

REVITALIZATION OF TOLERANCE VALUES THROUGH THE SAPARAN TRADITION: A STUDY IN PONDOK WONOLELO VILLAGE

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Abstract

The Saparan tradition is carried out every month of Safar followed by village communities of different tolerance level. This research aims to examine the values of tolerance in the tradition of Pondok Wonolelo, Widodomartani, Ngemplak, Sleman. It employed naturalistic qualitative method. Data collection covered observation, interviews, and documentation. The results of the study showed that the tolerance values embedded in the Saparan tradition are: 1) mutual respect and cooperation, 2) refraining from discrimination and interference with other people's freedom, and 3) caring for one another. However, during the heritage carnival and bregodo parades in the traditional ceremonies, the event still provides different treatment in the reception between the poor and rich. Apart from that, there is still a lack of concern during recitations, heritage carnivals and bregodo for the elderly/disabled. In short, the Saparan tradition promotes values of tolerance to the people of Pondok

Wonolelo. However, in practice, the community do not put them into practice in some Saparan events. This research recommends the importance of mutual tolerance among members of the community.

Tradisi Saparan dilaksanakan pada setiap bulan Safar yang diikuti masyarakat desa dengan beragamnya perbedaan termasuk tingkat toleransi yang bervariasi. Penelitian ini bertujuan untuk mengetahui nilai-nilai toleransi pada tradisi Saparan di dusun Pondok Wonolelo, Widodomartani, Ngemplak, Sleman. Jenis penelitian yang digunakan adalah kualitatif naturalistik. Pengumpulan data meliputi observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa bentuk nilai-nilai toleransi pada tradisi Saparan di Pondok Wonolelo, yaitu 1) sikap saling menghargai dan menghormati orang lain serta gotong royong terdapat pada kegiatan pengajian, kirab pusaka, kirab bregodo, penyebaran apem dan acara penunjang, 2) sikap tidak mendiskriminasi dan tidak mengganggu kebebasan orang lain terdapat pada kirab pusaka, kirab bregodo, penyebaran apem dan acara penunjang, dan 3) saling peduli terdapat pada kegiatan kirab pusaka, kirab bregodo dan acara penunjang. Namun, pada kegiatan kirab pusaka dan bregodo saat upacara adat dalam pelaksanaan acara masih membedakan dalam penyambutannya antara masyarakat yang miskin dan kaya. Selain itu, masih terdapat sikap kurang peduli saat pengajian, kirab pusaka dan bregodo pada lansia/difabel. Secara singkat, tradisi Saparan dapat menghadirkan nilai-nilai toleransi pada masyarakat Pondok Wonolelo, namun dalam pelaksanaannya masyarakat masih tidak bersifat toleran dalam beberapa kegiatan tradisi Saparan. Penelitian ini merekomendasikan pentingnya saling toleransi antar anggota masyarakat.

Keywords: mutual tolerance; Saparan tradition; tolerance values

Introduction

Indonesia is an archipelagic country with 34 provinces. With land area of 1.9 million km² and population density of 141 people per km², Indonesia is home to 270.20 million people (Badan Pusat Statistik, 2021). Indonesia is very diverse in ethnicity, religion, language, race, intergroup, customs, traditions, and others. Even though Indonesia is rich in diversity,

society must strengthen unity and maintain the Unitary State of the Republic of Indonesia because it holds the motto *Bhinneka Tunggal Ika*, which means unity in diversity.

Indonesian society has differences in diversity that need to be balanced with tolerance. Tolerance refers to respects towards differences in race, ethnicity, religion, nation, culture, appearance, ability, and it does not discriminate against minority groups (Musbikin, 2021). As social creatures, we demand a harmonious and mutually respectful social life. Tolerance is essential since society is aware of things, but intolerance will result from someone who does not recognize the variety of Indonesian society. Developing a philosophy of tolerance can contribute to fostering national values through education. This pursuit is particularly crucial in the current century, as conflicts related to discrimination often stem from various factors. One significant factor is the insufficient knowledge about national values, leading to a lack of understanding. Additionally, the inadequate instillation of religious education values in schools further exacerbates this issue. Strengthening the role of institutions, especially in the realm of multicultural education, becomes imperative in response to these challenges (Irsyada & Zafi, 2020).

