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JURNAL BUDAYA ISLAM

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MAUDU LOMPOA CULTURE IN SHAPING THE CHARACTER OF LOVING THE ENVIRONMENT

Hendra Hendra¹, Oliver Pye², Hanifah Mahat³, Rusdi Rusdi⁴

¹Geography Education, Universitas Negeri Gorontalo, Gorontalo, Indonesia.

²Southeast Asian Studies, University of Bonn, Bonn, Germany

³Department of Geography and Environment, Universiti Pendidikan Sultan Idris, Tanjong Malim, Malaysia

⁴Social Science Education, Universitas Negeri Makassar, Makassar, Indonesia.

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Abstract

Environmental damage is a recurring issue in South Sulawesi. The community remains insufficiently aware of the importance of environmental conservation. One of the contributing factors is the lack of a character that values and loves

the environment within the community. It is necessary to integrate local culture into environmental issues. Society should recognize that integrating knowledge and personal norms inherited from their ancestors can shape an environmentally friendly character. This research examines how Maudu Lompoa culture shapes an environmentally aware character among the followers. The research findings reveal that the formation of an environmentally aware character in Maudu Lompoa is rooted in the love and devotion to the Prophet Muhammad (peace be upon him) as a holy figure. Maudu Lompoa is conducted with great reverence at each stage, emphasizing cleanliness and the sanctity of the celebration process. The formation of an environmentally aware character stems from behavioral patterns and ancestral messages, which are embodied in preparing celebration materials, food, and event venues. This study could shape the community's understanding of environmental preservation and inspire a lifelong love of the environment ingrained in their values.

Kerusakan lingkungan di Sulawesi Selatan masih sering terjadi. Masyarakat masih kurang menyadari pentingnya menjaga lingkungan. Kurangnya karakter cinta lingkungan dalam diri masyarakat menjadi salah satu penyebabnya. Diperlukan integrasi budaya lokal dalam permasalahan lingkungan. Masyarakat harus menyadari bahwa integrasi pengetahuan dan norma-norma pribadi dari leluhur sangat penting untuk membentuk karakter cinta lingkungan. Penelitian ini mengkaji tentang budaya lokal Maudu Lompoa dengan fokus pada pelaksanaannya yang membentuk karakter cinta lingkungan para pengikutnya. Temuan penelitian mengungkapkan bahwa pembentukan karakter cinta lingkungan pada pelaksanaan Maudu Lompoa dibentuk oleh landasan kecintaan kepada Nabi Muhammad SAW sebagai manusia suci. Pelaksanaan Maudu Lompoa dilaksanakan dengan penuh khidmat dari setiap tahapannya dengan memperhatikan kebersihan dan kesucian prosesi perayaan. Pembentukan karakter cinta lingkungan terbentuk dari bentuk perilaku dan pesan-pesan leluhur, yang tetuang dalam perilaku menyiapkan bahan perayaan, makanan, dan tempat pelaksanaan. Penelitian ini dapat memberikan implikasi pada pengetahuan masyarakat dalam menjaga lingkungan sekitarnya, membentuk karakter cinta lingkungan yang akan bertahan lama karena berasal dari kepercayaan yang dianutnya

Keywords: character; environment; maudu lompoa culture

Introduction

Environmental degradation continues to be a prevalent issue in South Sulawesi. Several sectors and regions within the area have been identified to encounter environmental problems, such as river water pollution due to domestic waste (Amrul & Makkau, 2023), communicable diseases (Puspita, et al., 2023), and air pollution (Surya, et al., 2020). Additionally, natural balance supporters are also suffering from damage due to mining activities (Adidharma & Takarina, 2023), and mangrove forests, which serve as coastal ecosystem stabilizers, have also suffered damage (Hidayat & Dessy, 2021). Many people still neglect environmentally conscious behaviors (Holilah, 2016; Sukendar et al., 2019).

Conscious efforts should be made by fostering an environmentally friendly character within the community. Thus far, the formation of the character has been primarily exhibited in formal education at schools (Afandi, 2013; Kasi et al., 2018). Meanwhile, this character can also be cultivated through local knowledge and personal norms embedded in perception.

An environmentally friendly character is an integral part of living cleanly, from oneself, one's family, and the surrounding environment. Encouraging individuals to be environmentally conscious is not easy, especially if one is unable to practice it personally. Environmental awareness remains a complex issue, and unconscious behavior towards the environment leads to a decline in the quality of the living environment day by day, disrupting the sustainability and balance of ecosystems. One of the effective approaches today is the natural behavior practiced by community groups to maintain cleanliness and protect their environment. This behavior is deeply rooted in the cultural values of Indonesian society, often expressed through traditional celebrations or ceremonies that foster a sense of unity and shared goals (Harahap, 2015) and interconnectedness with a common purpose (Safei & Himayaturrohman, 2023; Won & Lee, 2020).

Local culture adds distinctiveness to the preservation of values in society. Community groups naturally develop their own culture, generating expected norms for practice (Persada, et al., 2010; Yusuf et al., 2023). In addition to customary practices, cultural ceremonies also instill values that become integral to community life. Therefore, local wisdom values are

robust because they are based on communal bonds and manifested in local communities (Nurdin, 2016; Rocmadi, 2012).

Research on the integration of local culture and the environment has been conducted. Local cultures that value the preservation of water sources (Sumarmi, 2015), conservation of forests (Sufia et al., 2016; Syarif et al., 2016; Yusuf, et.al 2019), and protection of coastal ecosystems (Marlina, et.al 2022) have been explored. However, research on local cultures with a focus on building an environmentally friendly character through the practice of cultural values has not been conducted. The local wisdom of Maudu Lompoa among the Cikoang community as a local culture in South Sulawesi is unique in the life of the local community, and it continues to persist (Teddy. et al., 2019).

Maudu Lompoa is a blend of celebration rituals and religious beliefs within the Cikoang community's faith. It has become a routine for the Cikoang community to express their love and exemplary values from Prophet Muhammad SAW (Sila, 2001). The implementation of Maudu Lompoa, as one of the local cultures of South Sulawesi, has spread to various regions and has become followers of the belief of Sayyid Jalaluddin (Hisyam, Muhammad, 2014). The first person to bring the teachings of love for Prophet Muhammad SAW through Maudu Lompoa celebrations in Cikoang held the highest position in his community (Saleh, 2013). The ceremony is rich in behaviors that promote cleanliness and environmental care during the Maudu Lompoa celebration, which shapes the environmentally friendly character. In essence, Islam, the religion believed by the Cikoang community, has taught them how to maintain cleanliness and care for the environment, maintaining a harmonious balance between humans and nature (Pinem, 2016). This research focuses on the implementation of the Maudu Lompoa cultural celebration that shapes an environmentally friendly character among its followers.

Method

This research was conducted in the village of Cikoang, Mangarabombang, Takalar Regency. This qualitative study aimed to explore the Maudu Lompoa celebration that contributes to the development of environmentally friendly character. It used ethnographic research approach

to uncover the meaning of local culture in the Maudu Lompoa celebration. Data for the research were collected through observation, documentation, and interviews. Data were collected through interview with the village chief, village officials, elders, and members of the community who participated in the celebration. The selection of research participants in qualitative studies involves careful considerations, as emphasized by Creswell (2019). Besides, observations were also carried out to directly witness the event. The key informants were Opu, who held a prominent position as a community leader in Cikoang, and other community leaders who led smaller groups within the Cikoang community. Residents who participated in the Maudu Lompoa celebration were also included. The collected data were then tabulated and analyzed using an interactive analysis model, which involved data reduction, data presentation, and conclusion drawing.

The data were analyzed using qualitative analysis by Creswell (2019). First, all data were transcribed as part of data processing and preparation. Second, they were coded and tabulated. Third, they were reduced through selection, simplification, summary, abstraction, and transformation. Fourth, local wisdom data on Torosiaje ecotourism were examined in more detail by categorizing and classifying the data into relevant components related to environmental conservation in the Torosiaje ecotourism area. Fifth, an in-depth investigation was made into locally aligned wisdom with environmental conservation based on category codes at a deeper level. Sixth, distinctive and interesting aspects were studied, leading to conclusions.

Finding and Discussion

The foundation of *Maudu Lompoa*

Maudu Lompoa is a celebration of the birth of Muhammad, which falls on the 12th of Rabi' al-awwal every year (Kadir, 1983/1984). The implementation of Maudu Lompoa is based on love and sincerity. This celebration is carried out based on household heads, and the conditions and rules are applied individually. The Maudu Lompoa celebration follows the birth of the Prophet Muhammad SAW, a sacred and holy day for the people of Cikoang that reminds them of the values embedded in the Maudu Lompoa celebration, namely, love for Muhammad and love for the universe.

The recommended duration of the Maudu celebration is 18 days in the month of Rabi' al-awwal, starting on the 12th of Rabi' al-awwal in the Islamic calendar and ending on the 30th of Rabi' al-awwal. The preparation and celebration period can extend to 40-50 days or more. The extended period highlights the genuine dedication and earnestness of the Cikoang community in appreciating the importance and principles linked with the Maudu Lompoa festival.

The rules of the Maudu Lompoa celebration involve maintaining personal hygiene, the use of materials, and the surrounding environment. The values embodied in the Maudu Lompoa celebration are expected to bring blessings to the lives of the people of Cikoang. Therefore, the celebration is conducted with great reverence, as it commemorates the birth of the holy and special human being, Muhammad SAW. The implementation of this celebration is managed with attention to cleanliness and purity in every aspect of the Maudu Lompoa procession. They believe that any action performed in accordance with the rules of the Cikoang community's beliefs regarding Maudu Lompoa will bring blessings. Conversely, not following the terms and conditions of the Maudu Lompoa celebration will result in the loss of blessings, and their efforts will be in vain.

The greater the sacrifice given, the greater the blessings received. Despite the high costs involved, they consider this celebration an obligation (Tenriwaru, & Yamin, N.S, 2016). Yamin et al. (2019) stated that the foundation of love for Prophet Muhammad leads to willingness and sincerity in giving offerings at great expense because what is prepared serves as provisions for the afterlife, as mentioned in the holy Quran: *"O you who believe, fear Allah and let every soul look to what he has put for tomorrow (hereafter); and fear Allah, surely Allah knows what you do. (Surah Al-Hashr: 18).*

The people of Cikoang carry out the Maudu Lompoa celebration with a high level of religious motivation (Hermin & Ahmadin, 2018). All absolute conditions must be met for the celebration to be accepted as a sign of their love for Prophet Muhammad SAW and as provisions for the Day of Judgment. The Maudu Lompoa celebration is very strict in enforcing its rules (Hendra, et al., 2019). The obligation of this celebration applies to every living soul. Participants in the celebration are counted per human soul, and every living soul is considered a part of the celebration. Therefore, the environmentally friendly character within the celebration is embedded from

birth, and the Maudu Lompoa celebration teaches that caring for the environment is the responsibility of every individual. Their souls are nurtured with love from the beginning of life and strengthened through the principles of sacrifice and sincerity. Love for the universe in their belief is a manifestation of their love for Muhammad SAW.

The behavior during the execution of *Maudu Lompoa*

The implementation process necessitates that individuals participating in the Maudu Lompoa celebration must undergo a purification bath known as "mandi safar" or cleansing bath. This purification bath, which is often taken in flowing river water, is intended to rid oneself of all pollutants, apparent or unseen. It is the first requirement to fulfil before preparing the necessary materials for the celebration. This purification process involves performing a ritual ablution by reciting prayers and pouring water over the entire body as a way of cleansing. Maintaining personal hygiene before commencing the Maudu Lompoa celebration is significant. Failure to purify oneself with the "mandi safar" renders one ineligible to participate in the Maudu Lompoa celebration.

Once the purification process is complete, preparations for the celebration begin. The initial step involves the preparation of chickens to be used as sacrificial offerings. These chickens are confined in cages for a period of 40 days. The Maudu Lompoa celebration places a strong emphasis on the cleanliness of all materials used. The confinement of chickens is intended to ensure their cleanliness and well-being. The cleanliness of the cages is regularly maintained to ensure that the chickens' food does not become contaminated. Consequently, the chickens confined for 40 days are believed to have consumed clean food and remained free from impurities. Even the water provided for their drinking is closely monitored for cleanliness. The use of chickens from outside sources, which are not subjected to confinement beforehand, is discouraged. Using chickens from external sources without proper care can lead to environmental issues and disease transmission.

Subsequent preparations for the Maudu Lompoa celebration involve the creation of baskets made from dried lontar leaves, which serve as containers for the food offerings. These baskets are woven from lontar leaves,

which are thoroughly dried beforehand. The materials used must be pristine, and they are sourced directly from the palm tree. They are then sun-dried and carefully inspected for any signs of impurity. Lontar leaf baskets are chosen for their white and clean appearance, making any stains easily discernible. The preparation process is conducted with great care and strict attention to maintaining the cleanliness of the materials to be used. The use of plastic basins for storing offerings is not permitted, as their origin cannot be definitively established, rendering them unhygienic for use in the Maudu Lompoo celebration. Inadequate plastic containers can potentially lead to various diseases.

As the month of Rabiul Awal comes, the community becomes busy preparing all the necessities for the celebration. An essential step is the crafting of "tusuk telur" (egg skewers), measuring approximately 60 cm in length and one cm in diameter, which are used for piercing eggs. The "salussung" (banana or coconut leaf) used as a covering for the "kanre maudu" is also prepared by sun-drying. The creation of decorative flowers and adornments begins as well. All materials must meet specific cleanliness criteria, and materials previously used for celebrations are not allowed. These materials are sourced directly from the local environment and nature. The execution of the celebration's requirements must adhere to applicable regulations, prioritizing cleanliness and ensuring that those in the vicinity are also clean, especially keeping them away from menstruating women, who are considered impure.



Figure 1. Rice pounding process

The pounding of rice takes place seven days before the celebration. It involves separating the rice grains from the husk by collectively pounding them. The rice is preferably harvested and managed personally to ensure the origins of the materials and their cleanliness, avoiding any contamination or impurities. The harvested rice is stored in a special location at the community's raised houses. Before use, the rice is sun-dried to ensure it is clean. All areas used for drying are enclosed with high fences, and the spaces between the posts are too narrow for animals to enter and defile the rice. Pounding the rice is executed with great care to prevent any grains from falling to the ground. Therefore, all surfaces used for rice processing are covered with mats made from lontar leaves, and they are enclosed with bamboo fences or even tents. The process of rice processing generates husks, which are disposed of through a dedicated opening, serving as an environmentally friendly way to create compost. This approach offers several benefits, such as reducing waste and preventing environmental contamination, including rivers that flow through Cikoang village. The maintenance of cleanliness is a tangible effort to prevent diseases.

Making coconut oil (*Aktanak oilyak*) and making traditional cake, such as *renggina*, *dodol*, *wajik* and the like are done four days prior the celebration day. The making of oil from coconut is done in a sterile and clean place. In addition, one of the rules used in this process is to not use a machine. Thus, the coconut is shredded by using hand shredder. It should be done in a special place, which is fenced and possibly with a tent. The behavior of keeping the environment clean is crucial because it determines whether the celebration of *Maudu Lompoa* is accepted. This activity is carried out by males and females, working together peeling coconuts from their belts with machetes (done by males) and grating the peeled coconuts (done by women). The shredded coconut is then squeezed and the milk produced is taken and cooked until it becomes oil. Figure 2 shows the yard during the process of making oil from coconut.



Figure 2. The making of coconut oil

The next is the procession of slaughtering the chicken (*Angnyamballe jangang*) for the celebration. Before being cut, the chicken feet, mouth, and feathers are cleaned with clean water. Before slaughtering the chicken, the slaughterers need to pray. They even must perform ablution first to clean themselves in the same way before Muslims perform prayers. They must dress modestly and respectfully, and their clothes must be clean. The chicken to be slaughtered is cleaned by rubbing water on its head, down to its body, and its legs. Then, the ties on its legs are released. Before the *angnyamballe*, a hole must be made for the blood. After that, the chicken blood was then buried. The behavior of maintaining cleanliness is very strong in this procession. A drain hole is made for the garbage from the procession. Both water and waste materials in the process are placed in one disposal area and are made sure not to flow anywhere. It is not even justified to throw the used water into the ditch.

The chickens that have been cut are then collected and cleaned together. The rest of the chicken cleaning is collected in a hole that has been provided. The waste from this slaughtering is properly maintained before it is piled up after the activity had been completed. The cleanliness is maintained, chicken that has been cut into pieces are fried with coconut oil that has been made beforehand. All these activities are carried out in one place. The implementation is carried out three days before the day of the celebration.

The *angnyongkolo kanre* procession or cooking rice is carried out the day before the celebration day. Before the procession, the rice is cleaned first

until it is completely clean. The water used is not to flow out of the ditch but is thrown into the prepared hole and then heaped up when all the activity processes has been completed, similarly managed with the other materials used for the celebration. After cleaning, the *angnyongkolo kanre* activity is immediately carried out by using a *pangnyongkolang* (clay pot) tool, the cleaned rice is cooked only until it is *ammatarata* (half cooked) because of fear of getting it spoiled quickly. In this process, eggs are also boiled.

The celebration stage is carried out by following the rules and regulations of the community belief, Cikoang. The first stage of the celebration is filling baskets (*ammone kanre*). The *baku ammone* procession is carried out on the day of the celebration. This procession is carried out by *anrong guru* who has the ability in the celebration of *Maudu Lompoa* (Hisyam, Muhammad, 2014). The baskets are filled with rice and chicken. All food ingredients that have been prepared for the *Maudu* celebration are to remain untouched and should not be tasted. The standard *ammone* process is carried out with wisdom and holiness. The behavior of maintaining cleanliness in this procession included the person who filled the basket must wear a sarong, songkok, and modest clothes as well as have hands and other body parts cleaned by taking ablution water. After filling this basket with food ingredients which are the main requirements in the celebration, the food ingredients are brought to the place of celebration with other people. Figure 3 shows the atmosphere of *Maudu Lompoa* celebration.



Figure 3. The celebration of *Maudu Lompoa*

The cultural values of Maudu Lompoa in shaping environmentally friendly character

The values embodied in the Maudu Lompoa celebration serve as the foundation for the livelihood of the Cikoang community. These values, handed down from their ancestors, remain preserved to date. The Maudu Lompoa celebration upholds values related to cleanliness and the surrounding environment. The primary focus during the Maudu Lompoa festivities is as follows:

Fostering a clean way of life; people are always encouraged to maintain personal hygiene, including handwashing and ensuring cleanliness before touching food. Unclean food can lead to contagious diseases, emphasizing the connection between environmental cleanliness and human health (Sumarni & Susanna, 2014). This clean way of life is also reflected in the community practice of ablutions before engaging in the preparation of Maudu Lompoa materials. The procedure involves cleansing the hands, mouth, nose, face, arms up to the elbows, the crown of the head, ears, and finally, washing the feet thoroughly before donning clean attire. This practice is deeply ingrained in the community's beliefs and is integral to their way of life.

Ensuring the cleanliness of food: All materials used in the celebration are under constant supervision, and the origins of the basic ingredients are meticulously checked. Moreover, these materials must be sourced directly from nature without any added substances whose origins are unknown. Self-management of these materials is crucial to guarantee their cleanliness. Several tools and materials used during the celebration, such as egg skewers and baskets, are intended for one-time use only. Reusing materials is discouraged. All materials used are organic in nature and originate directly from the environment. This stringent adherence to clean sourcing ensures that materials are not reused and that they are environmentally friendly (Setyawati et al., 2020).

Cultivating a clean environment: They consistently clean the yards and spaces used for the preparation of Maudu Lompoa materials. Each yard used by the community is sealed off and enclosed securely to prevent the entry of dirt or animals in the area. This practice reflects the community's moral values in maintaining the cleanliness of their surroundings, refraining from littering, and preserving the cleanliness of nearby waterways. The yard's

environment is designed to be as pleasant as possible and exhibits excellent health indicators (Leng et al., 2020). The main celebration venue is typically a large river in Cikoang Village. The nearby ditches are also well-maintained because adhering to the Maudu Lompoa values means that produced materials are not disposed of recklessly. Managing waste in accordance with Maudu Lompoa customs can reduce waste accumulation, and organic waste can be transformed into compost (Windraswara & Prihastuti, 2017). Balancing human needs with nature is crucial to maintain harmony in existence (Mansoben, 2003; Kartika & Sitepu, 2018; Kian et al., 2019; Sufia et al., 2016; Wiradimadja, 2019).

This study provides a comprehensive overview of the local Maudu Lompoa culture's role in shaping an environmentally friendly character. However, it is important to note that the environmentally friendly character instilled by the Maudu Lompoa tradition remains periodic, limited to the time of the celebration. Further research is required to explore the influence of the environmentally friendly character manifested through the Maudu Lompoa celebration in the daily lives of the Cikoang community. There is no absolute guarantee that the environmentally friendly character formed within the Maudu Lompoa culture can be applied at all times and in all circumstances.

The Maudu Lompoa culture, in shaping an environmentally friendly character, can maintain an environmental balance due to its long-standing and deeply rooted beliefs. Additionally, the belief in the Maudu Lompoa celebration continues to evolve with ongoing regeneration. Therefore, the Maudu Lompoa culture could serve as an alternative solution for integrating an environmentally friendly character into the predominantly Maudu Lompoa-following communities in South Sulawesi.

Conclusion

The Maudu Lompoa culture of the Cikoang community has molded an environmentally friendly character within them. The formation of this character originates from each stage of the Maudu Lompoa implementation. The first, based on the foundation of Maudu Lompoa execution, it is acquired from the principles of the Maudu Lompoa celebration for their love with Prophet Muhammad SAW, motivated by the religious values they adhere to. Maudu Lompoa is considered mandatory, and as such, the Maudu

Lompoa culture has instilled an environmentally friendly character within them from the beginning to the end of their lives. The second, based on the behavior during the Maudu Lompoa celebration, each stage of the celebration reflects the environmentally friendly character, on the inside as well as the outside because the celebration is practiced with deep reverence. The environmentally friendly character manifests in the purity of those who participate, the location of the celebration, and the materials used. The third, the values of Maudu Lompoa within the celebration consist of messages, behaviors, and interpretations of meaning in every object, symbol, action, and words in each activity. These values have shaped the environmentally friendly character.

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EXPLORATION OF RELIGIOUS MODERATION WITH LOCAL CULTURE AMONG SAMIN COMMUNITY, BOJONEGORO

*Nanang Setiawan*¹, *Abdul Khamid*², *Muhammad Miftakhul Huda*³, *Abd
Muntholip*⁴

^{1,2,3} Institut Agama Islam Al-Fatimah Bojonegoro, Bojonegoro, Indonesia

⁴ Sekolah Tinggi Ekonomi dan Bisnis Islam Al-Rosyid, Bojonegoro,
Indonesia

Email: nanang.setiawan@iai-alfatimah.ac.id

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Abstract

*The promotion of religious moderation in Indonesia has become increasingly urgent amid the proliferation of radicalism and extremism among society. This research explores how religious moderation is realized in the daily lives of the Samin community in Bojonegoro. It is a qualitative study that involves observations of the community's traditional life and in-depth interviews with their leaders. The result unveils several local wisdoms: *ngelmu iku sejatine dhewe* (knowledge is truly one's own), *ngudi ilmu* (seeking knowledge), *ponco soco* (humble), *ngluruk tanpa rupo* (moving without a trace), *nyawiji sepi ing pamrih* (living in solitude without selfishness), *nyawiji ngluruk* (living without desire), *ngganem sepi ing ngluruk* (cultivating simplicity in living without expectations), and *ngalembono* (being serene). The local cultures play a*

substantial role in shaping and maintaining religious moderation. Customs and traditions are strong foundations for tolerance among religious communities, thereby creating harmony amidst the diversity of beliefs. This study contributes to a deeper understanding of the balance between religious moderation and local culture in that it provides new insights for researchers, practitioners, and readers interested in the field. It provides a positive contribution to support a better understanding of religious moderation in the local context, with a special focus on the unique experiences of the Samin community.

*Implementasi moderasi beragama di Indonesia sudah menjadi hal yang urgen di tengah banyaknya fenomena radikalisme dan ekstremisme di tengah masyarakat. Penelitian ini bertujuan untuk mengeksplorasi bagaimana moderasi beragama diwujudkan dalam kehidupan sehari-hari pada masyarakat Samin Bojonegoro. Penelitian ini bersifat kualitatif, melibatkan pengamatan kehidupan tradisional masyarakat Samin dan wawancara mendalam dengan tokoh masyarakat setempat. Hasil penelitian menunjukkan beberapa kearifan lokal di masyarakat Samin Bojonegoro, yaitu: *ngelmu iku sejatine dhewe, ngudi ilmu, ponco socio, ngluruk tanpa rupo, nyawiji sepi ing pamrih, nyawiji ngluruk, ngganem sepi ing ngluruk, dan ngalembono*. Budaya masyarakat Samin berperan penting dalam membentuk dan menjaga moderasi beragama. Adat dan tradisi menjadi pondasi yang kuat bagi terbentuknya toleransi antar umat beragama dan menciptakan kerukunan di tengah keberagaman keyakinan. Studi ini berkontribusi pada pemahaman yang lebih dalam tentang keseimbangan antara moderasi beragama dan budaya lokal sehingga memberikan wawasan baru bagi para peneliti, praktisi, dan pembaca yang tertarik dengan bidang ini. Diharapkan bahwa penelitian ini akan memberikan manfaat untuk mendukung pemahaman yang lebih baik tentang moderasi beragama dalam konteks lokal, dengan fokus khusus pada pengalaman unik masyarakat Samin.*

Keywords: *local culture; religious moderation; Samin community*

Introduction

In the midst of the turbulent dynamics of globalization and modernization, religious and cultural diversity has become the focus of increasingly in-depth attention to realizing the benefits of religious life towards a harmonious society. In this context, religious moderation plays a crucial concept that invites people to live lives with balance, tolerance, and a deep understanding of differences in beliefs (Aziz et al., 2019). Religious moderation in a nation is vital as social friction typically occurs due to different perspectives on religious issues (Nurdin, 2021).

The word moderation comes from the Latin *moderateio*, which means no excess or deficiency. In Arabic, moderation is known as *wasath* or *wasathiyah*, which is equivalent to *tawassuth* (middle). In Islam, moderation includes an approach that promotes balanced, tolerant, and middle (*wasathiyah*) values in religion (Aziz et al., 2019). It emphasizes the significance of justice and balance so as not to be trapped in extreme religious attitudes (Hanafi, 2009).

According to Aziz et al. (2019), several principles of religious moderation in Islam can be used as guidelines. The first is *tawasuth* (middle), which teaches balance and middle ground. Muslims are invited to avoid extremism in both belief and action. The second is *tawazun* (balance), which suggests maintaining balance in life. Muslims are taught not to get caught up in extremism or excessive living. The third is *i'tidal* (straight and firm). This concept emphasizes the importance of living life straightly and firmly, avoiding extreme or extremist behavior. The fourth is *tasamuh* (tolerance). Religious moderation includes the value of tolerance for differences in beliefs. Muslims are taught to respect diversity and interact with people from different religious backgrounds. The fifth is *musawah* (sameness). Although every individual is unique, the concept of religious moderation teaches similarities among human beings. Muslims are taught to view others with fairness and to be aware of equal rights and obligations. The sixth is *musyawarah* (deliberation). Deliberation is part of the concept of religious moderation in Islam. A decision that involves deliberation and consensus can create an inclusive environment and shared opinions.

Abror (2020) stated further about several indicators for the implementation of religious moderation. National commitment is the first indication. This commitment reflects awareness and loyalty to the country

or nation. This refers to a sense of ownership and responsibility for the sustainability and progress of the nation. With a strong national commitment, people tend to be more united and work together for the common good. The next indicator is tolerance. Tolerance is an open and respectful attitude towards differences, including those in religious beliefs. With tolerance, people can live side by side without imposing certain views or beliefs on others. This creates an inclusive environment that values diversity. Beside tolerance, anti-radicalism and violence is another indicator. Anti-radicalism and violence emphasize the rejection of extreme actions, fanaticism, and violence in resolving conflicts. Anti-radical communities prioritize peaceful dialogue and fair conflict resolution to express opinions or achieve goals. The last indicator is accommodating to local culture. An accommodating attitude towards local culture shows openness towards local values and traditions. It helps strengthen social bonds between individuals and groups, creating an atmosphere of harmony in cultural and religious diversity.

One real manifestation of religious moderation can be found in the local wisdom of a community. This article aims to explore the concept of religious moderation and its integration with local wisdom within the Samin community in Bojonegoro. Some studies have examined the community, including those by Huda & Mukti Wibowo (2013) on the social interactions of the Samin tribe with the surrounding community, Munawaroh et al. (2015) on their teachings and customs amidst the coming of information technology, Widiana (2016) on the history of Islam and Muslim life in the Samin community, Hanifah (2019) on their social transformation, Hidayati & Shofwani (2019) on identity preservation in the local cultural character amidst the degradation of cultural values among those who get married with other communities, Kurniawan et al. (2020) on their aspects of the social and economic life, and Huda (2020) on the role of Samin women in the patriarchal culture. Those studies focus on the exploration of local culture, and none expose the integration of religious moderation into their local values.

The Samin community is located in the Jepang Hamlet of Margomulyo Village, Margomulyo District, Bojonegoro Regency. Jepang hamlet, with its unique name, reflects the uniqueness of the local community, and it indicates that the hamlet is synonymous with Saminism

(Widiana, 2016). The location of this hamlet is ± 70 km from Bojonegoro City, ± 196 km from Surabaya, the capital of East Java Province. Part of the area consists of forests, which means this hamlet is almost isolated from the others with relatively poor road access. Infrastructure is also inadequate and far from inter-city transportation traffic, and so are the educational and economic facilities. This hamlet is not the only place where the Samin community lives. Some also live in Blora, Pati, and Kudus, Central Java (Munawaroh et al., 2015).

The Samin community was pioneered by Samin Surontiko, Raden Kohar, who was born in 1859 (Maliki et al., 2021). Raden Kohar is the second among five siblings of Raden Surowijoyo. Samin and his brothers seem to be the same as the Pandawa family in wayang characters, and Samin, as the second son, considers himself to be the embodiment of the character Bima (the second son of the Pandawa family). Raden Kohar took the initiative to change his name to Samin, synonymous with the proletary people. After reaching a certain degree of knowledge and becoming a spiritual teacher, he changed his name to Samin Surosentiko (Hidayati & Shofwani, 2019).

Currently, in the midst of globalization and modernization, increasing connectivity and access to information have brought about changes in the lifestyle of the Samin. Meanwhile, they still try to preserve their traditional values and teachings (Widiana, 2016). Despite the challenges of modernization, they remain steadfast in maintaining their unique culture, creating a balance between ancestral traditions and modern-day dynamics.

This research focuses on exploring the local culture of the Samin Bojonegoro community in terms of religious moderation in the Samin community so that they can maintain an attitude of mutual religious tolerance in daily life and their interactions with the surrounding community. This research is novel considering the large influence of foreign culture in order to preserve local wisdom and religious harmony in Indonesia, especially within the Samin community. The Samin community upholds a unique culture that still survives up to now, and interestingly, they also promote religious moderation in the daily conduct.

This study contributes to increasing literacy for researchers, practitioners, and readers with a deeper understanding of the balance

between religious moderation and local culture within the Samin Bojonegoro community. It is expected to bring about a positive contribution through deeper insight into how religious moderation can take root in local culture and shape community identity. This study is also expected to be an initial steps to explore values that unite diversity, create space for inter-religious and inter-cultural dialogue, and inspire deeper forms of tolerance and harmony.

