



**Internalization of Local Traditional Values in A Plurality
Community: Interreligious Relations
in Sawangan, Magelang**

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Abstract

The Sawangan community is one of the references in building inter-religious harmony. Local traditions have become symbols of community identity and unifying relations between religions. This

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article will explain the local traditional values of the Sawangan community. The research method was carried out through in-depth interviews. Peter L. Berger's theory becomes an analytical tool for finding the process of internalizing local traditions in a plural society. The object of the research was carried out at the Sawangan Magelang location. The research finding is that the community's diversity can inspire because, from upstream to downstream, there is a synergy in building communities through local traditions. Friction between communities can be addressed quickly and responsively. People get comfort in carrying out activities through various cultural arts activities. Diverse religious backgrounds are united in the frame of local traditions and become the glue between the community. Local customs are internalized in the community to create a peaceful society tolerant of all religions and beliefs. The spirit of togetherness fosters empathy and sympathy to complement each other in their work so that local traditional values have internalized in the Sawangan community.

[Masyarakat Sawangan menjadi salah satu referensi dalam membangun kerukunan antar umat beragama. Tradisi Lokal telah menjadikan simbol identitas masyarakat sekaligus pemersatu hubungan antar agama. Artikel ini akan menjelaskan nilai-nilai tradisi lokal pada masyarakat Sawangan. Metode penelitian dilakukan dengan Interview mendalam. Teori Peter L. Berger menjadi pisau analisis dalam menemukan proses internalisasi tradisi lokal pada masyarakat plural. Objek penelitian dilaksanakan di lokasi Sawangan Magelang. Temuan penelitian bahwa, Keberagaman masyarakat dapat menginspirasi karena, dari hulu hingga hilir memiliki sinergi dalam membangun masyarakat melalui tradisi lokal. Gesekan antar masyarakat dapat disikapi dengan cepat dan responsif. Masyarakat mendapatkan kenyamanan dalam melaksanakan kegiatan melalui berbagai kegiatan seni budaya yang beragam. Berbagai latar belakang agama menyatu dalam bingkai tradisi lokal sekaligus menjadi perekat di antara masyarakat. Tradisi lokal menginternalisasi pada masyarakat untuk mewujudkan masyarakat yang damai dan bertoleran terhadap semua agama dan kepercayaan. Semangat kebersamaan menumbuhkan empati dan simpati untuk saling melengkapi dalam berkarya sehingga, nilai-nilai tradisi lokal telah menginternalisasi masyarakat Sawangan.]

Keywords: local traditions; inter-religious relations; internalization



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Introduction

The presence of local traditions¹ Today it should get the government's and various parties' attention to maintain its sustainability. In the era of 4.0² (at this time), matters of a locality are increasingly underdeveloped. At least two main reasons people choose to maintain their traditions; *first*, to preserve local values as ancestral heritage.³ *Second*, use it as an identity⁴ a culture or society itself. But others use it as a tool for personal gain⁵ and groups as a commercial tool to make symbols, ethnicities, religions, races, and skin colors⁶ which are "processed" in such a way and used to bring down each other in the competition on the political stage.⁷

Not all (local) communities can make good use of their cultural potential. No wonder there are many cases such as cultural inappropriateness or the erosion of people's traditional habits in various ways to stretch relationships in social life,⁸ especially in the inter-religious inclusion relationship. Social friction between religious adherents is vulnerable to occur if the principles of togetherness are

¹ Yaspis Edgar N. Funay, "Indonesia Dalam Pusaran Masa Pandemi: Strategi Solidaritas Sosial Berbasis Nilai Budaya Lokal," *Jurnal Sosiologi Agama Indonesia (JSAI)* 1, no. 2 (July 2020): 107-20, <https://doi.org/10.22373/jsai.v1i2.509>.

² Janner Simarmata, et. al., *Pendidikan di Era Revolusi 4.0: Tuntutan Kompetensi dan Tantangan*, (Medan: Yayasan Kita Menulis, 2020), 2.

³ Zainul Akmal, "Tinjauan Yuridis Filosofis Eksistensi Kearifan Lokal," *JOELS: Journal of Election and Leadership* 2, no. 2 (2021): 27, <http://journal.unilak.ac.id/index.php/joels/article/view/7451>.

⁴ Ida Bagus Brata, "Kearifan Budaya Lokal Perikat iEntitas Bangsa." *Jurnal Bakti Saraswati (JBS)* 5, no. 1 (2016): 10.

⁵ Agus Saputro, "Agama dan negara: Politik identitas menuju pilpres 2019," *Asketik: Jurnal Agama dan Perubahan Sosial* 2, no. 2 (2018): 111-120, <http://doi.org/10.21776/ub.jppol.2018.001.01.2>.

⁶ Leli Salman Al-Farisi, "Politik Identitas: Ancaman Terhadap Persatuan dan Kesatuan Bangsa dalam Negara Pancasila," *Aspirasi* 10, no. 2 (2020): 79.

⁷ Muhammad Alqadri Burga, "Kajian Kritis Tentang Akulturasi Islam dan Budaya Lokal," *Zawiyah: Jurnal Pemikiran Islam* 5, no. 1(2019): 18.

⁸ Suci Prasasti, "Konseling Indigenous: Menggali Nilai-Nilai Kearifan Lokal Tradisi Sedekah Bumi Dalam Budaya Jawa," *Cendekia: Jurnal Pendidikan dan Pembelajaran* 14, no. 2 (October 2020): 113, <https://doi.org/10.30957/cendekia.v14i2.626>.



shallow so that people are easily provoked and cause intolerance and tension between religious adherents.⁹ However, for the Sawangan community, such cases are handled properly to maintain inter-religious relations amid plurality.

This study focuses on analyzing how the form of internalization of local traditional values is in a pluralistic society. The main thing is inter-religious relations in Sawangan, Magelang. For this reason, this paper will concentrate on two essential formulations. First, what is the position and role of religion in local traditional values in the Sawangan community. Second, how the Sawangan community interprets existing local culture or traditions as an effort to maintain inclusive relationships between religious communities. This study aims to look deeply at the internalization of local traditional values in a pluralistic society, where this is applied in the life of the Sawangan community. The main thing is local wisdom living in Sawangan in maintaining inter-religious relations. Religious relations strengthened by the local culture of the Sawangan community can provide real benefits for the broader community in maintaining tolerance and solidarity.