In the current situation, there are still many cases of intolerance in Indonesia. Intolerance is an understanding or view that ignores all the values of tolerance. Intolerance appears with the increased feelings of hatred and mutual suspicion in society. Cases of intolerance in Indonesia are increasing all the time, such as complicated construction of places of worship, funerals, and the rights of minorities (Pusdatin, 2020). This stems from the loss of commitment to making tolerance a tool to overcome various problems making the nation decline.

There is currently a decline in the sense and spirit of togetherness built in society. In fact, in society, there is still a lot of diversity, which triggers social conflict which can damage the integrity and unity of the Republic of Indonesia. Based on the 2021 Freedom of religion/belief report, it is known that the three issues of KBB violations that state actors dominantly carry out are discrimination (25 cases), discriminatory policies (18 cases), and suspicions of religious blasphemy (8 cases). Meanwhile, the six issues of KBB violations that non-state actors dominantly carry out are intolerance (62 acts), hate speech (27 cases), rejection of the establishment

of places of worship (20 cases), reporting religious blasphemy (15 cases), refusal of activities (13 cases), attacks (12 cases), destruction of places of worship (10 cases) (Setara Institute, 2021). The portrait of the actions of state and non-state actors shows that discrimination and intolerance still occur.

Intolerance also occurs in the Special Region of Yogyakarta, which is currently in the spotlight. The Special Region of Yogyakarta is characterized by discrimination cases, which have continued to increase in recent years. Cases of intolerance in DIY have increased in the last five years, reaching up to 37 cases. Over the past 12 years, DIY has not ranked within the top 10. However, when examining data from the last five years, DIY has secured the sixth position (Harian Jogja, 2020). This is a factor causing the emergence of conflict in society, such as differences between individuals and groups. Certainly, addressing this common problem is crucial for an immediate resolution to maintain harmonious relations between communities in this country.

The Special Region of Yogyakarta is an area that is rich in culture. Administratively, the Yogyakarta Special Region is divided into four districts and one city, namely Kulonprogo, Sleman, Gunungkidul, Bantul, and Yogyakarta City (Badan Pusat Statistics, 2019). Culture includes knowledge, belief, art, morals, law, customs, traditions and other abilities that a person acquires as a member of society (Lamhatul et al., 2021). The Special Region of Yogyakarta is known as a city of culture because it has a solid culture. The people of Special Region of Yogyakarta still tightly preserve their traditions.

Traditions are customs passed down from ancestors and are still preserved in society. According to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 10 of 2014 Article 1, preserving traditions is an effort to protect, develop, and utilize a habit of a community group supporting culture whose spread and inheritance occur from generation to generation. In this modern era, many traditions have been maintained from generation to generation, from ancestors to grandchildren in society (Peraturan Menteri Pendidikan dan Kebudayaan, 2014). Traditions are still celebrated as cultural events for some people. Those who believe in them make it an obligatory ritual, and if it is not performed, it will bring about an impact on their lives. One of the preserved culture to date is the Saparan tradition. This tradition is carried

out in various regions. Each region has its own characteristics with different processes.

The people of Kopeng village still carry out Saparan today amidst modern life and developing culture. The existence of religious differences still carries out Saparan by separating tradition and religion. Most people already understand the good things their ancestors did. This is the reason why the local people continue to maintain social obedience in the environment by respecting the sanctity and nobility in the tradition itself (Salamah et al., 2023). The Grebeg Saparan traditional ceremony is held on Wage Friday in the month of Safar with great fanfare. The character education values in Grebeg Saparan are religion, tolerance, hard work, creativity, friendliness/communication, environmental care, social care, and responsibility (Utami et al., 2019). It is implemented as a traditional ceremony in Central Java society, especially Cukilan village, Suruh District.