Method

This research is qualitative in nature, with interpretive paradigm. The interpretive paradigm perceives that reality, truth, or real life has several sides and is not in a single form, which can be studied from many points of view (Lehman, 2010). Interpretive research views a fact as something unique with a special context and meaning. In this research, an interpretive paradigm is used to understand the dynamics of religious moderation and local culture in depth, which allows researchers to explore the meaning behind actions, symbols, and interactions among the Samin community in Bojonegoro. This approach provides freedom to understand the experiences of research subjects and involves active participation of the community as interlocutors who have local wisdom. In this way, researchers can explore a more contextual and in-depth perspective on how religious moderation is integrated into the lives of the Samin people.

The data in this research was collected through literature study, observation, and interviews. The literature covers books and previous related research. Observations were made directly at the location of the Samin community in Jepang Hamlet, Margomulyo Village, Margomulyo District, Bojonegoro Regency. The interviews were made with local cultural figures in semi-structure. The combination of these three data sources allows for a holistic and in-depth investigation of religious moderation and local culture in the lives of the Samin (Bowen, 2009).

The use of literature about the culture of the Samin is the main foundation of this research. Literature studies provide a solid initial understanding of the history, values, and practices of Samin community life (Rhoades, 2011). Observations in the field include rites, daily activities, and social interactions, all of which are reflections of the implementation of

religious moderation in a typical local cultural context (Sugiyono, 2020). In-depth interviews with local cultural figures provide personal and narrative dimensions, allowing researchers to directly hear the experiences, views, and thoughts the prominent figure (Sugiyono, 2020). The informant in this research was Mr. HK, an elder and Samin figure in the area. He is a direct descendant of Samin's ancestors. Also, he has a great influence on the residents of Samin in Bojonegoro.

This research employed content analysis and a triangulation test as methods for data analysis (Hermawan & Amirullah, 2016). The combination of the two methods provides a strong foundation for understanding and interpreting data deeper, especially in the context of religious moderation and the local culture of the Samin community in Bojonegoro (Bowen, 2009). A content analysis approach was used to explore meaning and thematic patterns within the data. The qualitative data generated from literature, observations, and interviews was sorted, classified, and interpreted systematically. The triangulation tests were carried out to ensure the credibility of the data to reach accurate and reliable results.

Results and Discussion

Local culture preservation behind the diversity of Indonesian society

Indonesia is a pluralistic country with various religions, cultures, languages, and traditions. With more than 17,000 islands, Indonesia is home to a variety of ethnic groups and communities, creating a unique social landscape. Diversity of religions such as Islam, Christianity, Hinduism, Buddhism, and local beliefs create the spiritual foundation of society. In addition, cultural richness is reflected in art, dance, music, and culinary diversity in every corner of the country. Lively and diverse regional languages are symbols of linguistic richness, while distinct indigenous traditions enrich the fabric of the nation's history. Indonesia, with all its differences, shows harmony in diversity, creating a strong and striking national identity.

Globalization brings in various cultural elements from parts of the world, including technology, fashion, and trends. Although it makes a positive contribution by opening minds and stimulating innovation, it also presents challenges in maintaining balance with local values. It is necessary to filter out foreign cultural influences wisely so as not to damage the essence

and uniqueness of local culture. Selective acceptance of positive values from outside can be an opportunity to enrich the lives of Indonesian people without sacrificing local identity and wisdom. In this way, Indonesia can continue to grow as a dynamic, pluralistic country, respecting its cultural heritage while remaining open to global progress and development.

Preserving and maintaining local culture can protect the identity and values that form the roots of Indonesia's diversity. It is important to transfer this cultural heritage to future generations so that they not only understand their own cultural roots but also hold a strong foundation for interacting with foreign cultures. Maintaining local culture is not only an act of historical preservation but also a form of protection against the threat of loss of identity that may arise due to the domination of foreign culture. By understanding and appreciating the richness of their own culture, the next generation can live a modern life with a strong identity, becoming a bridge that connects local wisdom with positive values that can be taken from foreign cultures.

Religious moderation in the diversity of Indonesian society

Religious moderation in the diversity of Indonesian society is fundamental for maintaining harmony and tolerance amidst the diversity of beliefs. Religious moderation opens the door to dialogue and understanding between religious communities, allowing people to live side by side without sacrificing their respective religious identities. It provides a space for a deeper understanding of the universal values in every religious teaching, creating a common foundation for social life. A simple attitude, sharing, and living without judgment reflect religious moderation, which leads to a more tolerant and peaceful life. By understanding that diversity is a wealth, not a threat, religious moderation is the key to maintaining unity and peace in a diverse Indonesian society.

Islam teaches its followers to live in balance, stay away from extremism, and practice the values of tolerance towards people of various beliefs (Abror, 2020). The principles of justice, compassion, and respect for differences in beliefs are applied in everyday life. Islam also emphasizes the importance of dialogue and understanding the similarities and differences between religious communities. Even, the Prophet *shallallaahu 'alaihi wasallam* provides a concrete example of how he accepts and interacts with

people of various religions, creating an inclusive society. In Islam, religious moderation is not only a wise attitude but also a call to establish harmonious relations with fellow human beings.

Islam teaches the concept of tolerance in the Al-Qur'an in Surah Al-Kafirun 1-6 (Tuasikal, 2020), as follows:

"Say: "Hi, you who disbelieve, (1) I will not worship what you worship. (2) And you are not worshipers of the Lord whom I worship. (3) And I have never been a worshiper of what you worship; (4) and you have never also been a worshiper of the Rabb I worship. (5) For you is your religion, and for me, my religion." (6)" (QS. Al-Kafirun: 1-6).

In this surah, Allah shows Muslims to remain firm in their beliefs without forcing or judging people with different beliefs. The verses in this letter teach that we do not worship what other people worship, and they do not worship what we worship. Surah Al-Kafirun provides a strong foundation for Muslims to establish harmonious relations, even with followers of other religions. By absorbing the values of this letter, Muslims are reminded to always live their lives with respect for religious freedom, making tolerance a strong foundation in social interactions.

One of the concrete examples of the implementation of moderation and religious tolerance in Islam is in economic transactions (Purnama, 2021). Rasulullah *shallallaahu 'alaihi wasallam* stated in his hadith as follows: *"The Prophet shallallaahu 'alaihi wasallam once bought food from a Jewish person in debt, then he pawned his iron armor to that person."* (HR. Bukhari no. 2068).

This hadith reflects the attitude of tolerance and transaction ethics in Islam. Rasulullah *shallallahu 'alaihi wa sallam*, as a role model for his people, not only maintained good relations with fellow Muslims but also with followers of other religions. In this incident, he transacted with a Jew and showed his integrity by going into debt. The act of pawning his iron armor to pay off a debt confirms his commitment to the obligation to pay the debt. This is an important point to maintain an attitude of fairness, tolerance, and integrity in every social and economic interaction, even with those of different beliefs.

Tolerance in Islam is also reflected in respect for neighbors, a value that is emphasized through concrete examples in religious teachings (Tuasikal, 2018). Rasulullah *shallallaahu 'alaihi wasallam* consistently shows

the importance of sharing and empathizing with neighbors, as in the following hadith:

From Abu Hurairah radhiyallahu 'anhu, Rasulullah shallallahu 'alaihi wa sallam said, "Whoever believes in Allah and the Last Day, let him speak good or be silent. Whoever believes in Allah and the Last Day, let him honor his neighbor. Whoever believes in Allah and the Last Day, let him honor his guests" [HR. Bukhari, no. 6018, 6019, 6136, 6475 and Muslim, no. 47].

This hadith emphasizes ethical values and tolerance in social relations, including in the context of interaction with non-Muslim neighbors. This hadith teaches how Muslims should live their daily lives with neighbors from different religious backgrounds, creating a harmonious environment filled with mutual respect and tolerance. The Prophet reminds that faith in Allah and the Last Day must be reflected in concrete actions. In the context of religious plurality, this hadith highlights the importance of respect and tolerance towards neighbors who may have different beliefs. Respecting non-Muslim neighbors, being kind, and interacting with patience and understanding are integral parts of the faith in Islam.

Religious moderation of the Samin Bojonegoro community

The Samin community generally lives in inland areas, in the middle of teak forests, with less fertile soil (limestone) for agriculture. The Samin people have a high work ethic and have no free time other than working on their fields. However, they lack culture, whether in the form of the history of their people, art, literature, customs, or ritual ceremonies. The Samin people do not differentiate between existing religions and prioritize religious tolerance. It corresponds with what Mr. HK said: "*Agama niku gaman, adam pangucape, man gaman lanang. Ing sakjroning agama ana rasa lan rasa sejatine wujud banyu*" [in religion there is a taste, and a taste indeed takes the form of holy water, that water is a true taste].

The words above reflect the view that the true essence of religion cannot be measured or assessed with the naked eye but rather takes the form of a feeling that is holy and pure, like holy water. In the context of religious tolerance, this statement means the recognition that every religion has an inner dimension that is universal and holy, like pure water without color or

smell. By understanding that the essence of religion is deep and universal, society promotes an attitude of tolerance towards diversity of beliefs and absorbs the universal values contained therein. Tolerance is a cornerstone in relationships between members of society, where they respect each other's differences in beliefs without judging each other.

In the Samin Bojonegoro community, the practice of religious tolerance is reflected in harmonious relations between community members who have different religious beliefs. They respect each other and do not discriminate based on religion. A concrete example is when Samin Bojonegoro residents participate in religious or cultural activities held by residents with different religious beliefs. They are not only physically present, but they also provide support and respect for differences in beliefs. The importance of tolerance can be seen in inter-religious dialogue in the Samin community. They maintain open communication and listen to each other to understand differences in beliefs in an open and respectful manner. Apart from that, in everyday life, there is no discrimination or unfair treatment based on religious beliefs. All citizens, regardless of religion, can participate and contribute to community life freely.

They also show a strong commitment to the unity of the Indonesian state. They actively participate in activities that strengthen their sense of unity and love for their country. For example, they take part in the commemoration of national days, religious events, and ceremonies that build national spirit. The people of Samin Bojonegoro also show loyalty to national values. They uphold the spirit of *Bhinneka Tunggal Ika* (unity in diversity) and recognize diversity as the nation's wealth. In everyday life, they create an inclusive environment where ethnic, religious, and cultural differences are respected. Through active participation in national activities and recognition of diversity, the Samin Bojonegoro community makes a positive contribution to strengthening Indonesian unity. Their commitment to the unity of the Indonesian nation is reflected in concrete actions to build a sense of solidarity and togetherness among citizens.

Valuable lessons from the religious moderation practices of the Samin community

Based on the observation and interview with Mr. HK, a figure of the Samin community, this study suggested a lot of valuable lessons regarding

the implementation of religious moderation in the Samin community. They teach about the importance of living in a pluralistic society while still paying attention to the aspects of religious moderation to preserve local culture. To maintain social harmony, religious moderation must be in line with local culture to create harmony and tolerance (Prakosa, 2019). They prioritize values, such as *ngudi ilmu*, *ponco socio*, and *ngganem sepi ing ngluruk*, which encourage learning, simplicity, and balance in interacting with the surrounding environment. The concept of *ngudi ilmu* shows the importance of developing science as a basis for a balanced and meaningful life. The attitude of simple living and sharing in *poncho socio* creates an atmosphere of harmony within the community. Meanwhile, *ngganem sepi ing ngluruk* suggests maintaining a good relationship with nature. The Samin people sincerely prove that religious moderation is not only about retaining internal stability but also creating an environment that supports diversity and tolerance. They teach that through an open attitude towards learning, simple living, and balance with nature, society can grow into a community of mutual support and understanding, creating peace amidst diversity. Religious moderation must prioritize balance between communities and not impose one belief over the beliefs of others so that extremism does not occur in religious understanding (Ritonga, 2021).

A principle such as *ngluruk tanpa rupo* and *nyawiji ngluruk* emphasizes sincere actions without seeking recognition and a life lived with full awareness and responsibility. It provides a strong moral dimension to the practice of religious moderation, where an attitude of humility and sincerity toward doing good becomes an integral part of everyday life (Sutrisno, 2019). In this context, the Samin community shows that religious moderation is not just a theoretical concept but a practice that permeates every aspect of life. The value of *ngalembono* also plays an important role in shaping the character and relationships between members of society. The Samin community illustrates the importance of reminding each other and giving positive advice, forming a community based on the value of mutual cooperation. This creates an environment where tolerance and respect for differences are not only upheld but also passed on from one generation to the next (Abror, 2020).

The Samin community in Bojonegoro, with its principles of religious moderation, also provides an example of how to establish harmonious

relationships with those who have different beliefs. The concept of *nyawiji sepi ing pamrih*, which teaches about living in peace without being influenced by external desires or pressure, is the basis for building cooperation and mutually respectful interaction with the surrounding community, including those who have diverse religious beliefs (Widiana, 2016). In this context, the Samin make a positive contribution to the dynamics of Indonesia's diversity by filtering and combining local values originating from their teachings with universal values. This shows that religious moderation not only involves internal relationships within a community but also how the community interacts and contributes positively to the diversity of a wider society.

The Samin wisdom in response to religious diversity is also reflected in the principle of *ngganem sepi ing ngluruk*. This principle emphasizes the importance of maintaining good relations with the surrounding environment and being wise when interacting with nature. In a religious context, this can be interpreted as an open and respectful attitude towards the universe created by God, including the differences in beliefs within (Rofik & Misbah, 2021). The Samin, by implementing this principle, not only upholds diversity among humans but also maintains the balance of the natural ecosystem, creating harmony that covers all aspects of life (Munawaroh et al., 2015). In this way, the overall teachings and principles of religious moderation adopted serve as valuable examples for all of Indonesian society. They show that religious moderation is not simply a self-control but rather a call to live with balance, justice, and tolerance in a diverse society. By concrete examples through the practice of everyday life, the Samin makes a positive contribution to building peaceful and harmonious Indonesia amidst religious diversity.

To provide an easier and more concise overview, the following is the essence of important lessons in the life of religious moderation from the core teachings of the Samin community in Bojonegoro. The first lesson is *ngelmu iku sejatine dhewe*. Religious moderation can be interpreted as an attitude that respects the diversity of beliefs and aware that true knowledge can be found in every religious teaching. This value invites people to understand the diversity of beliefs without claiming the superiority of one religion over others. The next lesson is *ngudi ilmu*. The principles of learning and scientific development support religious moderation by developing universal scientific values. People who enjoy learning tend to be more open to differences in

beliefs and are able to unite scientific understanding with their religious values. Another lesson is *ponco socio*. Religious moderation can be seen in the simplicity of life and an attitude of sharing. People who live simply tend to be more tolerant of differences, and the spirit of sharing creates harmony between various religious groups. The next lesson is *ngluruk tanpa rupa*, which refers to the action without seeking for recognition. It agrees with the spirit of religious moderation, which emphasizes sincere action. The next lesson is *nyawiji sepi ing pamrih*. Religious moderation means living peacefully free from the undo influence of religious desires or pressure. This attitude creates space for tolerance and respect for religious choices without any encouragement to coerce or change other people's beliefs. Another lesson is *nyawiji ngluruk*. The value of a life lived with awareness and responsibility supports religious moderation by emphasizing the importance of living in accordance with the values of truth and justice without categorizing other religions as enemies. The next lesson is *ngganem sepi ing ngluruk*. The principle of maintaining good relations with the surrounding environment supports religious moderation by emphasizing wisdom in interacting with people who have different beliefs. This creates an environment that supports tolerance and harmony between religious communities. The last lesson is *ngalembono*. The value of reminding each other and providing positive advice supports religious moderation by stimulating an attitude of mutual cooperation and attention to diversity of beliefs, making society more united and supportive of each other without minimizing the values of other religions.

Valuable lessons from the Samin Community, also called Samin values, can be associated with religious moderation principles in Islam. Samin values reflect the influence of Islamic teachings, as in the search for knowledge (*ngudi science*), which is in line with Islamic teachings. The concept of living without desires (*nyawiji ngluruk*) in Samin can also be linked to the principle of *tawazun* in Islam, which emphasizes balance and justice in life. Although it has its own characteristics, Samin's teachings represent harmony with Islamic principles, creating a worldview that combines local traditions and Islamic religious values.

The points of the above discussion about the relationship between Samin values and religious moderation principles in Islam are listed in table 1.

Table 1. The Relationship between Samin Values and the Religious Moderation principles in Islam

No	Samin Values	Islamic Values	Explanation
1	<i>Ngelmu iku sejatine dhewe</i> (knowledge is truly one's own)	<i>Tawasuth</i> (moderation)	Having balanced and not excessive knowledge
2	<i>Ngudi ilmu</i> (seeking knowledge)	<i>I'tidal</i> (balance)	Encouraging a balanced pursuit of knowledge, discouraging extreme
3	<i>Ponco soco</i> (humble)	<i>Tasamuh</i> (tolerance)	Emphasizing humility and mutual respect in religion
4	<i>Ngluruk tanpa rupo</i> (moving without a trace)	<i>Musamah</i> (Equality)	Affirming equal rights and dignity
5	<i>Nyawiji sepi ing pamrih</i> (living in solitude without selfishness)	<i>Musyawah</i> (consultation)	Having decisions through consultation and considering mutual interests
6	<i>Nyawiji ngluruk</i> (living without desire)	<i>Tawazun</i> (desire)	Emphasizing a balance between worldly life and the afterlife
7	<i>Ngganem sepi ing ngluruk</i> (cultivating simplicity in living without expectations)	<i>Tawazun</i> (desire)	Emphasizing a balance between worldly life and the afterlife
8	<i>Ngalembono</i> (being serene)	- <i>I'tidal</i> (balance)	Encouraging a balanced pursuit of knowledge, discouraging extreme

Source: processed data, 2023

Conclusion

This research reveals several local wisdoms within the Samin community in Bojonegoro: *ngelmu iku sejatine dhewe* (knowledge is truly one's own), *ngudi ilmu* (seeking knowledge), *ponco soco* (humble), *ngluruk tanpa rupo* (moving without a trace), *nyawiji sepi ing pamrih* (living in solitude without selfishness), *nyawiji ngluruk* (living without desire), *ngganem sepi ing ngluruk* (cultivating simplicity in living without expectations), and *ngalembono* (being serene). They play a significant role in cultivating and maintaining religious moderation among the community. Customs and traditions serve as a strong foundation for tolerance among religious communities, thereby creating harmony amidst the diversity of society. This research contributes to increasing literacy for researchers, practitioners, and readers in the form of a

deeper understanding of the balance between religious moderation and local culture in the Samin community in Bojonegoro. It is expected to initiate a stage for exploring values that unite diversity, create space for inter-religious and inter-cultural dialogue, and inspire wider tolerance and harmony in Indonesia. This research only involved one informant, which might not cover the entire spectrum of diversity in the community. Further research can incorporate a larger number of informants to acquire a more comprehensive set of information.

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FROM EXTREMISTS TO LOYALISTS: RELIGIOUS MODERATION IN LINGKAR PERDAMAIAN

Fiana Shohibatussholihah, Munirul Abidin, Akhmad Nurul Kawakip

Pascasarjana UIN Maulana Malik Ibrahim, Malang, Indonesia

Email: fiyashaliha@gmail.com

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Abstract

A sequence of radicalism movements in Indonesia have drawn international attention, especially the Ambon-Poso conflict and the Bali bombings, due to the fact that the perpetrators have established Lingkar Perdamaian Foundation (YLP) in Lamongan. YLP was established to protect society from extremist organizations and to promote love for the Republic of Indonesia. What becomes the main concern of this study is the implementation of religious moderation in YLP. Therefore, this article aims at finding out: (1) The strategies implemented by YLP to internalize religious moderation values, (2) The internalization process of moderation values in YLP and (3) The impacts obtained from the process. The research implemented descriptive qualitative design through field observations at YLP, interviews with YLP founder and

members as well as documentation from related publications. The results obtained are: (1) The strategies used are indoor, outdoor, and humanistic. (2) The value of moderation is internalized through 5 stages, namely the radical stage, confrontation with reality, openness of perspective, reorientation of values and contributions (3) The impacts show that members can involve in active social interactions with society, get decent work and help deradicalization program.

Serangkaian gerakan radikalisme yang terjadi di Indonesia menarik perhatian dunia, terutama konflik Ambon-Poso dan serentetan Bom Bali. Hal ini karena pelaku dari aksi-aksi tersebut membentuk sebuah yayasan yang bernama Yayasan Lingkar Perdamaian (YLP) di Lamongan. YLP ini sengaja didirikan untuk menumbuhkan cinta NKRI dan meninggalkan kelompok radikal. Disamping itu, topik terhangat di masyarakat adalah moderasi beragama yang menggelitik peneliti untuk mencaritahu penerapannya di YLP. Artikel ini bertujuan untuk mengetahui: (1) Strategi yang diterapkan YLP untuk menginternalisasikan nilai moderasi beragama kepada anggota YLP, (2) Proses internalisasi nilai moderasi beragama kepada anggota YLP dan (3) Dampak yang dihasilkan dari proses internalisasi nilai moderasi beragama itu. Peneliti menggunakan desain deskriptif kualitatif melalui observasi lapangan di YLP, wawancara dengan pendiri dan anggota YLP serta dokumentasi dari publikasi terkait. Hasil penelitian yaitu (1) Strategi yang digunakan meliputi indoor, outdoor dan humanistik. (2) Proses internalisasi nilai-nilai moderasi beragama meliputi lima tahapan: tahap radikal, tahap konfrontasi dengan realitas, tahap pembukaan perspektif, tahap reorientasi nilai dan tahap kontribusi. (3) Dampak yang dihasilkan yaitu anggota YLP dapat aktif bermasyarakat, memperoleh pekerjaan yang layak dan membantu pemerintah dalam program deradikalisasi. Penelitian ini berkontribusi pada teori lima tahapan dalam proses perubahan dari radikal ke nasionalis yang terintegrasi nilai-nilai moderasi beragama.

Keywords: *nasionalism; religious moderation; religious tolerance*

Introduction

Indonesia is a multicultural country embracing diverse ethnics, cultures, linguistics and religions. This condition potentially generates

various conflicts and interests. In his research, Suheri Harahap stated that cultural differences are often the main cause of conflict in society, such as what happened in the Madurese and Dayak conflict in 1996 and the Sanggau Ledo case in West Kalimantan in 1999 (Harahap, 2018). Meanwhile Yunus reported that many conflicts in the name of religion had occurred in Indonesia in the past few years, including the religious conflict in Poso in 1992, the Sunni-Shia conflict in East Java in 2012, the religious conflict in Bogor in 2011 (Yunus, 2014) and many other conflicts. Due to a huge number of conflicts arising from religious diversity, the government is making various efforts to overcome the problems that arise.

The government's efforts have been reflected in Article 28E paragraphs 1 and 2 and Article 28J paragraphs 1 and 2 of the 1945 Constitution of the Republic of Indonesia which explains freedom to choose and adhere to one's own religion. The right of Indonesians to choose their own religion without external pressure has therefore been protected by the government of the country. It is an indication that the country intends to maintain harmony among the pluralistic society.

The statement that the government frequently uses to promote societal harmony is inversely proportionate to the fact on the ground. Reporting from PPIM UIN Jakarta, with the suicide bombing at Makassar Cathedral Church on March 28, 2021 the government should have tightened up its efforts to realize the mandate to strengthen religious moderation for non-violence, nationalism and respect for cultural diversity (Ropi, 2021). Personal interests in the name of religion sometimes become the motivation behind suicide bombs. This incident demonstrates how the majority of people still see religion in an exclusive and intolerable manner. This intolerant perspective is a result of a narrow and superficial understanding of Pancasila (Qosim, 2022). Besides, there is an urge to replace the state ideology—Pancasila—with a religious ideology.

This religious moderation program in Indonesia won the government's first position for upholding diversity, tolerance that respects differences in beliefs, rejection of all forms of violence in the name of religion, and acceptance and accommodation of the rich culture and traditions that exist in society. Ministry of Religious Affairs of the Republic of Indonesia through the Directorate General of Islamic Education has

released Decree of the Minister of Religion (*Keputusan Menteri Agama/KMA*) number 183 of 2019 which becomes the basis for implementing religious moderation in madrasas, while in accordance with KMA RI number 211 of 2011 regarding the national standard of PAI in schools is the basis for the Education Office to monitor religious moderation programs in public schools. Furthermore, religious moderation in Islamic boarding schools and madrasah schools is implemented through the learning of Islamic science in accordance with the characteristics of pesantren (Khotimah, 2020).

According to data presented by the Central Bureau of Statistics in 2010, the majority of Indonesian people are Muslim, followed by Christianity, Catholicism, Hinduism, Buddhism and Confucianism (Haq & Adi, 2022). With this diversity of religions, Indonesia needs religious relations that are harmonious, peaceful, and full of tolerance. Particularly in the last decade, there have been a large number of new fundamentalist sects and schools of thought that might cause extremism and intolerance in social and religious contexts.

In addition to religious tolerance, which is the main goal of implementing religious moderation, nationalism is also one of the list of attitudes that people look forward to by implementing religious moderation in society. Nationalism is the basis for the spirit of love for the motherland in the framework of togetherness and sacrifice for the sake of the nation through acts of state defense. In the current era, acts of defending the state can be channeled through fulfilling the rights and obligations of citizens in accordance with the guidelines of the 1945 Constitution (Nurgiansah & Rachman, 2022).

To minimize deradicalization and radicalism movements, Badan Nasional Penanggulangan Terorisme (BNPT/the National Counterterrorism Agency) requires cooperation with social institutions that are willing to provide education to the wider community. In response to events in Lamongan District, Tenggulun Village, Solokuro, Ali Fauzi, and other formerly incarcerated terrorists established Lingkar Perdamaian Foundation in 2017 with the goal of embracing former convicts and preventing them from engaging in activities associated with deradicalization and terrorism. Lingkar Perdamaian Foundation is one of the foundations

that works to strengthen the spirit of nationalism and religious tolerance of its members as ex-terrorist convicts (Soniya & Yani, 2022).

Current studies on religious moderation viewed the issue from the context of education (Khotimah, 2020; Pramono, 2023; Saefudim & Al Fatihah, 2020; Sari et al., 2023; Zulfatmi, 2023). Some other studies concern the religious moderation from the historical point of view (Fuad, 2020; Hasan, 2021). However, it still needs more exploration on religious moderation from the stages of deradicalization. Therefore, this study is interested in finding out more about the strategies used by Lingkar Perdamaian Foundation to transform once fanatical ex-terrorists into citizens who are fervently committed to preserving national unity. The aim of this study is to uncover the strategies implemented by YLP to internalize religious moderation values, the process of moderation values internalized in YLP and the impacts obtained from the process.

Method

This research applied a qualitative approach since the object of this research is behaviour. The type of this research is descriptive-analytic because it aims to describe the object in detail in accordance with the formulation of the problem posed. In terms of sources, this is a case study, which examines the research related to the strategies used by Lingkar Perdamaian in changing the direction of ex-terrorist convicts to become citizens who faithfully support the unity of the country with the values of religious moderation. The data collection technique and method of this study were observation, interview, and documentation. Researchers conducted observations at YLP to directly see the process of internalizing religious moderation values in the implementation of the YLP work program. To support data observation, researchers conducted interviews with the founder of the foundation and several YLP members recommended by the YLP founder. The YLP founders used two criteria when choosing their sources: first, these individuals were familiar with the specifics of the organization's founding; second, the founders recommended some members of the group because not all of them could handle inquiries from others about their former involvement in radical organizations. The documentation technique took several document excerpts from the foundation's website and several statements from YLP

members who were still in detention from videos on social media with the permission from the foundation's founder.

In this study, the researchers served as the primary research instrument that collect information from informants and conduct firsthand field observations. In order to directly witness Lingkar Perdamaian members' attitude toward religious moderation, researchers also engage directly with the subject of their study. The data that is extracted from this interaction may then be utilized to corroborate the findings of the interviews.

The data analysis technique used in this study refers to the theory of Miles, Huberman and Saldana (2014), namely analyzing with three steps, i.e., 1) data condensation, (2) data presentation, (3) drawing conclusions or verification. To check the validity of the data, this study used five of the nine data checking techniques: 1) continuous observation, 2) triangulation of data sources, 3) member checking, 4) peer discussion, 5) checking for adequacy of references.

Finding and Discussion

Islam is a moderate religion. Moderate is an adjective, derived from the word moderation which means not exaggerating or being. The word moderation comes from Latin, *moderatio*, which means neither being excessive and nor deficient (Pramono, 2023). The word moderation also means self-control that is balanced rather than excessive or deficient. In Arabic, moderation is called *al-wasathiyah*. *Al-wasathiyah* comes from the word *wasath* (Sari et al., 2023) which is defined by Al-Asfahaniy as the same as *sawa'un*, that is the middle between the two limits, fair, standard or mediocre.

In the Kamus Besar Bahasa Indonesia (KBBI/Indonesia Dictionary), the word moderation is defined as reducing violence or avoiding extreme attitudes. When 'moderation' and 'religion' become a phrase as religious moderation, it refers to the attitude of reducing violence or avoiding extremes in religious attitudes and practices. According to Quraish Shihab, religious moderation is meant not as an attitude that is not firm in its stance when facing something, or an attitude that is busy managing personal and group, community and state affairs (Is'adi & Ubaidillah, 2023)

Implementing religious moderation is crucial for a number of reasons. *First*, Islam teaches people to be moderate. It is not suggested for any religious follower to be overly obsessive and to align themselves with either the extreme left or right. When it comes to handling religious differences, Islam really retreats from a middle-of-the-road approach (Prasetiawati, 2017). Therefore, Muslims will steer clear of the numerous religious disputes that occur in Indonesia by not siding with either the extreme left or right.

Second, Indonesia is a country rich in diversity. This can be seen from the various tribes, races, cultures and even religions that are embraced by all people from Sabang to Merauke. The ability of the Indonesian people to remain united despite coming from diverse cultural origins is one of their many distinctive characteristics (Khotimah, 2020).

Third, religious moderation should be understood as well as practiced. To make religious moderation a genuine action, one must put it into practice in daily life, both individually and in communities. Following implementation, the effects of religious moderation are evident in the diversity of social life. (Kholisoh & Amalee, 2021).

Fourth, the era of post-secularism has emerged. The majority of people in many regions of the world have a long history of applying secularism, or separating religion from everyday life, which might endanger the community's ability to survive. Thus, in order to solve difficulties in the modern world, religion is once again necessary for the global community. Resuming the practice of choosing a religion as a way of life requires adopting a moderate viewpoint in order to prevent people from falling victim to religious fanaticism, which breeds extreme viewpoints in the name of religion. This viewpoint guarantees that diversity will adhere to national and governmental agreements while also respecting human values.

Fifth, radicalism keeps existed. Radicalism persists in Indonesia, manifested in acts of terrorism and extremism carried out in the name of specific religions or beliefs. The demise of the Republic of Indonesia as a unitary state cannot be prevented in the future if events proceed as they have.

Sixth, several interreligious conflicts have occurred. A greater number of disputes using different strategies arise in the more sophisticated

era. Religious disputes between people of different faiths can occur online through hate speech without exception, which might generate plenty opportunities to refute one opinion with another after that.

Seventh, Indonesia becomes the role model for other countries. Indonesia stands as one of the countries that pioneered religious moderation despite the diversity of religions, cultures, races, and ethnic groups. This can be an example for other countries to participate in implementing religious moderation so that harmony in people's lives can be realized.

Eighth, be passionate in building Indonesia. Indonesia should logically develop into a vibrant nation that upholds religious harmony and peace. It will take passion to apply moral principles in moderation in religion in order to attain this. With these values, Indonesia's development in a positive direction can be achieved.

Religious moderation has a long history in Indonesia, starting from the days of the Hindu-Buddhist kingdoms which adopted religious values from India, then during the spread of Islam and the Dutch colonization which brought the influence of Christianity. This religious difference in Indonesia has never caused serious conflict and is harmonious. It can happen because of the values of moderation in religion that are adhered to by Indonesian society.

