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Social Diversity Model: Inheritance of Mutual Collaboration in the Indonesian Hindu-Muslim Society at Tengger, Lumajang

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Abstract:

This study aims to describe and analyze how the cultural inheritance of a collaborative Hindu-Muslim community occurs in Tengger Village, Lumajang Regency, East Java, Indonesia using the concept of *ta'âwun* as the theoretical framework. The research is qualitative with a multi-case study type. Data were collected using in-depth interviews to relevant parties, participant observation at the research locus, and documentation to collect information about the history and

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general description of the Tengger people. Meanwhile, data analysis is by examining *ta'âwun* concept by presenting and condensing data then drawing conclusions. Researchers check the data validity using credibility, transferability, dependability, and confirmability. This research resulted in the following: the cultural inheritance of mutual collaboration in the community is through; 1) becoming role model to show respect on others' right, 2) establishing and maintaining community organization, 3) organizing customary events with committees coming from the whole part of the community.

Keywords:

Social Movement; Cultural Legacy; Mutual Collaboration;
Interreligious Community

Introduction

Indonesia is the 15th largest nation and the first largest archipelagic country worldwide with an area of 1,904,570 km². It is also the 6th largest island country with a total of 17,504 islands.¹ In addition, it is the 4th most populous country with a population of 274,790,244 in 2022. Furthermore, Indonesia has the largest Muslim population in the world with more than 238,875,159 adherents or around 86.9% of its total population.² It is also referred to as a multiracial, multiethnic and multicultural country.³ Even though the majority of Indonesian is Muslim, Indonesia can show that Islam and other religions/beliefs, as well as democracy and modernity, can

¹ Sukendra Martha, 'The Analysis of Geospatial Information for Validating some Numbers of Islands in Indonesia', *Indonesian Journal of Geography*, 49.2 (2017), 204-11 <<https://doi.org/10.22146/ijg.12792>>.

² Irfani Fithria Ummul Muzayanah and others, 'Population Density and Energy Consumption: A Study in Indonesian Provinces', *Heliyon*, 8.9 (2022), e10634 <<https://doi.org/10.1016/j.heliyon.2022.e10634>>.

³ E. Firdaus, 'The Learning of Religious Tolerance among Students in Indonesia from the Perspective of Critical Study', *IOP Conference Series: Earth and Environmental Science*, 145.1 (2018) <<https://doi.org/10.1088/1755-1315/145/1/012032>>.

coexist in harmony and tolerance.⁴ For this reason, Indonesia formally supports interfaith dialogue at the international and regional levels as a peaceful and democratic resolution to resolve conflicts and disputes.⁵⁶

Pluralism is an undeniable reality in this archipelago. On the one hand, this plurality becomes the social capital of nation-building; on the other hand, it has the potential for social conflict.⁷ Religious truth sometimes becomes a doctrine or even an undeniable dogma. It might also create fanaticism among adherents in either internal or external religious circle.⁸ The internal circle conflict can be clearly seen friction between Shiites and Sunnis or between 'common' Islam and Ahmadiyah. Within Christianity, there is friction between Catholics and Protestants. Meanwhile, the examples of conflict or closed truth claims between adherents of different religions are inter-religious conflicts between Muslims and Christians in Indonesia since 1998 and 2003 in Poso and 1999 in Ambon, Maluku.⁹ Then in 2003, riots also occurred again in Palu until, in 2004, riots in the area decreased due to

⁴ Z Firma Aditya and Sholahuddin Al-Fatih, 'Democracy and Human Rights As A Solution To Resolve The Humanitarian Crisis In Muslim Countries', in *Conference On Islamic Studies (ICIS)* (Yogyakarta, 2017).

⁵ Ashadi L. Diab and others, 'Accommodation of Local Wisdom in Conflict Resolution of Indonesia's Urban Society', *Cogent Social Sciences*, 8.1 (2022) <<https://doi.org/10.1080/23311886.2022.2153413>>.

⁶ Sholahuddin Al-Fatih and Zaka Firma Aditya, 'Peran Negara dalam Pemenuhan Hak Kebebasan Beragama dan Berkeyakinan Masyarakat Adat (The Role of the State in Fulfilling the Rights of Freedom of Religion and Belief in Indigenous Peoples)', *SSRN Electronic Journal*, 2021.

⁷ Bibi Suprianto, 'Religious Conflict and Islamic Strategies of Peacebuilding in Indonesia', *Addin: Jurnal Islamic Study and Humanity*, 16.1 (2021), 55 <<https://doi.org/10.21043/addin.v16i1.12877>>.

⁸ Maksimus Regus, 'Interreligious Conflicts in Post-Authoritarian Indonesia: Assumptions, Causes, and Implications', *Jurnal Politik*, 5.2 (2020), 199 <<https://doi.org/10.7454/jp.v5i2.267>>.