The object of the research was carried out in Sawangan, Magelang. The research subjects were the Sawangan community, adherents of Islam and Christianity, and the head of RT/RW or Hamlet. Peter L. Berger's theory is used as an analytical tool in finding the process of internalizing local traditions in a plural society. And as the basic concept of descriptive qualitative research, this article uses the method of observation and in-depth interviews.¹⁰ Researchers conduct research by going down and meeting directly with informants, which is carried out gradually. Collecting data through documentation and question and answer with informants to obtain valid and detailed data.

⁹ Ibnu Rusydi, and Siti Zolehah, "Makna Kerukunan Antar Umat Beragama dalam Konteks Keislaman dan Keindonesian," *Al-Afkar: Journal For Islamic Studies* 1, no. 1 (2018), 170–181, https://al-afkar.com/index.php/Afkar_Journal/article/view/13.

¹⁰ Rozef Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik dan Keunggulannya* (Jakarta: Gramedia Widiasarana, 2010), 53.



After structuring and conception, the final stage is conducting an in-depth analysis through a predetermined theory.

Several studies conducted by the following scholars will be used as benchmarks in seeing the internalization of local traditional values in a plural society. How is it different (a form of implementation) from the Sawangan community? The first study came from Rochayanti, Pujiastuti, and Warsiki on “Socialization of Local Culture in Javanese Families.” Local culture is considered ‘uncompetitive’ with foreign culture, especially among the younger generation who will become the nation’s successors. In their study, Rochyanti et al. stated that some parents (Javanese) expect a massive form of socialization in applying local traditions to the younger generation, such as being used in educational curricula, mosque youth organizations, and other forms of activity.¹¹

The goal is that both the language, symbols, and attitudes of the Indonesian people in general, and Java in particular, remain sustainable as the identity of the Indonesian nation. Respect and appreciation for others are inherent in Indonesian society¹², such as respecting those with different cultures, ethnicities, languages, and religions.

Research by Widiyanto and Lutfiana on “Local Wisdom of the Earth: Media Internalizing Character Values of the Tuban East Java Community” assesses that local wisdom is identical to the daily life of rural communities. Its existence significantly impacts social change, for it takes the role and cooperation of the community in maintaining its presence in the modern era. Widiyanto and Lutfiana see *Kabumi*, which is practiced by the people of Baden village, Tuban, as one of the local traditions that can be used as a medium for internalizing the values of

¹¹ Christina Rochayanti, Eny Endah Pujiastuti, and AYN Warsiki, “Sosialisasi Budaya Lokal dalam Keluarga Jawa,” *Jurnal Ilmu Komunikasi* 10, no. 3 (August 2012): 308-20.

¹² Irishtsany Indira Laily Nurdin, Davelynn Danielle, Dwianputra Kresnadi Purbanegara, Neira Ramadhania, Mohammad Indie Farhan, and Pandu Ridhana, “Pudarnya Budaya Sopan Santun Masyarakat Indonesia dalam Mengemukakan Pendapat di Media Sosial,” *Journal of Development and Social Change* 4, no. 1 (2021): 133, <https://jurnal.uns.ac.id/jodasc/article/view/45609>.



the community's character in religious aspects, cooperation, and tolerance.¹³

In a study entitled *Integrating the Values of Multiculturalism Based on Local Wisdom as a Source of History Learning*, Agustinus Ufie expressed his concern about the intolerance and conflicts between religious communities that threaten the diversity of the community. According to him, the public must be able to appreciate, articulate and concretely actualize an attitude of respect for adherents of other religions by prioritizing the spirit of unity. Local traditional values can be essential in maintaining the stability of community social relations.¹⁴

Zainal Arifin added that multicultural (Islamic) educational institutions could be a bridge in the internalization of religious values by being applied to the learning system. The method of introducing students will be more effective if used correctly. The goal is for students to apply exemplary attitudes, habituation, and the diversity of cultures and religions in the Unitary State of the Republic of Indonesia.¹⁵

The findings show that the diversity of the Sawangan community can be an inspiration because of the synergy in building communities through local wisdom. People get comfort in carrying out activities through various cultural arts activities. Local traditions are internalized in the community to create a peaceful society tolerant of all religions and beliefs. Solidarity breeds empathy and sympathy for complementary coexistence.

¹³ Ahmad Arif Widiyanto, and Rose Fitria Lutfiana, "Kearifan Lokal Kabumi: Media Internalisasi Nilai-Nilai Karakter Masyarakat Tuban Jawa Timur," *Satwika: Kajian Ilmu Budaya dan Perubahan Sosial* 5, no. 1 (April 2021): 118-130, <https://ejournal.umm.ac.id/index.php/JICC/article/view/15929>.

¹⁴ Agustinus Ufie, "Mengintegrasikan Nilai Nilai Multikulturalisme Berbasis Kearifan Lokal Sebagai Sumber Pembelajaran Sejarah," *Criksetra: Jurnal Pendidikan Sejarah* 3, no. 2 (2015): 49-50.

¹⁵ Zainal Arifin, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Multikultural (Studi Multisitus Proses Pembelajaran di Sekolah Menengah Atas Negeri 2 Kediri dan Sekolah Menengah Atas Negeri 1 Nganjuk)," *Institusional Repository* (2020), Accessed October 15, 2021, <http://repository.unisma.ac.id/handle/123456789/1540>.



Methods

The research method used in this research is the descriptive qualitative method. Researchers want to see firsthand what the position and role of religion are in local traditional values in the Sawangan community and how the Sawangan people interpret existing local culture or traditions as an effort to maintain inclusive relationships between religious communities. This research was conducted in Sawangan, Magelang. The research subjects are the people of Sawangan village, adherents of Islam and Christianity, and heads of RT/RW or Dusun. This study aims to look deeply into the internalization of local traditional values in a plurality society, where this is applied in the life of the Sawangan people, mainly regarding the local wisdom that lives in the village of Sawangan in maintaining interfaith relations.

Religious relations strengthened by the local culture of the Sawangan people can provide tangible benefits to the broader community in maintaining tolerance and solidarity. Based on the focus and research objectives, the data collection techniques were observation, interviews, and documentation. The researcher met directly with the informants, which was carried out gradually. Interviews were conducted with open questions; this was done in order to create good discussions and get in-depth information in order to obtain valid and detailed data. Researchers use interactive model analysis in order to obtain accurate and quality results. The steps in the interactive analysis researchers use are data reduction, data presentation, and conclusions. The researcher also tested the credibility of the data using the triangulation technique.