However, the concept of religious moderation was officially introduced in the era of Indonesian independence. In 1945, the founding fathers of Indonesia incorporated Pancasila as the foundation of the state which placed diversity, unity and tolerance as important values. This allows the Indonesia to become a plural and multicultural country. Apart from that, Indonesian Islamic thinkers also played an important role in developing the concept of religious moderation. One of the important figures is KH. Abdurrahman Wahid, also known as Gus Dur. He is a cleric who promotes moderate and tolerant Islam and denounces radicalism and terrorism.

In 2005, Gerakan Pemuda Ansor (Ansor Youth Movement) was formed, an Islamic youth organization founded by Nahdlatul Ulama (NU), one of the largest Islamic organizations in Indonesia. This movement also adheres to the concept of religious moderation and aims to promote peace and tolerance among religious communities (Fuad, 2020). Besides that, there

is also the Indonesia Tolerance Foundation (YIB), a non-governmental organization founded in 2001. This foundation aims at promoting tolerance and harmony among religious communities in Indonesia through various activities such as interfaith dialogue, training, and education. Overall, religious moderation has become an integral part of Indonesian society, and these values are applied to all aspects of life.

Deeper analysis separates the history of religious moderation into two categories: social and historical. Historically, Islam entered Indonesia through peaceful means such as marriage, trade, and the arts, so the process of Islam's arrival into Indonesia was a drawn-out one. Islam entered Indonesia by a different method than it did through battle and territorial expansion when it entered the Arab and European nations. In the way mentioned above, Islam in Indonesia does not suddenly produce harsh laws against its followers because it focuses more on acculturation of local culture by combining Islamic values known as Sufism so that Islam is easily accepted by Indonesian people. Sociologically, Indonesian society consists of various tribes and cultures, so that in acting we have to consider aspects of diversity. This is the initial reference for the character of religious moderation.

Ultimately, religious moderation is considered as an approach that encourages understanding, respect, and cooperation between different religions and cultures. Around the world, religious moderation has become a tool to promote peace and social harmony between people of different religions. Furthermore, in this modern era, Indonesia plays an important role in promoting religious moderation around the world.

The principle of religious moderation from *aswaja an nahdliyah* perspective includes several values, such as: 1) *At Tawasuth*. *Tawassuth* is a middle-of-the-road mindset. That is, an understanding that teaches flexibility between two attitudes; neither very extreme (e.g. fundamentalism, Wahhabism and Salafism), nor overly free (such as the doctrines of liberalism, radicalism, socialism and communism). This moderate attitude provides Islam a great chance to be accepted by all levels of society; 2) *Al I'tidal*. *I'tidal* or fair refers to having a straight attitude or placing an object in its proper context. The Islamic tradition teaches its people about a just social order through methodological thinking in interpreting religious doctrines. Islam has never provided space for acts of radicalism that lead to extremism

(Saefudin & Al Fatihah, 2020); 3) *Tawazun*. *Tawazun* is an attitude of maintaining harmony in order to maintain a balance between the orientation of the interests of the world and the hereafter, personal and group needs, as well as present and future interests. *Tawazun* must be realized in all life, including in utilizing ratios as a basis of reference with the support of religious texts originating from the Al-Quran and the Hadith of the Prophet Muhammad. 4) *At Tasamuh*. *Tasamuh* represents the perspective of a person who is open to accepting different ways of thinking. These attitudes do not always criticize individual viewpoints just because they diverge from someone else's. 5) *Ash Shura*. *Shura* is interpreted as giving an explanation or a way to solve each problem by way of deliberation in order to reach consensus according to the common *maslahah* by setting aside ego and personal interests. 6) *Musawah*. *Musawah* is the equality of human levels or degrees with other human beings regardless of the background of their life. In surah al Hujurat verse 13 it is stated that what distinguishes one human from another is the degree of nobility through the path of piety (Hasan, 2021).

Strategy for Internalizing the Values of Religious Moderation at Lingkar Perdamaian Foundation

Based on the findings, the data focused on the chronology of the internalization of religious moderation values in strengthening attitudes of nationalism and religious tolerance at Lingkar Perdamaian Foundation, starting from the implementation of the strategies in internalization, the stages of internalization and the impact of internalization. The strategies cover the following:

First, indoor strategy. This strategy is used to further strengthen the values of religious moderation in strengthening nationalism and religious tolerance through providing education through the teaching of Kitab Kuning (or Yellow Book refers to the books containing the teachings of Islam, written by Muslim scholars and often printed in yellow paper) and Pengajian Jalan Terang (pengajian refers to religious gathering for the study of Islam). The steps used in this strategy include planning for target identification, implementation of providing material based on the target's level of radicalism and the evaluation stage which is measured through

responses to provocative video posts in WhatsApp groups. The concepts of *tawazun* and *tawasuth* represent the internalized principles of religious moderation in this case.

Second, outdoor strategy. The strategy is used to provide direct experience to foundation members in implementing the values of religious moderation. The strategy is designed in outdoor programs, like camping and outbound, using planning, implementation, and evaluation steps. The internalized values of religious moderation, in this strategy, are *tawazun* and *musawah*.

Third, humanist strategy. This strategy is used to complement the two previous strategies. In all of the foundation's programs, this strategy is inseparable from re-humanizing ex-convicts after leaving prison. The steps in this strategy include understanding humanist values and principles, building empathy, using positive language and providing security and protection. The form of this strategy is summarized in providing *infaq* and alms to families left by prisoners, providing work after the prisoner is released and subsidizing education funds for the children of prisoners. The internalized value of religious moderation in this strategy is *ash-shura*.

Process of internalizing Religious Moderation Values at Lingkar Perdamaian Foundation

Lingkar Perdamaian Foundation is the right place to heal ex-convicts after they have been released from prison, because the founders and office holders of this foundation have the same background and experience as the prisoner do.

Research on the internalization process is in line with the deradicalization process which is generally carried out in Indonesia. Deradicalization flow popularized by Clark McCauley and Sophia Moskaleiko includes three stages such as: loss of faith (disappointment), reevaluation and adjustment and formation of national identity as shown in figure 1.

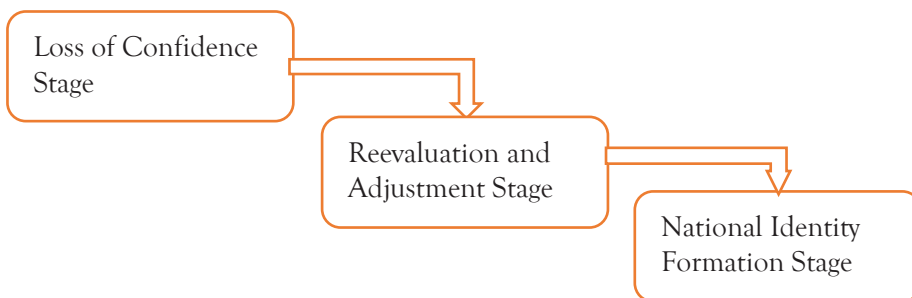


Figure 1. McCauley and Moskalenko's Deradicalization Flow (2011)

On the other hand, the internalization process at Lingkar Perdamaian foundation is more detailed than the deradicalization theory presented in figure 1. In YLP, the internalization process begins with the introduction of prisoners into radical groups, confrontation with reality, opening perspectives, reorienting values, and the stage of contributing to love for the Republic of Indonesia. Without introduction in the radical stage, the chairman of the foundation will find it difficult to map the background and level of radicalism of the foundation members as well as to find strategies and content for new national and religious material.

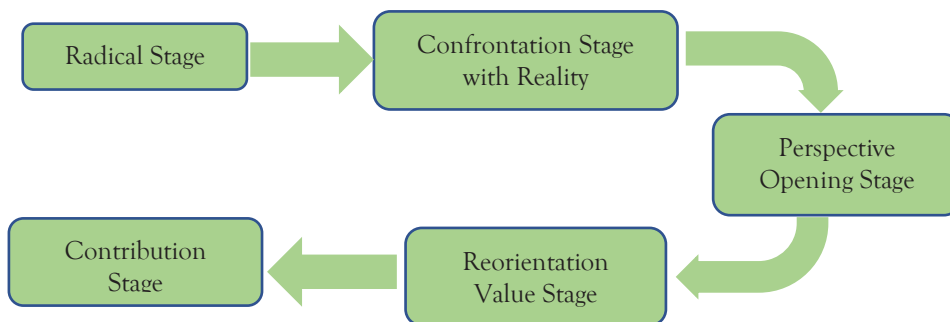


Figure 2. The Process of Internalizing Religious Moderation Values in YLP

The *first* process is radical stage. It is an attitude or spirit that leads to actions aimed at weakening and changing the established order by replacing it with new ideas or understandings and movements for change are sometimes accompanied by acts of violence. It is in line with the data found

during the research. This stage is an important milestone for the chairman of the foundation to determine a solution to make the ex-convicts show respect and love to the Republic of Indonesia. From the identification of ex-convicts obtained from prison visits, the reasons of convicts joining radical groups are: a) having a desire to establish an Islamic state, b) looking for self-identity, c) being lack of understanding religious knowledge.

These findings support the research done McCauley and Moskaleiko (2011), showing the reasons people join radical groups as follows: (1.) Identification with a group. The first process in the escalation of radicalization is when someone begins to identify themselves strongly with a particular group or ideology. This identification strengthens the individual's emotional and social connection to the group, making him or her more likely to accept and adopt radical views deemed compatible with the group's identity. (2.) Involvement. Once identification with the group is formed, individuals will become increasingly involved in the activities and actions of the radical group. This process may include participation in meetings, propagation of ideology, or even acts of violence. The higher the involvement, the stronger the individual's ties to the radical group. (3.) Strengthening radical identity. As individuals become more involved in radical groups, their radical identity will become increasingly strengthened. They may begin to adopt the group's language, symbols, and norms more intensively, and feel increasingly bound by the group's values and goals. (4.) Extreme commitment and action. At this stage, the individual has fully adopted their radical identity and demonstrated a strong commitment to the group and its goals. They may be prepared to take extreme measures, including violence or terrorism, to achieve their radical goals.

Members of radical groups are provided access to a radical deepening program, which is the reason it is difficult for them to quit. The high-ranking radical groups also provided financial support to the families left behind to join this group. Additionally, the absolute cause that restrains the members of this group is the principles they adhere to still maintaining the seniority order and believe in the concept "*sami'na wa atho'na*" which require group members to submit to every order from seniors.

The *second* process is confrontation stage with reality. When convicts are serving their sentences in prison, there is a struggle within them as to

why those who adhere to radical ideology justify their actions while the state instead punishes them. They often see themselves as warriors or heroes who fight against injustice or oppression that they perceive to exist in a region. They may use ideological, political, religious, or nationalistic reasons to justify their actions. This view is often very narrow, limited to certain groups or individuals, and often does not reflect the values of democracy, freedom, and human rights. Meanwhile, this opinion is very contrary to the view of acts of terrorism according to people in general. People's views in general towards acts of terrorism tend to be very negative. Acts of terrorism are considered serious crimes that violate human rights, threaten life, security, and stability of society. People generally view terrorism as an unjustified tactic to achieve political, ideological, or religious goals.

Amidst their internal anguish, convicts will come to terms with their wrongdoings and go on a journey of repentance, wherein they will feel compelled to accept responsibility for their past misdeeds. When the convicts had meetings with experts—people specifically invited to educate them about the value of love for the Republic of Indonesia—the confrontation with reality started to fade. Convicts will learn about their prior criminal records as well as the history of Indonesian independence. From this point forward, the convicts resolved to serve their sentences with good intentions in the future.

According to McCauley and Moskalenko (2011), this process can require acceptance and adoption of positive alternatives to radical ideology. It involves exploring more moderate or tolerant views and values. This stage involves deep reflection about their previous role in the radical group, their motives for joining, and the impact of their actions. This helps individuals better understand how they became involved in radicalism and what prompted them to change.

The *third* process is perspective opening stage. This stage shows the individual's willingness to accept new values after they conflict with reality. At this stage, the chairman of Lingkar Perdamaian foundation entered the Profiling program which, apart from social gathering, was also used to open up the prisoner's perspective on nationality and moderate Islam. After a prisoner joins this foundation, he/she is required to attend the teaching of Kitab Kuning and Pengajian Jalan Terang which will broaden their

knowledge on nationality and religion. Unfortunately, there is one thing that still hinders this good determination, such as the consequences they will get after they decide to leave the radical group. According to several members of the foundation, radical groups will consider them infidels and it is even halal to kill them. However, this did not become a serious obstacle after joining Lingkar Perdamaian foundation. The role of the foundation chairman is very meaningful for foundation members, because he is to provide solutions and support to prisoners. This will be followed by a statement of apology to the victims and the families of the victims who died. This stage indirectly supports the theory of excluding individuals from radical groups proposed by McCauley and Moskalko (2011) which provides an alternative to switching to non-radical views, then separating them from radical groups, providing support from friends and family, reducing access to propaganda. radical and providing education and information that refers to unity.

The *fourth* process is value reorientation stage. At this stage, the prisoners will begin to accept new perspectives of nationality and religion. They are slowly abandoning radical thought patterns and are ready to accept Islam that upholds the value of rahmatan lil 'alamin (provide grace to all mankind and the environment). The strategy employed by the chairman of YLP from his incarceration until this point has truly paid off. Afterwards, foundation members rearranged their life objectives. People who had originally intended to create an Islamic state in Indonesia shifted their attention to strengthening their own families and making the most of their parental role in raising their children.

The *fifth* process is contribution (love of the Republic of Indonesia). Lingkar Peace Foundation, often known as YLP, has organized a number of events in an effort to stop the spread of extremist ideologies. This foundation has added value since, in addition to concentrating on adult ex-offenders, it also developed TPQ (Taman Pendidikan al-Quran, an educational institution of learning al-Quran for children) as a religious bastion to prevent radicalism from spreading to the offspring of ex-offenders.

As a formal step to prove that all YLP members love the Republic of Indonesia, they took an oath of allegiance to the Republic of Indonesia which was done together in Lamongan. Another concrete step, the members maximize their role as parents to monitor their children's interactions so that

they do not fall into radical friendships. Members who are officially appointed to become credible voices manifest their love for the Republic of Indonesia through active nationalist campaigns in prisons during monthly visits. Another manifestation of this love for the Republic of Indonesia, YLP members were willing to take part in the flag ceremony to commemorate Indonesia's independence day, there were even YLP members who became flag raising officers. In fact, in their past, they considered ceremonies and respect for the flag to be a form of shirk because they created respect for other than Allah SWT. YLP members have also become deradicalization partners who help the government to campaign for Islam rahmatan lil 'alamin across diverse social classes. Since they have already been freed from extreme ideology, it is their deliberate responsibility to free other prisoners from the same mindset.

From the explanation above, it can be concluded that the data obtained from the research is in line with Thomas Lickona's theory that changing character from bad to good can be done through providing character education and evaluation of the success of character change can be seen from the daily attitudes shown by YLP members. Additionally, the research findings support Lukman Hakim Saifuddin's theory that religious moderation can be strengthened by institutionalizing it into binding programs and policies and channeling it through socialization activities. Even better, the National Medium Term Development Plan 2020–2024 includes religious moderation.

The Impact of Internalizing the Values of Religious Moderation at Lingkar Perdamaian Foundation

Collaboration is required to achieve this impact, and language plays a part in that. As expressed by Vygotsky (2012), to get results from the internalization process, the role of language is needed as a form of human thought and cognition in receiving information. This was also shown by YLP members that changing their mindset from radical requires the role of diverse languages and a broad perspective through the YLP deliberation program. However, after maximizing the role of language, a ZPD or Zone of Proximal Development is still needed. ZPD is defined as the distance

between people who can develop their own potential and the distance between people who need help to develop their potential. This ZPD in YLP is outlined in the form of real work when organizing camping or outbound foundation events to measure the extent to which members can maximize their personal potential. In its application, people are trained to form social interactions with other people and are still given assistance. This interaction is real in education and learning as well as YLP work programs.

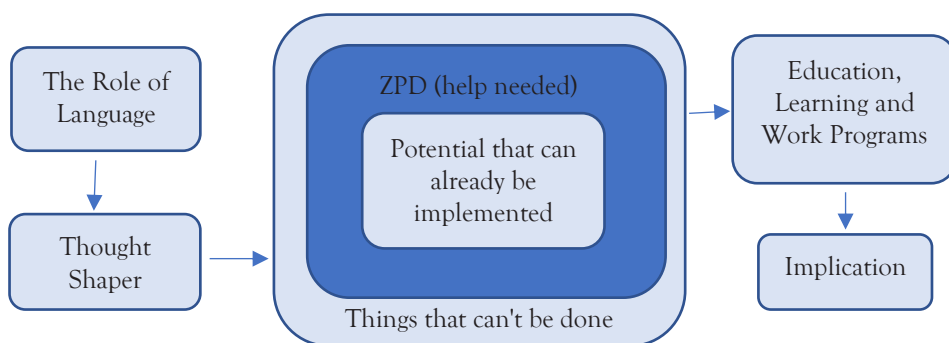


Figure 3. The role of language (Vygotsky, 2012)

The concrete manifestation of this impact is: (a) willing to have active social interaction. After breaking free from old school thinking and implementing the values of religious moderation, members of Lingkar Perdamaian Foundation were able to blend into society so that their existence was recognized. (b) Getting a decent job. Positive encounters later, foundation members gain the community's trust, which enables them to obtain respectable employment and end their marginalization. An effective interaction become a key for this manifestation (Indainanto et al., 2023). (c) Assisting the government in deradicalization programs. After successfully internalizing the values of religious moderation at Lingkar Perdamaian foundation and recovering from old beliefs, the foundation members decided to assist the government in its deradicalization campaign in order to minimize the spread of radical ideology.

Conclusion

Lingkar Perdamaian Foundation is a forum established in Lamongan, East Java to reform ex-terrorist convicts with extremist views so that they return to love their country faithfully. This foundation aims to train the convicts who have been released from the jail so that they are accepted by wider community. An effective planting strategy is required to optimize the purpose of Lingkar Perdamaian foundation, which upholds religious moderation. There are two strategies implemented by the foundations, outdoor strategies and indoor strategies. These two strategies generate varied program activities, such as mental support, material, and work assistance, entrepreneurship training, tahfidzul Quran & TPQ, the study of the yellow book, Pengajian Jalan Terang forum, prison visits, and inviting officials and members of the media. The foundation upholds several values of religious moderation, such as the values of *at tawasuth*, *al i'tidal*, *tawazun*, *at tasamuh*, *asy shura* and *musawah*. This internalization process from extremist to nationalist includes the radical stage, confrontation with reality, opening of perspectives, reorientation of values and contributions. This strategy and internalization process produces YLP members who can interact actively with the community, obtain decent work, and assist the government in the deradicalization program.

This research provides implication of the theory about the transformation from extremist to nationalist within the internalization of religious moderation. In addition, the identified values of religious moderation, such as *tawasuth*, *al i'tidal*, *tawazun*, *at tasamuh*, *asy shura*, and *musawah*, can be actively promoted within the community. To raise up a culture of tolerance and moderation, workshops, and awareness initiatives around these principles might be planned. More information regarding the implications of internalizing religious moderation ideals to shift from a radical to a nationalist mindset may be found through further research.

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THE REPRESENTATION OF SUFISTIC LIFE VALUE TO BUILD GROWTH MINDSET IN THE MOVIE “BUYA HAMKA VOL.1”

*Nara Syarifani, Naan, Dodo Widarda, Cucu Setiawan, Maman Lukmanul
Hakim*

UIN Sunan Gunung Djati Bandung, Bandung, Indonesia

Email: narasyarifani@gmail.com

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Abstract

*Communicators may use movies as a medium to deliver their message. Movies offer great insights, lessons, and morals that viewers can apply in their lives. Grounded to Pierce’s semiotic analysis, the biographical movie “Buya Hamka Vol.1” presents lessons and interpretations of Sufistic life principles. This study aimed to elucidate the connection between the movie “Buya Hamka Vol. 1”, an inspirational video for a growth mindset, and the conveyed message and meaning inherent in a Sufistic existence. It employed a qualitative methodology under Charles Sanders Pierce’s semiotic theory of content analysis. The findings indicated that the movie “Buya Hamka Vol. 1” is relevant to the values of a Sufistic life value, including lust and sense, sincerity, *zuhud*, *tawakal*, *qonaah*, and happiness. The audience can cultivate a growth mindset through*

the inspirational life narrative of Buya Hamka, shaping moral character, seeking guidance from spiritual mentors, and looking for a positive and nurturing environment.

Film dapat menjadi medium untuk menyampaikan pesan komunikasi kepada komunikator. Para penonton dapat mengambil nilai-nilai penting, pelajaran serta hikmah berharga dari film tersebut sehingga dapat direalisasikan pada kehidupan nyata. Film *Buya Hamka vol.1* merupakan film biopic yang terdapat pesan dan makna nilai kehidupan sufistik dalam konteks Pierce. Penelitian ini berfokus untuk mengungkap relasi di antara pesan serta makna nilai kehidupan sufistik dalam film *Buya Hamka vol.1* yang berperan sebagai *inspiration video* dengan proses pengembangan *growth mindset*. Kajian ini menggunakan pendekatan kualitatif dengan metode konten analisis teori semiotika Charles Sanders Pierce melalui tahapan interpretasi. Hasil penelitian menunjukkan bahwa pada film *Buya Hamka vol.1* memiliki relevansi dengan nilai-nilai kehidupan sufistik perspektif Tasawuf Modern *Buya Hamka* seperti hawa nafsu dan akal, ikhlas, zuhud, tawakal, qonaah dan bahagia. Nilai-nilai tersebut dapat membangun *growth mindset* pada penonton dengan menginspirasi mereka melalui perjalanan hidup *Buya Hamka*, mengembangkan karakter yang baik, mencari bimbingan dari guru spiritual, dan mencari lingkungan yang positif dan mendukung.

Keywords: *Buya Hamka; growth mindset, semiotics, Sufistic life value*

Introduction

One of the advantages of communication media is movie. Movie serves as not only entertainment but also a source of inspiration, therapy, and even daily role models. It plays a significant influence in people's lives since it records a variety of histories and cultures (Septarina, 2016). The

sound, pictures, words, and music in a movie can all combine to convey messages to the viewer. Movie has the potential to influence diverse social groups, as evidenced by some contributing factors. Studies on films with a range of subjects, including politics, characters, and others, have therefore been produced (Sobur, 2018).

According to BPS statistics from 2012, 91.58% of individuals aged 10 and above said expressed a preference for watching movies to reading (Budi, 2016). This information agrees with the data from UNESCO that 0.001% of Indonesians are avid readers. In other words, only one out of a thousand Indonesians enjoys reading. These figures clearly highlight the prioritization of watching television and movies over reading among Indonesians. Consequently, movies have a big impact on society. The relationship between movies and audiences has been shown by the linear understanding in most investigations. As a result, movies are increasingly adept at influencing and shaping society based on preexisting messages (Sobur, 2018). Although film and *da'wah* exhibit different objectives, they share a common goal of attracting audience sympathy; therefore, *da'wah* messages can be effectively communicated through films (Septarina, 2016).

A movie usually brings about psychological consequences for audiences (Enjang, 2004). While decoding, the audience typically mimic or identify their entire persona with one of the actors in the movie. As a result, they experience and understand the event as if they were there. It turns out that the lessons embedded in every scene of the film also stick with the audience and influence their behavior as adults (Septarina, 2016). Watching movies is another helpful teaching technique for growth mindset. Educational movies, such as documentaries or cartoons, can inspire students to keep learning and growing by teaching them the value of growth mindset and the way to cultivate it (Wahidah et al., 2021).

Stuart Hall (1992, p. 41-42) defines "encoding/decoding" as the process of media representation that makes sense of how the public and media outlets understand a particular incident. According to Hall, the

process by which the media encodes reality is fundamentally influenced by institutional and individual ideologies as well as sociocultural settings. The politics of signifiers play a role in the endeavor to create a reality, beginning with the encoding process. Therefore, when someone marks an event, value will be applied. According to Hall's thesis, the "marked" event must be understood and acknowledged by the community. The impact of input, amusement, instruction, or invitation is the appropriateness of the reception process (decoding), which naturally involves complex perceptual components linked to cognitive, emotional, ideological, or other behavioral implications (Septarina, 2016).

The human brain processes movies in a variety of ways, some of which include visual and aural input. The brain regions linked to visual and aural perception are stimulated by movies, leading to enhanced comprehension, creativity, and recall (Nisa et al., 2021). The emotional impact of films frequently includes powerful emotional components, like emotionally charged situations that might influence the viewer's feelings (Eriani et al., 2022). The way a person thinks can be influenced by movie through social influences, such as character familiarization, behavioral modeling, or cultural impacts. It has the power to affect a person's beliefs, attitudes, and worldview (Bilal et al., 2022). According to a neuroscience study, a few brain reactions can be elicited by watching movie that arouse emotions, such as: (a) cognitive processing: the way a film is edited and structured can influence audiences' cognitive reactions; (b) Neurosinematics: this field combines cognitive neuroscience with film studies to better understand how different filmmaking techniques impact viewers' brains (Diana et al., 2014).

The concept of a growth mindset is simple yet extremely powerful: it is the belief from which people may improve their abilities (Dweck, 2017, p. 213). People in this group tend to have greater confidence in their skills and can enhance themselves by focusing on areas of weakness. People with a growth mindset commonly believe that being dynamic is what makes one capable and that they may become better with hard work. They are eager to

learn from mistakes if they fail, demonstrating a combination of self-assurance and a perpetual optimistic thought (Rezky, 2013). Conversely, those who have a fixed mindset typically give up quickly and place the blame on their own shortcomings (Sabiha, 2017).

A mindset of an individual might develop in response to spectacle. The reasons behind this are as follows: (a) the film has a growth-minded character that the audience can emulate to cultivate growth-mindset (Martoyo et al., 2019); (b) it uses a dialogue or storytelling to emphasize the significance of believing that skills can be acquired with practice and hard work (Fadhli et al., 2022); c) the film showcases individuals who triumph over adversity and accomplish their objectives might foster a growth mentality in spectators (Fatimah & Saptandari, 2022).

The media reality that permeates society is undoubtedly the product of filmmakers' ideas presented to appeal to societal market desires (Sobur, 2018). Because the media has a significant impact on people's lifestyles, it has the power to uphold prevailing social norms. However, the mainstream media also makes contradictory (Arif, 2019). One of the films from which we might learn is *Buya Hamka Vol. 1*. This film chronicles the story of prominent Indonesian figure, Prof. Dr. Hj Abdul Malik Karim Amrullah (*Buya Hamka*), based on a factual story.

The film *Buya Hamka Vol.1* was published on April 19, 2023. It tells the story of the editor-in-chief's career advancement from 1933 to 1945, during the colonial era. This movie is classified as a biopic or biographical picture. According to cinema theory, drama and epic are the two main categories of films; one of these categories is biographical. By combining them, the genre of biographical films was born. This kind of biographical movie covers a wide range of topics related to the subject, regardless of whether it is from their past or present (Sarah, 2018). Characters from *Tasawuf Nusantara* that can serve as examples include *Buya Hamka* (Munawir, 2019). These characters in *Buya Hamka's* biography, life story,

character, qualities, career, and other aspects provide us with information about education.

"There are several values of Sufistic life in the film *Buya Hamka Vol 1*, such as sincerity, trustworthiness, and connectedness with God," said Akmal Sjafril, M.Pd.I., Head of the Center for the School of Islamic Thought, at his presentation in the event "Nobar *Buya Hamka Vol. 1*". *Buya Hamka's* film portrays Sufistic life concepts that are applicable to daily situations and useful for overcoming obstacles. "People's comprehension of the film's setting can improve by watching *Buya Hamka's* work, and the themes of Sufistic life presented can inspire a fascinating study", (Sjafril, Interview May 20, 2023)."

Reviews that have been published suggest that this film may also serve as a source of inspiration for youth and help them become even better because the film exemplifies many of Sufistic life's virtues, compelling to broaden their mind. The Sufistic way of life places a strong emphasis on having direct encounters with Allah SWT (Widyastini, 2007). The community can also find inspiration in this film. We have to be aware that films that chronicle individuals who triumph over adversity and accomplish their objectives might inspire viewers to grow and potentially alter their perspective (Sabiha, 2017).

The semiotic theory of Charles Sanders Peirce is all-inclusive and offers a structural explanation of every signifier in use today. Peirce wants to be able to recognize the fundamental elements of the symbol and put the parts back together into a single framework. The hypothesis is frequently called the "Grand Theory" (Wibowo, 2013). Peirce defined signifying as a cognitive process comprising meanings and signs. Semiosis, the process of meaning and significance, occurs in three phases. Initially, the representational element is taken in by the five senses; then, it is inadvertently linked to the human cognitive interpretation of the thing; and finally, it is perceived in the intended manner. The final phase, known as interpretation (Hoed, 2014).

As defined by Charles Sander Peirce, a symbol is something represents, in some manner or capacity, a particular meaning or concept to someone. To read a sign, an interpreter needs to have sensitivity (Sobur, 2003). In this case, a triadic triangle that Peirce developed consists of three elements: interpretant, object, and symbol (Puspitasari, 2021). A director's goal while making a movie is to use a sign to mean something to the audience. Together, the indicators' visual and auditory components—movies of both visual and auditory products—help to produce the desired effect (Sasmita, 2017).

Peirce defines representation as the relationship that exists between meaning elements. As a result, the representation provided by his scalpel illustrates the way to carry out a method, create an interpretant, and create several chains of semiosis from the meaning triangle (Wibowo, 2013). Furthermore, a process that incorporates a state that can be represented by symbols, pictures, and any other elements associated with its meaning is referred to as representation. A semiotic study's explanation of resistance may be part of this process (Kartini et al., 2022).

The current study applies Peirce's semiotic theory to analyze the meaning or message of a film, building on the work of other previous academics. For example, Malawat et al. (2022) concerned The Daughter of War's representations of social interactions. They also relate them to the effects of well-known film portrayals that elevate or alter an individual's perspective (Malawat et al., 2022). Sabiha's research did not turn up the same studies in this specific context, although she found similar studies on the use of movies as a growth mindset therapy (Sabiha, 2017). The central focus of this inquiry is also the cleric's film, which highlights the importance of living a Sufistic life. There exists comparable finding with the *da'wah* message in the movie The Kiai (Muhammad, 2019).

Concerning Sufistic virtue, some studies also relate it to the local wisdom. Nikmaturrahmah and Musyafiq (2017) discovered a connection between the idea of *maqamat wal ahwal* (the stage or position obtained by a

Sufi as a result of worship) and Sufistic majesty in Kawruh Jiwo teaching. By taking local expertise into account, they further validated these concepts. Several Sufistic virtues are mentioned in Suryomentaram's Kawruh Jiwo, including *itsar*, *raja*, *khauf*, *yaqin*, *ridha*, *tawakkal*, *qana'ah*, *tawadhu*, *zuhud*, patience, and *mujahadah* (Nikmaturrahmah & Musyafiq, 2017). An awareness of oneself, self-discipline, and *kandha-takon* (questions and answers) with religion itself leads to the concept of liberation from desire and selfishness. This process will help an individual make the proper decisions and do the appropriate acts, such as exhibiting noble behavior or morality and developing a *hablumminannas* character that will eventually lead to *hablumminallah*. However, further investigation is required to determine how a film's portrayal of the benefits of a Sufistic life might help viewers develop a development attitude. Therefore, beyond assessing a message or meaning found in a film, this research seeks to investigate the positive influence, growth mindset, the movie has on the community. It employs the Charles Sander Peirce semiotic analysis approach to examine the worth of Sufistic life as presented in the film "Buya Hamka Vol.1" from the standpoint of Buya Hamka's Modern Tasawuf philosophy.