⁹ Syahrin Harahap and Sahdin Hasibuan, 'The Phenomenon of Social and Religious Conflicts in Indonesia', *IOSR Journal Of Humanities and Social Science (IOSR-JHSS)*, 22.8 (2019), 31-39 <<https://doi.org/10.9790/0837-2208063139>>.

various meetings between religious leaders facilitated by the government.¹⁰

A survey result conducted by the Center for Strategic and International Studies (CSIS) in 2021 regarding religious tolerance reveals that from 2,213 respondents in 23 provinces of Indonesia, 59.5% did not mind being neighbors with people of different religions, while 33.7% chose to refuse it. Then, related to the construction of worship houses, 68.2% of respondents chose to reject the construction of other religions' worship houses and only 22.1% said they did not mind.¹¹ From this phenomenon, it is necessary to develop an interreligious community-based collaborative culture model that focuses on respect for diversity and recognition of pedagogical equality for all people regardless of social, ethnic, ideological, gender background or culture.¹²

It is furthermore important to accurately depict the degree of intergenerational trust as well as individual social movements, social interactions, religious perspectives, and interreligious cooperation. This is especially true because a footstep already serves as a blueprint for forming a community's attitude in the same context, making it easy for the succeeding generation to build on what had been started. Additionally, there is great potential to transform passive (tolerant) religious concord into dynamic (capable of cooperating) religious harmony,¹³ like what happens in Tengger, Lumajang, East Java. As the locus research, Tengger is interesting because of the religious diversity of the tribe who occupy of Lumajang regency.¹⁴ In 2021, this village has a population of 2,482 people, 95% or 2384 residents are

¹⁰ Samsu Rizal Panggabean, 'Conflict Studies in Indonesia: A Preliminary Survey of Indonesian Publications', *PCD Journal*, 4.1-2 (2017), 147 <<https://doi.org/10.22146/pcd.25772>>.

¹¹ Arif Budiman Alfariz and Gazi Saloom, 'Religious Tolerance Measurement: Validity Test in Indonesia', *Jurnal Pengukuran Psikologi dan Pendidikan Indonesia (JP3I)*, 10.1 (2021), 67-78 <<https://doi.org/10.15408/jp3i.v10i1.16482>>.

¹² Ahmad Zarkasyi, 'Epistemology And Strategy Of Multicultural Islamic Education in Indonesia', *SYAIKHUNA: Jurnal Pendidikan dan Pranata Islam*, 12.October (2021), 2-10.

¹³ Mubarok and Made Dwi Andjani, *Komunikasi antarpribadi dalam Masyarakat Majemuk, Dapur Buku*, 2014.

¹⁴ Budi Annisa Sidi, 'Unity and Diversity: National Identity and Multiculturalism in Indonesia', November, 2019, 1-318.

Hindu, and 5% or 98 residents are Muslim, consisting of 1,105 men and 1,377 women with the Hindu village head.¹⁵

Having that population composition, joint committees (Muslims and Hindus) can prove good social relations in building the temple and mosque as respective worship place facilities.¹⁶ In addition, maintaining religious harmony in the Tengger tribe has become the local wisdom and tradition in the Tengger tribal area according to the local *shaman's* interview excerpt as follows;

“One of the local wisdom and traditions in the Tengger tribe region is exemplified by maintaining religious harmony thus the community will be more united”.¹⁷

The collaborative culture of the Tenggerese is, among others, clear from a joint committee in the *Unan-Unan* Ceremonies. This ceremony aims to cleanse the village from disturbances by spirits and increase gratitude for the abundance of good fortune¹⁸ of both the village and the whole earth. Tolerance is not only clear among religions (Hindus-Muslims) but also for ethnicity (Javanese-Maduresse). Along with other traditions and customs, this does maintain mutual and social harmony among the Tengger Tribe community even though they have different beliefs.¹⁹ This phenomenon implies a living diversity that everyone can learn the lesson and make an intragenerational legacy. Therefore, any type of

¹⁵ I. Komang Astina and others, 'The Traditional Ceremonies of Tengger Tribe as a Sustainable Tourism Object In Indonesia', *Geojournal of Tourism and Geosites*, 39.4 (2021), 1371-78 <<https://doi.org/10.30892/gtg.394spl07-780>>.s

¹⁶ Sholahuddin Al-Fatih, Zakaria Saxon, and Ahmad Murtadho, 'Study of the Value of Culture and Local Wisdom in the Indigenous People of Tengger Tribe', *Jurnal Hukum Replik*, 9.1 (2021), 84-98 <<https://doi.org/10.31000/JHR.V9I1.4212>>.

¹⁷ Sukriyani, as priest of Tengger village Hindu religion, Interview, Tengger, April 3, 2022

¹⁸ M Thoriqul Huda and others, 'Budaya Unan-Unan Sebagai Perikat Hubungan Antara Umat Beragama di Suku Tengger', *SANGKĒP: Jurnal Kajian Sosial Keagamaan*, 12.2 (2019), 19-32.

¹⁹ Nur Hadi, 'Bringing Back Kasada Ceremony Identity in The Middle of State Religious Penetration at Tengger Community', in *1st UPI International Conference on Sociology Education (UPI ICSE 2015)*, 2016, pp. 317-22 <<https://doi.org/10.2991/icse-15.2016.68>>.

inheritance of diversity requires inter-relative ethical, intellectual, social, and pragmatic rationalization,²⁰ namely teaching the ideals of inclusivism, pluralism, and mutual respect for all people and cultures. Those are the prerequisites for ethical life and full civic participation in a multicultural democracy and a diverse human world.²¹

Research on interfaith diversity cultural education has been carried out several times for a long, such as Tuula²² who concludes that interfaith forums in the Finnish City have a significant role in fostering and maintaining inter-religious harmony. It is strengthened by Naimah's research²³ which, among others, shows that Christians behave more inclusively than Muslims as a minority group in the two countries studied. Another one is Maria's research which concludes that the higher a person's inclusive behavior is, the higher the inclusive attitude and level of trust toward other religions would be.²⁴ Furthermore, Pranata's research found that internal harmony within religious communities *firstly* includes solidarity among fellow members which can be more substantial in religious activities. *Secondly*, it is manifested through cooperation among different

²⁰ Arbin Janu Setiyowati, Henny Indreswari, and Irene Maya Simon, 'Cultural Diversity Profile and the Values of Bhinneka (Diversity) in Multicultural Education of Elementary School', in *Proceedings Of the 2nd International Conference on Learning Innovation (ICLI)*, 2019, pp. 84-89 <<https://doi.org/10.5220/0008408100840089>>.