The meaning and values we can learn from the performance of the Saparan tradition ceremony are the spirit of social solidarity, as evidenced by the harmony and cooperation in the implementation of traditional ceremonies. Apart from that, the Saparan tradition ceremony a proof that the community still upholds the traditions handed down by their ancestors (Adibah, 2015). The people in Sugihwaras Hamlet hold tight tolerance, which is found in religious, social, and cultural activities of the Saparan tradition, and the mutual respect among the youth (Fadholi & Suluri, 2023). People who follow the Saparan tradition from different religions can retain their culture by implementing it in other places. They can manage their own egos and foster a sense of affection for one another when the Saparan tradition is present. It can also provide a sense of harmony, family, avoid division and conflict, and generate peace, tranquility, and security in society.

Other research also explains that the Saparan ritual is celebrated in various regions in Central Java. One of the villages that celebrates it is Candirejo village, Borobudur District, for three days. The activities carried out during the Saparan ritual celebration are cleaning the village together, almsgiving feast, *tumpengan*, recitation of the Koran, playing the tambourines, traditional dance performances, Jathilan, Ndayak'an, and Pentul-Tembem dance. These activities are then closed with a shadow puppet performance (Jatmikowati, 2020). Every activity in the Saparan ritual is always followed by offerings of several food and other objects as a symbol

of relationship between humans and God. The Saparan ritual aims to ward off evil as a form of gratitude to God, who has provided harvests and prosperity. Apart from that, it is intended to maintain traditions to introduce it to the younger generation, and to maintain the togetherness of the entire Candirejo village community (Jatmikowati, 2020).

Pondok Wonolelo Hamlet still preserves the Saparan tradition. It is located in one of the hamlets in Sleman Regency, exactly Kapanewon Ngemplak. The values of a tradition can exert a positive impact on society if they are implemented well in people's lives. Upon carrying out traditions, there are, obviously, special rituals or ceremonies that local people usually carry out. The Saparan tradition is a Javanese cultural tradition carried out as a form of gratitude. The Saparan tradition in Pondok Wonolelo Hamlet is known as the Saparan Ki Ageng Wonolelo Tradition. The public has an excellent understanding of the Saparan Ki Ageng Wonolelo Tradition. The values of Islamic education within this tradition are togetherness, harmony, tolerance, and mutual respect regardless of race and ethnicity as well as social values. The Saparan tradition brings about social and cultural life. The religious values are to increase our faith as a form of gratitude for the pleasures and gifts that have been given by Allah (Ernawati, 2017).

Youth's contribution to community empowerment via Pondok Wonolelo events is still not at its best. The youth acts as event conceptualisers, preparing the event location, advertising, and implementing the event. They directly have implications for the regional culture in Pondok Wonolelo and its surroundings. The Saparan Ki Ageng Wonolelo traditional ceremony incorporates elements of the local culture, such as crafts, performing arts, and culinary specialties (Kholis, 2018). Existing social capital helps strengthen society in achieving goals. There are three forms of social capital, including trust, social networks, and norms. The role of social capital, including trust, plays a role in supporting the creation of social cohesion and cooperative solid actions as well as reducing the risk of anxiety that society are feared to occur. The part of social networks facilitated cooperative relationships and encourage participation. Norms control the forms of behaviour within society. In order to successfully celebrate the Saparan traditional ritual, people use the social capital mechanism as a tool for organizing themselves toward a shared objective. In addition, social capital creates connections and bridges (Kurniawan, 2018).