Result

Socio-Cultural Society of Sawangan



The Sawangan community is a typical agrarian society¹⁶ as the characteristics of rural communities that work as farmers as their primary source of livelihood, the Sawangan people have diverse educational backgrounds. Some underwent formal and non-formal education. Others choose Islamic boarding schools as a place to gain knowledge. Islamic boarding schools are an option, one of which is because of their easy access to quite affordable costs.¹⁷

Most of the people work as farmers or planters,¹⁸ others are teachers and local government officials. The Sawangan community is the same as the Rural community in Indonesia, who live their daily routines without excessive tendencies toward political issues.¹⁹ People tend to focus on their daily routines (norms) in farming and maintaining social relations with others.

The Sawangan community is typical of hard workers and highly dedicated to their fields and professions. *Toto kromo*²⁰ is still upheld, prioritizing mutual help, cooperation, and the importance of the value of togetherness. The traditional art of *ketoprak* that lives in Sawangan is used to gather and introduce the younger generation to traditional music. Introducing history to the next generation is important in caring for ancestral heritage. History is ideographic, so a collection of past facts can still be reconstructed into an idea in the form of historiography.²¹ The Sawangan's government makes cultural performances part of a tradition that continues to be preserved.

¹⁶ Lailatus syukriah, "Indonesia dan Konsep Negara Agraris," *Jurnal Seuneubok Lada* 2, no.1 (2015): 2.

¹⁷ Sarjito, *Interview*, Sawangan, June 10, 2021.

¹⁸ Eko Murdiyanto, *Sosiologi Pedesaan: Pengantar Untuk Memahami Masyarakat Desa* (Yogyakarta: LP2M "Veteran", 2020), 165.

¹⁹ Khadijah, *Interview*, Sawangan, June 5, 2021.

²⁰ Nurman Nirmanto, "A Shift in The Politeness Actions of Grade 5 Elementary School Students With a Javanese Cultural Background," *Pedagogia: Jurnal Pendidikan Universitas Muhammadiyah Sidoarjo* 10, no. 2 (2021): 91. <https://doi.org/10.21070/pedagogia.v10i2.1006>.

²¹ Eko Murdiyanto, (2020), 140.



The social relations of the Sawangan people cannot be separated from the personality or characteristics of the Javanese people²² known to uphold a sense of brotherhood and togetherness. Geertz, through his long study of Javanese civilization, said that the attitude of *gotong royong* widely embraced by the Javanese was not found in other societies.²³ In essence, every community or cultural group is determined by local values and norms.

The social life of the Sawangan community can be identified through a variety of activities, both in terms of religious and socio-cultural aspects. One of the informants said that;

“The community here (Sawangan) is shaded by the PPK activity unit, where the activities are divided into two. First are the activities provided by the Sawangan’s government, such as mutual assistance activities, education and skills programs such as teaching people how to farm more practically and efficiently, such as using pesticides or programs for rice seeds, onions, tomatoes, chilies, and others are taught. In addition to agriculture, the community is also taught about cooperative systems and caring for the environment. Then secondly, the activities that we (citizens) have organized ourselves, such as religious activities.”²⁴

Through socio-religious and cultural activities, the community can meet face to face in building and re-establishing ties of friendship to be strengthened in deliberation²⁵ and religious activities with others.

²² Kodrad Budiyo and, Bagus Kuncoro, “Pelatihan Skill Pambiwara dalam Melestarikan Pendidikan Budaya Jawa,” *Proficio: Jurnal Pengabdian Kepada Masyarakat* 2, no. 2 (2021): 6.

²³ Daniel L. Pals, *Seven Theories of Religio* (Jogyakarta: IRCiSoD, 2011), 329.

²⁴ Berdasarkan visi misi desa Sawangan, PKK adalah bagian dari upaya pembangunan desa dalam berbagai sektor yang disebut 10 Program Pokok PKK sebagai yang disebutkan di atas. Karno, *Interview*, Sawangan, June 13, 2021.

²⁵ Dedi Masri, “The Concept of Islamic Musyawarah,” *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities* 4, no. 3 (2021): 7398, <https://doi.org/10.33258/birci.v4i3.2619>.



The social relations of the Sawangan community are not limited to certain religious groups or adherents. But all parties can participate in various formal social activities, such as agricultural training and water management (irrigation), or join the cooperative²⁶ as well as non-formal, namely outside of these activities, such as in religious and cultural activities.

The socio-culture of the Sawangan community is decorated by local traditions that are widely applied to daily life, such as *slametan*, *wayang performances*, *kethoprak*, village cleaning, to *satu suro*.²⁷ These traditions have a considerable influence in supporting the needs in living the life ark of the Sawangan community, namely the existence of spiritual satisfaction²⁸ which is a spiritual need. However, to understand the welfare of society, we must explore the culture and traditions in question so that their values and concepts of life can be studied and raised to the surface²⁹ and be a reflection together.

Local traditions in the Sawangan community include many aspects, not limited to rituals and religious ceremonies that are followed but more than that. Includes language, symbols, behavior and habits of its citizens in everyday life.³⁰ Local wisdom living in the Sawangan community's culture describes the community's characteristics in building social interactions, including collective religious activities.

The *slametan* event is carried out by the Sawangan community to pray for the ancestral spirits to be placed in the best place, their deeds of worship accepted by Allah SWT and khusnul khotimah.³¹ According to Geertz, the *slametan* has a long history in Javanese culture, so it becomes an identity that is so attached to the daily life of its people.³²

²⁶ Kalina, *Interview*, Sawangan, June 5, 2021.

²⁷ Triyono, *Interview*, Sawangan, June 13, 2021.

²⁸ Solikin Asep. "Bimbingan Spiritual Berbasis Nilai-Nilai Budaya," *Al-Tahrir: Jurnal Pemikiran Islam* 15, no. 1 (August 2015).

²⁹ Eko Murdiyanto, (2020), 52.

³⁰ Karno, *Interview*, Sawangan, June 13, 2021.

³¹ Triyono, *Interview*, Sawangan, June 5, 2021.

³² Daniel L. Pals, (2011), 37.



For the Sawangan community, the *slametan* has an essential role as a bridge that connects them with the Creator (Allah SWT).