²¹ Khoiruman, 'Model Development Of Islamic Religious Education Values (Ire) with a Multicultural Insight (Research and Development with a Transformation Approach in State Vocational Schools (Smkn) 1, Bengkulu City)', *Dissertation, Doctoral Program in Multicultural Islamic Religious Education. INSTITUT AGAMA ISLAM NEGERI (IAIN) BENGKULU*, 11.02 (2021), 67-84.

²² Tuula Sakaranaho, 'Encountering Religious Diversity: Multilevel Governance of Islamic Education in Finland and Ireland', *Journal of Religious Education*, 66.2 (2018), 111-24 <<https://doi.org/10.1007/s40839-018-0065-9>>.

²³ Na'imah, Sukiman, and Indra Fajar Nurdin, 'Developing the Model of Inclusive Religious Education at Indonesia and Thailand Elementary Schools', *IOSR Journal of Research & Method in Education (IOSR-JRME)*, 7.5 (2021), 63.

²⁴ J. Maria Agnes Sasitha, "'Youth Response to Religious Diversity and Religious Beliefs" A Study across College Students in the City of Chennai, Tamil Nadu', *IAFOR Journal of the Social Sciences*, 3.1 (2018), 41-58 <<https://doi.org/10.22492/ijss.3.1.03>>.

religious adherents. Thirdly, the harmony is clear between religious communities and the government.²⁵

On the other hand, Ismail's research shows that the form of cooperation carried out by Muslims and Christians is also implemented in humanitarian activities driven by students with different religious backgrounds.²⁶ It is in line with Xiao's research which indicates that young people need to be ready to run for religious leaders who can start movements for social change.²⁷ This sort of social movement aims to change the behavior of individuals or the general public to become more tolerant and willing to live and work together with people from different background.²⁸

The six studies above focus on harmony between religious communities or between communities and the government through religious communication forums within the scope of formal education research and external cooperation. This research differs from those above because its main focus is on the inheritance of mutual cooperation culture in the Indonesian Hindu-Muslim Community in Tengger, Semeru, Lumajang, through non-formal education. Therefore, based on previous research and the background above, this paper aims to analyze and provide a model of cross-religious diversity cultural education carried out by the older generation to the younger generation in maintaining traditions and the impact on harmony between Hindu and Muslim communities in Tengger Lumajang.

²⁵ Rendra Havid Pranata, Aman, and Johan Setiawan, 'Implementation of Multicultural Values in Indonesian History Learning to Build Tolerance and Nationalism Attitudes of Students of Ngaglik 1 Senior High School, Sleman', in *2nd International Conference on Social Science and Character Educations (ICoSSCE 2019)*, 2020, CCCXCVIII, 131-36 <<https://doi.org/10.2991/assehr.k.200130.028>>.

²⁶ Rizabuana Ismail and others, 'Indonesian Young Moslems in a New Social Movement in the Post Reformation: Sahabat Hijrahkuu Community', *International Journal of Innovation, Creativity and Change*, 13.6 (2020), 489-504.

²⁷ Xiaobiao Lin and others, 'Exploring the Trend in Religious Diversity: Based on the Geographical Perspective', *PLoS ONE Journal*, 17.7 July (2022), 1-18.

²⁸ Khamami Zada and others, 'Muslim Youth Under Sharia Regime in Aceh: From Accommodation to Resistance', *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 17.2 (2022), 412-33 <<https://doi.org/10.19105/AL-LHKAM.V17I2.7262>>.

Method

This study was descriptive qualitative utilizing an ethnographic approach.²⁹ Primary data for this study consisted of 8 key informants: three high school teachers, two priests, two chaplains, and the village head. Interviews were conducted three to four times and lasted between 50 and 70 minutes on an average of 1 hour. The results of the interviews were recorded and transcribed word for word.³⁰ The interview process included inquiries on one's philosophy, ideology, values, aspirations, hopes, and individual beliefs and points of view regarding the legacy of an interreligious community's culture of mutual cooperation. On the whole, this study looks at local authorities and people who live in Tengger Village and are actively engaged in diversity and harmony of cultural education.

Primary data³¹ was also generated from 3-month observations (April to June 2022) on the physical condition of the village, rituals, meetings, the atmosphere of the community cultural learning process, community interaction and communication, and community activities relevant to the research focus. Meanwhile, documentation targeted the profile of the village profile in pertinent periodicals, bulletins, declarations, and news reports.³² The validity of data is examined using the criteria of credibility, transferability, dependability, and confirmability. To establish a clear focus of the study, data analysis was done both during and after the fieldwork,³³ as well as organizing then reviewing the analysis results on whether complete and optimal

²⁹ Carrie Williams, 'Research Methods; Qualitative and Quantitative Analysis', *Journal of Business & Economic Research*, 5.3 (2015), 81–82 <https://doi.org/10.1007/978-3-319-10906-0_5>.