Method

This is qualitative research with a descriptive approach, which means describing and interpreting objects as they are (Wardiani, 2019). The analysis of this content requires strong and comprehensive sources. The primary data source is the movie Buya Hamka Vol.1. The secondary data is related literature to support the research questions. Documents and archives recording (content analysis), recording techniques, and library research are non-interaction techniques used for data collection. The literature research was conducted by searching, collecting, reading, and studying related articles or reports (Satoto, 1992). It follows Aulia's research framework by employing Charles Sanders Peirce's semiotic analysis (Aulia et al., 2023).

Finding and Discussion

The Sufistic life value from Buya Hamka perspective

Buya Hamka is a religious figure who challenges Muslims to redefine Sufism, which was once misinterpreted as the way of a Muslim who shunned the outside world, abandoned their family and possessions, and withdrew from social interactions. Hamka made a significant contribution through the term "Modern Sufism." It refers to a volume of his writings that emphasizes the radical actions of Sufis who disregard the interdependence of this world and the next. By using Al Junaid's interpretation of Sufism, which means "leaving/cleaning yourself from bad/disgraceful behavior and filling it with good behavior", Hamka emphasized the religion's significance (Faishol & Hanifuddin, 2019).

Intention must accompany the application of values as they originate from ideals and reside in the human heart. There are several etymological interpretations of the word "value". The first characteristic that lends anything pleasant, practical, agreeable, or even significant is its dignity. Privilege is the second attribute that gives anything worth and the reputation of being excellent (Rahmawati et al., 2020). There are two branches of Tasawwuf or Sufism. The servant's direct contact with God is experienced internally in the first section. The second is the fact that Sufism cannot be regarded as a religious morality until there is a "oneness" between God and the servant (Shihab, 2001).

The Qur'an and Sunnah continue to be the primary sources of Sufism in Muslim communities. Muslim societies throughout history have embraced Sufism, which is perceived as a way of thinking and living. This is the Islamic conception of life. In essence, it is a method of viewing the world and interpreting Islam's moral precepts in general rather than a doctrinal perspective. It is possible to perceive the suprarational inner experience of the Sufistic existence in addition to what tradition suggests when interpreting the Islamic spiritualism practiced in a community. Sufism as a living notion is associated with cultural dimensions, which encompass all ideas, conceptions, beliefs, acts, and activities. It focuses on the attitudes that people have about the things they do. In the Islamic world, Sufism is

nonviolent, tolerant, and wide-minded. Their objective is to use ritual, poetry, music, and dance to find and get closer to God (Muhammad, 2022).

Because Sufism's ultimate objective is noble character—which is consistent with the Prophet Muhammad's mission to perfect morals—Q.S. Al-Ahzab (33): 21 indicates that Sufism is thus the essence of Islam itself: “Indeed, in the Messenger of Allah you have an excellent example”. Thus, morality and inner cleanliness are the expected result of someone who instills a Sufism mindset in his life (Afif et al., 2022). Furthermore, these noble morals are expected to provide a sense of security, and safety as the meaning of the word Islam to fellow humans and the surrounding nature. Hence, the application of Sufism in one's daily life leads to a harmonious equilibrium with God and humans. It involves a balanced approach to both spiritual pursuits for the hereafter and worldly endeavors.

Lust and Sense

Allah has endowed humans with the faculties of intellect and desire. *Nafs Lawwamah*, *muthmainnah*, and *ammarah* are the three categories into which the passions are separated. *Nafs ammarah*, the lowest kind of lust, is the one that pushes people into ugliness or simple pleasure. According to Buya Hamka, lust's dependence on hesitation and succumbing to the devil's temptations makes one miserable. On the other hand, reason which depends on human nature and the light that Allah gave him leads to redemption. According to Buya Hamka, the obvious thing to recognize is that lust frequently takes an easy route but has a terrible ending. Similarly, sense tends to follow a road hard to follow but ultimately leads to success (Hamka, 2020), similar to bearing the weariness and resentment that come with acquiring knowledge. About this feature of desire and logic, Allah states in Q.S. Al-Baqarah (2): 216, "You may love something when it is evil for you, and you may hate something when it is good for you."

There are three categories into which desire falls, as per the preceding classification. Humans are driven by lust to provide for their basic needs—food, clothes, and self-defence (Hamka, 2020). The need for wrath is what fuels destruction; it demands excessive amounts of aggressiveness to swiftly

resolve issues. There exist other forms of desire, such as *nafs lawwamah* and *muthmainnah*, in which rational judgments have largely overshadowed lust's power. A person who has reached the level of *nafs lawwamah* feels sorry for himself for being preoccupied with his lusts alone and starts to work on improving himself on his regret. *Nafs muthmainnah* is a category where lust has been subdued to become a driver of the decision and will of reason (Lubis, 2019).

Ikhlas

According to Buya Hamka, human kindness and adoration are based on honesty. All human goodwill and worship, no matter how great, will be in vain before Allah SWT if it is not grounded in sincerity. His delight is limited to this world and is not carried over to the hereafter. Therefore, all of his goodness is in vain (Hamka, 2020). The definition of *ikhlas* is pure or unadulterated. *Isyrak*, which means mingled, is the antithesis of *ikhlas*. The clear interpretation of *ikhlas* is that it is the exclusive desire and goal of Allah to be worshipped, not to be confused with other purposes (Salihin, 2016, p. 77). A person must purge his heart of all *isyarak* characteristics if he wants to have honesty fill it. On the other hand, honesty cannot easily fill the void left by *Isyrak* in his heart (Hamka, 2020).

Ikhlas in Indonesian is often synonymous or interpreted with the word "sincere". Referring to the KBBI, *ikhlas* means sincere and clean-hearted, honest, with no pretense, not deceitful, and not having tainted intentions (Badan Pengembangan dan Pembinaan Bahasa, 2016). Work done sincerely in the name of Allah does not require appreciation and validation from creatures. By doing so, he avoids the phenomenon of false happiness that he gets from lust and creatures and then achieve true happiness from Him through a long process until the hereafter (Hamka, 2020).

There are five types of *Ikhlas*, according to Hamka: *Ikhlas* toward Allah, *Ikhlas* toward the Qur'an, *Ikhlas* toward the Messenger of Allah, *Ikhlas* toward the ruler, and *Ikhlas* toward the Muslims. According to Buya

Hamka, advice and sincerity go hand in hand. Four definitions are included for advice in the Misbahul Munir dictionary: Ikhlas, truthful, deliberation, and charity. The hadith that Ubaiy related to him when he inquired about *taubatan nasuha*, where *nasuha* is a guidance. The Prophet answered, "it is *taubatan khalis*, which commits not to do those sins again." Buya Hamka divides true division into four types, which he explains in his presentation. The hadith that Tamim Ad-Dari recounts is referred to in the division. As Tamim said, the Messenger of Allah saw and declared, "Religion is advice." Then the present buddy enquired, "To whom is the advice?" In response, the Prophet said, "To Allah, His book, His Messenger, your leaders, and all Muslims together" (Hamka, 2020).

Zuhud

It is incorrect to think of tasawwuf as despising the world. Zuhud, a Sufi virtue, means not abandoning the world, but rather not accepting the world into one's heart. Shaykh-ul-Islam Ibn Taymiyyah describes zuhud as follows (Salihin, 2016):

"Zuhud is avoiding something that is not beneficial, either because it has no benefit or because it is not preferred, because it has the potential to eliminate something more beneficial or threaten its benefits, whether those benefits are certain or predicted." In our universe, Zuhud is ignorance".

In short, Ali bin Abi Talib r.a. stated that there is only one foundation for *zuhud*, which is: "Do not be overjoyed when you gain, and do not worry when you lose. Zuhud crown is in your grasp if you maintain this mindset", (Hamka, 2020)

Ibn Taymiyyah and Ali bin Abi Talib's interpretations of *zuhud* are consistent with what Buya Hamka has explained. Zuhud has no problem hoarding riches to meet his requirements or searching for and developing resource wealth. Instead, it is the ability to accept both poverty and wealth, regardless of the circumstances. What matters is that the individual's heart remains devoted to Allah regardless of their level of wealth. As long as property is utilized solely to satisfy requirements, acquiring and possessing

large amount of it is legal. Human beings need to employ resources in the world for worship, such as hajj, zakat, and charitable giving (Hamka, 2020). Buya Hamka's point in modern Sufism is merely to revive the creed of tauhid in the hearts of Muslims.

Tawakal

Tawakkal, according to Hamka, is the state in which a Muslim surrenders all of his concerns to Allah. To emphasize that tawakal is not initially a surrender, Hamka rejected effort and disregarded the law of causality. A person gets tawakal when he works hard. He starts off serving Allah, and as he works to follow the causality rule, he progressively gives over control of his activities to Allah. It is only Allah who can provide protection and support for the servants of Allah. The rule of causality can only be altered by Him; everything happens according to His will. Buya Hamka advises us to address creature threats in three stages. There is no need to move on to the next step if the issue is resolved in the first one. The three stages are deflection, avoidance, and patience (Hamka, 2020; Salihin, 2016). Ali bin Abi Talib r.a. said that regardless of the outcome, which is always the best that God wants, a Muslim should never be too joyful or extremely worried to the point of harboring animosity toward God. Allah may provide outcomes that, despite their higher goodness and favor, appear good to people (Hamka, 2020).

Qanaah

Qanaah can be interpreted as accepting anything as it is. Buya Hamka explained that the nature of qanaah is comprised of five components: (1) willingly accepting everything available; (2) asking God for a proper request and not reducing efforts; (3) patiently accepting God's provisions; (4) trusting in God; and (5) not drawn in by the world's deception (Hamka, 2020). The hadith of the Prophet Muhammad reinforces the value of the trait of qanaah, "Qanaah is a treasure that will not be lost and a store that will not go away".

The qanaah taught in Islam is qanaah of the heart, not qanaah of effort. It requires Muslims to be serious in their work or activities to support themselves and or their families and not to resent Him for unsuccessful efforts. Allah urges His servants to work to support themselves through His words which translate: “When prayer is over, venture forth upon the earth, and hope for the bounty of Allah, Remember Allah much, that you may have victory.”

Qanaah is likewise opposed to simplicity. A Muslim can achieve inner serenity by simplicity. One can achieve inner peace without gaps or doubts by simplifying his lifestyle and mindset, remaining hopeful in God for improvement, being patient with all His provisions, surrendering himself completely to God, and using wealth as a tool for worship. As Ja'far bin Muhammad stated, serenity is the result of qanaah. Sayyidina Ali r.a. advised someone to adorn themselves with the qualities of qanaah if they want to be a monarch. Because, according to Imam Radhi, persons who are qanaah will live in safety and serenity. According to Buya Hamka, this serenity will provide a servant with happiness (Hamka, 2020).

Happiness

To define happiness, Hamka integrated the opinions of other experts. Those who either directly or indirectly contributed to the development of Buya Hamka's positive viewpoint are Prof. Sheikh Yusuf Dajwi, the Prophet Muhammad, Al-Ghazali, Bertrand Russell, Amin Raihany, and Al-Anisah Mai. It is a fundamental fact that humans are composed of both mental and physical components. They impact one another while also seeking their pleasure. A fresh physical body radiates a beautiful, healthy mind, and a healthy physical body supports the spirit in its duty (Siregar, 2008). True happiness, according to Hamka, originates from inside (Afif et al., 2022), but happiness that comes from beyond the self is hollow and untrue. Happiness from the outside is sufficient to generate real happiness within (Hamka, 2020).

The Sufi view of happiness is when a person dedicates his soul and extends his chest to pursue happiness in the afterlife (Naan & Aisyah, 2023). The primary path to happiness, according to Hamka, is via religion. Religion endows humans with the capacity to govern their minds and cultures, enabling them to readily embrace new information. The upshot is an increase in human pleasure since, via mental control under the influence of religion, people may be happy no matter what (Ulfa & Puspita, 2020).

We might conclude that happiness comes from the capability to control one's lust and refrain from being excessive or deficient in self-devotion to God. It is at this point that someone will bring up the nature of *qanaah*: When someone manages to feel enough, life gets easier because they learn to accept the consequences, be patient, and be grateful for everything God has to provide. Since *qanaah* promotes mental tranquility, according to Hamka, it will offer bliss by nature. Happiness comes to those whose souls are at rest (Hamka, 2020; Hunadar, 2022).

Growth mindset in the view of Islam

Human life is defined by one's thoughts, and one's mind controls one's lifespan. Thinking is the source of all action. Since thinking directly influences action, a negative perception also affects the behaviour and negatively affects life (Berutu, 2013). For the growth mindset treatment, a psychologist and author Carol S. Dweck (2017) mentions the categorization of individuals into two groups, fixed mentality and development mindset based on their thought processes. Possessing a development attitude is among the traits of those who never surrender.

There are several objectives for building or transforming our minds into a growth mindset: (a) cultivating divine potentials through positive thinking to carry out the human task of being a Khalifah in the world; (b) increasing intelligence so that we become more tolerant to ourselves and others; and (c) creating change, improvement, and well-being in the perspective of thinking about self-control (Sabiha, 2017).

The application of concepts and problem-solving is known as thinking. Problems cannot be solved without thinking, so one needs new solutions. Thinking is about knowing how things happen, both outside and inside us, and how they relate to each other in the past, present, and future (Novitasari et al., 2013, p. 34). Thinking is a gift from Allah, as conveyed in the Quran. Humans use their minds to think, which distinguishes them from other creatures as mentioned in Q.S Yunus (10):100. *“It is not for any soul to believe except by Allah’s leave, and He will bring His wrath upon those who are unmindful.”* It means Allah has the authority to determine one’s religion and that people are free to choose to believe or not. The passage also talks about Allah’s anger towards people who refuse to employ reason or thought. Furthermore, Allah instructs individuals to make their own decisions about belief based on reason.

Prophet Muhammad (SAW) is one of the best examples who persevered when there didn't appear to be any hope at all. This is something we should keep in mind throughout our experiences with success and failure. An inspirational example for everybody is given by his experience with the plague, concern for the destiny of those who do not know Allah SWT, loneliness as an orphan, loss of a loved one, and burying his many sorrows (Luton Muslim Journal, 2021).

The believe that human potential cannot grow is the main difference of fixed mindset and growth mindset (Winata, 2022). The Quran in surah an-Nur (24); 46 explains, *“We have indeed sent down revelations clarifying ‘the truth’. But Allah ‘only’ guides whoever He wills to the Straight Path.* According to Ibnu Katsir in “Tafsir Al-Quran”, Allah has revealed analogies, laws, and wisdom in the Quran for us to learn from (Katsir, 2021). *“And Allah brought you out of the wombs of your mothers while you knew nothing, and gave you hearing, sight, and intellect so perhaps you would be thankful”* (Q.S An-Nahl (16):78. According to “Tafsir Al-Quran” by Ibnu Katsir, Allah gives human abilities to learn and grow (Katsir, 2021).

Fundamental to this is the conviction that Allah SWT is our ultimate source of strength and power and that it is He who provides us with opportunity and guidance. Realizing that we have everything with Allah SWT and that we are alone without Him makes us hold a true growth mindset (Luton Muslim Journal, 2021). A growth mindset is aligned with the teachings of Islam, which urge people to work toward their personal development (Budiarti, 2022). In addition to encouraging people to keep learning and bettering themselves, the Qur'an emphasizes the value of hard effort and patience upon reaching achievement. Islam also teaches that people might become better versions of themselves by repenting and seeking Allah's forgiveness (Faridi, 2021). Thus, the Islamic perspective on growth mindset is positive and encourages individuals to adopt a growth mindset in their personal and professional lives.

Pierce's semiotic study in the film *Buya Hamka Vol.1*

Movie serves as a mirror of human existence presented through auditory and visual media (Ahmadi et al., 2022). It has the power to influence people's behavior, way of life, speech, habits, culture, and philosophy. With time and technological advancements, the Indonesian film industry has experienced significant transformations. A movie may be subjected to criticism by examining the signals using Charles Sanders Pierce's semiotics theory. A number of aspects of a Sufistic existence are embedded in the film *Buya Hamka Vol. 1*.

Value of Zuhud



(1)



(2)

Buya Hamka is seen in this scenario educating his wife about zuhud. In this scenario, Buya Hamka's wife expresses admiration and support for him in his writing about religious interpretation. Da'wah can manifest in diverse forms, extending beyond sermons to encompass written works such as books. Buya Hamka's discourse specifically outlines the advantages of zuhud. He argues that there is a common misconception where Sufism is wrongly perceived as an endeavor to withdraw from the external world. These folks forbid owning property or living in the world, but Allah forbids it. If executed in a halal manner, the spirit of sacrifice is the authentic essence of Islam. The will to strive is also effective. In Sufism, this is called zuhud. Thus, this picture suggests that even though Allah permits it, you still need to work hard and strive to please Him in a way that pleases Him.

Value of Lust and Sense



(3)



(4)

Additionally, Buya Hamka is seen at this moment explaining things to the Muhammadiyah board in East Sumatra. To have continuity, he clarified that we need to have compassion, faith, and reason. Buya Hamka's dialogue in this scenario highlights the importance of both reason and passion. Passion implies that a sensible person would distance themselves from immoral acts and grow closer to Allah SWT. This incident elucidates the significance of meaning-making for us a feeling of meaning broadens and leads to greater happiness. Since rational beings see the intricacy and beauty of Allah SWT's creation and submit to His will in its entirety, they tend to become closer to Him. Just people will also avoid all forms of evil, including deceit, oppression, hypocrisy, greed, and treachery. Reasonable individuals often lead more admirable lives in terms of generosity and faith. Ignorance

Value of Happiness

(5)



(6)

With Indonesia's declaration of independence, Buya Hamka appears content in this sense. At this scene, he expresses his gratitude to Allah SWT for granting Indonesia's freedom through his heartfelt bow. Furthermore, to praise Allah SWT and show thankfulness for His blessing, he and others in his immediate vicinity also yell takbir. As a reminder to Allah SWT and a means of prayer, Muslims are commanded to keep reciting the words of the *tasbih* and *dhikr*. In addition to serving as a reminder, reciting *tasbih* and *dhikr* can also help one to remain composed in a variety of challenging circumstances. Indonesians celebrate their independence as a nation. Islamic contentment requires us to express our thanks to Allah SWT for providing us with the possibility and opportunity to succeed. Happiness must also be paired with a modest mindset, avoid being conceited, and keep trying to better ourselves and others.

Value of Tawakal

(7)

This clip shows Buya Hamka speaking to his wife with a distressed and dejected expression. Siti Raham is attempting to counsel Buya Hamka, who appears depressed and uneasy. In this scene, Buya Hamka laments his experiences in the outside world because he is perceived as a Japanese sycophant. He is defamed and even dismissed from the Muhammadiyah board. Siti Raham tells him that only he is aware of what transpired. She also reminds him that he should never influence those who spread rumors until they show humility and that there is no need to mope over fate. As they are unaware of what transpired, you don't need to listen to other people. We simply have to back up a little before we pick up the pace, *InshaAllah*. No aspirations are lost. Despite his numerous hardships, Buya Hamka demonstrated that he keeps striving to be *tawakal*.

Value of Ikhlas (sincerity)



(8)

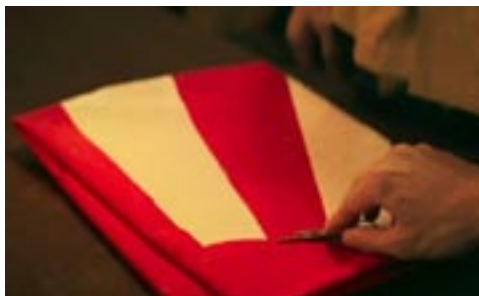


(9)

At this moment, Buya Hamka receives the tragic news of his son's death. Unfortunately, he turns down the invitation to return home right away as he has work to do, producing newspapers according to community norms. Being sincere can be seen as having an attitude of acceptance of Allah SWT's plan, even in the face of death. Therefore, embracing Allah SWT's fate with open arms might help one feel sincere after learning of the death of a distant kid abroad. Since Buya Hamka is unable to travel home, he prays for his son right away in distanced (*ghoib*) prayer.

Value of Qana'ah

(10)



(1)

In this scene, because Japan surrenders to the Allies, Nakashima returns to Japan and gives his car keys as a gift to Buya Hamka for helping him as a religious advisor. Buya Hamka does not accept it because what he has done is to defend Islam and protect the Indonesian people from Nippon colonization. Islam defines Qanaah as a sense of contentment and gratitude for what Allah SWT has given, whether in terms of wealth, life, or certain circumstances. In addition to being related to material sufficiency, qanaah is also related to wealth in the soul and inner satisfaction. Thus, in this scene, Buya Hamka's rejection shows the emergence of a sense of qanaah in his soul because the Indonesian people are no longer colonized by Japan.

Conclusion

This article explores Sufistic life values behind the film Buya Hamka Vol. 1 using semiotic methodologies under modern Sufistic ideals. Pierce's semiotic analysis suggests that one may decipher the depiction of the value of a Sufistic existence in the movie by utilizing icons, indices, and symbols. The ideals of happiness, *tawakal*, *qanaah*, *zuhud*, lust and reason, and honesty are all depicted in the movie. The principles of Sufism, or the Islamic ways of life, can serve as models and sources of inspiration in daily life.

attained, appreciation and delight are stillborn after working and giving yourself all to Him while pleading for His protection, avoiding excess outside world and keeping the world of your heart. After you have gradually implanted the belief that everything that has occurred, is occurring, and will eventually occur is the best path that Allah has provided. One's development and thought process will be shaped by their journey through life's bitterness because having a growth mindset allows people to reach their full potential. Sufistic life ideals are the foundation for growth mindset development.

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ISLAMIC PHILOSOPHY AND MINANGKABAU CUSTOMS: PRACTICE IN SARUGO SOCIETY

Widia Fithri¹, Rahmad Tri Hadi¹, Arini Alfa Mawaddah²

¹Universitas Islam Negeri Imam Bonjol, Padang, Indonesia

²International Islamic University Malaysia, Selangor, Malaysia

Email: widiafithri@uinib.ac.id

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Abstract

The Minangkabau people are deeply committed to preserving their customs and culture, which are based on Islamic law, one of which is manifested through the Gadang house. However, the function and meaning of the Gadang house are gradually declining, which naturally affects the continued survival as a symbol and philosophy of the Minangkabau Muslim community. This is field research with a qualitative method. Primary data was obtained from interviews, observation, and documentation. The secondary sources referred to books, journals, and other documents. This research found that Gadang house, which is preserved from generation to generation, combines Islamic values and the life philosophy of the

Minangkabau community. From the architectural aspect of the building, the gadang houses in Sarugo village are arranged in rows like prayer lines, all facing toward the mosque. Besides, various Islamic activities, such as weekly dhikr activities, khatam Qur'an for elementary schoolers, events for the maulid nabi, commemoration of Isra' Mikraj, and active recitation of Surah Yasin (yasinan). Correspondingly, the activities of the Batagak Pangulu, wedding ceremonies, and death funerals are held according to Islamic law and customs.

Masyarakat Minangkabau memiliki komitmen yang tinggi dalam melestarikan adat dan budaya yang berlandaskan syariat Islam. Salah satunya dimanifestasikan melalui keberadaan rumah Gadang. Namun, fungsi dan makna rumah Gadang saat ini terus mengalami penyusutan, hal tersebut tentu berdampak pada eksistensi rumah gadang sebagai simbol dan filosofi masyarakat Muslim Minangkabau. Jenis penelitian ini field research dengan metode yang digunakan kualitatif. Sumber data primer diperoleh dari wawancara, observasi dan dokumentasi. Sumber sekunder penelitian ini merujuk kepada buku, jurnal, dan lain sebagainya. Penelitian ini menemukan keberadaan rumah Gadang yang dipelihara secara turun temurun yang memadukan nilai-nilai Islam dan falsafah hidup masyarakat Minangkabau. Pertama, dari aspek arsitektur bangunannya. Rumah Gadang di kampung Sarugo disusun bershaf-shaf seperti shaf dalam shalat yang semuanya menghadap ke arah masjid. Kedua, berbagai kegiatan keislaman seperti kegiatan mingguan wirid pengajian, khatam Qur'an untuk anak-anak tingkat SD, acara maulid nabi, peringatan Isra' Mikraj, serta yasinan. Demikian juga dengan kegiatan batagak pangulu, pernikahan, serta kematian diselenggarakan sesuai syariat Islam dan adat.

Keywords: *Gadang house; Islamic philosophy; Minangkabau customs*

Introduction

Minangkabau customs have merged with Islamic teachings through the process of acculturation in the form of synthesis. They are adapted to Islamic teachings, which later becomes principles, norms, philosophy, moral values and laws in Minangkabau society, known as the philosophy of

"Adat Basandi Syara', Syara' Basandi Kitabullah" (custom is based on sharia, sharia is based on the book of Allah) and "Syara' Mangato, Adat Mamakai" (Sharia provides the guidelines, custom put them into application). The majority of Minangkabau embrace Islam (Asniah, 2023). It happens because Islamic teachings do not contradict the local customs and culture. Therefore, things that are considered not to conflict with the Islamic teachings are preserved. Meanwhile, the prohibited ones, such as usury and intoxicants, are slowly starting to be eliminated.

Islam was introduced to Minangkabau in the mid-7th century AD, and it was discovered that the Minangkabau people had a very strong culture and customs. Thus, acculturation occurred between Islamic teachings and the traditions and customs of Minangkabau, as depicted in Minangkabau traditional philosophy (Miswardi et al., 2021). Apart from that, Minangkabau customs were formed based on natural events around them, as stated in the philosophy, "Alam Takambang Jadi Guru" (nature is a teacher). Therefore, these words or expressions illustrate the conditions and situations found in nature, such as the rhyme structure, from the ending to the content, which is used to describe the conditions and situations of ecological, sociological, and anthropological life. According to Minangkabau custom, humans learn through nature to gain insight and experience (Satria & Sahayu, 2022).

Nowadays, it is hard to find a *Gadang* house in West Sumatra, either as a place to live, to carry out traditional events, and so on. *Gadang* house is a symbol of the greatness of the matrilineal system and of Minangkabau identity and culture (Pflegerová, 2007). It is also referred to as the house of lineage (Indonesian: Rumah Besar), and is the center of daily life for the Minangkabau traditional community (Lenz, 2005). On the one hand, the Minangkabau matrifocal organization also expanded family life around the *Gadang* house as its center (Benda-Beckmann, 2010). *Gadang* house maintains the social system of the Minangkabau community. When it starts to disappear, the social and cultural system of the Minangkabau people might also be destroyed. However, in *Seribu Gonjong* *Gadang* house, hereinafter abbreviated to Sarugo, a tourist village located in the Lima Puluh Kota regency, *Gadang* house still stands strong, and the community still preserve the social system. Thus, Sarugo village won the

second place in the 2020 Anugerah Pesona Indonesia (API) Award as the most popular traditional village. API is an event to promote Indonesian culture so that it is preserved and does not become extinct. This research will explain how the Sarugo community in Sungai Dadok Nagari Koto Tinggi maintains the existence of the *Gadang* house, lives their life according to the customary Minangkabau social system, upholds Islamic law, and reveals the philosophical meaning of the *Gonjong Gadang* house forms. The existence of Sarugo village indicates that there are still community groups who maintain and care for the existence of the *Gadang* house and the Minangkabau traditional system, even though various changes have occurred (Sarugo, 2020).

Gadang house, which means big house according to Azmi and Pane (2018), refers to the function and role of a large *Gadang* house, not to its large shape. It functions as a place to live, a gathering place for *saparuik* (seibu) families or a number of nuclear families who have a matrilineal relationship under one roof (Waterson, 2006), to strengthen the ties between family members, a place to care for sick relatives, a place to hold various traditional events, such as appointing *Penghulu*, the place of the wedding ceremony, the place where ceremony for the death of a family member is held and so on. If a kinship group is determined matrilineally of which the bride and groom are members, they have a large traditional house, namely occupying a *Gadang* house (Pflegerová, 2009). Setiyowati (2010) explains that *Gadang* house has many rooms, most of which are odd in number. Private rooms, such as bedrooms, are one third and public rooms are two thirds of the entire *Gadang* house. This means that *Gadang* house prioritizes public interests over personal interests. The plan of the house and the structure of the *Gadang* house building look simple, all of which symbolizes the way of life and beliefs of the Minangkabau people. Sukmawati (2019) explains that the matrilineal system of Minangkabau society which places a very important position on women is reflected in the rooms in the *Gadang* house. Likewise, the spatial boundaries between men and women in the *Gadang* house reflect the beliefs of the Muslim community.

As stated by Marthala (2013), the *Gadang* house in the residential culture of the Minangkabau community is not merely a place of residence

for the family but also a symbol of identity, a center of life and harmony, and a place to reach consensus and carry out various ceremonies, even to care for sick family members. For a Minangkabau girl who is married, living in *Gadang* house is a term, a place to live temporarily until she is able to build a private house. Muhdaliha (2022) explains that *Gadang* house is inhabited by several small families with different socio-economic statuses. This is one of the causes of mutual incompatibility between fellow residents. The *Gadang* house occupied by several families in the future will be overcrowded because the existing families grow and reproduce, while they are not yet able to build a private house. Therefore, a new *Gadang* house is built together if they have the capacity to build it. The family, which was originally *saparuik* (single family), will develop into other *paruik* (families) and eventually build a new *Gadang* house. This is what initially encouraged, the growth and development of the *Gadang* house in Minangkabau.

Apart from that, Prasetya et al., (2023) explained that the *Gadang* house is used to hold family or community meetings. If some family members face difficulties or luck, the meeting is always held at the *Gadang* house. Various family problems are resolved together regarding relationships between family members within one umbrella or among family members and other communities outside the umbrella. Likewise, it is also an option for problems between family members and the nagari community. *Gadang* house also functions to carry out traditional ceremonies, including the *Batagak Penghulu* ceremony. Rahmawati and Muchlian (2019) describe that the *Gadang* house is basically a rectangular shape that is not symmetrical and widens upwards. All elements of *Gadang* house have meaning and philosophy, from the planning, construction process, layout, the materials and motifs used. The roof of the house curves sharply upwards depicting the horns of a victorious buffalo called *Gonjong*. Palm fiber is a material commonly used for the roofs of *Gadang* house to make them more comfortable and prevent hot temperatures inside the house. The pointed *Gonjong* is useful for making it easier for water to fall when it rains so that water deposits do not occur on the layers of palm fiber.

The shape of a building that is rectangular and spreads upwards is called *silek*, which is useful for freeing the building from raindrops entering the terrace. Rahmawati and Muchlian (2019) explained that *Gadang* house that stands higher from the ground has a large functioning underfloor, thus freeing the house from wild animals and providing cool air, especially in the summer. *Gadang* house are built in rows from north to south to avoid the wind and blazing sun. All of this fulfills aesthetic requirements which contain the values of unity, balance, class and harmony in a unified whole. Refisrul and Arios (2021) explain that each *Gadang* house reflects the geography and culture of the area where the *Gadang* house is located. The local community has a concept of spatial layout, structure, and how to use the *Gadang* house. Referring to the Minangkabau region which consists of the *Darek* area (main area) and the *Rantau* area (surrounding area), this also reflects the differences in the pattern and shape of the *Gadang* house. *Gadang* house in the *Darek* area, the area of origin of the Minangkabau, is characterized by its *Gonjong*-shaped roof which becomes sharper as it rises, symbolizing buffalo horns. Each *gonjong* has its own philosophical meaning.

