, are part of their social life. Mystical objects such as the Mbah-Mbeh stone are used as a means of protection. Traditional ceremonies are often aligned with Islamic values, such as in the practice of *tahlilan* (recitation of the Qur'an) and Yasin (recitation of the Yasin). Although Islam teaches monotheism, these mystical beliefs continue to shape people's lifestyles and daily decision-making (Ramadhani dan Ervan 2023).

The existence of the Mbah-Mbeh stone in the Watugaluh village community not only serves as a sacred object, but also as a social glue and symbol of collective identity. From Geertz's perspective, Javanese society can be divided into three cultural-religious variants: *abangan* (local traditions and ancestral beliefs), *santri* (normative Islam), and *priyayi* (cultural aristocracy), all of which have ritual patterns such as *slametan* to strengthen community unity (Geertz 1976). Thus, the rituals and celebrations involving Mbah-Mbeh stone, where all levels of society regardless of status participate in mutual cooperation, decorating the site, and building a sense of togetherness, can be seen as a manifestation of an "abangan" orientation that blends with Islamic values and village community.

According to Ricklefs, the process of diffusion and synthesis of culture in Java which combines elements of animism, Hindu-Buddhism, Islam, and local traditions shows that we cannot see local traditions merely as passive relics, but rather as an active part of social change. (Ricklefs 2006) This is reflected in how the Watugaluh community maintains the Mbah-Mbeh stone ritual amidst modernization as a form of preserving ancestral heritage as well as adapting to broader religion and culture.

Belief in the Mbah-Mbeh stone has a significant influence on various aspects of the daily lives of local communities. In agriculture, for example, many farmers believe that the success of their harvest depends not only on hard work and human effort, but also on the intervention of natural forces and the blessings of their ancestors. Therefore, before the planting season begins, they often hold communal prayers and make offerings around the stone. This tradition reflects the belief that there is a close relationship between humans, nature, and the supernatural, which mutually support each other in creating prosperity. So in terms of nature conservation, this tradition shows the Watugaluh people's awareness of the close relationship between humans and the surrounding environment (Aminudin dkk. 2023).

Furthermore, in social life, the Mbah-Mbeh stone plays an equally important role, being considered a symbol of unity and community identity. Many minor issues or conflicts within the community are resolved through mediation involving traditional

figures or rituals performed locally. This demonstrates that belief in the Mbah-Mbeh stone is not only spiritual but also has practical value in maintaining harmony and harmony among residents. Because harmony is a process of peaceful coexistence for the sake of creating social harmony (Yulianto dan Hasanudin 2025).

Overall, the Mbah-Mbeh stone is not only revered as a sacred spiritual symbol, but also serves a significant function in maintaining the balance between traditions, beliefs, and the daily lives of the local community. Its existence constitutes a valuable cultural heritage, connecting the past with the present. The Mbah-Mbeh stone also serves as a solid pillar of community identity, maintaining their connection to ancestral traditions while remaining relevant amidst changing times. The traditions surrounding it are tangible evidence of how local culture can survive and benefit the community.

CONCLUSION

This research found that the Mbah-Mbeh stone ritual in Watugaluh Village is not simply a form of preserving tradition, but also reflects a belief system that remains alive in modern society. The ritual is performed with deep spiritual significance, serving as a means of seeking protection, fertility, and blessings, while also showing respect for ancestors.

The novelty of this research lies in its emphasis on the Mbah-Mbeh ritual as a medium for conveying meaning and expressing community beliefs, rather than as a means of directly influencing social structures. These findings demonstrate a unique integration of Islamic teachings, Javanese traditions, and local dynamism that remains intact in ritual practices, while also serving as a form of cultural adaptation amidst the tide of modernization.

Belief in the Watugaluh stone also plays a vital role in the community's spiritual and social life. Rituals involving the stone serve as a social glue, strengthening community cohesion while maintaining harmony between Islamic teachings, Javanese traditions, and local values. Traditions such as village anniversary celebrations, harvest festivals, and communal prayers are concrete manifestations of how the community maintains ancestral values amidst modernization.

More than just a spiritual symbol, the Watugaluh stone holds practical significance in everyday life. Belief in its power provides a sense of security, pride in identity, and guidance in maintaining relationships with nature and ancestors. This stone serves as a link between the past and the present, while also serving as a pillar of the community's cultural identity that continues to thrive and evolve. Thus, the existence of the Mbah-Mbeh ritual highlights the crucial role of local traditions in maintaining the cultural and spiritual continuity of the Watugaluh community and demonstrates how these traditions remain relevant without losing their original identity.

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