³⁰ Wafaa Abdullah Alamri, 'Effectiveness of Qualitative Research Methods: Interviews and Diaries', *International Journal of English and Cultural Studies*, 22.02 (2019), 65 <<https://doi.org/10.11114/ijecs.v2i1.4302>>.

³¹ Sholahuddin Al-Fatih and Ahmad Siboy, *Menulis Artikel Karya Ilmiah Hukum di Jurnal Nasional dan Internasional Bereputasi* (Malang: Inteligencia Media, 2021).

³² Mary E. Buchanan, 'Methods of Data Collection', *AORN Journal*, 33.1 (1981), 43–62 <[https://doi.org/10.1016/S0001-2092\(07\)69400-9](https://doi.org/10.1016/S0001-2092(07)69400-9)>.

³³ Ahmad Fauzi and Ika Wahyu Pradipta, 'Research Methods and Data Analysis Techniques in Education Articles Published by Indonesian Biology Educational Journals', *JPBI (Jurnal Pendidikan Biologi Indonesia)*, 4.2 (2018), 123–34 <<https://doi.org/10.22219/jpbi.v4i2.5889>>.

data had been found. Furthermore, at the end of fieldwork, the researcher reflected their thoughts about the focus studied.³⁴

Theoretical data analysis followed the Miles and Huberman path consisting of three simultaneous activity flows: data condensation, data presentation, and conclusion drawing (verification).³⁵ The condensation data stage was carried out by coding field notes based on the research focus while the presentation of data is through narrative text making it easier for researchers to build relationships between existing texts. Finally, conclusion drawing/verification is intended to find the holistic meaning of the various prepositions found about the research focus.³⁶

Result and Discussion

In the context of this study findings, inheritance is the process, method, and act of passing on cultural values that are transformed into non-formal learning models from the elders to the younger generation. For example, parents who apply the value of politeness in speaking and behaving have done two things, namely providing education to young people and giving real examples in behaving in the daily activities. The education of cultural inheritance is called contribution approach and the social action approach³⁷. Those steps will work effective only while the society/community gives the best practice and continues to give it as a habit. Education can exemplify good attitudes and behavior, provide suggestions, reprimands, and constructive criticism.

This research findings strengthen a previous research which states that youth must be prepared to become candidates for religious leadership to make a social change. The social change movements are

³⁴ Hilman Djafar and others, 'Qualitative and Quantitative Paradigm Constellation In Educational Research Methodology', *International Journal of Educational Research & Social Sciences*, 2.2 (2021), 339-45 <<https://doi.org/10.51601/ijersc.v2i2.70>>.

³⁵ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

³⁶ Mariette Bengtsson, 'How to Plan and Perform a Qualitative Study Using Content Analysis', *NursingPlus Open*, 2 (2016), 8-14 <<https://doi.org/10.1016/j.npls.2016.01.001>>.

³⁷ Joseph Flavian Gomes, 'Religious Diversity, Intolerance and Civil Conflict', *Universidad Carlos III De Madrid Working Papers*, 12.1 (2013), 28-35.

deemed as alternative³⁸ (additional strategy between local education who teach teenagers to be a leader) and reformative movements³⁹ (a constructive strategy to make up the re-generation of local leaders) aiming to change the behavior of individuals or the general public. A social movement is a type of group action that tries to carry out liquid and informal as well as finely organized societal reconstruction. Sydney Tarrow claims that this movement is a group effort built around shared objectives and a sense of social solidarity.⁴⁰

In this context, the culture of cooperation in various activities taught by Tenggerese older generation to their younger is expected to strengthen tolerance and cooperation between people of different religions in Tengger. Mutually beneficial cooperation in Islam is cited in Q.S. Al-Mâ'idah verse 2, "and help you in (doing) virtue and piety, and do not help in committing sins and enmity."⁴¹ The rule of mu'âmalah fiqh, in the context of this *ta'âwun*, actually refers and leads to the goal of attaining piety to God. The word *ta'âwun* and its derivations are mentioned 12 times in the Holy Qur'an, namely in Surah al-Fâtiḥah: 5, Surah al-Baqarah: 45, 68 and 153, Surah Mâ'idah: 2 it is mentioned two times (*ta'âwun* in virtue and piety and don't *ta'âwun* in committing sins and enmity), Surah al-A'raf: 128, Surah Yusuf: 18, Surah al-Kahf: 95, Surah al-Anbiya: 112, Surah al-Furqan: 4, and Surah al-Ma'un: 7. Among those verses, the concept of *ta'âwun* in the Holy Qur'an is

³⁸ Ubedilah Badrun, 'Social Movement Based on Religiosity as a New Model of Social Movements', *International Journal of Multicultural and Multireligious Understanding*, 6.4 (2019), 235.

³⁹ Elizabeth D. Hutchison, 'Spirituality, Religion, and Progressive Social Movements: Resources and Motivation for Social Change', *Journal of Religion and Spirituality in Social Work*, 31.1-2 (2022), 105-27 <<https://doi.org/10.1080/15426432.2012.647891>>.

⁴⁰ Sydney Tarrow, *Power in Movement: Social Movements and Contentious Diversity*, ed. by Margaret Levi, Third Edit (New York: Cambridge University Press, 2011).