Through *slametan*, the Sawangan community can convey their admiration and gratitude to God. While on the other hand, it is a place where they can ask for protection and a peaceful, prosperous life, kept away from conflict and hostility between others.³³ Based on the life system of the Sawangan people, when they carry out activities related to farming, birth, death, *slametan*, village cleaning, and various other activities, the process has a deep purpose and meaning.

In the implementation of *slametan*, the Sawangan people generally perform *slametan* for various things, such as death, birth, circumcision, cleaning the village, and *satu suro*.³⁴ The Sawangan community has been practicing *Slametan* activities for generations. In Javanese belief³⁵ basically, the meaning of *slamet* does not only refer to human life and welfare but also prays for safety and prosperity or *slamet* for the universe which includes forests, mountains, water and rice fields, livestock, and various businesses in the economic field pioneered by the community.³⁶

Niels Murder sees the *slametan* as a sacred communal feast. The goal is to achieve *slametan* in various ways in a broad sense. The mind that if a community does *slametan* then its safety will be guaranteed. In the Javanese tradition, *slametan* is a condition; prosperous, safe, healthy and prosperous based on the state of *ora ana or ora ono opo-opo*.³⁷ In this context, the meaning of the word *planet* is being safe or feeling safe

³³ Karno, *Interview*, Sawangan, June 5, 2021.

³⁴ Khadijah, *Interview*, Sawangan, June 5, 2021.

³⁵ Lihat, Daniel L. Pals, (2011), 335-336.

³⁶ Sri Handayani, "Agriculture and Ritual: Pola Komunikasi Ritual Slametan Musim Tanam Padi di Ngemplak, Sambikerep, Surabaya," *Jurnal Ilmu Komunikasi* 5, no. 1 (2018): 44, <https://doi.org/10.31294/kom.v5i1.3047>.

³⁷ *Ora ana* atau *ora ono opo-opo* artinya (tidak ada apa-apa) menunjukkan suatu kondisi atau keadaan yang stabil, normal dan baik-baik saja, terhindar dari konflik, bala bencana, dan seterusnya. Moh. Fathul Hidayat and, Endang Fardiansari, "Penentuan Hari Baik Sebagai Sistem Budaya Jawa (Studi Kearifan Lokal dalam Budaya di Desa Genaharjo, Semanding, Tuban)," *Prosiding Symbion (Symposium on Biology Education), Prodi Pendidikan Biologi, FKIP, Universitas Ahmad Dahlan* (Agustus 2016), 538.



from disturbances by supernatural beings, namely nature and supernatural disturbances.

Slametan has various forms, including; salvation which is part of everyday life, namely in the context of the life cycle, which includes pregnancy, death, birth, circumcision, and salvation related to village cleans, Islamic holidays, as well as at times and days.³⁸ In the life cycle concerning marriage, it includes the procession of *siraman*, *midodareni*, *seserahan*, *ngetik*, *balangan suruh*, *nyatri*, *kacar-kucur*, *bride gathering*, *sungkeman*³⁹ and other stages.

The Sawangan people also practice the birth cycle, which is reflected through the *tingkeban* ritual, for example. *Tingkeban* activities are generally carried out by women, especially pregnant women, whose gestational age has reached the age of seven months. In Javanese culture, *tingkeban* itself is part of the *mitoni* ceremony.⁴⁰ For the Sawangan community, *tingkeban* is very central before the birth process. A woman (pregnant) is required to undergo a water spray followed by climbing a congratulations prayer until the day of delivery arrives. The *tingkeban* ritual⁴¹ is widely embraced by Muslims and Christians, as revealed by the following informants;

“For activities such as *mitoni* (birth) and marriage, such as the process (steps) of death, we adapt to each other’s beliefs. Like *tingkeban*, for example, although the stages and intentions are the same, the prayers are different, Islam is following Islamic law, and Christianity is under Christian bishops.”⁴²

³⁸ Alif, *Interview*, Sawangan, June 10, 2021.

³⁹ Khadijah, *Interview*, Sawangan, June 5, 2021.

⁴⁰ Kalina, *Interview*, Sawangan, June 5, 2021.

⁴¹ Adriana, Iswah. “Neloni, Mitoni Atau Tingkeban: Perpaduan antara Tradisi Jawa dan Ritualitas Masyarakat Muslim,” *KARSA: Journal of Social and Islamic Culture* 19, no. 2 (2012): 238-247. <http://ejournal.iainmadura.ac.id/index.php/karsa/article/view/69>.

⁴² Danu, *Interview*, Sawangan, June 7, 2021.



The *mitoni* activity continued with *tedak siten* where the baby, who had started to learn to walk, was put into a chicken cage after the delivery process. This stage is a form of gratitude for the baby's parents to God⁴³ because it has given health to the baby. *Tedak siten* is the starting point for babies to walk their full life.⁴⁴ To distinguish the local activities and traditions practiced by the Sawangan community from the surrounding villages as summarized in the following table.

Table 1.1 Comparison of Local Rituals or Traditions of Sawangan with Surrounding Villages

Village	Rituals	The difference
Sawangan	Clean Village, <i>Siji Suro</i> , Selamatan, <i>Kethoprak</i> , Puppet Performances, Birth Rituals (<i>Mitoni</i>), <i>Tingkeban</i> , <i>Tedak Siten</i> , Student Cobras, <i>Nyadran</i> , Ancestral Grave Pilgrimage, Recitation, Sholawat, Sawahan, Prayers with Diverse People, Haul and Alms of the Earth, <i>Ruwat Rawat</i> , <i>lawuyor</i> , marriage and death traditions.	1. Adherents of other religions (outside of Islam) are involved in various local rituals, especially death rituals, weddings, and joint prayers at ancestral graves. The element of involvement of adherents of other religions is a priority for the village government. 2. The sawangan community utilizes local rituals not only as a venue for gathering

⁴³ Imam Baihaqi, "Karakteristik Tradisi Mitoni Di Jawa Tengah Sebagai Sebuah Sastra Lisan," *Arkhaiis: Jurnal Ilmu Bahasa dan Sastra Indonesia* 8, no. 2 (2017): 139, <http://journal.unj.ac.id/unj/index.php/arkhaiis/article/view/5045>.

⁴⁴ Yohanes Boanergis, Jacob Daan Engel, and David Samiyono, "Tradisi Mitoni Sebagai Perekat Sosial Budaya Masyarakat Jawa," *Jurnal Ilmu Budaya* 16, no. 1 (2019): 49-62. <http://journal.unilak.ac.id/index.php/jib/article/view/3172>.