Faturahman, et al. (2021) explains that no manuscript that explains the beginning of the use of the *Gadang* house is found, but what is certain is that the *Gadang* house is evidence of the use of the *Gadang* house around 1347-1833 AD. The *Gadang* house is rectangular in shape, and it contains a loose space that can accommodate all activities. The only rooms that are partitioned are the bedrooms, which are located in a row. The interior of the *Gadang* house is divided into slender and space bounded by pillars. Abidah, et al. (2023) explains that the plan of the *Gadang* house is simple, symmetrical in shape with a length of 12.5 meters for 5 rooms, and the longest is 59.5 meters for 17 rooms. In general, it is not too long, with 5-7 rooms. The material used is wood, and it can be seen from the front side of the *Gadang* house, while the left, right and back sides are made from woven bamboo called *Sasak Bugih*.

Damayanti & Ardyharini (2020) revealed that the spiritual philosophy behind the *Gadang* house architectural building can be seen in four architectural elements, each of which has a spiritual meaning heavily influenced with Islamic spirituality, including: in the line elements, namely

on the stairs in front of the *Gadang* house entrance, plane elements that appear on the facade of the building which consist of full carved ornaments, shape elements that are the shape of the *Gonjong* roof of the *Gadang* house itself, as well as space elements that are the chambers inside. The philosophy of spirituality is realized through these elements based on Islamic spirituality in accordance with Minangkabau cultural concepts. It cannot be separated from the cultural customs of the Minangkabau people which are based on the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. The nature is used as the basic principle of balance for the Minangkabau people through the Minangkabau people's philosophy of life, namely *Alam Takambang Jadi Guru* (Yuhaldi, 2022). It means all the elements of this vast expanse of nature can be used as a guide to life.

Local wisdom in the form of *Gadang* house has extraordinary ethical (adab and moral order) and aesthetic (beauty and artistry) values. However, in reality, this has begun to be abandoned by society over time. This is partly due to the lack of following patterns of planned development and awareness of preserving culture and local wisdom in the form of *Gadang* house, so only a few remains of old buildings are visible because there is no ongoing development. This research explains the factors that make the Sarugo community still maintain their *Gadang* house. *Gadang* house is not only a place to live, but it contains noble social, spiritual, religious and cultural values. Islam and custom are the basis of values for the people in Sarugo.

Method

This field research employed a qualitative approach. Bungin (2007) explains that the qualitative approach relies on efforts to decipher meaning based on the object of study. The qualitative approach places researchers as key actors who plan research, collect research data, analyze and interpret the collected data, and write research reports (Moleong, 2007). This research method was used to discover, describe, and explore the social life of the people in Sarugo, which is based on Islamic customs and law. It explored the philosophical meaning of the *gonjong Gadang* house in Sarugo and explained the community's efforts to maintain the existence of the

Gadang house. This research was supported by primary and secondary data. The qualitative data sources consisted of informants, events, locations and documents. The key informants were the traditional leaders, *Bundo Kanduang*.

Apart from that, locations and events were also primary data sources, from which the researchers found information about the socio-culture of communities that adhered to customs and religion. The location of this research was in the Lima Puluh Kota district, 50 km from the city of Payakumbuh. Even though the road infrastructure to Sarugo village was still lacking, the area could be reached in 1.5 hours from Payakumbuh city center by two-wheeled or Four-wheeled vehicles. Along the journey to the location, we found beautiful and pristine natural charm. This location is chosen because Sarugo village is a preserved symbol of the Minangkabau traditional community. The people at the location were friendly and welcoming, so it was very enjoyable to live in the Sarugo village. Data collection techniques were obtained through: *First*, interviews. The type of interview used was an unstructured interview, which was conducted freely, openly, and it did not use strict or systematic interview guidelines (Creswell, 2009). *Second*, observation, making a direct observations of the condition of the indigenous people in Sarugo village, observing the position and shape of the *gonjong Gadang* house. *Third*, document study. The document study explained information about the philosophical meaning of *gonjong* in the *Gadang* house recorded in various archives. The researchers carried out data analysis, after all the data had been collected, by grouping, analyzing, systematizing, interpreting and verifying the data (Suprayogo & Tobroni, 2003). The next was data processing. It was carried out by data reduction, data presentation, and data verification to draw conclusions.

Findings and Discussion

Sarugo community's efforts to maintain the existence of *Gadang* house

Jorong Sungai Dadok is an administrative area under Nagari Koto Tinggi. In Jorong Sungai Dadok, there are regional divisions based on Minangkabau customs. There are several hamlets with the center of

settlement and community activities located in Nagari Koto Tinggi which is called Kampung Sarugo. Sarugo is an abbreviation of *Saribu Gonjong*. It is the name for the tourist village in the highlands of Koto Tinggi Suliki Gunuang Omeh Jorong Sungai Dadok, which was inaugurated by the regent Irfendi Arbi on August 21, 2019 (Maulana & Agustina, 2022). The designation of Sarugo village as a tourist icon is supported by the *Nagari* government of Lima Puluh Kota district and provinces of West Sumatra together with the Student Community Service Progra at the Muhammadiyah University of West Sumatra. Three months after the inauguration, Sarugo village was smartly branded for Lima Puluh Kota district. This area, which is a symbol of traditional tourism in the Lima Puluh Kota district, offers a unique view with rows of *Gadang* house that are still standing strong. Sarugo Village is located on a plateau of rows of hills surrounded by orange groves which have great potential for agrotourism.

This village is the oldest in Koto Tinggi, and it consists of tribes who live side by side in harmony. In one Koto area, there are several *Gadang* houses. Historically, the concept of village or *Gadang* house settlement is intended for one tribe, yet in Sarugo village there are several tribes with their respective *Gadang* house, including Koto, Piliang, Melayu, Sikumbang, Caniago, Pitopang, and Kutanyir (Boy, 2023). The local community generally works as farmers, specifically orange farmers. This area is famous for the production of quality oranges which taste sweet, smell good, and have yellow skin, which people call Jesigo oranges (Gunuang Omeh Siamese oranges). Hendrisman, the head of Jorong explained that there are 800 people living in Sarugo village. Orange plantations in this area reach 200 hectares. Over time, with increasing fertilizer prices, most people abandoned the business of growing oranges because the capital they spent was not commensurate with the sales results they received. Only owners of large enough capital continue to do orange farming (Hendrisman, 2023).

Kampung Sarugo is becoming increasingly famous after winning the 2020 Anugerah Pesona Indonesia (API) award for the most popular traditional village category. Sarugo Village also has a very diverse potential to be developed into a tourist attraction, namely natural, cultural, and

Human Resources (HR) potential. The Kampung Sarugo community supports the village very much to become an increasingly tourist destination by developing homestays. This can be proven by the award they received in 2021 at the Tourism Village Awards (ADWI) event, as the 4th place out of 34 provinces in Indonesia in the homestay category (Yuliani & Abdi, 2022). This means that Kampung Sarugo is becoming more suitable as a tourist destination because it is also a historical tourist attraction. Around this area, there are inscriptions or monuments to the PDRI struggle (the Emergency Government of the Republic of Indonesia) led by a Sundanese-Minangkabau son, namely Syafrudin Prawiranegara (1948-1949). *Gadang* house *Tan Malaka* and his grave are also located in this area, as a historical site for one of the Minangkabau national figures.

Looking from historical aspect, long before the term Kampung Sarugo emerged, historically and regionally this village was called and known by the local community as Sungai Dadok. A Nagari or village must have a story about the origin of its formation. The residents of Sungai Dadok historically came from various migrant communities around Lima Puluh Kota Regency, such as Maek, Baruah Gunuang, and Sungai Naniang. To survive and develop their territory, their ancestors first looked for the areas close to water sources. In the Luhak Limo Puluah area or Lima Puluh Kota Regency, the old *Nagari* names included the word which means water. The *Nagari* names which begin with the words Batang and Aie mean water, such as Air Tabik Sungai Talang, Batang Tabik. With the old habit of parents looking for new settlements, they searched for water sources. Later, people from various regions gathered here and a community was created. Then the idea emerged to create a village. A water source was discovered, namely a river, then a settlement was built, so that the place was called the Sungai Dadok (Maulana & Agustina, 2022).

In 1818, this village experienced a fire that burned down the village residents' houses, so some of them looked for a new place to live outside the village. Then around 1900, they rebuilt the burnt houses. Several years after, in 1926, another fire occurred, which caused important documents in the Traditional Hall burnt down. After experiencing a fire, with a high

motivation, the residents returned to rebuild the village by working together with local wisdom, which can still be seen today. Only then, in 2019, with the Student Community Service program or KKN by Muhammadiyah University of West Sumatra students, there was an idea to make Sungai Dadok a tourist village so that on August 31, 2020 Nagari Sungai Dadok was inaugurated as a tourist village called *Kampung Saribu Gonjong* or *Kampung Sarugo* (Boy, 2023).

Gadang house in Sarugo is still standing strong to this day because of the strong awareness of the people who adhere to Minangkabau customs. Men (2023) explained that the *Gadang* house is a legacy from ancestors that must be cared for, guarded, and preserved. The Sarugo people use the *Gadang* house as a place to live. The people who live and settle in *Kampung Sarugo* are generally elderly because some of them have migrated to the city either to work or to continue their studies. Migrants will return to their villages during Islamic holidays, such as Eid. On the occasion of appointing the headman, wedding celebrations and the death of a family member, the migrants will also return to *Kampung Sarugo*. At that time, they use the *Gadang* house as a gathering place. Researchers observed that all the functions of this *Gadang* house are carried out by the community in *Kampung Sarugo*. The very important function of the *Gadang* house is maintaining the Minangkabau social and cultural system in the region. *Gadang* house is still preserved today because the house, that suits the cold nature of Koto Tinggi, is made of wood, not stone.

The functions and roles of the *Ninik Mamak* run well within the tribe and within the *Nagari*. *Ninik Mamak* in *Nagari* holds a routine once a month. According to Boy (2023), if there is a problem within the tribe, the *Mamak* in the tribe must step in to solve the problem of her nephew's child. The role of *Bundo Kanduang* is also vital within the society of Sarugo. There are thirty-three *Gadang* house in Sarugo, most of which are more than eighty years old. There are even *Gadang* houses with more than a hundred years of age.

Gadang house in Sarugo was founded in the 1920s. From observations, the *Gadang* house, in general, has not experienced significant

improvement because the renovation costs are quite high. People generally only repair the damaged parts of the *Gadang* house. It usually has *Rangkiang*. There are three *Rangkiang* in a row in front of the *Gadang* house that function as rice storage. Each *Rangkiang* has its own function, such as storing rice for eating, storing rice for times of famine and storing rice to be donated when neighbors or the community need it. *Rangkiang* is a symbol of social justice in Minangkabau society. There are approximately seven tribes in Kampung Sarugo and each tribe has its own *Gadang* house (Men, 2023).

Cultural characteristics

Cultural characteristics explain the cultural conditions and customs in Kampung Sarugo. These characters can be seen from the religious system, arts, rituals or traditional ceremonies (Maulana & Agustina, 2022). In terms of religious system, the people of Kampung Sarugo adhere to Islamic teachings. If there are Minangkabau people who leave the Islamic religious belief, they are considered to have left the Minangkabau traditional community. Islam and customs in Minangkabau are closely related. As stated in the traditional philosophy of *Adat Basandi Syara', Syara' Basandi Kitabullah*. In terms of the kinship system, the people of Kampung Sarugo adopt a matrilineal kinship system, where the lineage system originates from the mother. Therefore, every child born will follow their mother's tribe. For example, if the mother is of the Koto tribe, her children will also be part of the Koto tribe. In the matrilineal kinship system, the person who controls and manages the property is the mother or what is known as *Bundo Kanduang*. This can be seen in the ownership of the *Gadang* house, *Bundo Kanduang*. *Gadang* house can be seen in the traditional *Bundo Kanduang* clothing, *Tingkuluak* which symbolizes the roof of *Gadang* house. In terms of traditional clothing, the Minangkabau traditional clothing can be categorized into two, *Penghulu* Clothing and *Bundo Kanduang* which contain Islamic cultural symbols and philosophy. First, the prince's clothes. *Penghulu* clothing is clothing worn by a person who is called a *Penghulu*, or a person who leads a group in the

Minangkabau traditional society. This cloth is usually worn in the important events, such as traditional ceremonies. The parts of this cloth have certain meanings: *Deta*, is a Headdress's head covering made of black cloth wrapped around it to form a wrinkle. It symbolizes the leadership of a *Penghulu*. The meaning of this *deta* is that when making decision, a ruler must think carefully. The shirt and *Sarawa* (pants), which are part of the *Penghulu's* clothing, are made of black velvet decorated with gold stripes. The *Penghulu's* clothes are made loose, which means that a *Penghulu* must be patient in nature. Meanwhile, the meaning of trousers is that a *Penghulu* must be honest.

Sasampiang, is a cloth made from silk with a red base color and a gold pattern. *Sasampiang* is wrapped from the waist to the knees. The red color in *sasampiang* means that the *Penghulu* must be brave and wise upon solving a problem. Shawl or commonly referred to as a *Selendang* is a cloth made from red silk with a gold thread pattern which is worn tilted from the shoulders down. The meaning of *salendang* is that as a *Penghulu*, they have responsibility to provide guidance to his nephew's children both morally and materially when it is lacking. *Karih* is a weapon in the form of a knife which is inserted on the left front of the belt with the tip of the *Karih* stick facing to the left which has the meaning that in dealing with problems a *Penghulu* must think clearly and carefully before acting.

Second, *Bundo Kanduang* clothing, which is traditional clothing worn by married women or mothers. The part of the *Bundo Kanduang* clothing is explained as follows: *Tingkuluak*, is a *Bundo Kanduang* head covering made of cloth. *Saluak* is shaped like a buffalo horn which symbolizes *Gadang* house, meaning that the one who controls and owns *Gadang* house is *Bundo Kanduang*. The shirt is part of the *Bundo Kanduang* clothing which is made of velvet with gold striped patterns and motifs. The meaning of this shirt is that when *Bundo Kanduang* acts and behaves she must comply with the applicable customary rules. *Salendang* or shawl, means that *Bundo Kanduang* has the duty and responsibility to take care of household life, and must be careful. Bracelet has the meaning of ability to complete the task properly. Necklace, has the meaning of truth.

Fourth, art. There are several types of art found in Kampung Sarugo which are explained as follows: *Randai*, is an original Minangkabau performing art. In practice, *Randai* is performed in a circle in a field or open space while telling stories accompanied by traditional music. This performing art is carried out with the aim of conveying the values contained in old stories in Minangkabau. *Talempong*, is a traditional musical instrument that is played by hitting. *Talempong* is used as music to accompany traditional dances. The meaning of this *Talempong* art is to convey messages and advice. *Saluang*, or flute, is a traditional musical instrument that is played by blowing. *Silek*, or *Silat*, is a martial art that involves performing unique movements with the aim of defending oneself from enemy attacks. The *Barabah Mandi Dance* is an traditional dance originated from Kampung Sarugo. This dance has been known since the 1970s. The purpose of the *Barabah Mandi Dance* is as an entertainment for the community. This dance is usually performed at big events such as weddings, holidays and others.

Fifth, traditional ceremonies. The traditional ceremonies in Kampung Sarugo are: *First*, *Batagak Panghulu*. It is a ceremony for appointing a traditional leader in Minangkabau or usually called a *Penghulu*. In the *Nagari* tradition, some reasons for the absence of headman are: the death previous headman or there had been disagreements between clans and there was no man who was fit to be a headman. So after there was a suitable candidate to become a headman, the ceremony *Manduduak Kaampek Suku* was carried out. *Batagak Gadang* house is a symbol of a community in Minangkabau, the house functions as a place of livelihood for the people, to build the *Gadang* house, a ceremony called *Batagak Rumah* is carried out. The implementation of *Batagak Rumah* begins with the discussion regarding the preparations for building the *Gadang* house. The next step is *Maelo Kayu*, which is the activity of looking for wood in the forest by cutting down trees to be used as building construction, then pulling the wood together to the house construction site. The wood that has been taken is processed first. The next event, *Batagak Tunggak Tuo*, is a sacred activity to erect the main pillar of the *Gadang* house, after which the

construction of the *Gadang* house continues. After the *Gadang* house is completed, a housewarming event is held for expressing gratitude to God Almighty. This event is called *Menaiki Rumah* (Maulana & Agustina, 2022).

Customs and Islam as the basis of social life in the Sarugo community

Philosophy of the Minangkabau society, *Adat Basandi Syara, Syara' Basandi Kitabullah* which is called the *adat sabana adat* (the tradition that does not change). The integration of Islam and Minangkabau customs produces a synthesis into a unique fusion of both values. The role of a man in Minangkabau, for example, is not only as a father for his nuclear family – which is brought from Islamic principles – but also as a *Mamak* in his tribal family (*Seibu*). Apart from his children, a man is also responsible for his nephews and nieces. According to Minangkabau custom, if a man fulfills the requirements, he can be appointed as a headman. *Penghulu* is a *Ninik Mamak* in a tribe who is appointed as the top leader of a tribe in a *Nagari*. *Datuak* is an honorary title given by *Penghulu*. The main obligation of *Penghulu* is to maintain the integrity of the clan, to manage inheritance, to protect the honor of children, nieces, and nephews, and so on. In Kampung Sarugo, each tribe has *Mamak*, who is appointed by the people. The role of *Mamak* in Kampung Sarugo is still running effectively. Boy (2023) explains that *Mamak* in Kampung Sarugo holds a deliberation once a month. When a problem arises involving a nephew's child in his clan, *Mamak* takes the lead in resolving the case through deliberation, which also involves the role of *Bundo Kanduang* in the clan. For example, cases regarding theft, drugs, marriage and others.

Correspondingly, in Minangkabau, a woman also plays an important role in Minangkabau. Nashroen (1971) explained that one of the unique things about Minangkabau culture is its matrilineal system. The matrilineal kinship system places women called *Bundo Kanduang*, at the center of life activities. *Bundo Kanduang* functions as the *Limpapeh Rumah Nan Gadang*, which means the pillar in a building, the support for the strength of all the other pillars. *Bundo Kanduang* has the right to maintain the *Pusako Tinggi* property belonging to the family. There are at least four

functions of the *Bundo Kanduang* in Minangkabau: the *Limpapeh Rumah Nan Gadang*, a regulator in the household, a member of society, a symbol of pride and glory. Evidence of the balanced position of men and women in Minangkabau can be seen when decisions within a group must be decided by deliberation. *Bundo Kanduang* is the main moral pillar of the *Gadang* house, which is an institution that protects women's dignity while controlling the conduct of family ethics and morals. Moral teachings that aim to guide the attitudes and behavior of Minangkabau women can be found in the *Sumbang Duo Baleh* teachings. The values of *Sumbang Duo Baleh* are about good manners that *Bundo Kanduang* must pass on to their daughters so that they can then be prepared to continue the *Gadang* house relay (Marthala, 2013).

The value of the Islamic philosophy of *Gadang* house in the Sarugo community

In this research, we found Islamic philosophical values within the culture of the Sarugo people, through the symbol of *Gadang* house, which still maintains the noble values of traditional customs and Islamic law passed down from generation to generation. *First*, from the architectural aspect of the building, some uniqueness of the *Gadang* house can be seen from the *gonjong* as the roof of the *Gadang* house, and the carvings on the walls of the *Gadang* house which are full of meaning. The meaning behind the *gonjong* and carvings shows the philosophy of the Minangkabau people who learn from nature (*Alam Takambang Jadi Guru*) and a philosophy that integrates Islam and Minangkabau customs. The size, shape, and decoration of the wood carvings are also important markers in the political status of the elders of the Minangkabau lineage (Benda-Beckmann, 2010).

Gonjong, which is an ornament that rises from the roof of a *Gadang* house, symbolizes buffalo horns. Buffalo as a symbol of victory in the history of Minangkabau *tambo* (historical literary). *Gonjong Gadang* house is closely related to the ownership of *Gadang* house. There are six *Gadang* house belonging to the *rajo* (king) *gonjong*. In Sarugo, there are no six-story *Gadang* house. The six-story *Gadang* house belongs only to the *Rajo* (king).

Kampung Sarugo, which is included in Luhak Nan Tigo, namely Luhak Lima Puluh Kota, has a king who resides in Pagaruyung. The six-story *Gadang* house is in Pagaruyung Batu Sangkar. Most *Gadang* house in Sarugo have *Gonjong Limo*. The *Gadang* house with five corners is the *Gadang* house owned by *Ninik Mamak*. The *Gadang* houses which have four *Gonjong* belong to the people. If a descendant of a clan wants to build a *Gadang* house, the number of *Gonjong* is only three. Meanwhile, a building in the shape of a house that has two corners is called a *Rangkiang*. There are *Rangkiang* in Kampung Sarugo that still stand strong, but quite a few *Gadang* house now no longer have *Rangkiang*. The position of the *Rangkiang* is usually in front of the *Gadang* house. *Rangkiang* functions to store rice (see Figure 1) for use when needed by the family or community (Marthala, 2013).



Figure 1. *Gadang* house that still has *rangkiang*

Gadang houses in Kampung Sarugo are all lined up to form rows facing the mosque, in fact in the same direction as the Qibla. The people in Kampung Sarugo also make the mosque a center of activity and life. It means that Islam is a source of reference in life, in addition to the existing customs, as the *adat mangato*, *syara' mamakai*. Some source stated that the *Gonjong Limo* at *Gadang* house depicts the five pillars of Islam. Apart from

that, all the *Gadang* houses face the mosque's sun direction, which in fact is in the same direction as the Qibla (Boy, 2023).

Second, the carvings on the *Gadang* house have high aesthetic value and beautify the *Gadang* house. Carving art is always present in every *Gadang* house which is inspired by nature. Aisyah (2018) explains that there are three types of carvings based on the inspiration. First, the carvings are inspired by the names of plants, such as *Aka Barayun*, *Aka duo ganggang*, *Aka taranang*, *Bungo anau*, *Bungo taratai dalam aie*, *Daun puluik-puluik*, *Kaluak paku kacang balimbiang*, *Siriah gadang* and *Siriah naik*. Second, the carvings are inspired by the names of animals, which are the *ayam mancotok dalam kandang*, *bada mudiak*, *gajah badorong*, *itiak pulang patang*, *gajah diparangkok*, *kuciang lalok* and *tupai managun*. Third, carvings inspired by old objects used in everyday life, such as *ambun dewi*, *aie bapesong*, *ati-ati*, *carano kanso*, *jalo taserak*, *Limpapeh*, *kipeh cino* and *sajamba makan*. Carving art installed on the walls of *Gadang* house is a form of communication of the social order and life guidelines of the Minangkabau people. None of the concepts that inspired the Minangkabau carvings depicts living creatures. All of them depict abstract objects, such as plant names, animal names, and objects used everyday. Herwandi (2020) explains that the concept of Minangkabau art is based on Islamic teachings, which prohibit depicting living creatures because it will cause polytheism. It is not well understood by some artists in Minangkabau who depict living creatures on Minangkabau *batik* cloth motifs based on market demand. He emphasized that this is different from the concept of art philosophy in Minangkabau.

At least 33 *Gadang* houses remain standing strong today, some of which are hundreds of years old. Because the wood used in making *Gadang* house is the best type of wood and is not easily faded by time, only the roof, rafters and tiers of the *Gadang* house are replaced. Another unique part is that the *Gadang* houses in the village are arranged in rows like the rows in prayer, all of which face towards the Qibla. This uniqueness differentiates them from the houses of other areas. There are 7 tribes in Kampung Sarugo, including Koto, Piliang, Melayu, Sikumbang, Caniago, Pitopang, and Kutanyir. Each tribe has its own Mamak and *Gadang* house.

The cultural aspects cover religious activities, such as *dhikr* – which is held once every two week – *Khatam Qur'an* for elementary school children with a procession from the mosque to school accompanied by their parents and *Bako*, the Prophet's birthday celebration, commemoration of *Isra' Mikraj*, and *Yasinan*. All is carried out in the *Gadang* house. Apart from that, traditional activities, such as *Batagak Panghulu*, weddings, even if a *Penghulu* dies, before the body is buried, his replacement is already sought by the tribe, witnessed by the community. There is also Monday Festival held every year, which consists of *Randai*, *Talempong*, and Minangkabau dance.

Conclusion

This research found that the Sarugo people still maintain Islamic values and Minangkabau cultural customs which have been passed down from generation to generation. Despite the development of science and technology, the Sarugo people are not influenced by the currents modernization, so they still maintain the form traditional Minangkabau house and Islam as the basis of their community values. This research is limited to the community in Kampung Sarugo. Research on villages that still exist and maintain *Gadang* house is also available in South Solok. Therefore, a comparison study between Kampung Sarugo and Kampung Seribu Gonjong in Solok Selatan can be developed. The people in Kampung Sarugo still maintain the existence of the *Gadang* house. The *Gadang* house explains that the Minangkabau social order still exists. Sarugo, which has been named a traditional tourist village, is committed to preserving Minangkabau customs and culture which are based on Islamic teachings.

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

Afifah Nurul Sa'adah, Sudrajat Sudrajat

Yogyakarta State University, Yogyakarta, Indonesia

Email: afifahnurul.2021@student.uny.ac.id

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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 Ngeemplak. 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 Gunung 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 topi mute, 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.

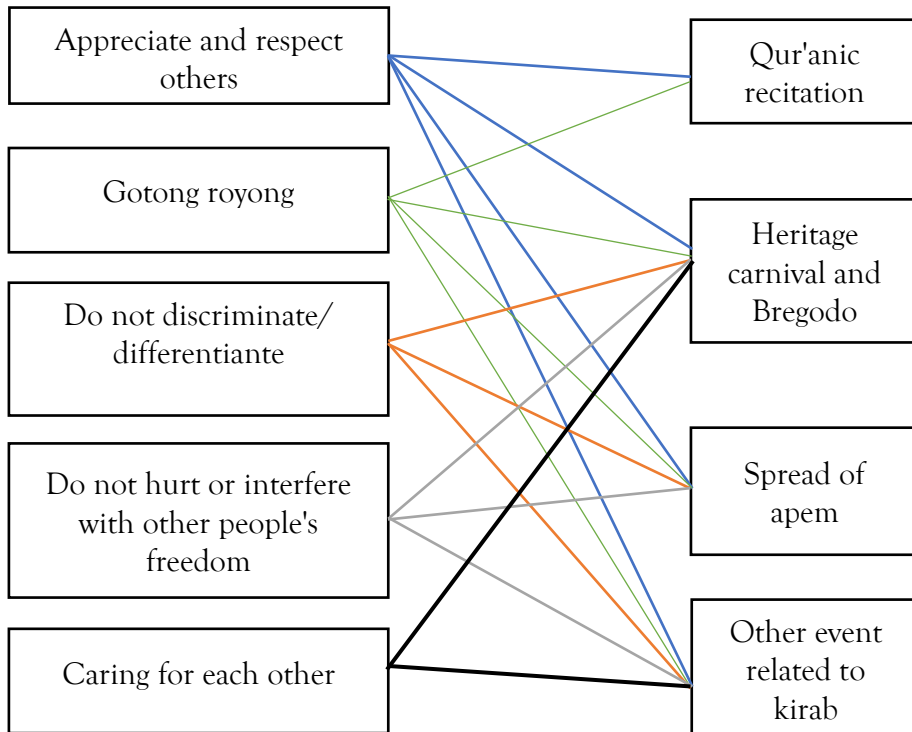


Figure 1. Research Results Chart

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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THEOLOGICAL-BASED DIALOGUE IN THE PRACTICE OF SCRIPTURAL REASONING AT YOUNG INTERFAITH PEACEMAKER COMMUNITY

Lailatin Mubarokah

Center for Religious and Cross-Cultural Studies, Universitas Gadjah Mada,
Yogyakarta, Indonesia

Email: lailatynmubarack@gmail.com

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Abstract

One of the reasons why theological-based dialogue is rarely used as a model for interfaith dialogue at the grassroots level is the assumption that this dialogue model can only involve religious elite groups. This research focuses on the practice of Scriptural Reasoning, as a theological-based dialogue model, which cannot only involve participants from religious elite groups but can also involve a wider range of participants, including at the grassroots level. By examining the practice of Scriptural Reasoning by an interfaith youth community, Young Interfaith Peacemaker Community (YIPC), this case study found that although

Scriptural Reasoning was originally a practice among academics and theologians, its core principle of adaptability allows it to be accessible to participants at the grassroots level. Therefore, this study contends that Scriptural Reasoning could be employed as an alternative interreligious dialogue model in Indonesia, which not only emphasizes the significance of theological-based dialogue but also offers adaptability for implementation at the grassroots level, especially among youth.

Salah satu alasan mengapa dialog berbasis teologi jarang digunakan sebagai model dialog antar agama di level akar rumput adalah adanya anggapan bahwa model dialog ini hanya bisa melibatkan kelompok elite agama. Penelitian ini fokus pada praktik Scriptural Reasoning, sebagai salah satu model dialog berbasis teologi, yang tidak hanya bisa melibatkan peserta dari kelompok elite agama akan tetapi juga bisa melibatkan peserta yang lebih luas, termasuk di level akar rumput. Dengan melakukan studi kasus terhadap praktik Scriptural Reasoning yang dilakukan oleh sebuah komunitas pemuda lintas iman, Young Interfaith Peacemaker Community (YIPC), penelitian ini menemukan bahwa meskipun Scriptural Reasoning pada mulanya merupakan sebuah praktik di kalangan akademisi dan theologian, prinsipnya untuk bisa beradaptasi pada konteks membuat praktik Scriptural Reasoning ini bisa dilakukan oleh peserta di level akar rumput, khususnya pemuda. Oleh karena itu, penulis berpendapat bahwa Scriptural Reasoning dapat digunakan sebagai alternatif model dialog antar agama di Indonesia, yang menempatkan dialog berbasis teologi pada posisi penting, tetapi juga dapat diterapkan di tingkat akar rumput, terutama di kalangan pemuda.

Keywords: *grassroots level; interreligious dialogue; scriptural reasoning; theological-based dialogue*

Introduction

Theological-based dialogue is interpreted as a model of interreligious dialogue in the realm of theology. There are four models of dialogue: the dialogue of theology, to understand each other's beliefs, doctrines and teaching; the dialogue of spirituality, to appreciate the feeling when religious people experience their rituals; the dialogue of action, that religious people

confront and resolve common problems together; and the dialogue of life, as the interaction of people with different religions that live in one area (Knitter, 2013, p. 134). In the type of model formulated by Leonard Swidler, we can find theological dialogue in the dialogue of the head model. As he mentioned, there are four models of inter-religious dialogue: dialogue of the head, which focuses in the cognitive area; dialogue of the heart, which focuses in the spiritual area; dialogue of the hand, which focuses in the active area; then all of them are integrated in the dialogue of the holy which achieves the holistic way of interreligious dialogue (Swidler, 2014, p. 25).

Recently, the dialogue of theology or theological-based dialogue is less popular. The common modern interreligious dialogue also considers that the root of conflict is the difference in how each religion understands God. This causes them to avoid discussing theology, doctrine, and scripture, and to prefer dialogue through social projects (Geddes, 2004). However, theological based still has a prominent aspect in a dialogue. Every religious tradition has a variety of moral and spiritual resources that can facilitate rebuilding trust, transform perceptions, and create “a sense of engagement and commitment to the building process” (Abu-Nimer, 2001, p. 686). Küng once said that “no peace between the religions without dialogue between the religions, no dialogue between the religions without investigation of the foundation of the religions” (Küng, 1994). Also, Stalov in his research on Israel and Palestine said that when people engage in deep positive interactions with each other about faith, they overcome prejudices and fears and replace them with mutual understanding, respect, trust, and friendship (Stalov, 2007, p. 131).