⁴¹ Ken Sudarti, Olivia Fachrunnisa, and Alifah Ratnawati, 'Can the Sense of Ta'awun Behavior Reduce Voluntarily Job Turnover in Indonesia?', *Journal of Islamic Accounting and Business Research*, 12.6 (2021), 831-48 <<https://doi.org/10.1108/JIABR-07-2019-0130>>.

divided into two ways, namely asking for help from Allah Almighty and helping fellow human beings in the way of Allah Almighty.⁴²

According to Tafsir al-Sya'rawī, there are three principles of *ta'âwun*. *First*, as a religious order. Allah Almighty commands human to help each other so that they become an *ummah* without any strife and division. *Second*, as a prerequisite for social life. Because humans are social creatures who cannot live alone, mutual help is required to facilitate human survival in the world. *Third*, as a prerequisite for the benefit of life. As a caliph on earth, humans are ordered to prosper and create benefit on the earth. Therefore, carrying out these orders cannot be achieved without other's help regardless of religious background.⁴³ Helping fellow human beings in the way of God is clearly shown in the model framework for cultural inheritance in the Tengger tribe through tradition and daily habit, such as the *Unan-Unan* ceremony, the *Kasada* ceremony, the Tuesday night forum, and the maxim of *Welas Asih Pitu*. This wealth of tradition has made the Tengger society entities with different religions and races, very compact, tolerant, and capable of mutually beneficial cooperation.

As one of the indigenous peoples in Indonesia, the Tengger tribe also has a unique leadership tradition in which religious leaders play an essential role in making decisions. This ranges from deciding suitability of the bride and groom's names, the day of wedding celebration, building and renovation of homes, when to start planting, especially determining the ceremony date. Thus, religious leaders (both Muslim and Hindu) are very influential in maintaining religious traditions in Tengger. However, as intermediaries, the people of Tengger also adhere to the advice of the elderly *shaman* (*Dukun*, in *Bahasa*), who is also much respected.⁴⁴

⁴² Teguh Saputra, 'Konsep Ta'awun Dalam Al-Qur'an sebagai Penguat Tauhid dan Solidaritas Sosial', *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 19.2 (2022), 184-200 <<https://doi.org/10.46781/AL-MUTHARAHAH.V19I2.517>>.

⁴³ Muhamad Fajar Mubarak, 'Prinsip Ta'awun dalam Al-Qur'an: Studi Tafsir Al-Sya'rawi' (UIN Sunan Gunung Djati Bandung, 2019).

⁴⁴ O.H. Nurcahyono, Dwi Astutik, and Zaini Rohmad, 'Education and Management of Culture on the Indigenous Community of Tengger Tribe', in *Research for Social Justice* (Routledge, 2019), pp. 52-55 <<https://doi.org/10.1201/9780429428470-10>>.

Based on the results of data collection, the social movement model through cultural inheritance of cooperation in the Hindu-Muslim community of Tenggeris focused on three aspects, including:

Inheriting a Respect for Other People's Rights through Becoming Role Model

Based on evidence gathered in the field, it is clear that Tenggerese religious leaders attempt to coexist amicably with their neighbours by upholding fundamental values of daily courtesy. This includes showing consideration for older people, prioritizing them, speaking gently, not interrupting others' talks, and so forth. They aim to promote harmony between the older and younger generations of Hindu or Muslim religious backgrounds.

In a smaller circle, parents instill the value of politeness to their children at home. These lessons include showing respect for parents through good deeds, speaking gently, telling the truth, refraining from hurtful actions like lying, speaking kind words rather than harsh ones, and upholding harmonious relationships with all family members. By greeting one another when crossing the roads and assisting those in need, for instance, parents also demonstrate how to appreciate their neighbours.⁴⁵ Other efforts are also made to strengthen inter-religious harmony by showing a commendable attitude, like speaking politely and most importantly, not insulting other beliefs or religions because what is seen and heard will also be imitated by the youth generation.

This explanation is in line with information of SK, a Hindu religion figure, who said;

"A role model is an effective way to foster harmony in the Tengger village community because by showing a good attitude towards the community, the community will automatically imitate. Children can get a good education at home only if the family has a healthy-social life. The elders should treat the younger ones with affection, while

⁴⁵ Badrun. Ubedilah, 'Social Movement Based on Religiosity as a New Model of Social Movements', *International Journal of Multicultural and Multireligious Understanding*, 6.4 (2019), 235.

the younger ones should show respect for the seniors. Giving a good example is different from teaching; everyone can teach, but only a few can be an example".⁴⁶

Additionally, *SO* as a Moslem religious figure stated as follows;

"An educator (teacher) must firstly have strong character before conducting students' character-building because every child has a considerable curiosity about something that his/her five senses access. These real things stem their curiosity about something that, in the end, they imitate. With such a high curiosity from an early age, it is necessary to show commendable traits that they will imitate and eventually become their habit".⁴⁷

Statements from those religious leaders/figures indicated that the role⁴⁸ of figures with very dominant characters in forming Tengger society does not only work for creating tolerance but also cooperation and mutualism symbiosis. In short words, the example of community leaders (*SK* as the priest and *SO* as teachers or ulema' in Tengger) is a benchmark in building the strong characteristic of respecting each others through good speaking and behaving with the principle of courtesy. Their good example is furthermore the key to success in preparing and forming an awareness of cooperation between Hindus and Muslims. This is because priests, teachers, and ulema are the best figures in the community's view who serve as influential role models in identifying and building people's characters in all aspects of their lives.⁴⁹ As explained by Geertz,⁵⁰ a role model is

⁴⁶ Sukriyani, a Priest of Hindu religion In Tengger Village 'Interview', April 7, 2022.