		<p>and reuniting between religious communities. Local rituals become a bridge to strengthen social relations and avoid conflicts between religious communities. In other words, the Sawangan community interprets the existing local culture or tradition as an effort to maintain inclusive relations between religious communities.</p> <p>3. Internalizing local traditional values to form inclusive relationships between religious communities in Sawangan village is the answer if religion and culture can go hand in hand. Through socio-cultural and religious activities such as local rituals, Sawangan village is far from social conflicts and political interference.</p>
<p>Another Village</p>	<p><i>Kuda lumping, kethoprak, slametan, nyadran, mitoni</i>, cultural arts performances,</p>	<p>1. Each village has its own rituals, and some towns only practice some common rituals</p>



	<p>pilgrimages to ancestral graves, <i>siji suro</i>, rice fields, <i>brokohan</i>, alms of the earth, <i>nyadran</i> and others.</p>	<p>such as <i>Nyadran</i>, <i>Kuda Lumping</i>, <i>slametan</i> and others. However, it does not make local rituals a mission to maintain relations or plurality between religious communities. Difference/plurality is seen as it is.</p> <p>2. The government does not make local rituals a priority or as a forum for inter-religious peace. the implementation of local rituals is carried out based on their respective religious beliefs, meaning that there is no special agenda or activity from the government in embracing all religious people.</p> <p>3. In contrast to Sawangan village, some neighboring villages have houses of worship for adherents of other religions (Christianity, Hinduism and Buddhism), this allows the community to tend to be exclusive</p>
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		and passive in socio-cultural activities. Make a house of worship to gather with their respective communities.
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Discussion

Religion in Local Tradition Values

Besides wedding and marriage, there is a death ritual⁴⁵ which guides the community to always prioritize the attitude of mutual cooperation and apply an attitude of tolerance and can take care of the feelings of others so that the person is not offended.⁴⁶ For a plural society such as the Sawangan community, which has a variety of beliefs, this behavior is very important in maintaining tolerance so that social tensions can be minimized based on mutual peace and prosperity.

In the tradition of death,⁴⁷ the Sawangan community performs various socio-religious activities, such as praying together in death rituals. The Sawangan community believes the tradition of praying together is part of the *Nyadran* celebration, which is marked by the celebration of the *lewuyor* ritual, namely, the process of sending prayers (salvation) for the spirits of the ancestors or saints. Joint prayer activities are also carried out at *Haul* activities, or residents call it *ngekoli*. During *haul*⁴⁸ non-Muslim communities, including Christians, are involved in these activities.

⁴⁵ Jerry Hendrajaya, and Amru Almu'tasim, "Tradisi Selamatan Kematian Nyatus Nyewu: Implikasi Nilai Pluralisme Islam Jawa," *Jurnal Lektur Keagamaan* 7, no. 2, (February 2020): 431-60, <https://doi.org/10.31291/jlk.v17i2.756>.

⁴⁶ Afif Syaiful Mahmudin, "Pendidikan Islam dan Kesadaran Pluralisme," *Ta'limuna: Jurnal Pendidikan Islam* 7, no. 1 (2018): 31, <https://doi.org/10.32478/ta.v7i1.146>.

⁴⁷ Shonhaji Shonhaji, "Agama Sebagai Perekat Social Pada Masyarakat Multikultural," *Al-Adyan: Jurnal Studi Lintas Agama* 7, no. 2 (2012): 6, <http://ejournal.radenintan.ac.id/index.php/alAdyan/article/view/502>

⁴⁸ Khadijah, *Interview*, Sawangan, June 7, 2021.



The Haul takes place once a year where the collective prayer is for kiai Anwar, who is an Islamic figure as well as the ancestor of the Sawangan community. To commemorate his services in building Sawangan village. Involvement of Christians and representatives of the Church⁴⁹ Sending a prayer of salvation to *kiai* Anwar is part of a socio-religious tradition that has lasted for years.

The tolerant attitude of the Sawangan community is also reflected in social activities such as cooperation (*gotong royong*)⁵⁰ The local government and village elders work together to invite the community to jointly do community service by participating in *ruwat rawat* activities, village cleaning, *Nyadran*, and *haul* activities. Community service is carried out in cooperation to clean the village and maintain the security and comfort of Sawangan village. The head of the local RT acknowledged that:

“Social activities such as cleaning our village do it once a year; this kind of community service has become a habit of the residents, but village officials such as the head of the hamlet and the head of the RT/RW are usually the ones who take the initiative to mobilize the residents. There is no limit for young or old to participate; after all, the more people who participate, the better, and the cleaning can be faster too.”⁵¹

They continued the informant’s statement that there are no exceptions or attitudes of discrimination in socio-religious agendas in Sawangan. Muslims and Christians work hand in hand to maintain village security. The social interaction of the two adherents of the major religions in Sawangan village also proceeded smoothly. The Pentecostal Church’s management admits that social harmony in the

⁴⁹ Danu, *Interview*, Sawangan, June 7, 2021.

⁵⁰ Tatik Sri Mega Wati, “Gotong Royong dalam Masyarakat Plural: Studi Tentang Solidaritas Masyarakat Beragama Islam Dengan Beragama Hindu Di Dusun Bongso Wetan Desa Pengalangan Kecamatan Menganti Kabupaten Gresik,” *PhD diss.*, (UIN Sunan Ampel Surabaya, 2015): 8.

⁵¹ Karno, *Interview*, Sawangan, August 10, 2021.



Sawangan sub-district is generally conducive.⁵² There have been no incidents involving tensions between the two religious adherents. Most of the people of Sawangan adhere to Islam, making Islam a religion with many adherents.⁵³ The behavior of the Sawangan community can be identified through social relations between fellow Muslims and Christians, living side by side while maintaining their locality as a traditionalist and conservative rural community.⁵⁴

Like an agrarian society,⁵⁵ Sawangan residents have closeness, both socio-cultural and religious. Emotional intimacy is formed by togetherness and similarities (behavior, traditions, values, and norms that develop) that the community feels. Another informant said if;

“...The people here are used to loving each other; what kind of belief and religion are they respecting each other? The young respect the old and vice versa; the more senior people teach their children to uphold the *toto kromo*.”⁵⁶

A culture of mutual respect is not limited to a person's age, opinions, and principles in the broad sense of beliefs and choices concerning individual religious freedom.⁵⁷ The Sawangan community is committed to implementing local traditional and religious values, both of which have integrity and can be separated. Village clean-up

⁵² Danu, *Interview*, Sawangan, June 7, 2021.