The difference between Saparan Pondok Wonolelo and other areas is the length of time the Saparan tradition activities take place. The Saparan tradition in Candirejo, Borobudur, lasts for three days, while in Pondok Wonolelo Hamlet, it lasts for two weeks. The difference in the activities of the Saparan tradition in Candirejo, Borobudur, is that the implementation is closed with shadow puppets, while the Saparan Pondok Wonolelo tradition is with the distribution of apem (local cake made from rice flour). The activities carried out in the Saparan tradition are classified the same, namely gotong royong, kenduri, tumpengan, recitation, and Saparan arts and rituals. The purpose of the Saparan tradition is both to ward off evil and as a form of gratitude to God, who has given prosperity. Apart from that, it is an effort to maintain traditions to introduce them to the younger generation and to keep the whole society together.

The Saparan Ki Ageng Wonolelo tradition is carried out with great fanfare. This event was held for two consecutive weeks. It is one of Indonesia's intangible cultural heritage from the Special Region of Yogyakarta (Jogjapro, 2023). The ceremony was recorded in 2011 with registration number 2011002076, Yogyakarta Special Region Province, a domain of community customs, rites, and celebrations (Warisan Budaya Takbenda, 2018). The highlight was the Ki Ageng Wonolelo heritage carnival, the Gunungan carnival, the warrior carnival, dances and fragments, and the distribution of apem. Ki Ageng Wonolelo's enshrined legacy included the holy book Al-Quran, onto Kusuma clothes, kopyah, pieces of mosque mustoko, and sticks. The carnival begins from the Pondok Wonolelo Mosque towards the 800-meter-long Tomb of Ki Ageng Wonolelo. The distribution of apem weighing 1.5 tons as a symbol of alms will be competed for by visitors who are thought to bring blessings and good luck in life (Dinas Kebudayaan Sleman, 2019). Apem is a type of food made from coconut and sticky rice flour. Ki Ageng Wonolelo introduced apem when he finished performing the Hajj. Apem comes from the word *Afuwwun* or forgiveness. It means forgiving nature and easy to forgive others. The aim of distributing apem cakes is to provide advice to the public if they go anywhere with feelings of forgiveness and will not encounter enemies or problems.

The Saparan Wonolelo tradition is a form of community respect for their ancestors, especially Ki Ageng Wonolelo, who is considered

instrumental in instilling religious knowledge, norms, tolerance, and cultural values in the local community. Ki Ageng Wonolelo is a hero who has contributed to instilling cultural norms and values in the Wonolelo community. Apart from that, community participation is high in the Saparan tradition, the community works together and helps each other so that the event can be carried out well. The Saparan tradition can improve the welfare of the community as economic actors with the Saparan Wonolelo traditional ceremony and the Ki Ageng Wonolelo heritage carnival by selling food typical of this ceremony, namely apem. However, in reality, the Saparan tradition ceremony procession is not as solemn as before, and the apem phenomenon is no longer related to spiritual reality but has shifted to economic meaning (Islami & Ikhsanudin, 2014). Hence, there has been a change in the Saparan tradition which is originally solemn, such as walking topomute, not speaking when the event started, and the lights are turned off, but now it is less solemn in the ceremonial procession because when young personnels meet their friends, they still greet one another and there is accompanying music and meaning. Apem is different, so this results in the loss of the essence in the past.

Saparan Pondok Wonolelo is a tradition carried out by a variety of people in a village. Most young people today are starting to be unwilling to learn about local culture, which has become their heritage, and the family's role in preserving Javanese culture is lacking (Kompasiana, 2022). The Saparan tradition with several activities can preserve local wisdom. The actualization of Saparan tradition activities requires the participation of Saparan tradition administrators, the community, and the local government. Based on the above explanation and problems, the researcher limited the research to the large number of young people who do not want to learn local culture and the lack of role of parents in teaching Javanese culture. Therefore, the Saparan Pondok Wonolelo tradition is an effort to preserve cultural heritage and a tradition that includes the diversity of society in a village, so it has the potential to increase the sense of tolerance in society.