⁴⁷ Soleh, an Ulema' of Muslim religious In Tengger Village 'Interview', Mei 03, 2022.

⁴⁸ Saldi Isra, Ferdi, and Hilaire Tegnan, 'Rule of Law and Human Rights Challenges in South East Asia: A Case Study of Legal Pluralism in Indonesia', *Hasanuddin Law Review*, 2017, p. 123 <<https://doi.org/10.20956/halrev.v3i2.1081>>.

⁴⁹ Zakiya Darajat and Abd Chair, 'Islam Berkemajuan and Islam Nusantara: The Face of Moderate Islam In Indonesia', 302.Icclas 2018 (2019), 60-63 <<https://doi.org/10.2991/icclas-18.2019.16>>.

an effective way to pass on the culture of harmony because by showing a good attitude towards the community, the community will automatically imitate.

Inheriting a Cohesive Culture through Citizen Associations

It is also found that deliberation forums activities are held by the Tengger community regularly every Tuesday night. Participants come from all elements of the community including religious leaders of both, youth, and representatives of all Neighborhood Associations (RT).⁵¹ In the traditional Indonesian Muslim community (well known as Nahdliyin/NU tradition), the night forum is typically known as *tahlilan* or *istighotsah*. However, in the Tenggerese community, where religious communities live side by side, the forum is attended by both Muslims and Hindus and not aiming for any specific religious purpose. Instead, the forum is scheduled and accustomed as an activity of meeting and exchanging greetings. Additionally, QO as a Moslem religious figure stated so;

"The Tengger people, whether Muslim or Hindu, have common strong characteristics. Their relationship and communication have been well established mainly among religious elites, pandits, teachers, and *kiai*".⁵²

A Tengger-based community group furthermore forms the *Alms Charity Association* (ACS or *Paguyuban Amal Sedekah/PAS*). This union aims to help relieving a family when one of its members passes away, such as by paying funeral services or accident care costs. It is also used to cover medical expenses for residents who suffer some certain diseases. The source of funds in this union comes from mandatory contributions in social gathering activities and voluntary contributions from its members. The members, which were initially formed as a result of a meeting consisting of 95 people representing

⁵⁰ Clifford Geertz, 'Religion as a Cultural System', in *Anthropological Approaches to the Study of Religion* (United Kingdom: Fontana Press, 2013), XI, 1-46 <<https://doi.org/10.4324/9781315017570>>.

⁵¹ Gunawan, local community, an interview in May 2022

⁵² Qohhar, an Ulema' of Muslim religious In Tengger Village 'Interview', April 11, 2022.

each family, are now 132 and will seemingly continue to increase in membership due to the benefits it offers.⁵³

In the ACS, it was agreed that neighborhood and community association's regular social gathering activities were used as a forum to gather, meet and strengthen relations between Tengger villagers. Regular social gathering reflects the cultural activities of the community which prioritizes activities carried out together exclusively, intimately, and privately. It assumes that in the social gathering activity, everyone will conduct more efficient direct interactions to make the communication more reciprocal (Interview with Qohhar, 2022). The meeting ran democratically, in which religious leaders/figures became discussion leaders appointed alternately. Every present participant has the same opportunity and is welcome to express opinion.

The reciprocal relationship means the tendency to exchange kindness; such as; when celebrating religious holidays, Muslims invite Hindus and vice versa. These internalized norms and values strengthen the sense of cohesion among communities in Tengger. A sense of social concern, caring for each other, and helping each other exists among residents regardless of religious background. The attitudes and concerns of the Tengger people can be seen in their daily lives as part of a group or community member. They really care for each other, particularly about what is happening at their surrounding. When a disaster occurs, for instance, they send any aid or help paying the necessary bill, including when a citizen holds celebrations like weddings, thanksgiving, and others (Observation, 2022).

The residents of Tengger are also aware of the presence of *Welas Asih Pitu*⁵⁴ which translates to "seven loves affection" and includes following God's instructions, honoring one's parents, loving one's neighbour as oneself, protecting animals, and appreciating

⁵³ Soleh, an Ulema' of Muslim religious In Tengger Village 'Interview', Mei 03, 2022.

⁵⁴ Ali Sunarno and Nana Supriatna, 'Ecological Intelligence in Local Wisdom of The Tengger Tribe as Learning Sources of Social Studies', *PAEDAGOGIA: Jurnal Penelitian Pendidikan*, 26.1 (2023), 10-21 <<https://doi.org/10.20961/PAEDAGOGIA.V26I1.71215>>.

nature's beauty.⁵⁵ They place a strong emphasis on doing good deeds for one's fellow human beings among these seven lessons even though they have distinct religious beliefs. This concern mainly manifests in assistance to others or what in religious teachings is called "alms," a portion set aside of the assets acquired and owned for the benefit of those in need. Interestingly, this caring and sharing tradition does not require a specific tradition/technical so that if someone needs it, it is directly given according to each respective capability.

Compared to that of association, this alm is personal because Tenggerese people tend to help fellow citizens in need with the hope that one day when they are in trouble, they will also receive help. This care is reciprocal and mutually beneficial as clear from the Tengger people's norm saying because they are willing to live in harmony and help each other regardless of religious or tribal diversity, they will be called *wong ora lumrah* (the abnormal person). With this peculiarity, it is called by the nickname *a man from Tengger village*⁵⁶ which implies how naturally formed solidarity becomes a medium to form religious maturity and establish cooperation involving common interests to establish religious cohesiveness.