In the context of Indonesia, the importance of theological-based dialogue is increasingly apparent. This is regarded to the argument of Van Bruinessen about the emergence of a conservative turn in Indonesian Islam in the post-Suharto era which raises a lot of interreligious conflicts. In the Suharto era, discussion of SARA (*Suku, Agama, Ras, Anti Golongan*/Ethnic, Religion, Race, Intergroup) was very limited, along with religious expression. Discussions about religion that are developing, or which are allowed to develop, have mostly always supported the program of government. After the Suharto regime collapsed, these boundaries were released. This has led to enormous changes in the religious life of the Indonesian. Previously

restricted religious views and expressions began to dare to show themselves in the public sphere, including conservative views. In interpreting the term conservative, Bruinessen refers to "the various currents that reject modernist, liberal or progressive re-interpretations of Islamic teachings and adhere to established doctrines and social orders. Conservatives notably object to the idea of gender equality and challenges to established authority, as well as to modern hermeneutical approaches to scripture" (Bruinessen, 2013, p. 16).

The tendency to return to religious tradition and rejection of the modern view makes theological-based dialogue relevant again. However, one of the main problems with theological-based dialogue is that the participants are too exclusive as it requires participants who are selected, approved, and sanctioned by the appropriate authorities and genuinely represent their faiths when participating in formal interreligious dialogue as in the theological-based dialogue (Kozlovic, 2001, pp. 2-3). Therefore, the problem is that this type of dialogue has excluded the majority of grassroots adherents of a religion that could be in dire need (Scheffler, 2007, p. 175). Scheffler argues that it is important for grassroots groups to participate in the practice of interfaith dialogue because most conflicts in the name of religion are often not perpetrated by top theologians but religious laypeople who may have views about their own religion that deviate from the teachings of their religious scholars (Scheffler, 2007, p. 175). Swidler also expressed the importance of grassroots level involvement in interreligious dialogue. According to him, interreligious dialogue cannot only be limited to official representatives or people who are experts in religious teachings even though their role remains important. Dialogue must involve all levels of the religious community. Thus, religious communities will learn and understand each other as they are (Swidler, 2014, p. 24).

In this context, when referring to the grassroots, it pertains to a group of ordinary people other than the elite group of religious scholars. There are many studies on interreligious dialogue in Indonesia, which also focus on various practices of interreligious dialogue at the grassroots level. To achieve global peace, we should go beyond the liberal and secular framework of peacebuilding but also emphasize the contributions of grassroots peacemakers, including religious leaders, communities, and peace activists (Al-Qurtuby, 2012/2013). Where the dept knowledge on religion is not

available at the grassroots level, dialogue can be initiated by overcoming the common problems together (Muwahidah, 2008). Moreover, local culture plays an essential role in local interreligious dialogue as it happens between Muslims and Christians in Maluku who use an oral process based on *pela* relationships to engage with each other (Lattu, 2014, p. 245).

Together with women's groups and local communities, the youth community in interreligious dialogue is classified as interreligious dialogue at the grassroots level (Kadayifci-Orellana, 2013, p. 156). Regarding the importance of grassroots groups participating in interreligious dialogue, positive change aimed at peaceful coexistence is an ongoing process involving the work of many generations, and youth has a very significant role in for sustaining the harmony and peace (Michaelides, 2009, p. 449). Husein examines the role of youth in building peace through the interreligious movement. She argues that, through the interreligious movement, youth in Indonesia made a positive contribution in the midst of the trend of religious change towards a more conservative direction (Husein, 2019). Jonathan, through his research on an interfaith youth community, argues that youth or students can build peace among religions effectively and can be involved in various types of interfaith dialogue (Jonathan, 2017). Kusuma and Susilo researched young interfaith activists in Indonesia and concluded that the multiculturalism inherent in Indonesian culture provides a strong foundation for interfaith activists in addressing cultural and religious differences (Kusuma & Susilo, 2020).

Along with the movement of globalization and the development of the digital world and new media, there are many challenges that must be faced in relation to the role of youth in interreligious dialogue and the next generation to build peace. The new media platform allows the dissemination of information quickly and has a multiplier effect. The ease of accessing this information also has a negative effect - it is easy for them to be exposed to and influenced by religious radicalism ideas. Research on religious expression through new media among the youth in Indonesia found that youth can be radicalized when they tried to seek their manhood (Epafra, 2016, p. 14). Herein lies the importance of theological-based dialogue to also be carried out at the grassroots level, especially youth. Theological-based dialogue is expected to be able to become a counter-narrative of radicalism

ideas that they can quickly and easily get through new media. In this case, this research observes Scriptural Reasoning (SR) as an alternative to answer the need for theological-based dialogue that can involve groups at the grassroots level. SR is a discussion that involves participants from three traditions. They are Jews, Christians, and Moslems who will read and discuss some passages on a common theme from their respective holy books. The discussions revolve around understanding how their traditions interpret the text and explore its relevance to contemporary issues.

This research is based on a case study on the practice of SR by a youth interfaith community in Indonesia called Young Interfaith Peacemaker Community (YIPC). To complete the previous studies that have not explored the significance of theological-based dialogue and youth involvement in interreligious dialogue, this study looks at how SR, as implemented at YIPC, fulfills the conditions and gives theological-based dialogue an important place, while also providing alternatives on how to implement theological-based dialogue at the grassroots level, especially youths, and how youths have their own significance in interreligious dialogue.

Method

With a focus on the research objective, this study used a qualitative method in the data collection and analysis. It is grounded to a tradition of inquiry methodology that focuses on social or human problems. With the qualitative method, the data collection is expected to find a deeper understanding and meaning. To address the research questions, the data required includes the examination of SR as an interreligious dialogue strategy. This involves obtaining information about the objectives, conditions, procedures involved in SR, and evaluating its effectiveness. Additionally, the study explores the adaptation of SR within the Indonesian context. The data can be collected from two sources, empiric and document. Therefore, the author used triangulation techniques: observations, interviews, and documentation.

First, the author did some observation on YIPC SR by participating in their SR practice. From February to April 2021, the author participated in

three SR activities, which were SR with the topic Self Care and Well Being, Human Creation, and Women and Equality. Previously, the author had also participated in SR practices several times as YIPC member since 2016. The author's experience of doing SR was also an enrichment of some observations to conduct the research.

After doing observation, the author did some interviews because it could provide an in-depth and detail to a more general picture/point of view than what is offered by quantitative social data. Interviews were conducted with six interviewees, two of whom were founders of YIPC while the other four were YIPC members who had frequently conducted SR.

Besides the empirical data, the author also used data from the documentation. In doing this, the author collected some literatures and scientific works on SR by the previous scholars. Those documents are expected to know about the development of SR from time to time and the way SR is conducted in various places. Regarding the data about SR in Indonesia or YIPC, the author took the data from YIPC Website, Guidebook, and other publications.

Finding and Discussion

The description of scriptural reasoning

Scriptural Reasoning (SR) is a discussion that involves participants from three traditions: Jews, Christian and Moslem. Participants are divided into small group to read and discuss some passages from the holy book of the three traditions, Tanakh, Bible and Qur'an. Generally, in the practice of SR, they discuss the content of the text, exploring how their traditions understand the text and how the text engages with contemporary issue. SR originally comes from Textual Reasoning, a dialogue between a group of academic Jewish textual scholars and Jewish philosophers led by Peter Ochs (2002, 2005), a Professor of Modern Judaic Studies at the University of Virginia, in the early 1990s. While 'textual' referred to Jewish scripture, 'reasoning' referred to intellectual methods and practices of philosophy and theology grounded to reason. Textual Reasoning seeks to integrate the dominant paradigm of Western philosophy with the practice of scripture

without reducing the particularities of the Jewish tradition (Ford, 2006, p. 347). In its development, there is an awareness of the need to not only readjust the interpretation on their scripture but at the same time also begin to engage other believers about how they understand their beliefs, especially Christians and Moslems. Then, this is manifested when David Ford and Daniel Hardy who came from Christianity and also professor from Faculty of Divinity at the University of Cambridge and Basit Bilal Koshul, which now is a professor at the Lahore University, and Aref Nayed, a Libyan Islamic scholar, came to join the discussion as Muslim participants. From here, Textual Reasoning developed to Scriptural Reasoning (SR).

SR then developed and spread around the world. It was used in a scholarly context as a bridge between scholar and theologian text. SR also made scholarship serve wider human community because it started to be used in interfaith organization as an alternative interreligious dialogue. Until now, SR has been used as a medium of learning in interreligious classes in several academic environments, such as the American Academy of Religion, University of Virginia, Center of Theological Inquiry at Princeton, Faculty of Divinity in Cambridge, University of Birmingham, etc. and also as a model of interreligious dialogue practiced in various interfaith organizations in some countries, such as Rose Castle Foundation in UK, the Institute of Comparative Scripture and Interreligious Dialogue in China, Young Interfaith Peacemaker Community in Indonesia. As a model for interreligious dialogue, SR has several objectives, as stated in scripturalreasoning.org by Rose Castle Foundation and Cambridge Interfaith Program of University of Cambridge, including:

First, learning and understanding. By using scripture as the first base in interreligious dialogue, especially in theological-based interreligious dialogue, the discussion does not focus on conceptual and doctrinal categories of analysis which tend to force complex religious traditions into abstract theological concepts and ignore the cultural-linguistic dimensions of religion systems (Kepnes, 2006, p. 373). SR practice aims for the participants to learn and understand how other people understand their scripture and how they reflect on it in a wider tradition. By reading together, we can enrich our perspective in understanding the text so that we can return to wrestling with our own texts with a broader perspective (Young, 2004).

Second, exploring differences. In SR practice, participants will find many differences encompassing how their scripture talks about certain things and differences in how they reflect on what their scripture says. However, these differences, as well as the similarities, must still be respected and understood. SR does not aim to build a common ground, an agreement and a conclusion among the participants, but rather tries to improve understanding of their scripture in the presence of others (Avcı, 2018, p. 3). SR does not seek any agreement but is expected to make the participants accept the differences in a better way (Pope & Paulus, 2023).

Third, friendship. Like other interreligious dialogue models which aim to build the peace among all religions, SR practices are also intended to foster a sense of friendship between participants so that all barriers and stereotypes against others no longer exist. As the participant of SR practices is expected to be more responsible toward others (Young, 2004), the friendship established is also expected to be able to strengthen their cooperation to solve the problems they face together. As Steven Kepnes states, SR is inspired by the global awareness of the high proportion of human suffering so that the participant of SR can come together and seek resources for healing (Kepnes, 2006, p. 372).

To achieve the objectives, several basic principles of SR are on concerns: *first*, SR is the practice of reflection. In practice, it's important to recognize that SR is initiated to seek solutions to problems that are either experienced or caused by religious individuals in the world. SR is a reflection on what is already happening and performing in the world. Therefore, it should always be reflected with considering the particularity of the context where and when the SR is carried out (Ochs, 2002; Ceetham, 2010). Context is required to guide the actions and clarify the rules of the actions. Therefore, as stated by Nicholas Adam, there are no fix rules of SR (Adam, 2006, p. 240). The theory in SR will continue to evolve as the SR reflection continues.

Second, SR is a process of reasoning. Quoting Aref Nayed, Kepnes states that in the SR, each participant brings their own "internal library". By their own internal library and awareness of the contemporary world in the SR process, there is a dialogue between traditional text and the modern values (Kepnes, 2006, p. 375). Therefore, reasoning in SR is the process of

investigating text, be it on the main sources of the religious scriptures – as they have been accepted by their early receiving communities and as they are researched by text history scholarships – or on the way these resources are received by the contemporary community of practitioners (Ochs, 2005).

Third, SR is not a consensus. It does not aim to reach an agreement. Although consensus can occur in an SR practice, it is essential to emphasize that what holds greater significance is a profound acknowledgment and understanding of differences. Ben Quash mentions four key marks of SR related to this. They are: particularity, in SR practice, every participant of SR's distinctive perspective, specificity of tradition and other forms of particularity are respected; provisionality, SR practice can be symbolized as a tent, the temporary place to seek wisdom but will never be obtained perfectly; sociality, SR is a group practice where participants share their insights and assumptions with each other and opens up a sensitivity to anyone who is part of the group; open to surprise, SR opens the opportunity for other participants to ask questions and provide perspectives that are sometimes completely new to each other (Quash, 2006).

Fourth, SR ethical. In this case, there are some ethics formulated by The Scriptural Reasoning Society/The Oxford School which they call The Oxford Ethic. The Oxford Ethic of SR aims to keep SR as an egalitarian ethic. They are: parity, which is necessary to ensure that the participant of SR is independent and self-governed with the basic of parity among them; equality, in SR, every personal background and life experience have to be equally valued; subordination and subsidiarity, the participants of SR also need to respect their religious law and tradition of their religious background.

The implementation of scriptural reasoning at YIPC

Young Interfaith Peacemaker Community (YIPC) is a youth community that is active in the field of interfaith peace. This community was established by Andreas Jonathan and Ayi Yunus Rusyana in July 2012 after a seminar or peace training for 25 Christian and Muslim students called Young Peacemaker Training that they held in Yogyakarta. Along with the development, YIPC has been formed in Yogyakarta, Medan, Jakarta,

Bandung, Surabaya, Malang, Solo, Salatiga and is pioneering in Borneo and Ambon. Since it was first discussed by YIPC at the Interfaith Peacemaker National Conference in Magelang in 2013, *A Common Word Between Us and You* has become one of the important documents that guides YIPC. Document *A Common Word Between Us and You* is an open letter signed by 138 Moslem scholars and intellectuals to Christian leaders all over the world (*A Common Word Between Us and You*, 2009: v). The contents of the letter are several verses in the Quran and the Bible which show that Islam and Christianity have in common regarding the commandment to love God and love others. This letter received many responses from Christian leaders and became an initiative to carry out interfaith dialogue, especially between Christians and Muslims. This is manifested in the YIPC vision which reads “*generasi damai yang berdasar atas kasih sayang kepada Allah dan sesama* (a peace generation which based on the love for God and the love for the neighbor).” The YIPC mission, is “Building Peace Generation Through Young Peacemakers” and is realized in several steps, including: a) Continuously carry out peace education and interfaith dialogue in an open, honest and deep manner; b) Mobilize the young generation and society to live in peace and love one another; c) To be involved in the process of transforming the nation and the world in realizing global peace.

Apart from the Student Interfaith Peace Camp (SIPC), SR is one of YIPC's main programs which is carried out regularly. Before adopting the SR program, which the reason of the selection is discussed below, YIPC first organized a program called *Kajian Kitab Suci* (Scripture Study) as an activity they carry out at every regular meeting. According to Andreas Jonathan (Interview, 11 February 2021), holy books can also be the cause of conflicts between religions. This is caused by an understanding that is considered incomplete and too narrow. They only focus on verses that are violent and intolerant. Even though in a conflict between religions, scripture is not the only factor, but there is always friction with other factors. The violent verses in the scriptures are often used as legitimacy to commit violence. Therefore, to counter such opinions and people, it cannot be countered with secular sciences or humanism. Because they uphold the scriptures, to counter this, it is also necessary to use scripture by lifting parts of other scriptures that teach peace. This is intended to make a balance. Besides, the using of

scripture as a tool for interreligious dialogue also want to show that the idea of peace is not an import, but is actually an issue that is very close to our beliefs (Rusyana, interview 8 July 2021).

YIPC's founders decide to adapt SR to replace *Kajian Kitab Suci* after they attended an interfaith program held at Drew University, New Jersey in 2013 to represent ICRS. This is where they became acquainted with SR. For one week, they studied and practiced SR guided by Peter Ochs (2002,2005), who is one of the founding fathers of this SR. By adapting SR as a work program carried out by YIPC, Andreas Jonathan hopes that the participants can have an understanding that comes from the scriptures, learn and understand the values of peace from the scriptures and apply what they have learned in more concrete steps (Interview, 11 February 2021). Furthermore, SR could give YIPC members the opportunity to have new experiences, broaden their insights and understandings on a topic from different scriptures, clarify existing negative prejudices, and deepen their respective religious knowledge (Rusyana, interview 8 July 2021).

As a community that only consists of Christians and Muslims, SR in YIPC is only practiced among Christians and Muslims. As it has been explained that the SR in Indonesia is still very foreign, the majority of participants for the first time know SR when they became members of the YIPC. SR was introduced to them when they attended the Peace Camp activities. SR guideline used by YIPC refers to the SR guideline available on the official SR website, scripturalreasoning.org, including guidance on what SR is; how to implement the SR; as well as the materials used in the SR practice, with some additions and emphases. Based on the observations the author made while participating in the SR, the following are the procedures carried out in the SR practice at YIPC: (a.) the facilitator has previously determined and prepared the topics and texts to be discussed in the SR; (b.) the YIPC members who attended were divided into groups of four to six people with an equal percentage of Christians and Muslims; (c.) the SR activity was opened and ended with a prayer that is led by representatives from Christian and Muslim; (d.) each participant reads alternately the verses that were discussed in the SR, and; (e.) after the verses have been read, the participants are given time to express their opinions and reflect on the verses that have been read.

In reflecting on the verses used as discussion material in the SR, YIPC has provided guidance for that in the form of the following questions: (1.) What do you learn from the two texts about the characters of God, the main character or the prophet, other characters/people? (2) What do you learn about the value of peace? (3) What verse or point do you personally find or touch your heart? (4) State one practical step you take based on the lesson! (5) Share your personal experiences (if any) that relate to the lessons you learned!

Derived from Textual Reasoning initiated by experts in theology and philosophy, SR activities conducted by YIPC, which is an interfaith movement based on youth and its members come from various study programs, must have difference difficulties and interests with those carried out at the academic level with expert theological and philosophy background. In order to overcome this, there are several innovations that the YIPC facilitators attempt to carry out in the SR activities. First, by combining SR activities with other interesting activities and carried out in interesting places, so the practice of SR is not deemed monotonous and boring. Second, the SR theme is adjusted in accordance with the issues of interest to the youth. Third, including notes on the context of the verse and some basic information about the text that is being discussed in the SR. Regarding the evaluation and modifications carried out by YIPC in response to several things that became difficulties in implementing SR in the context of youth, what needs to be remembered is that, as has been said by Kepnes, SR was first a practice before later academics and SR practitioners theorize it (Kepner, 2006), so there are no fix rules of SR (Adam, 2006, p. 240). Thus, SR will always be adjusted based on the needs of the context where and when SR is practiced, with a note, adaptations and modifications made do not violate the principles of SR.

YIPC's scriptural reasoning as theological-based dialogue

In this part, the author examined whether the implementation of SR at YIPC, based on the SR principle in general, meet the standards of theological-based dialogue following the conditions for interreligious dialogue on religious teaching (Cornille, 2013). *First*, humility. Doing interreligious dialogue requires a humble recognition that one's own religion

is not better than the other. Dialogue needs participants to remove the feeling of superiority towards others. The SR practice at YIPC is implemented when one is willing to understand others and to accept the possibility of enlightenment from others, even from followers of other religions when reading and reflecting the scripture together.

“What I felt the most, after the SR, is the insight that was further enriched. Oh, it turned out Christian friends interpreted the Bible like this. And I was also enriched with another point of view towards the Qur’an. I think it can still be understood that way too. So, you get enlightenment also in the Qur’an. Maybe if you look at it as an insider and an outsider, as an insider I never understand the Qur’an like that, but as an outsider they can. So, besides I know the narrative of the Bible, I also know the narrative of the Qur’an from other readers” (Rahmat, interview 18 February 2023).

Second, commitment. Commitment into particular belief differs interreligious dialogue with personal exploration of other's teaching for spiritual enrichment. Before joining YIPC and SR together, each SR participant had their own religious background. Although Christianity and Islam are known to be both Abrahamic religions, this does not deny the fact that they also have many different beliefs on the same thing, for example how they understand Jesus and Isa. In the SR practice at YIPC, if difference occurs related to faith, they will return it to their respective faith.

“There are several different things that involve faith, so it will be returned to each other's faith. If we are Muslims, we believe that Allahu a'lam (God knows better)” (Dayat, interview 9 April 2021) “SR inspires us to learn more about our religion” (Nandyfa, interview 7 April 2021)

Third, interconnection. Despite different definitions of religion, all point to human expression of their relationship with some transcendent reality. Many religions provide their answer to some similar questions. As in SR, the dialogue addresses the same theme in two scriptures. Although, once again, SR does not at all demand to find a common ground, this does not mean that they have never found similarities, especially those with regard to social issues. The common concern found is when participants carry out SR, they will also increase their sense of trust and friendship. Moreover, the concern also becomes an impetus for them to carry out further collaborative tasks as a follow-up to dialogue activities.

“For example, regarding the environment, if from a Christian like this, and it turns out that there are other views, then let us hear it. It turns out that in Islam is like this. If it turns out to be the same, it is in line, then it is just a matter of execution. If it can be executed it will be even better” (William, interview 12 February 2021).

Fourth, empathy. Interreligious dialogue needs a willingness and pretension to understand each other, and empathy can produce the understanding as an insider. In the SR process, participants share their personal experiences with the scriptures discussed. This process has a great influence in fostering empathy among the participants. With this, they can see and treat each other as human beings, not as followers of other religions.

“Listening to how they explain what is in their scriptures clarified some of my prejudices, and it is amazed me when they want to discuss the Prophet Muhammad in SR, which is not in their holy book, but they still respect and even learn from him” (Dayat, interview 9 April 2021)

Fifth, hospitality. When doing a dialogue, one can find some truth in another religion, and they need generosity or hospitality to recognize and integrate that truth. In SR, they try to realize the hospitality by accepting differences as they are without any effort to equate. However, their differences do not prevent them from building peace.

"A lot of things are different. In SR this is disclosed. For example, about Jesus. If Islam is like this, Christianity is like this. So, from there, we build peace. Not a false peace. Oh, you are like this, I am like this. What can we work on together for this? It is not oh you are like this so I come with you. Tolerance is differences, I'm different, you're different, but that's not an obstacle" (William, interview 12 February 2021).

The significance of theological-based dialogue at the grassroots level

In the following, the author examined the opportunities of SR as a model for theological-based dialogue in Indonesia in a sense that several potentials can be achieved when using SR as a model of interreligious dialogue.

Achieving Dialogue of the Holy

There are three types of dialogue according to Swidler. They are the dialogue of the head (theological), dialogue of the heart (spiritual), dialogue

of the hand (social action). All of them are integrated into the dialogue of the holy, which achieves the holistic way of interreligious dialogue (Swidler, 2014). Some models of interreligious dialogues are only part of one of the three types of dialogue. All of them have their own significance in interreligious dialogue. However, the combination of the three creates a comprehensive interreligious dialogue, which can be found in one SR practice at YIPC.

First, theological-based dialogue. In SR practice, participants learn how followers of other religions understand their religion through their scriptures. *Second*, dialogue of the heart or spiritual dialogue. In SR practice, dialogue of the heart can be found when participants share with one another about their experiences and the meaning of one verse in scripture related to their life. *Third*, dialogue of the hand or social action. In the practice of SR at YIPC, participants are asked to state concrete steps that can be taken after implementing SR. Frequently, the established commitments are linked to mutually agreed-upon human values. While these efforts may not be flawless, concrete steps towards realization have been taken in other activities within YIPC that address social issues.

Because the three forms of interreligious dialogue above are fundamental and have their respective virtues, all are equally necessary to do. However, some interreligious dialogue models can only cover one. Differently, the SR practices in YIPC provides an alternative model of interreligious dialogue that can cover the three forms of interreligious dialogue, as what Swidler (2014) terms as the dialogue of the holy.

Building Positive Peace through Theological-based Dialogue

Positive peace means not only eliminating all forms of negative relationships but also building a harmonious relationship (Galtung, 1969). Positive peace also means that there are no possibilities that can trigger conflict. Although the modern model of interreligious dialogue can sometimes reach peace easily and quickly, it is needed to first discuss the roots where the conflict occurred. If conflict occurs because of tension and prejudice against one another in terms of belief and tradition, before it

comes to social activities, it must first be resolved. Hence, when their beliefs and traditions are touched, the conflict will still occur. This is one background of the need for positive peace.

With SR, all prejudices and sensitive matters that could trigger conflict are discussed because one of the purposes of SR is to explore the differences between religious teachings on the same subject. SR does not aim to build a common ground, an agreement and a conclusion among the participants, but rather tries to improve understanding of their scripture in the presence of others (Avci, 2018, p. 3). The aspect of commitment to one's own religious teachings is present and not eliminated in SR practices. As stated by William, "A lot of things are different. In SR, this is disclosed. For example, about Jesus. If Islam is like this, Christianity is like this. Therefore, we build peace. "Not a false peace..." (William, interview 12 February 2021). Thus, when people claim to have made peace, peace is awakened after an acceptance and understanding of the differences. Instead of avoiding or silencing all the differences in religious teaching that could be the root of conflict and negative prejudice, through appreciation of all forms of particularities, SR tries to deal with them. SR does not aim to make people agree with one belief, even the slightest difference, but rather to accept differences in a good way.

Voicing the Grassroots

As stated by Swidler, dialogue should involve every level of the religious, ideological communities, all the way down to the persons in the pews. Only in this way will the religious, ideological communities learn from each other and come to understand each other as they truly are (Swidler, 2014). This is indeed not easy. One of the obstacles is that the interreligious dialogue theology model is not usually carried out by the grassroots level of religious adherents. However, YIPC, through SR activities, proves that theological-based dialogue can be carried out at the grassroots level. While Scriptural Reasoning (SR) initially involved individuals considered religious elites, the SR practice at YIPC demonstrates that, with certain adjustments, SR can also be effectively conducted by grassroots groups of religious adherents, particularly among youth. This proves that SR can be an alternative for theological-based dialogue, which can not only be done by

religious elites but can also be carried out by grassroots from religious adherents.

SR at YIPC, as a theological-based dialogue model that can be carried out at the grassroots level, has at least two potentials, to bring up discussions about religious teaching contextually according to the contemporary problems and to help them respond to narratives related to interreligious issues on social media, which they are very close to. In the work of the interreligious movement, it brings about the sustainability of the movement and guarantee that the movement remains in accordance with contemporary audiences and issues.

Conclusion

Based on the explanations earlier, I argue that SR can be an alternative theological-based dialogue. With some modifications and adjustments, the SR at YIPC can also be an example of how theological-based dialogue, through the scriptures, can be done at the grassroots level. As a theological-based dialogue conducted at the grassroots level, SR at YIPC also has other potential in relation to the role of youth in interreligious dialogue. In contrast to the past, where youth were primarily consumers of interpretative products, engaging in Scriptural Reasoning (SR) brings about a shift. Through SR, youth have the opportunity to delve deeper into religious teachings, explore diverse perspectives, and even offer critiques. By directly encountering the first source of religious teaching, they can also get meanings related to their lives and needs, which may not have been previously discussed by religious leaders. Their reading of the scriptures is influenced by knowledge and experience, which are diverse and contextual. Furthermore, they can voice their opinions regarding religious teaching and values to their peers who relate to their perspective as youth, or even to a wider circle.

One of the notes to consider in the practice of SR, as in YIPC, is how to eliminate the tendency to look for similarities between religions as a reason for peace because one of the goals and principles of SR is to respect differences and commitment to the teachings of their respective religions. In addition, one of the challenges in SR practices is that the majority of SR

practices are still carried out among the three religions, commonly known as the Abrahamic religions, where all of them have the written scripture. Whereas in the context in Indonesia, many adherents of indigenous religions do not have sacred written texts in their religion. SR as the process of reflection, that is based on the desire to respond to the religious matter in the world, should also respond to the religious plurality around. It leads to the question for future research regarding how the challenges and ways of SR can be practiced with participants from a wider religious background.

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RELIGIOUS INSIGHT: ETHNOZOOLOGY OF TOTA'AN DOVE JEMBER

Robit Nurul Jamil

University of Jember, Jember, Indonesia

Email: robitnuruljamil93@unej.ac.id

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Abstract

In Jember's culture, dove symbolizes peace and purity. Tota'an tradition captures attention as a cultural symbol that fosters a sense of brotherhood, connecting communities. This study delves into the role of local culture in strengthening interpersonal relationships, transcending beyond cultural expressions. Using ethnozoology, it explores the perspectives and roles of doves in the Tota'an tradition. The research focuses on examining the Tota'an tradition in three lenses: ethnozoology, local culture, and Islam. It seeks to understand how Islamic values, such as solidarity and compassion, are reflected in Tota'an, and how these values are connected to ethnozoological

aspects, particularly the symbolism of doves. The result presents the exploration of the analysis of Tota'an's impact in the Islamic context. It emphasizes the intricate balance formed by local culture, serving as a bridge between Islam and ethnozoology. It also provides profound insights into the interconnected relationship of ethnozoology, local culture, and Islam through Tota'an. By following a specific sequence in examining the tradition, it reveals deeper layers of meaning, enhancing our understanding of the mutual reinforcement of values within the context of the vibrant local culture. By preserving and understanding the cultural and religious values in Tota'an, the Jember community can maintain their cultural identity while strengthening social cohesion.

Dalam budaya Jember, merpati dianggap sebagai simbol perdamaian dan kesucian. Tradisi Tota'an, menarik perhatian masyarakat, sebagai simbol budaya yang menghubungkan masyarakat dalam semangat persaudaraan, sehingga tradisi ini perlu dilestarikan. Penelitian ini menggali peran budaya lokal dalam memperkuat hubungan interpersonal, melampaui sekadar ekspresi budaya semata. Dengan menggunakan etnozologi, penelitian ini menjelajahi perspektif dari merpati sebagai tradisi Tota'an. Penelitian ini fokus menguji tradisi Tota'an melalui tiga lensa: etnozologi, budaya lokal, dan Islam. Tujuannya memahami bagaimana nilai-nilai Islam, seperti solidaritas dan welas asih, tercermin dalam tradisi Tota'an, dan bagaimana nilai-nilai tersebut terhubung dengan aspek etnozologi, khususnya simbolisme merpati. Hasil penelitian menyajikan pemaparan analisis dampak Tota'an dalam konteks Islam. Studi ini menekankan keseimbangan kompleks yang terbentuk oleh budaya lokal, berfungsi sebagai jembatan antara Islam dan etnozologi. Penelitian ini memberikan wawasan mendalam tentang hubungan terkait etnozologi, budaya lokal, dan Islam melalui tradisi Tota'an. Dengan mengikuti urutan spesifik dalam mengkaji tradisi, penelitian ini mengungkap lapisan makna yang lebih dalam, meningkatkan pemahaman tentang penguatan nilai-nilai yang saling

berhubungan dalam konteks budaya lokal yang dinamis. Dengan melestarikan dan memahami nilai-nilai budaya dan agama dalam Tota'an, masyarakat Jember dapat menjaga identitas budaya mereka serta memperkuat koherensi sosial.

Keywords: *Ethnozoology; local culture; religious insight*

Introduction

Culture plays a vital role in shaping society. It strongly influences all aspects of life in society; which is known as Cultural-Determinism (Karolina & Randy, 2021). It is something passed down from one generation to the next, which is referred to as "superorganic" concept. It includes a wide array of elements within society, such as social values, norms, scientific principles, social structures, religion, and various other facets (Eppink, 2011). In addition, culture also includes all the intellectual and artistic expressions that characterize a society. As a complex entity, culture includes knowledge, beliefs, arts, morals, laws, traditions, and other skills possessed by members of society (Tylor, 2016).

Indonesia is a very multicultural country, reflected in its diverse society. This diversity is evident from the number of islands spread across Indonesia (13,667 islands, although not all of them are inhabited), with 358 ethnic groups and 200 different sub-tribes. In addition, the Indonesian population follows various religions and beliefs, such as Islam (86.1%), Christianity and Catholicism (8.7%), Hinduism (1.8%), and other beliefs (3.4%) (Bauto, 2014). Besides, Indonesia has a history of cultural acculturation with various traditions, including indigenous Indonesian culture, Hindu, Muslim, Christian, and modern Western culture.