Method

This research used naturalistic qualitative method. A qualitative method is based on the philosophy of post positivism, typically used to research the condition of natural objects, where the researcher is the key

instrument (Sugiyono, 2015). The research results emphasise meaning rather than generalisations. The research was conducted in Pondok Wonolelo Hamlet, Widodomartani, Ngemplak, and Sleman. The study was carried out in August 2022-May 2023. Data were collected through observation, interviews, and documentation.

This research used a type of non-participant observation by directly observing the activities at the Saparan tradition event in Pondok Wonolelo Hamlet, such as mosque buildings, grave pavilion buildings, tombs, places where apem was spread, the houses of the arrivals and heritage places in the Ki Ageng Wonolelo Tomb Hall. The technique used is non-probability sampling, and the sample for this research was determined using the snowball sampling technique. This research aims to determine the values of tolerance in the Saparan tradition. Interviews were conducted with the breed Ki Ageng Wonolelo, the Saparan tradition committee, and the people of Pondok Wonolelo Hamlet. The key informant in the research was Dukuh Pondok Wonolelo 1. The documentation method was implemented to obtain documents about the Saparan tradition. Researchers received documentation on the activities of the Saparan tradition through the chairman of the Saparan tradition committee, the secretary of the Saparan tradition, and Pondok Wonolelo's social media, namely pictures, videos, and proposals for Saparan tradition ceremonies and heritage carnivals.

The instrument in this research is the researcher as the main instrument. The validity of the data used is the triangulation technique. Data validity in research can increase the validity of qualitative research data so that it can reveal objective truth. Data analysis used interactive models. The data analysis followed the Miles & Huberman model (1994), namely data reduction, data presentation, and conclusion drawing.

Findings and Discussion

The tolerance values within the Saparan tradition in Pondok Wonolelo Hamlet, Widodomartani, Ngemplak, Sleman are respecting other people, avoiding discrimination, refraining from hurting and interference with other people's freedom, promoting *gotong royong*, and fostering a sense of mutual care. Further description is explained in figure 1.