The attitude and feelings of concern among Tengger people are in line with the third point of Gomes' explanation⁵⁷ about what inter-religious interaction can bring impact for.⁵⁸; 1) acceptance of belief among each religion, 2) acceptance in social interactions through common activities, 3) formation of an association of all people bringing into common care about what is happening at the surrounding. The PAS or ACS qualify the third one as it was founded by a community organization in Tengger aiming to assist in alleviating a family's burden when one of its members suffer unexpected situation. Furthermore, the funding for this union comes from voluntary contributions from its members as well as compulsory contributions for social gathering activities. Their *ta'aâwun* attitude

⁵⁵ Sukriyani, a Priest of Hindu religion In Tengger Village 'Interview', April 7, 2022.

⁵⁶ Sukriyani, a Priest of Hindu religion In Tengger Village 'Interview', June 7, 2022.

⁵⁷ Gomes.

⁵⁸ Gomes.

and their habit are very high despite having different beliefs. Accordingly, the current research findings fit with the results of Ismail et al.'s research⁵⁹ in terms of establishment of cooperation in neighborhood forums and contributions for neighbors who have suffered a disaster.

Inheriting Organizational Culture through Traditional Event Committees Composition

The organization of a regular conventional event in Tengger needs extensive planning, including the setting up of equipment, cleaning the venue, and preparing the food. Therefore, it cannot be accomplished by a single person or party. Rather, it needs the assistance and support of numerous parties as told by SK as follow:⁶⁰

"People's participation and involvement in traditional activities is highly appreciated because it plays an essential role in maintaining traditions that have been passed down from the ancestors of the Tengger Community both Muslims and Hindus. Both religious leaders took the initiative to make the ceremony a unifying custom for elements of the Tengger community both Hindus and Muslims"

This statement is also supported by SU's information as follows:

"One of the biggest traditional ceremonies in Tengger Village is the *Unan-unan* Ceremony. The committee in this traditional ceremony is arranged by the village head involving priests, clerics, teachers, and the youth from Hindus and Islamic groups. The religious background was not an obstacle to this traditional event's success. Even, three months before the traditional ceremony, the committee held a weekly coordination meeting to discuss

⁵⁹ Ismail and others.

⁶⁰ Sukriyani, a Priest of Hindu religion In Tengger Village 'Interview', June 7, 2022..

committee tasks, funds, consumption needs, and coordination with the Lumajang Regency government. The community voluntarily donates funds specifically to buy a white buffalo which is offered to the day of the ceremony, as an expression of gratitude for the blessings of nature that have been given, one of which aims as a prayer so that the necessities of life can be fulfilled and also as a form of prayer to be kept away from all calamities".⁶¹

The banquet is held every eighteenth of May at the village hall. In this banquet, the entire Tenggerese community both Hindus and Muslims is present so that the sense of kinship feels real. They all mingle into one family without partition despite different understandings and beliefs. This is a form of togetherness in the frame of religious diversity. In addition to the *Unan-unan* ceremony, there is another ceremony called *Karo-karo*. This is the most awaited tradition by the people of Tengger, both Muslim and Hindu. because the celebration is a time with full of joy and revelry as if the Tengger people want to make up for all the fatigue and boredom of a full day's work in the fields they have lived for one year.

The most impressive part of the ceremony was the slaughter of chickens, goats, pigs, cows, and buffalo before enjoying the meat and dishes, similar to how the Tenggerese apologized to one another on *Idul Fitri* and *Idul Adha* (Moslems' two big days of feast) while visiting every home in the neighbourhood. The Tengger people's *Karo* celebrations, *Karo* holiday, or also called *Pujan Karo*, take place in the second month of the Tengger calendar (the month of *Karo*), namely at the *Purnama Sasih Karo*. All levels of society, elder and youth, Hindu and Muslim, blend into one in the joy of celebrating *Karo* that makes the celebration more complete.⁶²

In order to express gratitude for the time and dedication in leading and directing the village, the villagers also pay a visit to the village chief and local traditional shamans before beginning the *Karo*

⁶¹ Sugianto, the village head of the Tengger area. Interview, June 9, 2022.

⁶² Qohhar, '62 Qohhar, an Ulema' of Muslim religious In Tengger Village 'Interview', April 11, 2022.

ceremony. In the visit to the shamans, they give offerings and *Karo* which they have prepared in each houses. These offerings and *Karo* alms will then be used in traditional shamans' spells and prayers to protect the one's house family from various threats and grant *Sang Hyang Widhi Wasa* forgiveness for one previous year's worth of sins. The day after the next, it is the turn for the village chief and traditional shamans to visit residents' homes as a sign of reciprocity and to express gratitude for being good and obedient citizens. A social structure built by the interaction of human ties with God, human relationships with one another, and human relationships with the natural world has been indirectly created through the traditional ceremonial procession of the *Karo* people.⁶³