⁵³ Haryono, *Interview*, Juni 5, 2021.

⁵⁴ Eko Murdiyanto, (2020), 54. Lihat juga, Sunu Wasono, “Sastra Indonesia Kini: Kedaerahan Sebagai Acuan dan Sarana Menanggapi Berbagai Persoalan,” *Proceeding Universitas Pamulang, Seminar Nasional Bahasa dan Sastra Indonesia Sasindo Unpam* 1, no. 2 (2019): 4.

⁵⁵ Eggy Fajar Andalas, “Cerita Rakyat dan Tradisi Masyarakat Agraris Nusantara: Mitos Dewi Sri (Jawa) dan Legenda Putri Mandalika (Sasak),” (2018): 2, <https://eprints.umm.ac.id/45792>.

⁵⁶ Karno, *Interview*, June 5, 2021.

⁵⁷ Stev Koresy Rumagit, “Kekerasan dan Diskriminasi Antar Umat Beragama Di Indonesia,” *Lex Administratum* 1, no. 2 (2013): 57.



activities, for example, are carried out by Muslims and Christians, who have become an essential part of the tradition⁵⁸ in Sawangan.

So people have to adapt to a multicultural environment. However, people who can survive amid development and social mobility are groups who hold fast to local values, tolerate, accept, and acknowledge the existence of others, and are consistent with each other.⁵⁹ Harmony between Muslims and Christians in Sawangan village is inseparable from the traditional values adopted. As emphasized by one of the informants, how should a pluralistic society position itself in differences.⁶⁰

The values of local wisdom are a form of expression of creativity, work, and power or the strength of the soul, which is the impetus for living beings in doing a behavior that contains the value of religiosity (religion) because it is divine.⁶¹ transcendent. The dialectic between Muslims and Christians with local traditions in the Sawangan community will always accompany the lives of their people.⁶² The Sawangan people concretize their traditional values as a force in religion, such as praying together in the tradition of death and for Muslims to carry out a death ceremony for the bereaved family. Residents who adhere to Christianity come to the house of the dead to offer condolences and indulge in prayers according to their beliefs.⁶³

On the other hand, Muslims voluntarily, based on citizenship and mutual respect, share their condolences and take the dead person back to his final resting place without looking at the gulf of difference;

⁵⁸ Sarjito, *Interview*, Sawangan, June 10, 2021.

⁵⁹ Eko Murdiyanto, (2020), 22.

⁶⁰ Danu, *Interview*, Sawangan, June 7, 2021.

⁶¹ Muhammad Alqadri Burga (2019): 22.

⁶² Subar Junanto, and Latifah Permatasari Fajrin, "Internalisasi Pendidikan Multikultural pada Anak Usia dini," *Jurnal Pendidikan Anak Usia Dini Undiksha* 8, no. 1 (2020): 30. <https://ejournal.undiksha.ac.id/index.php/JJPAUD/article/view/24338>.

⁶³ Danu, *Interview*, Sawangan, June 7, 2021.



Which God does he worship,⁶⁴ Prophets and scriptures they believe in. One of the informants met said that;

“It is reasonable; it is appropriate to pay homage if there are residents who die, pay their last respects, and convey their condolences. Residents (men) also take care of the needs and funeral processions even though the method of burial of the bodies (Islam and Christianity) is different.”⁶⁵

The tradition of death⁶⁶ can easily be found in a multicultural society (in Indonesia), but solidarity in the dying tradition of the Sawangan people cannot be taken lightly. The behavior of the Sawangan people in upholding kinship values actually leads them to a harmonious life. Through activities such as the prophet's birthday, haul, death rituals, births, *Nyadran* to clean the village, the Sawangan community strengthens social cohesion and strengthens the integration of local traditions with the community to eliminate⁶⁷ social friction.

Cultural Internalization for The Sawangan Community

To maintain social harmony, the Sawangan people balance religious practices with local traditions that have grown up with them. Acceptance of foreign cultures (Islam and Christianity) is certainly not easy; the Sawangan people are aware that the entry of Islam and Christianity in their area will significantly impact people's behavior and

⁶⁴ Syamsudin Syamsudin, “Kerukunan Masyarakat Multikultural Menurut Potret Pendidikan Agama Islam,” *Transformasi : Jurnal Studi Agama Islam* 13, no. 1 (2020), 101.

⁶⁵ Juminten, *Interview*, Sawangan, June 5, 2021.

⁶⁶ Wiwik Setiyani, *Studi Ritual Keagamaan* (2021): 15, <http://books.uinsby.ac.id/id/eprint/82>.

⁶⁷ Azis Aziz, “Pembelajaran Progresif (Inovasi Baru Bagi Masyarakat Multikultural),” *Jurnal Literasiologi* 4, no. 1 (July 2020), 61, <https://doi.org/10.47783/literasiologi.v4i1.134>.



beliefs, especially local traditions as objects and media for internalization⁶⁸ like the earth alms ceremony.

Alms of the earth, known as *Nyadran* is an essential activity for the Sawangan community. For the Sawangan community, the earth alms ritual is an arena to reunite with the Creator, ancestors, and the universe. In its implementation, the community carries alms of the earth at the beginning of the month of *Muharram* or *Sura*.⁶⁹ One informant said:

“Considering that the celebration is once a year, the residents are very enthusiastic about welcoming it; this is a people's party, so there are no restrictions or prohibitions. Moreover, alms for the earth are the biggest and are eagerly awaited by the residents, so it takes a long time to prepare because many things must be prepared.”⁷⁰

Preparation of offerings that include various agricultural products such as fruits, tumpeng rice, vegetables, and so on are collected, some of which are cooked with specific tools and methods, and some are offered raw to be eaten together by the residents. It should be underlined that all elements of society can be involved and participate in the celebration.⁷¹ Differences in beliefs are not an obstacle to being able to gather⁷² and celebrate together.

⁶⁸ Ahmad Najib Burhani, (2019), 27.

⁶⁹ Muhamad Yasir, and Susilawati Susilawati, “Values of Character Education: An Exploration Study on Assyura Day Celebration Tradition,” (2022): 9, <https://eprints.eudl.eu/id/eprint/111100/>.