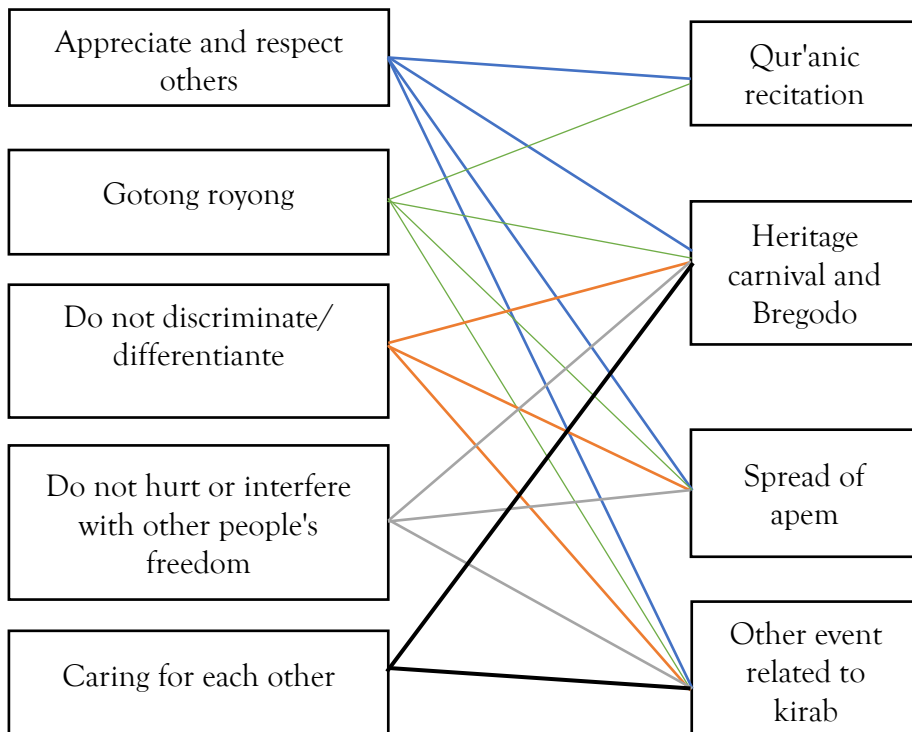


Figure 1. Research Results Chart

Appreciate and respect others

One of the tolerance values is respecting other people (Japar, Syarifa & Fadhillah, 2020). Tolerance promotes respecting and accepting differences and not discriminating against minorities. The differences might be in race, ethnicity, religion, nation, culture, appearance, ability, and respect can lead to a peaceful life (Musbikin, 2021).

The promotion of appreciation and respect with other people is found in all Saparan tradition activities, such as recitals, heritage, and bregodo carnivals, distribution of apem, and supporting events. This spirit of respect and appreciation is evident in religious practices, such as recitations and the sharing of apem. Even non-Muslim residents of Pondok Wonolelo Hamlet participate in recitations, and during the distribution of apem, they join in, demonstrating mutual respect and consideration during prayer, *tahlil*, and visits to graves.

The heritage carnival and bregodo activities demonstrate mutual respect by speaking politely towards other people. During its implementation, before the procession of the heritage carnival and bregodo, there is a traditional ceremony that uses correct Indonesian and Javanese languages, and the community listens when someone speaks. The activity of spreading apem also shows mutual respect.

People are supposed to respect other people's opinions (Anggraeni & Suhartinah, 2018). Prior to organizing the heritage carnival and bregodo, the practice of respecting opinions is evident through pre-event meetings. During these gatherings, a consensus-based decision-making process is employed to finalize the event concept. Additionally, at the Saparan supporting event, mutual respect for diverse opinions is observed, especially regarding the art performance. Younger individuals may express a preference for modern art, while older individuals may lean towards classical art. This approach allows everyone the chance to voice their opinions and contributes to creating an inclusive space for diverse preferences.

Art performances and night markets supporting Saparan are held every day, and there is a performance schedule provided by the committee. On the classical art stage, mutual appreciation and respect arise. Karawitan shows mutual appreciation and respect for different gamelan tunes, and gamelan players take turns playing their musical instruments. Campursari art creates an attitude of mutual appreciation and respect, which is seen in the musicians not showing themselves to each other when playing, whether loud, soft, or rhythmic.

Gotong royong (mutual assistance)

One of the forms of tolerance values is *gotong royong* (Umam, 2021). *Gotong royong* aims to preserve local wisdom by prioritizing shared interests so that people always work together (Widiatmaka, 2022). Based on the research results, the Saparan tradition upholds *gotong royong* in all events activities, such as recitation of the Quran, heritage and bregodo carnivals, distribution of apem, and supporting events. *Gotong royong* is carried out by all the people of Pondok Wonolelo Hamlet, from small children to the elderly. It is still strongly preserved in Pondok Wonolelo Hamlet in the Saparan tradition event, so the activity is successful and magnificent.

The Saparan tradition recitation activity is carried out together by young people and the elderlies, either men or women, at the Ki Ageng Wonolelo mosque location. *Gotong royong* is needed for the recitation event, such as preparing equipment, arranging chairs, cleaning the environment, and preparing decorations. The women prepare and make snacks for the recitation. The youths work together as if they were beginners in conducting the recitation event.

Gotong royong in the heritage carnival and bregodo events is carried out simultaneously at one time. It is implemented before the carnival, such as preparing all the needs, such as preparing costumes, preparing a make-up area, joli-joli/heirloom place to carry, then preparing tents, decorations, and a stage for musical instruments, as well as preparing a podium for elders and invited guests. Besides, they also need to prepare a place for the opening, a place for personnel, and a place for the guests. The women also work together to make food for the heirloom carnival and bregodo. After carrying out the Bregodo and Pusaka carnival, the community work together to clean up the place and return the equipment.