This diversity presents challenges for Indonesians, so they must have a high capability of communication and interaction across cultures (Gudykunst, 2003). It includes understanding differences between cultural and intracultural communication. Cultural considerations become very important in maintaining harmony because culture acts as a precursor event that strongly influences individual beliefs and values. It is often likened to the lifeblood of individuals, an integral part of their identity formed from

interactions with family and the environment. It is not something to choose from, but rather one that is inherent to individuals. Culture is the national identity of a nation. The national identity of the nation unique from which a nation can be distinguished from one another (Aprianti et al., 2022). Culture can affect the level of religiosity of society, one of which is Tota'an tradition in Jember.

Tota'an tradition involves doves that have long been globally recognized as a symbol of peace and loyalty (Nurdiyanto & Yanti, 2019). In Indonesia, especially in Semboro District, Jember Regency, the deep meaning of doves appears in a long tradition known as Tota'an. Tota'an is a celebration that reflects the plurality of Indonesian society, which is rich in culture and tradition. This tradition has fascinating historical roots, originated from the Semboro sub-district before spreading to other areas in Jember, including Tanggul and Mangli in the downtown. It celebrates dove lovers and is an essential means for them to strengthen their brotherhood. Tota'an activities are held twice a year and are attended by dove enthusiasts.

In the Tota'an event, dove enthusiasts gather to share knowledge on how to care for their birds. In addition, they also dine together. The event also includes social gatherings and raffles with simple prizes. Such unique names as "Chick Conqueror" or "Spoiled Child" were given to doves decorated with colourful ribbons and crested decorations. This naming is solely for entertainment. This is a cultural symbolism that is closely related to the values of solidarity and social harmony; this is a value that needs to be maintained, considering that local culture functions as a positive enculturation in society (Supriatna, 2019). However, the presence of information and communication technology accelerates this globalisation process. This causes various problems in the field of culture, such as the loss of the original culture of a region, the erosion of cultural values, the decline in the sense of nationalism and patriotism, the loss of kinship and mutual assistance, and lifestyles that contradict to the Indonesian culture (Aprianti et al., 2022).

The Tota'an event begins by releasing a pair of doves from two different directions, which symbolize the cardinal points and are referred to as "western brides" and "eastern brides." After the bride and groom are released, dove enthusiasts gather in the middle of the field to release the thousands of doves they have prepared from the beginning. Interestingly,

these doves always faithfully return to their respective cages, creating a deep symbolism of loyalty. In the context of Tota'an, the dove is not only a bird but also a cultural symbol that connects people in a spirit of brotherhood. This tradition reveals how local cultures can strengthen relationships between individuals and portray deeper meanings than just words; the mythology then crystallizes into new patterns of harmony so that ethnozoology in doves activates the value (Faizah et al., 2013).

This research provides a fresh perspective on the role of doves in the local Tota'an tradition in Jember, Indonesia. Currently, the scholarly journals concern ethnozoology related to culture (Dirhamsyah et al., 2022), Islamic law (Umami, 2019), and learning context (Faizah et al., 2013). However, it still requires a further exploration, specifically on the ethnozoological aspects of local tradition, making this study a recent contribution with the potential to spark future research. A summary of previous research findings related to the Tota'an dove tradition is scarce, providing a foundation for the development of further research. Identifying gaps in the previous research opens opportunities to fill areas that remain unexplored. The uniqueness of this research lies in its exclusive focus on the ethnozoological aspect of the Tota'an dove tradition.

The purpose of this study is to understand and analyze in depth the participation of doves in the local cultural tradition, known as "Tota'an" in the Jember area, especially from an ethnozoological point of view. It aims to uncover the meaning and cultural significance of doves' participation in this event, as well as the role of doves in the cultural and religious context of society. It further examines the religious dimension of the Tota'an tradition involving doves. As a result, this study is expected to make a valuable contribution to understanding the relationship between ethnozoology, local culture, and religion, especially in the context of Tota'an Jember.

Methods

The current research adopted an analytical descriptive approach to comprehensively depict the local cultural tradition of Tota'an dove in Jember. This method is aimed at providing a detailed and thorough overview of an object or phenomenon under investigation (Sugiyono, 2010). It not

only focuses on depicting or describing the characteristics of the object but also involves an analysis of the collected data.

The data collection includes direct observations, interviews with active participants and local community figures, as well as document analysis. The research sample comprises active participants in the tradition, community figures with profound understanding, and relevant written documentation. The study aims to provide in-depth insights into the relationship between ethnozoological aspects and religious values within the Tota'an dove tradition, thereby offering a prominent contribution to the understanding of the rich and unique local culture. It utilized interviews with active participants in the tradition, local community figures, or cultural custodians to gain a profound understanding of the meaning and role of doves in the Tota'an tradition. Such interviews could serve as additional sources of data to support research findings and strengthen their connection to the rich cultural context of Java.

Findings and Discussion

Religious and ethnozoological zones

Islam significantly influences ethical and moral values within various local cultures across different regions. In Indonesia, the convergence of Islamic teachings with local values, such as *gotong royong* (mutual cooperation) and social care exemplifies the alignment of these values with Islamic principles of solidarity and harmony with others (Badrudin, 2014). Local culture serves as a crucial vessel for Islamic practices, encompassing religious rituals, attire, language, art, and indigenous traditions. The integration of Islamic teachings with local customs is evident in the emphasis on social cooperation and the well-being of others. *Gotong royong*, deeply rooted in Indonesian culture, echoes the Islamic ethos of collective responsibility and mutual assistance. This cultural synergy highlights the adaptability of Islamic values to local contexts, enriching the cultural tapestry of the Indonesian archipelago. Moreover, the concern for creatures beyond humans is considered a form of worship and a moral imperative in Islamic teachings. This perspective is echoed in the ethos of environmental stewardship emphasized by Islam. The ethical treatment of animals and the promotion of environmental conservation are seen as integral components of Islamic

ethics. This holistic approach extends beyond human relationships, encompassing the broader ecosystem.

Ethnozoology, as a branch of ethnobiology, provides a lens through which the intricate relationships between humans and animals in diverse cultures can be explored. In the Indonesian context, the work of Dirhamsyah, Ahmad Yani, and Yuliana (2022) delves into the rich tapestry of ethnozoological knowledge. This discipline investigates how different cultural groups understand, utilize, hunt, cultivate, mythologize, and interact with the animals around them. Ethnozoology is grounded in the observation and documentation of traditional knowledge and practices of local communities in relation to fauna. The integration of ethnozoology into Islamic practices and local traditions holds promise for fostering a more profound connection between humans, animals, and the environment. By acknowledging the intricate relationships between cultural beliefs, religious teachings, and ethnozoological practices, a holistic understanding emerges. This understanding is not only valuable for academic exploration but also for developing sustainable practices that align with both cultural and religious values.

Furthermore, the incorporation of Islamic values into local cultures has a profound impact on various aspects of community life. From religious rituals to everyday practices, the infusion of Islamic principles shapes the way individuals interact with one another and with the natural world. The seamless integration of Islamic teachings with local customs is exemplified in the reverence for animals, the environment, and the interconnectedness of all living beings. In conclusion, Islam's influence on ethical and moral values extends beyond religious rituals. The synthesis of Islamic teachings with indigenous practices, as observed in Indonesia, underscores the adaptability of Islam to diverse cultural contexts. The ethical treatment of animals, environmental stewardship, and the integration of ethnozoology into Islamic practices collectively contribute to a comprehensive worldview that emphasizes interconnectedness and responsibility. This intersection of Islamic values, local traditions, and ethnozoological insights creates a nuanced tapestry that reflects the rich diversity and harmony within the cultural landscape.

Ethnozoology in relation to doves addresses how doves are viewed, utilised, and integrated into various cultures (Faizah et al., 2013). In this case,

the context is the dove tradition, which is the local culture of the Jember people. In Javanese culture, doves have a distinctive meaning and symbolism. The dove has long been considered a symbol of peace and purity. It reflects values that are highly respected in Javanese culture, such as harmony, unity, and cleanliness. Doves are often used in various traditional Javanese ceremonies, especially in wedding ceremonies. In the context of Javanese marriages, doves are often used as a symbol of faithful couples and eternal love. The bride and groom are often released together with white doves that are released to fly freely as a symbol of the beginning of their journey together. In the Tota'an tradition, doves may have a similar role as symbols of loyalty and the meaningful beginning of a journey. The similarity in the symbolism of doves in the context of Javanese weddings can provide additional insights into how the ethnozoological significance of doves is connected to the local tradition.

In addition, in Javanese culture, especially in the art of shadow puppetry, doves can represent a symbol of wisdom and purity. In shadow puppet performances, doves are often represented as wise characters and have valuable advice for the characters in the story (Herusatoto, 1984). In various traditional Javanese dances, doves are also often depicted as an essential element, reflecting the beauty and tenderness of dance movements. The symbolism of doves in Javanese culture reflects the close relationship between culture, religion, and nature in Java. This is one example of how doves became an integral part of Javanese traditions and beliefs.

Furthermore, in the rich culture and beliefs of Java, the presence of doves carries profound meaning. In the art of shadow puppetry, doves are often regarded as symbols of wisdom and purity. Shadow puppet performances serve as a platform for transmitting cultural values and moral teachings within Javanese society. In traditional Javanese dance, doves are frequently integrated as an inseparable element. It creates the beauty of dance movements that symbolize gentleness and grace (Perasutiyo et al., 2022). The presence of doves in Javanese art and culture becomes a symbol of harmony and peace. The symbolism of doves in Javanese culture reflects spiritual and philosophical richness, depicting the close interrelation between humans and nature as well as sustainability (Wigati & Lukito, 2021). In this framework, the presence of doves is not merely a symbol but

also a means to imbibe noble values and delve into the harmonious relationship between humans and their environment (Purwanto, 2018).

In this study, the findings regarding the symbolism of doves in Javanese culture are relevant and profound. In the context of shadow puppetry, doves are not merely symbols of wisdom and purity but also entities providing significant advice. Observations of shadow puppet performances involving doves can provide insights into the ethnozoological role of doves in the local cultural context, particularly in the Tota'an tradition. Therefore, the interconnection between the symbolism of doves, culture, and religion in the study may reflect the essence of harmony and peace integral to the Tota'an dove tradition.

Ethnozoology in Islam also has relevance to ethical and moral values. Islam encourages good treatment of animals and teaches concern for other living things (Umami, 2019). In many Islamic cultures, sustainability and nature conservation are seen as an essential part of the religion's teachings. Therefore, ethnozoology in the Islamic context also includes how humans interact with animals and nature according to the ethical and moral values in Islam, as stated in the Quran: "*No animal moves on the earth but is guaranteed sustenance by Allah. He knew the place where he lived and where he was stored. All (written) in the real Book (Lauhulmahfuz).*" (Al-Hud, 11:6).

This verse underscores the concept that God is the Giver of sustenance to all creatures on earth, including animals. It emphasizes that every living thing on earth, including animals, depends on God as their source of sustenance and care. Therefore, ethics and morals in Islam include good treatment of animals and concern for other living beings as actions that are in harmony with the belief that all creatures created by Allah should be respected and cared for properly. In the context of ethnozoology, or the study of the relationship between humans and animals in Islamic culture, this verse shows the importance of treating animals with justice, mercy, and respect. Man is given the responsibility to look after and care for God's creation, including the animals around him.

Existence of Tota'an dove tradition

In the context of culture, doves are considered an essential symbol of peace and loyalty. To understand the reverence for doves and to strengthen the relationship between the dove-loving communities in the

area, Tota'an is essential. The Tota'an ceremony is significant to the local people, although the meaning of the word Tota'an remains unclear. Tota'an is a celebration explicitly aimed at dove enthusiasts. The ceremony is held twice a year in different locations, such as Tanggul and Mangli in downtown Jember. This tradition is not only an exhibition of doves but also an opportunity to strengthen the sense of brotherhood among dove lovers. Cultural existence refers to the existence, continuity, and influence of a culture in a society or human group. It covers all aspects related to cultural identity, including norms, values, practices, language, art, religion, as well as knowledge and cultural heritage. Cultural existence reflects the way individuals and groups live their daily lives, as well as the way they pass on their knowledge and traditions to the next generation (Nur, 2021).

During the Tota'an event, dove lovers gather to share information about dove care. They also enjoy a meal together and make this a moment to interact, exchange experiences, and increase their knowledge on how to care for doves. In addition to the social aspect, this tradition also includes entertainment elements, such as social gatherings and raffles with prizes that may not be too luxurious. Although these gifts are not the main focus, their spirit of brotherhood and love for doves is clearly reflected in this tradition. Tota'an tradition also includes offerings of doves decorated with colourful ribbons and crested ornaments. Hundreds of people proudly carry baskets of doves, and the number of doves participating can be in the thousands. This tradition reflects a deep respect for the dove as a symbol of peace and loyalty. Therefore, the Tota'an tradition in Jember regency is a concrete example of how local culture can enrich religious meaning and symbolism, especially with respect to doves, while strengthening social bonds and knowledge sharing among dove enthusiasts in the region.

Religious values in the Tota'an dove tradition

The Value of Solidarity

The Tota'an tradition emphasizes the importance of solidarity in local culture. The value of cultural solidarity is a deep and powerful concept in local culture, which has a significant impact on social cohesion and relationships between individuals in the community. Therefore, we need to strengthen the sense of solidarity in society (Budiarto, 2020).

Solidarity, as a social concept, creates a close network of social relations between individuals in local communities. This is reflected in various aspects of local culture, from close family relationships to traditions of social care, as well as practices of collaboration and exchange within the community. In many local cultures, the family is considered the primary source of social and emotional support, which creates the foundation for deep values of solidarity. The tradition of gotong royong, which is a common practice in many local cultures, is a concrete example of how solidarity is reflected in daily activities. In certain situations, such as cleaning up neighbourhoods or helping community members in need, local communities often band together to work for the common good. It creates a sense of community and concern for others that is at the core of the value of solidarity (Lede, 2022).

Religious ceremonies and social rituals are essential platforms for strengthening social relations and a sense of unity in local culture. Participation in these ceremonies creates a strong feeling of solidarity and identity among community members. In practice, these ceremonies also create opportunities for communities to interact and strengthen their social bonds (Mahendra et al., 2022). The system of exchange of goods and services in the local culture also reflects the value of solidarity. Individuals in local communities often help each other by assisting, collaborating on projects, and sharing resources. It creates strong economic and social bonds within the community. The positive implications of the value of solidarity in local culture include stronger social cohesion, maintenance of a rich cultural identity, and improvement of shared well-being. These values create a welcoming and inclusive environment where community members feel welcome and respected.

Maintaining local culture is an obligation to strengthen solidarity in the community. Local culture is not only about preserving cultural heritage but also about building and maintaining close social ties, which, in turn, creates a solid and united society. In Islamic teachings, the Quran reflects the values of solidarity, unity, and concern for others (Huda, 2019). For instance: *"And hold fast to you all by the rope of Allah, and do not scatter, and remember Allah's favour to you when you were once hostile, and Allah united your hearts, and became you because of the favour of Allah, brothers. And you were on the brink of hell, and God saved you from it. Thus God explained his verses unto you that ye might be instructed."* (Ali 'Imran: 103). This verse emphasizes the importance

of unity and solidarity in Islam. This message refers to the command to unite in religion and not to be divided. It also emphasizes that unity is a gift of God that must be remembered. In the context of local culture, this message highlights the importance of uniting, avoiding division, and remembering the blessings of unity.

Another verse translates: "O believers, let not one people mock another, (for) they may be better than those who mock; and neither should women (make fun of) other women, (for) they may be better than them (who mock); and reproach yourselves not, and call not by bad titles; At worst the title is ungodly after faith. And whoever does not repent is the unjust people." (Al-Hujurat: 11). This verse reminds Muslims not to make fun of or denounce others. This message encourages justice, fraternity, and respect for others. It reflects the importance of concern for the feelings and self-esteem of others in the local culture and Islam as a whole.

The importance of sharing with people in need without expecting rewards is also noted in relation to this context. This is a significant value of solidarity in Islam and local culture, emphasising selfless care for others as stated: "Behold, we give you food only for the pleasure of Allah. We don't expect a reply and thanks from you." (Al-Insan: 9). In addition, another verse mentioned: "And they fed the food they liked to the poor, orphans, and captives." (Al-Insan: 8). This verse describes the act of feeding people in need, especially the less fortunate, such as orphans and captives. This is one concrete example of the value of solidarity in Islam, where individuals are expected to care for the welfare of their fellow human beings. It creates closer and more affectionate relationships within the local community. These verses reflect the values of solidarity, unity, and concern for others in Islam, which are also relevant to the local culture. They reminded Muslims to live in unity, respect others, and pay special attention to people in need. Solidarity is a substantial value in Islam and has a positive impact on social cohesion in local communities.

Islamic Integrity Values

There is a slogan, "doves never break promise," in local communities. This becomes the spirit of the community, thus forming a culture that activates this interest. They consider the dove created by God will not betray or break promises. This is in line with the finding in Myanmar that Dove is famous for its direction (Cheesman, 2017). They are known to find their home, even after a long journey. In the context of culture, this becomes

enculturation to instal into integrity. They assume that if God's creation has integrity, man should have far more than that because the orientation of reason should have religious integrity. In practice, groups of birds belonging to individuals or communities are contested not like complaints in general, but groups of birds are released simultaneously. The race is judged by the group of birds returning to their halfway house sooner.

The local resident said that they are not worried at all if their doves are released simultaneously. In fact, they are not afraid that their doves will not come home (Sukmono, Interview 12/08/2023). This raises the value of integrity so that loyalty and love for the doves synchronize with the creator, which means that their efforts to surrender are part of the integrity of Islam. Islamic integrity is a value that contains the meaning of honesty, loyalty, consistency, and responsibility in carrying out all the commandments and prohibitions of Allah SWT. The integrity of Islam also includes the attitude of *sidiq* (truthful), *tabligh* (spreading teachings), and *fathonah* (understanding) possessed by the Prophet SAW as an example for humanity. Truthful becomes the principle as stated: "O you who believe! Fear Allah, and speak the truth." (QS. Al-Ahzab: 70). This verse commands believers to be devoted to Allah Almighty by carrying out His commandments and staying away from His prohibitions. This verse also commands us to speak righteous words, the words that are honest, upright, and factual. Valid words will lead to goodness and salvation in this world and in the hereafter.

The slogan "Dove never breaks promises" gives semiotics and symbolism to the community to maintain an honest and loyal attitude. It is in line with the Quran that says: "Behold, Allah commands you to deliver a commission to those who deserve it, and (commands you) to establish laws among men, that you may establish it justly. Indeed, God has taught you the best. Verily, Allah is All-Hearing and All-Seeing." (QS. An-Nisa: 58). This verse instructs believers to be entrusted in keeping the commission given by Allah Almighty or fellow humans. The trust can be property, position, knowledge, secrets, or other responsibilities. This verse also calls for justice in establishing laws among men without taking sides, tyranny, or prejudice. This verse shows that trustworthiness and fairness are two essential qualities that believers must possess; through local culture, training efforts can use ethnozoological paths as a form of teaching and reflection value in increasing devotion to Allah

swt. They gather and exchange information and even have a meal (*slametan*) and pray together.

In this research, *slametan* plays a crucial role as a religious and communal expression within the Tota'an tradition. *Slametan*, as one of the forms of religious ceremonies in the Jember community, illustrates the close relationship between Islamic integrity values and ethnozoological practices in daily life. First and foremost, *slametan* reflects the values of mutual assistance and solidarity among the community (Awalin, 2018). The presence of doves in the Tota'an tradition symbolizes togetherness, considering that in *slametan*, the community comes together to celebrate significant moments. This mirrors the concept of mutual help and cooperation, essential values in Islam. Secondly, *slametan* also embodies the values of justice and equality among the community. In *slametan*, there is no differentiation in treatment between one group and another. All members of the community, regardless of social or economic status, come together to celebrate this religious event. These values align with Islamic teachings that emphasize the importance of justice in all aspects of life (van den Boogert, 2017).

Furthermore, *slametan* serves as a venue for collective prayer. This communal prayer reflects religious values, such as piety and reverence for God. In the context of Tota'an, doves as symbols can also be interpreted as a medium that enriches the meaning of collective prayer. By integrating ethnozoological elements, *slametan* becomes a more profound and meaningful religious experience for the people of Jember. It is crucial to note that *slametan* in the Tota'an tradition is not merely a formal ritual but a part of daily practices that bring Islamic values to life in the community. *Slametan* is not just a religious activity; it also reflects how local traditions, ethnozoology, and religious values are interconnected, shaping a strong cultural identity (Rofiq, 2019). Thus, *slametan* in the context of this research is not only a routine ceremony but also a cornerstone that strengthens the relationship between ethnozoology, local traditions, and Islamic values. *Slametan* creates a space to explore and experience the meaning of ethnozoology within the context of religious values. It forms a harmonious unity and adding a unique color to the lives of the people practicing the Tota'an dove tradition in Jember.

Conclusion

Local culture, especially the Tota'an dove tradition in Jember, Indonesia, has a significant influence in shaping the values and behaviour of local communities. Values such as solidarity, integrity, and concern for others are reflected in the active participation of the community in this tradition. In addition, the Tota'an dove tradition also plays a vital role in maintaining religious values and in shaping human relationships with nature and the surrounding environment. This study revealed that the Tota'an dove culture is not only a cultural heritage preserved by the community but also a foundation for social norms, religious values, and relationships with nature inherent in the daily life of the Jember people.

Maintaining and preserving local cultures such as Tota'an dove is a must, as it impacts not only people's cultural identity but also the values underlying their lives. Further research into these aspects of local culture may be able to provide deeper insights into how local culture affects society and how people, in turn, influence their culture. In addition, a deeper understanding of the relationship between local culture and social, religious, and ecological development can also assist communities and stakeholders in maintaining and promoting the sustainability of this culture.

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THE MEANING OF BHANTI-BHANTI AS LEARNING MEDIA FOR EARLY CHILDHOOD IN WAKATOBI

*Sumiman Udu¹, La Ode Jumaidin², Irianto Ibrahim¹, Marwati Marwati¹,
Aris Susanto³*

¹Department of Indonesian Language & Literature Education, Halu Oleo University, Kendari, Indonesia

²Department of Communication Science, Halu Oleo University, Kendari, Indonesia

³PGSD Department, Pelita Nusantara Teacher Training & Education College (STKIP) Buton, Indonesia

Email: udusumiman993@gmail.com

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Abstract

The "lunga-lunga" tradition is a custom of putting a baby to sleep by lying on a pillow placed on the shins of the feet while chanting the traditional "bhanti-bhanti" as musical accompaniment. In this "bhanti-bhanti" text, the mother expresses all cultural values to her child. This research used an ethnographic paradigm to explore the education values and the cultural learning from the "bhanti-bhanti" practiced in Wakatobi. Thus, data collection and processing were carried out using the principles of the ethnographic paradigm. It was

found that this tradition is a custom of learning various cultural values that exist in the Wakatobi community. The teaching content consists of moral values, explaining history, and building hope for children. A mother creates sacred texts and simultaneously builds hope about the importance of education, including morals in the family, environment, and social life. Another lesson is to instill the value that "it is better to be hungry than to eat food that is not rightfully yours." Lastly, "bhanti-bhanti" in the "lunga-lunga" tradition teaches cultural values that can contribute to the formation of children from an early age.

Tradisi "lunga-lunga" merupakan pranata menidurkan bayi dengan cara berbaring di atas bantal yang diletakkan di atas tulang kering kaki sambil melantunkan lagu adat "bhanti-bhanti" sebagai musik pengiringnya. Dalam teks "bhanti-bhanti" ini, ibu mengungkapkan segala nilai budaya kepada anaknya. Penelitian ini menggunakan paradigma etnografi untuk mengulas nilai Pendidikan dan pembelajaran budaya dari "bhanti-bhanti" yang diterapkan di Wakatobi. Dengan demikian pengumpulan dan pengolahan data dilakukan dengan menggunakan prinsip paradigma etnografi. Diketahui bahwa tradisi "lunga-lunga" merupakan tradisi pembelajaran berbagai nilai budaya yang ada pada masyarakat Wakatobi. Isi pengajarannya terdiri dari nilai-nilai moral, menjelaskan sejarah, dan membangun harapan bagi anak. Seorang ibu menciptakan teks-teks suci dalam waktu dan ruang yang sama, membangun harapan akan pentingnya pendidikan, termasuk akhlak dalam keluarga, lingkungan, dan kehidupan bermasyarakat. Hikmah lainnya adalah dengan menanamkan nilai bahwa "lebih baik lapar daripada makan makanan yang bukan haknya". Terakhir, "bhanti-bhanti" dalam tradisi "lunga-lunga" mengajarkan nilai-nilai budaya yang dapat memberikan kontribusi dalam pembentukan anak sejak dini.

Keywords: *cultural values; early childhood; learning media*

Introduction

Tradition is an ancestral heritage passed down from generation to generation (Baxter et al., 2008). Almost all civilizations in the world have various cultural values, which become soft power for the development of

society within that civilization (Udu, 2019). In the Wakatobi community, one way to instill cultural values in the next generation, especially in early childhood, is by singing verses, a type of lullaby called *lunga-lunga*. In the *lunga-lunga* tradition, there are *bhanti-bhanti* texts containing cultural values regarding the importance of education, family life norms, environment, and social life. These values can be taught to children starting when they are still in the cradle (Hasani, 2017).

It was in these *bhanti-bhanti* texts that mothers expressed all the cultural values. Therefore, this research aims to describe and explain the cultural values taught in the *bhanti-bhanti* texts that are chanted when putting babies to sleep in the Wakatobi community. It is found in previous research that Wakatobi women still put their children to sleep using the *bhanti-bhanti* tradition (Udu, 2018). Furthermore, research on the *bhanti-bhanti* tradition was carried out to analyze the performances, formulas, and schematic composition. In this research, forms of performance, procedures, formulations, and compositions of devotionals were explored using Albert Bates Lord's theory on oral tradition (1991).

Research on the *bhanti-bhanti* tradition, which focused on the image of women in *bhanti-bhanti* texts, showed that Wakatobi women had space to express themselves, especially regarding their dreams within the family (Udu, 2009). Another research on Wakatobi folk songs examined the performance and inheritance of *bhanti-bhanti* as a Wakatobi oral tradition (Asrif, 2017). The *bhanti-bhanti* text is a tradition which is a medium for learning about cultural values in the Wakatobi Buton community (Taalami, 2011). This *kabanti* or *bhanti-bhanti* tradition of the Butonese people contains cultural values to guide the character of future generations of Butonese (Rosdin, 2015). Meanwhile, the *kabanti* text contains many moral values that can be used as a moral reference for the young generation of Buton (Sahlan, 2017). Research on the identity of the Butonese people also shows that the *bhanti-bhanti* texts in the Kaluku Panda script provide Butonese identity for the Butonese (Kosilah & Andarias, 2019; Kosilah et al., 2020).

Therefore, research on *bhanti-bhanti* in the *lunga-lunga* tradition seeks to uncover the cultural values in the *bhanti-bhanti* texts sung by Wakatobi women when putting their children to sleep. This research aimed at revealing the awareness of Wakatobi mothers in educating their children from an early age, dismantling their hopes and dreams about the future, uncovering traces of their understanding of the past. It is in line to the view of Jan Vansina that oral poetry is the safest and most durable storage space for various civilizations compared to folklore (Law, 1997). For Jan Vansinna, oral history can be cleared of prejudice because it is neatly stored in society's collective memory (Foley, 1982). Thus, this research is concerned the cultural values contained in the *bhanti-bhanti* text that can be an academic reference in cultural learning carried out in early childhood. Apart from that, the results of this research can be a model for cultural education in the context of independent learning where every mother can educate their children with regional cultural values to strengthen the national character of the Indonesian nation.

Method

This research on the cultural values in *bhanti-bhanti* texts in the *lunga-lunga* tradition was carried out using a semiotic ethnographic paradigm, namely using the meaning of the texts by listening to how mothers interpret these texts. It seeks to reveal the importance of cultural values in the texts of the *lunga-lunga* tradition from the perspective of the community that owns them, as well as the ethnographic paradigm, which seeks to explain society from their perspective. Such a modern ethnography aims to discuss various social phenomena from the perspective of local communities in defining themselves (Spradley, 1998).

The data were collected by recording *bhanti-bhanti*, which mothers performed directly when putting their children to sleep. Next, interviews were conducted with six mothers who put their children to sleep. Data processing was carried out using the principles of the semiotic ethnographic

paradigm. In this case, the data were transcribed and translated and then analyzed by interpreting the devotional texts based on the perspective of the Wakatobi people (Siddiq & Salama, 2019).

Meaning is carried out using semiotic principles so that the analysis is carried out using heuristic reading and then interpreted hermeneutically. This way, the purpose of the *bhanti-bhanti* text can be seen from the perspective of the local community based on the historical context that shapes the meanings. This is in line with Riffattere's opinion that the purpose of a text cannot be separated from its historical context (Aulia, 2018).

Finding and Discussion

***Bhanti-bhanti* in the *Lunga-lunga* tradition**

This preliminary analysis showed that *bhanti-bhanti* in the *lunga-lunga* tradition is a learning medium for early childhood in the Wakatobi community, which teaches several cultural values. In the Wakatobi community, until now, they still put their children to sleep by keeping the baby on their calf (Taalami, 2011). The pillow is held on the shins, and the baby is laid down and covered with a cloth. After the baby or child is placed on the dry bone, it is shaken left and right while looking into the baby's eyes and chanting *bhanti-bhanti* texts. When chanting devotional texts, a mother reflects on her entire life. Some reflect on the life problems they are experiencing, including expressing their love story and the hopes they have for their children. Chanting the *bhanti-bhanti* in the Wakatobi is similar to the lullabies practiced in Aceh that can provide identity for the young generation of the Acehnese (Muhaini & Nasir, 2020).

Through this tradition, a mother can share her various complaints in life (Dewi, 2009). On the other hand, a mother can also create holy texts in the same time and space. They can also build hope regarding education, environment, morals, and love as well as their children's future (Syahril & Rahmi, 2018). As a tradition that provides space for reflection for Wakatobi

mothers preparing the future generation, the *lunga-lunga* practice allows mothers to sing their complaints, hopes, and dreams about life. Moreover, in Buton culture, women and children are the most vulnerable groups who must be the focus of development in the Buton Sultanate government system (Maulani, 2019). So, listening to women's voices and putting their children to sleep is a space to understand vulnerable groups in Buton society (Hoesin, 2003). After listening to various devotional texts that women chant when putting their children to sleep, the lullaby contains several values.