⁷⁰ Kalina, *Interview*, Sawangan, June 5, 2021.

⁷¹ Agus Prasetyo, “Pluralitas Agama dalam Keluarga Jawa,” *Komunitas: International Journal of Indonesian Society and Culture* 5, no. 1 (2013): 6, <https://doi.org/10.15294/komunitas.v5i1.2374>.

⁷² Tafsiruddin Tafsiruddin, “Pluralisme dan Toleransi dalam Kehidupan,” *Dakwatul Islam* 5, no. 1 (2020): 45, <https://ojs.diniyah.ac.id/index.php/DakwatulIslam/article/view/206>. See: Ika Fatmawati Faridah, “Toleransi Antarumat Beragama Masyarakat Perumahan,” *Komunitas: International Journal of Indonesian Society and Culture* 5, no. 1 (2013): 15, <https://doi.org/10.15294/komunitas.v5i1.2368>.



Through the earth alms, the Sawangan people are united in traditional assemblies into a unified whole (*dadi siji*) to maintain tolerance. While sending *lewuyor*, every household hopes that harmony, peace, and prosperity will accompany the village and all its contents.⁷³ So that the celebration of local traditions establishes a relationship with fellow Muslims and Christians, in the end, family values without boundaries and barriers will continue to be intertwined.⁷⁴

For the Sawangan community, alms of the earth are a form of expression of gratitude for the community for the gift and love of the Creator. The form of community gratitude is conveyed through ritual media.⁷⁵ From the perspective of Javanese ecology, the behavior of the Sawangan people amid the existing diversity is a picture that shows their interconnectedness.⁷⁶ To quote Rifckles' statement that rituals in local community traditions are cultural facts as they are in Javanese culture and traditions.

According to Berger's dialectic, the internalization of local traditions does not just happen; it takes at least three stages so that an individual or a society understands the meaning of the culture they adhere to, namely in the environment in which they live. Among these stages are; Subjectivity, objectification, and internalization. According to the social construction of Peter L. Berger, in this case, the Sawangan community is in an objective and subjective reality.

⁷³ Sarjito, *Interview*, Sawangan, June 10, 2021.

⁷⁴ Purjatian Azhar, "The Political Structure of Multicultural Society Kesetaraan Dalam Masyarakat Multikultural: Studi Terhadap Masyarakat Indonesia dalam Merawat Kebhinekaan," *ASKETIK: Jurnal Agama dan Perubahan Sosial* 4, no. 2 (2020), <https://doi.org/10.30762/ask.v4i2.2421>.

⁷⁵ Wiwik Setiyani, *Keragaman Perilaku Beragama* (Yogyakarta: Dialektika, 2018), 10.

⁷⁶ Samidi, "Tuhan, Manusia, dan Alam: Analisis Kitab Primbon Atassadhu Adammakna," *Jurnal Shahih* 1, no. 1 (2016): 5, <https://doi.org/10.22515/shahih.v1i1.47>.



Objective statement⁷⁷ is a process in which the behavior of the Sawangan community is influenced by the environment in which they live. The growth of a person's personality and behavior has been directed by the social environment (structure) since the beginning. In this environment, identity and habits are formed following the laws and social norms that apply where he lives.⁷⁸

Another objective reality is also a subjective reality that sees society as a plant organism where individuals can play their roles and function well in the social environment. For Berger, the individual expands the social environment and then naturally adapts to that environment. However, each individual has the ability and creativity to understand the language, symbols, culture, and religion in their environment.⁷⁹ Berger calls it the process by which a person realizes his existence in a social environment.

The Sawangan community also understands local traditions through artistic activities⁸⁰ such as musical performances (Javanese) and wayang.⁸¹ For the Sawangan community, wayang is not just physical entertainment, but more than that, it is a spiritual filler⁸² that contains the value and meaning of life for human existence. The Sawangan community carries out art performances as part of the one

⁷⁷ Peter L. Berger, "Konstruksi Realitas Sosial Sebagai Gerakan Pemikiran," *Jurnal Penelitian dan Pengembangan Komunikasi dan Informatika* 5, no. 3 (2015): 15, <https://jurnal-dev.kominfo.go.id/index.php/jppki/article/view/600>.

⁷⁸ F. A. Dharmas, "Konstruksi Realitas Sosial: Pemikiran Peter L. Berger Tentang Kenyataan Sosial," *Kanal* 7, no. 1 (Sep. 2018): 2, <https://doi.org/10.21070/kanal.v6i2.101>.

⁷⁹ Asmanidar Asmanidar, "Suluk dan Perubahan Perilaku Sosial Salik (Telaah Teori Konstruksi Sosial Peter L. Berger Dan Thomas Luckman)," *Jurnal Studi Agama-Agama* 1, no. 1 (2021): 6.

⁸⁰ Timbangunusa Tumimbang, "Karya Seni Patung Simbolik dalam Ungkapan Perdamaian," *Jurnal Dimensi Seni Rupa dan Desain* 12, no. 1 (2015): 40, <https://www.trijurnal.trisakti.ac.id/index.php/dimensi/article/download/71/71>.

⁸¹ Masroer Ch. Jb, "Spiritualitas Islam dalam Budaya Wayang Kulit Masyarakat Jawa dan Sunda," *Jurnal Sosiologi Agama* 9, no. 1 (2017): 38, <http://ejournal.uin-suka.ac.id/ushuluddin/SosiologiAgama/article/view/1162>

⁸² Eko Setiawan, "Makna Nilai Filosofi Wayang Kulit Sebagai Media Dakwah," *Al-Hikmah* 8, no. 1 (April 2020): 39.



sura activity as well as the local government's initiative⁸³ to care for Javanese culture.

Although wayang is a philosophical, mystical literature that has Hindu-Buddhist breath and is spiced up by Islamic Sufism.⁸⁴ The Sawangan community interprets wayang as not just an identity but as an adhesive for social relations amid diversity.⁸⁵ Karno, one of the informants, said, 'if someone can interpret what is conveyed and the meaning of the symbols in the performance, then he is considered successful in interpreting life.'⁸⁶ because it is about ethics and lifestyle inspired by Javanese concepts of thought and society, and every particular ceremony has a deep philosophical value and meaning.⁸⁷

Berger emphasized that it is essential for the community to understand the history of the tradition adopted because local traditional values can influence the behavior and capitalization that exists in each individual. Life cycle traditions, birth and death traditions, as well as cooperation, village clean-up to earth alms⁸⁸ is a form of optimization carried out by the Sawangan government to maintain harmony amid pluralism. The participation of the local community to protect each other and avoid the occurrence of friction between religious communities as much as possible shows the community's understanding of diversity. One of the informants said;

⁸³ Ningtyas, *Interview*, Sawangan, July 10, 2021.