Gotong royong activities are also carried out before the apem distribution event. The apem required is around 1.5 tons. Therefore, all Pondok Wonolelo residents are demanded to submit apem. Apem is made by the people of Pondok Wonolelo Hamlet, especially women in each neighbourhood, who gather and help each other to make apem according to the number of families. Each family is supposed to submit 20 apem. The people of Pondok Wonolelo Hamlet also clean graves, grave pavilions, the village environment, and the yard next to the grave for the distribution of apem.

Avoiding discrimination

Tolerance also covers avoiding discrimination among people (Japar, Syarifah & Fadhillah, 2020). Anti-discrimination is found in the heritage and bregodo carnival activities, the distribution of apem, and supporting events. Respecting differences and individuals is achieved through mutual respect, acknowledging the diversity inherent in humans, and maintaining respect for oneself (Nugraha & Firmansyah, 2019). An attitude of non-discrimination does not differentiate between people based on their background.

The people of Pondok Wonolelo Hamlet have a variety of differences in terms of religion, social status, opinion, economy, skin color, age, and gender. Therefore, the Bregodo and Pusaka carnivals require a lot of personnel for the carnival, consisting of small children to the elderly. No one discriminates based on age. However, in the implementation at heritage carnivals and bregodo during traditional ceremonies, the reception still differentiates between the poor and the rich. This incident is one of the social disparities among society. Social inequality refers to a societal imbalance that results in noticeable differences, often manifesting as a scenario where affluent individuals hold higher positions of power compared to their less affluent counterparts. This disparity is frequently associated with variations in wealth, property, access to services, goods, and other resources, creating a condition known as socio-economic inequality within different segments of society (Septiani, Fasa, & Suharto, 2022).

The distribution of apem involves men and women working together. Women, either the young or the old ones, work together in cleaning and cooking apem. All residents of Pondok Wonolelo Hamlet are required to submit apem regardless of their religion. To make things easier, the women of each neighbourhood work together in cooking and the families of the Ki Ageng Wonolelo breed from various religions also contribute apem.

Before the apem distribution was carried out, there are mountains of apem carried to the grave of Ki Ageng Wonolelo. Therefore, many personnels are required, including the non-Muslims. Men and young men prepare a place to carry the mountains of apem. The apem, during the Saparan tradition event, was distributed to people from various regions, from children to the elderly. It is open to the public across gender and age.

The supporting event is Saparan, the night market and the arts performance. They work together before the event to clean, cook, and install the stages. The people of Pondok Wonolelo Hamlet, including immigrants, Muslims, non-Muslims, small children, and the old ones, take part in mutual cooperation. When the arts take place, the entire Pondok Wonolelo community from various religions and immigrants also watch the art performances and night market. The people of Pondok Wonolelo Hamlet can maintain the culture that exists in their area. Art creates a sense of tolerance because all religions can see art. Even a non-Muslim named Mr.

Tugiman, who is a figure in the Saparan tradition, teaches sholawatan. At arts performances and night markets, young men and women also participate in guarding the Saparan entrance and parking counters. This shows that for mutual cooperation, there is no distinction in terms of age, gender, and religion.

During the event, visitors who come from diverse background and those with disabilities also participate in enlivening the Saparan tradition. Based on this, visitors who come are not differentiated among one another. However, there are no facilities and infrastructure for people with disabilities. Artists in jathilan, campursari, and dance performances are not differentiated between women and men. Even though there are differences in the characters of the artists, they still collaborate to play a role in the arts. Apart from that, the differences between the costumes of the jathilan players and the results of the jathilan make-up are not differentiated. The mix of musical instruments has different cultural backgrounds but remains tolerant of these differences.