The celebration time takes place for 15 days at the village hall with various sequences of events and celebration on a large scale with the following processes: 1. Pre-*Sodoran* dance (opening); this dance begins with *Sodor* dancer performance from the elders who are commonly called *mblara'i* (to start) at 04.00 am; 2. *Kirab Manten Sodor* (Carnival of *Sodor* dancer); 3. *Mekakat* reading *Kerti Joyo* (Reading the *Karo* mantra & giving offerings); 4. The main *Sodor* dance is performed by *Manten Sodor* (sons and daughters) consisting of 12 people. 5. *Santi* (sending prayers to the *Sidi Derma*, a God who keeps the farming land, according to their belief, *salametan banyu* or grateful for abundant water supply and *Gaga/Tegal/Ladang* for the farming land); 6. *Dederek* (visiting each other's homes); 7. *Nyadran/Nelasih* (visiting to the grave); and 8. Closing ceremony, held at every hamlet/subvillage at Tengger.⁶⁴

The last ceremony is the *Kasada* or *Kasodoan*. *Kasada* Ceremony is a special holiday of the Tengger people done on the 15th day or full moon on the fourteenth month (*Kasada*) according to Tengger community's reckoning. This celebration is now better known as *Yadnya Kasada*. *Yadnya Kasada* is more precisely like the Feast of Sacrifice both from the earthly vegetal product and the sacrificial animals as a form of preserving the ancestral trust of the Tengger

⁶³ Endang Kumala Ratih and Anik Juwariyah, 'KONSTRUKSI SOSIAL UPACARA ADAT KARO SUKU TENGGER DI DESA TOSARI, KECAMATAN TOSARI, KABUPATEN PASURUAN', *Jurnal Analisa Sosiologi*, 9.2 (2020).

⁶⁴ Ratih and Juwariyah.

tribe. Many Hindus follow this ritual because it contains elements of Hindu teachings like reading the Vedas while Muslims are only present to witness and appreciate. At the end of the event, there found *pepujaan* or *selamatan* (activities as a form of gratitude for the gifts and blessing given by God) carried out by each neighborhood group by enjoying natural products (vegetables and fruits) led by shamans and local village elders.⁶⁵

The mentioned ceremonies are example of how religious communities work together to preserve their ancestral heritage and culture by living together harmoniously. The efforts make the two communities united into a single entity to create a harmonious and peaceful religious community as well as to maintain tolerance values organically linking to Indonesian cultures.⁶⁶ Cohesiveness between Muslims and Hindus in a committee for organizing traditional ceremonies in the Tengger community is based on common commitment in achieving goals which they both believe. Furthermore, they are also bound to a culture of cooperation that they maintain, carry out, and obey themselves aiming as a form of gratitude and as an effort to respect their ancestors.

Social and cultural theory reveals that the organization of different traditional ceremonies requires the whole community participation and contains beliefs, laws, and morals that the community accepts.⁶⁷ These ceremonies promote a sense of kinship through togetherness in the midst of religious diversity. Values inheritance, then, are endeavors that encompass all facets of human existence and are developed through the process of internalizing values in an expressive, progressive, and integrative manner. This form of collaborative culture between religious communities in the Tengger Tribe, according to Gorsky's opinion,⁶⁸ is included in the

⁶⁵ Sukriyani, a Priest of Hindu religion In Tengger Village 'Interview', April 7, 2022.

⁶⁶ Haris David Pradhan, 'Religious Tolerance in Multifaith Democracies: A Comparative Legal Study of Indonesia and India', *Legality: Jurnal Ilmiah Hukum*, 29.1 (2021), 46-62 <<https://doi.org/https://doi.org/10.22219/ljih.v29i1.14694>>.

⁶⁷ Geertz, xi.

⁶⁸ Paul Gorski, 'Rethinking the Role of "Culture" in Educational Equity: From Cultural Competence to Equity Literacy', *Multicultural Perspectives*, 18.4 (2016), 221-26 <<https://doi.org/10.1080/15210960.2016.1228344>>.

category of active cultural inheritance. It is shown by the involvement of priests, ulema, as well as Muslim and Hindu youths in various activities amidst differences and diversity. Even though people differ from one another in term of religious affiliation or belief, it does not become a barrier to participating in matters relating to the public interest.

These recent findings also strengthen Tuula's research result⁶⁹ which concludes that interfaith forums in Finland have a significant role in fostering and maintaining harmony between religious communities. In the context of Tengger, village head's decision to arrange committee structure by involving priests, clerics, teachers and youth from Hindus and Islamic groups show a real effort to maintain the existing good relationship. It turns out that accross generation, different religious background was not an obstacle to these traditional events success. Furthermore, the research concludes that solidarity among members becomes more substantial and clearer when organizing internal religious activities. During the Hindu holiday, Muslims are invited to have a meal at their Hindus neighbor, while in Eid al-Fitr holiday, Hindus also go for a meal/gathering at their Muslimn neighbors' house.

Conclusion

In the Hindu-Muslim community of Tengger, social diversity acceptance is maintained through the inheritance of mutual cooperation and courtesy in interpersonal relationships. As occurred across generations, it is possible to continuously conserve the value for the following generation by becoming role models, organizing community associations, and arranging committee for trraditional ceremonies from the whole parties of community. The findings of this study implied the need to develop a theory about social diversity developed through cohesiveness based on community social capital, namely a social movement aiming to strengthen the sense of respect and brotherhood between individuals and religious communities (Muslims and Hindus). However, this article is limited to analyzing only one phenomenon regarding the model of cultural inheritance in maintaining harmony through cooperation between adherents of

⁶⁹ Sakaranaho.

Hinduism and Islam in a small area. Thus, it still requires a comprehensive insight into tolerance amidst religious differences in a broader scope. This study, therefore, suggests the need for further research that explores more deeply in terms of area and relies on research methods or data sources that are more varied so that more comprehensive research findings can be obtained.

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