⁸⁴ Fathul Hidayat and, Endang Fardiansari, (2016), 540.

⁸⁵ Bayu Anggoro, "Wayang dan Seni Pertunjukan: Kajian Sejarah Perkembangan Seni Wayang di Tanah Jawa sebagai Seni Pertunjukan dan Dakwah," *JUSPI (Jurnal Sejarah Peradaban Islam)* 2, no. 2 (2018): 259, <http://jurnal.uinsu.ac.id/index.php/juspi/article/view/1679>.

⁸⁶ Karno, *Interview*, Sawangan, Juni 10, 2022.

⁸⁷ Heri Kuswanto, Ricy Fatkhurrokhman, and Khoirul Anam, "Makna Relijius Dalam Ritual Adat Masyarakat Pesisir Kabupaten Gunungkidul," *Ulumuddin: Jurnal Ilmu Keislaman* 11, no. 1 (2021): 13-28, <https://doi.org/10.47200/ulumuddin.v11i1.693>.

⁸⁸ Ubaidillah, *Interview*, Sawangan, June 13, 2021.



“...Regarding rituals and socio-cultural activities, it has become a habit for us (the Sawangan people) to celebrate; this is an ancestral tradition that must be preserved. For the celebration of the earth alms, the community interprets it as gratitude to Allah SWT, then prays for the safety of kiai Anwar and his ancestors.”⁸⁹

Berger and Luckman see internalization as transitioning the objectified social world into awareness of subjective reality. On the other hand, social reality has a tendency that is reflected in the capitalization that appears in the individual.⁹⁰ The internalization of local traditional values by the Sawangan community is a picture of a pluralist, dynamic, and universal society. The internalization they do is a reflection of the habits that individuals have in implementing earth alms, prayer together, death salvation, haul and so on in daily life. The Sawangan people are not only familiar with but interpret⁹¹ these practices as a philosophy of life in diversity.

The internalization of local culture in the Sawangan community is not only based on the meaning of traditional values, culture, and the surrounding environment but is no less critical is accepting and respecting others.⁹² On the other hand, the acceptance of Muslims and Christians towards the traditions that live in Sawangan must be based on the awareness of each community.⁹³ So religious communities need to optimize the values of local wisdom as a meeting stage in maintaining social harmony amid a pluralistic society.⁹⁴

⁸⁹ Alif, *Interview*, Sawangan, June 10, 2021.

⁹⁰ Aimie Sulaiman, “Memahami Teori Konstruksi Sosial Peter L. Berger,” *Society* 4, no. 1 (2016): 15-22. <https://society.fisip.ubb.ac.id/index.php/society/article/view/32>.

⁹¹ Ubaidillah, *Interview*, Sawangan, June 13, 2021.

⁹² Maykel Verkuyten, Levi Adelman, and Kumar Yogeewaran, “Tolerance as forbearance: Overcoming intuitive versus deliberative objections to cultural, religious, and ideological differences,” *Psychological Review* 129, no. 2 (2022): 368. <https://psycnet.apa.org/psycarticles/2021-38829-001.pdf>.

⁹³ Maslan Abdin, “Kedudukan dan Peran Warga Negara Dalam Masyarakat Multikultural,” *Jurnal Pattimura Civic (JPC)* 1, no. 1 (2020): 19, <https://ojs3.unpatti.ac.id/index.php/jpc/article/view/1681>.

⁹⁴ Lailatus Syukriah, (2015), 8.



Conclusion

Eliminate social conflict and friction⁹⁵ in social life is something difficult to avoid, but maintaining social harmony and consistently maintaining solidarity among people has a much more reasonable opportunity.⁹⁶ Indonesian local traditions that are harmonious and peaceful, advanced, independent, and unpretentious in diversity as an identity can be realized if the community takes the initiative in maintaining its originality as a traditionalist society. The Sawangan community proves this by internalizing local traditional values amid pluralism.

Religion is not an eternal system in society but develops obedience to God. On the other hand, culture contains values and symbols that make human life dynamic. The internalization of local traditional values in the community, in this case, the inclusive relationship between religious communities in Sawangan, would answer the notion of culture and religion that is not in line with the fundamental law of religion as the teachings of the transcendent divine.⁹⁷ Through socio-cultural and religious activities such as haul, collective prayer, birth celebrations, marriages, cooperation in village clean-up activities, and earth alms to solidarity in death rituals are a series of internalizations of local culture carried out by the Sawangan community.

⁹⁵ Iskandarsyah Siregar, "The Relationship between Conflict and Social Change in the Perspective of Expert Theory: A Literature Review," *International Journal of Arts and Humanities Studies* 2, no. 1 (2022): 09-16, <https://al-kindipublisher.com/index.php/ijahs/article/view/2721>.

⁹⁶ Anselm Hager, and Kunaal Sharma, "Can religious norms reduce violent attitudes? Experimental evidence from a Muslim-Christian conflict," *Conflict Management and Peace Science*, (2022): 07388942221077914. <https://journals.sagepub.com/doi/abs/10.1177/07388942221077914>.

⁹⁷ Khasanah, Lutfi Uswatun, Muhammad Dhewa Maulana, and Roisul Ma'ruf, "Rekonstruksi Makna Pluralitas sebagai Media Integrasi Sosial dalam Melawan Konflik di Indonesia," *ALSYS* 2, no. 2 (2022): 196, <http://ejournal.yasin-alsys.org/index.php/alsys/article/view/247>.



The behavior of the Sawangan community, which is religious and close to local traditions, creates a climate of togetherness in a social order that is more democratic, ethical, humanist, and tolerant. On the other hand, it is essential to awaken the younger generation to continue to uphold tolerance, cooperation, and love and develop a national attitude and respect for others without excluding others. On the other hand, with the onslaught of western culture in the modern era, the internalization of culture by the Sawangan community is essential to maintain the existence of culture and as an alternative medium to maintain the stability of relations between religious communities in the village. That is because social harmony in a pluralistic society can be optimized according to noble values (local wisdom).

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