Refraining from discrimination and interference with other people's freedom

The next value is avoiding discrimination or interference with other people's freedom in choosing a certain religion and a group (Japar, Syarifa & Fadhillah, 2020). The people of Pondok Wonolelo Hamlet have a diversity of backgrounds in terms of economics, opinion, and religion. From this, in society there is difference between one individual and another, which can raise respect towards other people's freedom.

The Saparan tradition is embedded with Islamic nuances. At the heritage and bregodo carnivals, non-Muslim communities do not interfere with the Saparan tradition event. The non-Muslim community in Pondok Wonolelo Hamlet, Widodomartani, Ngemplak, Sleman fully supports and contributes to the Saparan tradition event. For example, one of the non-Muslim communities becomes a committee member, taking part in mutual cooperation, becoming personnel for the heritage and bregodo carnivals, and submitting apem.

The Saparan event is not centered around religion; instead, it focuses on the cultural aspects embedded in the heritage and bregodo carnival events. During the distribution of Apem, no disturbance or harm is found

among people. Non-Muslim communities and immigrants actively participate and contribute to the continuation of the Saparan tradition event until it is completed. Additionally, during night markets and art performances, the Jathilan art form is showcased, featuring diverse dance movements and characters. Importantly, performers coexist without interfering with each other, allowing their distinct elements to harmonize with musical rhythms for the enjoyment of the audience.

Caring for one another

Tolerance can also be in the form of caring for fellow humans, eliminating fears of things that we consider to be right, and feeling loved (Nugraha & Firmansyah, 2019). The research results shows that the caring attitude at the Saparan tradition event in Pondok Wonolelo Hamlet is found in the supporting events, heritage carnivals, and bregodo. However, there is still minimal concern for each other in recitation activities, heritage parades, and bregodo.

At the recitation event, the people of Pondok Wonolelo Hamlet still do not show a caring attitude towards the disabled and the elderly. The community has not been specific in prioritizing the elderly/disabled in terms of seats during recitation. Besides, there were many visitors who came to the Saparan tradition event, so the committee do not have time to prioritize elderly and disabled visitors. Saparan's supporting events also include a caring attitude towards others in terms of security. This security comes from the community and the government, such as the police and Hansip. Apart from that, when purchasing entrance tickets to the Saparan tradition event, the counter staff prioritize the elderly and disabled.

Mutual assistance is still present in the heirloom and bregodo carnivals when the Saparan tradition is being implemented, such as when staff members complement one another. In addition, in the event that the designated staff encounters difficulties, the other can assist them in resolving the issue and working through it as a group to find a solution.

Conclusion

The forms of tolerance values in the Saparan tradition in Pondok Wonolelo Hamlet are: 1) mutual respect for others in recitation activities, heritage and bregodo carnivals, distribution of apem, and the supporting

events; 2) *gotong royong*, which is found in the recitation activities, carnivals heritage and bregodo, distribution of apem and supporting events; 3) refraining from discrimination/differentiation, which is found in the activities of the heritage and bregodo carnival, distribution of apem and supporting events; 4) avoiding discrimination with other people's freedom in the activities of the heritage and bregodo carnival, distribution apem, and supporting events; and 5) caring for one another, which is represented in heritage carnivals, bregodo, and supporting events.

In the implementation of the Saparan tradition event, there is still a distinction in welcoming people between poor and rich at the heritage carnival and bregodo during the traditional ceremonies. Furthermore, there is still a lack of concern regarding recitation activities, heritage carnivals, and bregodo, which means that the community does not specifically put concern on the elderly/disabled in terms of seats. Apart from that, there are no facilities and infrastructure for the disabled. To address the identified lack of concern, community education and sensitization programs are required. These initiatives should concentrate on increasing awareness regarding the significance of giving priority to the elderly and disabled individuals during events. Additionally, the programs can highlight the broader positive impact of inclusive practices on the overall well-being of the community.

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