The value of education

Educational values guide things that are better and useful for human life (Ediwar, 2017). The value of education is obtained through a process of changing attitudes and behavior to mature oneself through a long and repeated education process (Akbar et al., 2013). In connection with these educational values, the *bhanti-bhanti* texts in the *lunga-lunga* tradition contain educational values regarding a mother's hopes for her children's education. It can be seen in the following texts,

<i>E kutampo te tahu di meja,</i>	I set the noose on the table,
<i>E kutampo te taho dhi meja,</i>	I set the noose on the table,
<i>E nokona te ana nsikola,</i>	Who is entangled in school children,
<i>E nokona te ana nsikola</i>	Who is entangled in school children
<i>E mou ane na mbena-mbena,</i>	Even though there is a sparkle of jewels,
<i>E mou ane na mbena-mbena,</i>	Even though there is a sparkle of jewels,
<i>E kumetao la nsumikola,</i>	I will wait for the educated one,
<i>E kumetao la nsumikola</i>	I will wait for the educated one
<i>E tesikola buntu te boku,</i>	People who go to school only read books (knowledge),
<i>E tesikola buntu te boku,</i>	People who go to school only read books (knowledge),
<i>E te mangaji te ngkura'ani,</i>	But those who will study the Quran,
<i>E te mangaji te ngkura'ani</i>	But those who will study the Quran

The *bhanti-bhanti* texts above show that as a mother, Wakatobi women have hope for their children. A mother allows her child to choose and expects her child or baby to take an educational path (Permatasari & Inten, 2020). A mother realized that education was the key to preparing a strong Wakatobi generation (Wongsopatty, 2020). She considers her child a space of hope that she gave birth to in the world (Hidayat, 2020). She gives birth to her children in the hope that her children will one day become people with knowledge (Hyoscyamina & Dewi, 2012). It is mentioned in the text of verse one, lines three and four. A hope that their children will get a good education. Her hopes were so great that a mother compared them to treasures and diamonds. She prefers her children to attend education, compared to trading and working to earn money. It is conveyed in the second stanza, lines one and two, and the lyrics are still waiting for an educated man. The lyricist hopes that her daughter will choose those with extensive knowledge compared to a trader, or just a border crosser. In Wakatobi society, on average, parents choose a son-in-law with a bachelor's degree rather than a trader with no education. Their pride is when their son-in-law is a teacher, especially with a master's or doctoral degree. They will wait for a son-in-law like that, unlike young people with businesses.

In the third pass, the other side of the lyricist's consciousness is that she hopes to have educated children. Still, she realizes that those who have an education may not necessarily be able to contribute to building the family economy. However, there is still hope that even though children who follow the educational path do not have property, the long-term hope has been instilled in their children that an educated person will study the Quran (Tareen, 2017). It is very important to understand the future, so the children will later not only think about the world, but also the hereafter. The task of a knowledgeable person is to study the values contained in the Quran (Rosdin, 2014).

The three stanzas of the *bhanti-bhanti* text in the *lunga-lunga* tradition show that the lyric puts awareness in the baby about the importance of

education in social life. Even in verse 3, the lyricist still doubts the existence of educated people but also hopes for life in this world and the afterlife. It shows in the lyrics that they want to educate their children as one of their dreams and hopes. They doubted that there were scientists who would lose out from an economic aspect compared to those who traded from the start. The lyricist based her hopes on the hadith that whoever wants happiness in this world and the hereafter should be equipped with knowledge (Riza, 2022).

Concerning wealth, the lyrics say that, “*Wa ina Bhara nu sambira*” (mother, you don't need to worry), “*ane ke buru ngkene ambo*” (there are still Buru Island and Ambon Island). It shows that Buru island is a place to migrate to change their lives. Due to the land conditions in Wakatobi, the mother taught her child to migrate to Buru island and Ambon island. Through the lyrics, Wakatobi women sing texts encouraging them to educate their children to seek knowledge and economic resources to other places (Palmer, 2014). Thus, it implied that Wakatobi mothers teach their children to choose education and encourage them to access natural resources, such as Buru Island and Ambon island in Maluku. From an early age, Wakatobi children have been directed towards a life priority scale based on knowledge from the Quran.

Moral values in the family

Moral values are basic values or standards used to determine what is considered right or wrong in behavior or decisions taken by a person or group of people (Ali et al., 2022). Moral values can vary from one individual to another and differ between one group or society and another (Yoga et al., 2015). In chanting *bhanti-bhanti* texts in the *lunga-lunga* tradition, the lyric teaches children moral values. One of the texts explains how to maintain the relationship between men and women in their family life. It is demonstrated that even though they are siblings and adults, they must be wary of each other. It is as mentioned below.

<i>E wa ina di umpa samia</i>	Mom, where are my other siblings?
<i>E te nguru mami ngkothodhua</i>	It is said that we are two brothers
<i>E ara topadha mobasamo</i>	If we were both adults
<i>E mou te tuhanto tomeri</i>	Even though our brothers and sisters must be equally vigilant
<i>E wa ina suru ngkurodhako</i>	Mom, why do I miss you
<i>E kurodha te sinta akosu</i>	Because I remember your love

The *bhanti-bhanti* text describes a mother announcing that they have a family. In the first verse, the lyrics ask about his brother because they say he has a brother. However, the second stanza explains the awareness of the relationship patterns between men and women. The text above shows that a mother has taught to maintain distance between boys and girls as adults. The mother has paid attention to preventing incestuous relationships from occurring in the family (Pradikta & Muhammad, 2020). For the people of Wakatobi Buton, this condition is strictly prohibited because it can reduce the quality of offspring (Manalu et al., 2021; Pradikta & Muhammad, 2020). There is even a Togo Motondu legend that tells of a village that sank just because of an incestuous marriage. This condition is what mothers teach their children from an early age (Udu & Ibrahim, 2020).

Next, in the third verse, the lyrics explain why a child misses his mother because he remembers her love. The lyrics have strengthened themselves to remain patient in raising their children. A mother must be patient in loving her children because that is what her children will remember when they grow up (Muwaffa, 2021). Mothers' awareness of their role in educating and raising their children must all be based on love (Cecil & Tamburian, 2020).

Thus, the *bhanti-bhanti* texts above teach about morals related to the pattern of relationships between children and their siblings. Apart from that, the text also teaches morals based on love, which must be the moral

foundation for mothers in caring for and looking after their children. Love will provide a long bond between children and their parents (interview with Mrs. Wa Yai on August 20, 2022). Therefore, the holy text above is a personal strengthening that a mother chants when putting her child to sleep.

Environmental conservation value

Conservation values are values that are a measure of real efforts or actions taken to save, protect, and preserve the surrounding environment wisely (Wijaya et al., 2022). A conservation attitude is defined as a real effort or action to save, protect, and preserve the surrounding environment wisely (Sumarmi, 2015). A conservation attitude is important to achieve conservation efforts which must be developed early (Khilifatul, 2014). According to Masrukhi, there are eleven values in a conservation attitude, namely: religious, honest, intelligent, responsible, fair, caring, tolerant, democratic, loving the country, tough and polite (Masrukhi et al., 2022).

The *bhanti-bhanti* text in the *lunga-lunga* tradition teaches about how a child can respect his environment. A mother questioned the condition of poverty so that a piece of boiled corn had to be divided in half. It can be seen in the following *bhanti-bhanti* texts.

<i>E wa ina na moniasinto</i>	Mother how poor we are,
<i>E te kambose to popengkane</i>	Even if we divide one kernel of boiled corn in half
<i>E wa ina ane ntamoha'a</i>	What should our mother do,
<i>E ara te winento no ja'o</i>	If the seeds we plant are not of good quality
<i>E mai to jagane na togo</i>	Let's protect our village,
<i>E bhara toala nsawali'e</i>	Don't let us waste it once
<i>E ara nu u ita nte kandoa</i>	If you see tuber seeds,
<i>E itane kua nte sata'o</i>	See that is next year's backup
<i>E te mia mala salarono</i>	People who do as they please,
<i>E mou te wine ntamangane</i>	Even though the seeds will still be spent

The text above shows that a mother has described the life of those who are poor. They have to share boiled corn kernels, symbolizing poverty in Wakatobi society. In the second stanza, "What should we do if the seeds we have are damaged?" shows that the lyricist pays attention to aspects of the seeds that will be planted. One of the causes of poverty for farmers is the seed problem.

Meanwhile, in the third verse, the lyrics describe that the village must be protected together. Protecting seeds is maintaining the sustainability of life and environmental sustainability (Hakim & Sukara, 2010). It is sharpened in the fourth stanza which immediately emphasizes that if you look at *kandoa* (tuber fruit), "see that it is a food reserve for next year". There is awareness that to protect the environment, a mother has taught her child the importance of planting seeds (*kandoa*).

For the Wakatobi people, *kandoa* is a seed that must be planted and can be harvested in the coming year. The awareness of a mother who teaches about the importance of protecting the environment and seeds are environmental conservation values that have been taught to Wakatobi children from an early age. For the Wakatobi people, caring for the environment is caring for life, and environmental damage will impact the destruction of life (Pardi, 2020). Eating *kandoa* is an arbitrary act that the people of Wakatobi do not like. A child must be taught to care about the environment since they are in the cradle. Thus, the texts above are devotional texts that a mother has instilled in her child since they were still in the cradle.

Moral values towards others

The word morals comes from the Arabic *akhlaq* which means character, mannerisms, and habits (Putro, 2004). Therefore, morals towards others are the mannerisms or habits carried out by a person when dealing with fellow humans. Morals are important because morals or character

towards others will give a person the potential to build relationships and trust in others (Naharudin, 2019). These morals towards others will be the basis of cultural and social capital in social learning theories (Hendriyanto, 2014). The importance of morals in life is explained in the *bhanti-bhanti* texts as a medium for cultural learning in the *lunga-lunga* tradition.

In the *bhanti-bhanti* text, babies or children are also taught various morals towards each other. A mother teaches moral values to her children when they grow up. She even taught herself lessons she recited when putting her baby to sleep. Some devotional texts related to morals can be seen in the following texts,

<i>E wa ina ara ngku to'oge</i> <i>E bhara nurende ngkene aku</i>	Mother, if I were an adult, Mother, don't make me rush into adulthood
<i>E wa ina anedho ke hiya</i> <i>E tamo'awa tumpu nularo</i>	Mother, who knows when we will meet, Met with love and affection
<i>E nomingku toumpa na mia?</i> <i>E noawane na ngkakobhea</i>	What do most people do? They get kindness from other people
<i>E wa ina labi ntomo'aro</i> <i>E ara mbeaka nte dhawunto</i>	Mother, we better be hungry, Suppose we take not our share
<i>E toala te dhawu numia</i> <i>E tohokojao nte mbajanto</i>	If we take other people's shares, We destroy our own souls and bodies.
<i>E te mbaja lumea te raki</i> <i>E mbea'e na membali ano</i>	A body full of sin, It will never grow well
<i>E wa mbaja jaga ngkarama'u</i> <i>E komakili sa apata'u</i>	O my body, take care of yourself, Clean yourself as best you can
<i>E mbaja kumili wa ina</i> <i>E te mbaja dhi sinta nu mia</i>	Holy body, mother That's a body that many people will love
<i>E ara kolumaro modhaki</i> <i>E mbea'e na tuha metangku</i>	If you have a bad heart, No family will come close.

Several *bhanti-bhanti* texts in the *lunga-lunga* tradition above teach that a mother must give freedom to her child. A mother has the right to educate and care for her children, but the lyrics say that be generous in choosing your soul mate. For Wakatobi children, a soul mate is their parents' or their choice. Most ode (noble) circles choose their daughters as mates (Udu, 2017). At the same time, a free woman would prefer to negotiate with her mother. The text of the *bhanti-bhanti* in verse one above shows that the lyrics started teaching their babies not to be pressured by their parents when they grow up to get married.

The context of the lyrics also gives the impression that when there is a meeting, it is based on love and affection, as well as freedom. The *bhanti-bhanti* text in the second stanza is a space for a woman to negotiate with herself that meeting to discuss a soul mate is their right and obligation. The lyrics also add to the morals of other people so that they can build good negotiations with their parents or each other and to what people do. This text presented the morals should be passed on to their children. It is reflected in the next stanza stating that it is better to be hungry than taking food that is not our share since taking other people's parts is similar to destroying ourselves. For Butonese people, taking other people's parts hurts one feeling, and hurting one feeling is the same as hurting all the feelings.

In the sixth text, the lyrics teach the moral value that those full of sin will not grow well. In the seventh verse, the lyrics emphasize that you will maintain purity. Meanwhile, in the eighth verse, the lyrics give an idea of the hope they will get if they are in the holy world. People who hurt other people's feelings or other living creatures a lot will not have friends. The family will stay away from individuals who are corrupt and often hurt the feelings of others.

Based on the research results above, the *bhanti-bhanti* texts in the *lunga-lunga* tradition contain lessons about the importance of education for Wakatobi children. These texts explain that a mother has instilled the value

of education in her child and that the winners in the next life will be educated. For me, education is the capital of happiness that can reach the life of this world and the afterlife. After making further observations, the mother who chanted these texts in her house once had a calligraphy of hadith explaining how to achieve happiness. "If you desire happiness in this world, then attain it with knowledge, and if you desire happiness in the afterlife, then attain it with knowledge, and if you desire happiness in the hereafter, then attain it with knowledge (HR. Muslim)". It seems that the *bhanti-bhanti* texts were not born from cultural emptiness but have an intertextual relationship, namely the hadith hypograms on the walls of houses.

The text above emphasizes that knowledge (which will be imparted to children) is a provision and key for living a successful life, not only in this world but in the afterlife. Parents (mothers) study the Quran and Hadith in which there are many important educational values for children. The Quran and Hadith are the source of all knowledge, including happiness. Mother has taught her children that the source of joy is knowledge, and the true source of knowledge is the Quran and Hadith. The mother has educated her children to seek knowledge, and education is the life choice she hopes for, as she expressed her wish in the first verse. The mother has placed her hope that one day, their child will be able to continue their education, with the education provided from an early age.

Another cultural value taught in the *bhanti-bhanti* texts in the *lunga-lunga* tradition is maintaining male family relationships. Fractures in family relationships, including the potential for inbreeding, stem from the absence of established moral and ethical boundaries. In Wakatobi society, it has been taught from an early age in the text *bhanti-bhanti* as a bedtime. The lyricist has taught his children that when a man and a woman are both adults, they cannot sleep in the same place, and men and women can no longer enter their brother's or sister's room at will. Even in Wakatobi society, there are stories about punishment for those who become pregnant with siblings.

They will be thrown into the sea because it disgraces the family and customs. In fact, in one story, the *Watu Kapala Tosoro* site is the grave of a pregnant woman with her sister (Interview with Wa Mia, 13 June 2022). So, they were buried alive as a lesson for future generations.

In the final text, the mother still illustrates that love must be built in the corridors of purity, including guarding thoughts, feelings, and bodies. The mind must always be in the corridor of divine values, which are natural. It cannot be polluted by actions that can damage religious and cultural values. This awareness has been awakened in the consciousness of the lyricist that the level of human beings is that of a holy human being. He taught it in family relationships to avoid going beyond the limits or too far (Udu, 2017).

In *bhanti-bhanti* texts related to the environment, the lyricist sees that poverty is the impact of greed. Seeds have become a discussion space where mother has taught her children that seeds must be protected and cared for to maintain food sustainability. Planting seeds (*kandoa*) means planting food to be harvested in the coming year. For Wakatobi women, seeds are their capital for the next life. They plant the seeds (corn, beans, and pumpkin seeds) over their hearts so the powder would not consume the seeds.

Meanwhile, the tuber seeds will be cared for in their home column. Mothers in Wakatobi will get angry if someone peels the tubers and does not save the *tampu* part (where the seeds grow). They will take care of the seeds before they cook the food because seeds are sustainable food for them and they can eat tubers again in the coming year. In the text, *bhanti-bhanti* have instilled this conservation value in the younger generation since their childhood.

The importance of caring for the environment, which begins in lullabies, is the local wisdom of the Wakatobi people, often found in traditional communities. They instill the values of harmony with the environment. For them, the environment is a creature that must also be protected (Kartono et al., 2020). Disturbing the environment means disturbing the sense of life. These values are what make the Wakatobi

traditional community a good atmosphere. Wakatobi is designated as a national park and biosphere reserve, the fruit of cultural values taught since childhood are in their cradles.

In the *bhanti-bhanti* text, which relates to morals towards others, a mother has taught values based on *kangkilo* or circumcision (Udu, 2018). A mother teaches her child that it is better to be hungry than to eat food, not ours. These are also morals in the nation and state. The moral damage to the nation by showing a lot of corruption is a moral damage that must be resolved from an early age. Through the text of devotional service, a mother has chosen hunger rather than taking other people's property.

In another text, there is a basis for us to be loved by others, that a person must be pure, not destroy or steal other people's property. Corrupt people will kill themselves and will be humiliated because they will humiliate themselves, their children, their village, their customs and culture, as well as their religion (Rosdin, 2015). A mother taught her child that the people she loves are those who have good character, protect themselves, their family, village, customs, and religion (Putra, 2000). Suppose you violate all the teachings by dirtying yourself, your feelings, thoughts, and behavior by destroying yourself, eating food that is not your right, and having destructive thoughts such as envy, arrogance, laziness, and so on, in that case, bad morals will destroy you (Udu et al., 2016). The *bhanti-bhanti* text above teaches how important it is to maintain personal purity, which is the ideology or morals of Butonese life. The lyricist has instilled important values in his children through devotional texts. Choosing to be hungry rather than eating food that is not your right is a character that our nation, including the world, needs in today's life. The world will not be like the one depicted in Game of Thrones, where every group will kill each other for ambition and greed.

Conclusion

Bhanti-bhanti in the *lunga-lunga* tradition is a learning medium for young children in the Wakatobi community. The texts teach the importance

of seeking knowledge to gain happiness in this world and the hereafter. Furthermore, the *bhanti-bhanti* texts also teach about social boundaries for boys and girls when they are starting to grow up. The *bhanti-bhanti* text also teaches values related to the environment. Seeds can be a space for learning about food and future hopes for Wakatobi's young generation. Furthermore, a mother also teaches about morals or characteristics related to community life.

Wakatobi women instill important moral values to choose hunger rather than eating what is not their right. For Wakatobi women, eating what is not their right means polluting their bodies and minds, so this must be taught since early childhood. This research still focuses on informants as permanent housewives, yet to classify them according to social characteristics such as the family of a housewife who has a career (government or private). The reason is that mothers' workload, apart from household work, may be different from those who have to divide their time working outside the home. Therefore, further research needs to deepen this matter to increase knowledge related to early childhood education.

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RECEPTION AESTHETICS OF RELIGIOUS MODERATION VALUES IN LINGGABUANA'S SERAT CARUB KANDHA

*Muhammad Anwar Firdousi, Inayaturo Rosyidah, Gufron Hambali, Siti
Fatimah*

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Email: dozya@bsa.uin-malang.ac.id

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Abstract

The diversity of readers' responses in literary works is called reception aesthetics. This study aims to elucidate the readers' response and the reception aesthetics towards the values of religious moderation in Serat Carub Kandha by Prince Linggabuana. Employing the research design of the synchronic experimental reception method, the data collection utilized note-taking and literature study techniques. It involved twenty respondents of Islamic university students as the readers. The data analysis technique used reader criteria assessment and Hans Robert Jauss' theory concerning the reader's experience of the novel, horizon of expectations, aesthetic distance, the spirit

of the times, literary series, and literary history. The chosen manuscript was *Serat Carub Kandha Pupuh Mijil* as the fifth branch of the story. The results demonstrated that the noble value readers capture is in the form of religious moderation values. They are tolerance (*tasamuh*), neutral (*tawassuth*), uprightness (*i'tidal*), deliberation (*al-shura*), anti-violence (*la' unf*), and culture friendly (*i'tibar al-'urf*). These are manifested through respect for diversity and multicultural in the part of allowing residents to establish Islamic learning centers even though the Padjajaran kingdom practiced Buddhism. Notably, the wife of Prince Linggabuana, Dewi Subang Kranjang, embraced Islam, while his three sons secretly studied Islam with Sheikh Quro'.

Keberagaman tanggapan atau respon pembaca pada karya sastra disebut estetika resepsi. Penelitian ini bertujuan untuk mendeskripsikan tanggapan dan estetika resepsi pembaca terhadap nilai-nilai moderasi beragama dalam *Serat Carub Kandha* karya Pangeran Linggabuana. Dengan memakai rancangan penelitian metode resepsi sinkronis eksperimental, pengumpulan data menggunakan teknik simak catat dan studi kepustakaan. Penelitian ini melibatkan dua puluh mahasiswa universitas Islam sebagai pembaca. Teknik analisis data menggunakan penilaian kriteria pembaca dan teori Hans Robert Jauss yang meliputi pengalaman pembaca terhadap novel, horizon harapan, jarak estetik, semangat zaman, rangkaian sastra dan sejarah sastra. Naskah yang dipilih yaitu *Serat Carub Kandha Pupuh Mijil*, yang merupakan cabang cerita yang kelima. Berdasarkan hasil penelitian, nilai luhur yang bisa ditangkap pembaca berupa nilai-nilai moderasi beragama. Nilai tersebut meliputi *tasamuh* (toleransi), *tawassuth* (netral), *i'tidal* (lurus), *al-shura* (musyawarah), *la' unf* (anti kekerasan), dan *i'tibar al-'urf* (ramah budaya). Hal ini tercermin dalam penghormatan akan keberagaman dan multikultural pada bagian diperbolehkannya penduduk membangun pusat kegiatan belajar agama Islam meskipun kerajaan Padjajaran beragama Buddha. Bahkan istri Pangeran Linggabuana, Dewi Subang Kranjang beragama Islam, sementara ketiga putranya diam-diam mempelajari Islam kepada Syekh Quro'

Keywords: reader response; reception aesthetics; religious moderation values

Introduction

With its wealth of plural values and multicultural differences, Indonesia faces a challenge in building social harmony and cohesion, especially in the era of advances in digital information technology, where various propaganda discourses of intolerance and radicalism are increasingly spreading through social media (Ummah, 2020). In this context, according to a lecturer and expert on radicalism from UIN Sunan Ampel Surabaya, Ahmad Zainul Hamdi, stated that the mainstream mass media has now become a tool for spreading the seeds of hatred, which can trigger acts of intolerance and radicalism (Riski, 2017).

Meanwhile, the Director of the Wahid Foundation, Yenny Wahid, revealed that several factors are key to the problem of intolerance and radicalism, namely social alienation, economic inequality, and literacy issues. Literacy is not a matter of whether one can read, but the ability to digest incoming information, especially if the data comes from a religious narrative (Suparman, 2019). In 2019, Minister of Defense (Menhan) Ryamizard Ryacudu said that around 23.4 percent of students agreed with jihad and fighting for an Islamic state or Caliphate, while at the high school level, it was about 23.3 percent. Meanwhile, 18.1 percent of private sector employees said they did not agree with the Pancasila ideology, 19.4 percent of civil servants, and 9.1 percent of BUMN employees (Rahayu, 2019).

Students with a young age group are open to new ideas. It is quite vulnerable to being inserted into issues and discussions related to radicalism if the student cannot filter out these unique things wisely. Currently, students have become targets for radical groups because they are considered capable of building a support base and have skills and knowledge. Therefore, a persuasive approach is needed through efforts to disseminate moderate Islamic ideology, national insight, and counter-radicalism (Arifianto, 2019; Dian et al., 2023). It is to provide a peaceful and tolerant understanding of religion so that students are not easily trapped in the current radicalism.

Handling radicalism is regulated through Law Number 5 of 2018 and Minister of Research, Technology, and Higher Education Regulation

Number 55 of 2018, which mandates universities to prevent radicalism. In Presidential Regulation No. 18 of 2020 concerning the National Medium Term Development Plan (RPJMN) for 2020-2024, religious moderation is a strategic issue that forms the basis for implementing national development planning. The Ministry of Religion further confirmed the RPJMN mandate in Minister of Religion Regulation Number 18 of 2020 concerning the Ministry of Religion Strategic Plan 2020-2024. In the Strategic Plan, religious moderation is one of the main programs. The world of education, especially Islamic education, plays an important role in countering intolerant and radical religious ideas (Ridwan, 2022).

Through Islamic Religious Higher Education, preventive efforts against the development of intolerance and radicalism through strengthening religious moderation with various strategies are expected to be faster and more precise. Efforts to prevent radicalism in educational institutions can be carried out internally by strengthening middle-way religious perspectives, attitudes, and practices and strengthening the education system (Khasanah et al., 2023). In this case, it requires an education system with a religious moderation perspective, including teaching materials and processes and managing educational institutions non-discriminately.

Among the efforts to dispel radical discourse among students is mainstreaming religious moderation through manuscript sources. The local culture within the manuscript also becomes a learning source for religious moderation (Sumbulah et al., 2022). Manuscript-based learning is a form of education that focuses on studying, understanding, and instilling the values of Indonesian manuscripts during the learning process. Manuscript treasures serve as an authentic source of knowledge in forming individual identity, and making previous cultural background a moral foundation in building national civilization (Latiar, 2018).

Past phenomena always offer a perspective that tends to be wiser because it involves much experience. Moreover, looking at the series of times that passed, many points of view are increasingly interesting. Consequently, manuscript-based learning can be used to develop the archipelago's cultural heritage in building character. In addition, it can form a glue for the spirit of nationalism. Another important benefit of this learning is strengthening religious moderation (Fathurahman, 2022). As a

result, it will result in a control tool in preventing fanaticism, radicalism, extreme and exclusive attitudes and behavior when dealing with social reality.

A text originating from the Cirebon tradition implicitly narrates religious moderation in the early era of Islamic development and port cities, namely Serat Carub Kandha. This old manuscript, written around the 18th century, recorded many things related to people's lives in Cirebon. Of the many characters or *puput* recorded in this manuscript, it seems they have implied values that align with the big theme of religious moderation. It can be simplified that this manuscript tells a lot about the past life amid a life that is already heterogeneous. The people at that time were diverse in ethnicity, language and religion, all living in the same area (Iswanto, 2021). Studying manuscripts can be a door to learning how the predecessors grounded religious teachings in their time. Reproducing previous cultural memories as a driving factor in building a spirit of nationalism, tolerance, unity and struggle, and a moral guide in the learning process. Therefore, Serat Carub Kandha must be introduced to review the values of religious moderation in an integrative manner based on religious (theological) and historical-cultural arguments (based on cultural remains).

However, it is important to note that literary works, authors, and readers are closely related. The differences in reception between humans in responding to a literary work give rise to something significant to explore through the lens of literary reception. In literary reception theory, an assessment is made, but the judgment is based on the reader's historical background. In this theory, readers are required to provide clear and factual responses. As mediators of literary works, readers have a very important position, so if there are no readers, then literary works seem to have no meaning. The theory created by Jauss focuses on readers as consumers and views literary works as a dialectical process that arises from production and reception (Holub, 1984). Jauss (1983) observes a reader's efforts to process, namely, to accept and understand the content of the text.

The reader's response in assessing literary works as an experience in reception aesthetics is based on historical facts and the reader's previous knowledge of the literary work he is assessing. Thus, the aesthetic reception of a literary work is influenced by the reader's horizon of expectations. One horizon of hope that influences readers is the emergence of a historical

moment when familiarizing themselves with a literary work, both in form and themes. Apart from that, every reader has an aesthetic distance from their work in reading literary works. It can also result in learning or character building through aesthetic response to the text (Widyaiswara et al., 2023). This aesthetic distance is the emergence of a new work with the reader's horizon of hope. Furthermore, the spirit of the times surrounding the reader will also influence their findings in viewing and understanding literary works from the reconstruction of the horizon of hope they have.

The reader's horizon of expectations is also influenced by knowledge of a series of literature, which he understands as providing knowledge through the historical events that form the background to the birth of a work. The reader's knowledge of the historical events behind the delivery of a work will then give rise to the reader's perspective, both synchronic and diachronic (Holub, 1984). This synchronic and diachronic perspective will then give rise to understanding new works through previous works as part of literary history. An explanation of readers' responses to understanding literary works within the framework of literary theory is commonly referred to as Jauss's seven theses theory (Jauss, 1983).

Current studies on historical texts concerning religious moderation values usually employ content analysis, such as Iswanto and Saefullah (2021) and Ratnasari and Fahmi (2022). Meanwhile, it still needs more exploration on how the readers capture the religious moderation values within the historical manuscript. Accordingly, this research involved students aged 18-20 majoring in Arabic language and literature, Faculty of Humanities, UIN Maulana Malik Ibrahim Malang. They took the maharah qira'ah course, considering it is closely related to the student's reading ability to read and understand reading texts correctly.

This research focuses on studying readers' responses to the Serat Carub Kandha Pupuh Mijil manuscript, the fifth branch of the story work of Prince Linggabuana. It used Jauss' seven theses theory as a scalpel to examine synchronic reader responses. Synchronic reader responses are used to discover that understanding of a literary work can be historical by the reader's knowledge and experience and understanding of the historical events that led to its birth (Jauss, 1983). Based on this viewpoint, this research aims to elucidate the aesthetic assessment of readers' reception of the Serat Carub Kandha Pupuh Mijil manuscript,

the fifth branch of the story based on Hans Robert Jauss' theory. In addition, the analysis uncovered the reader's responses regarding the values of religious moderation in the *Serat Carub Kandha* based on Jauss' literary reception perspective.

Methods

This research is a descriptive qualitative design using a synchronous experimental reception method. The advantages of this research design include (1) respondents can be determined without having to look for literary criticism articles first; (2) synchronic reception research can be carried out directly without waiting for criticism or reviews of literary works to appear; and (3) can be done on popular literary works (Aritonang, 2018).

In accordance with the data needed in this research, the data collection technique is (1) reading carefully *Serat Carub Kandha* written by Prince Linggabuana; (2) creating a questionnaire or list of questions to be asked to the reader, (3) record the results of the questionnaire, and (4) study the literature.

Data analysis was carried out regarding readers' expectations of *Serat Carub Kandha* by Prince Linggabuana before and after reading the text, understanding of the text's language, and the novel's intrinsic elements. The respondents were also asked about their interest in the novel, the imagination raised by the story, and a new way of looking at multicultural life and the values of religious moderation contained in the text. Meanwhile, the data analysis used qualitative descriptive and reader criteria assessment methods. The analysis method is explanatory and illustrative. It tried to describe readers' responses by correlating them with the horizon of expectations, the reader's text experience, and the conflict between fiction and reality in the story. The descriptive method aims to have systematic, factual, and accurate descriptions, images, or paintings regarding the facts, characteristics, and relationships between the investigated phenomena.

Meanwhile, the theory used to study is the reception aesthetics of Hans Robert Jauss. It is done synchronically, examining literary receptions in one or just one period (Jauss, 1988). The data processing process is carried out using the following steps: (1) determining relevant data, (2) sorting data related to Jauss' theory of literary reception, (3) processing the data, (4) concluding an answer to the problem formulation

Results and Discussion

Serat Carub Kandha profile

Serat Carub Kandha belongs to the Rafan Hasyim collection in Cirebon. The manuscript was written in Pegon script, Javanese, on European paper. The author is Prince Tujijaya Sukma or Prince Linggabuana. The time for copying was Saturday, 27 Rabiul Awal 1260 Hijriyah (1839 AD) (Iswanto & Saefullah, 2021)

In general, the context of the Carub Kandha story is about the condition of Cirebon and the northern coastal region of West Java during the reign of King Pajajaran Prabu Siliwangi, around the 15th century. This period coincided with the weakening of the kingdoms in the archipelago as well as the arrival and spread of Islam in coastal areas in various regions. There are many opinions about the theory of the arrival of Islam in the archipelago. One of them was conveyed by de Graaf and Pigeaud (nt.). 29. According to him, Islam is thought to have entered Java in the 13th century through the doors of Aceh, North Sumatra. At that time, many rulers in port cities in Aceh had converted to Islam. They crossed it from the sea trade route connecting the east coast of Sumatra to the Java Sea via eastern Indonesia, which had been traversed long before that. It is possible that many Muslims in Java live in Java's coastal areas, including non-Muslims because the environment is very supportive. In the land of Cirebon, the most well-known saint is named Syekh Syarif Hidayatullah. From his mother's line, Syekh Syarif is the son of Nyi Rarasantang, the son of Prabu Siliwangi. Meanwhile, from his father's line, he was the son of the King of Egypt. Syekh Syarif Hidayatullah or Sunan Gunung Jati actively spreads Islam in Java, using medical or magical media. This story is described in many chronicles, the number of copies of which is abundant (Iswanto & Saefullah, 2021).

Aesthetic assessment of readers' reception of Serat Carub Kandha

Reader Experience

Every literary work will undergo repackaging in terms of writing, form, and cover. It is part of an innovation born from previously existing literary works. However, each reader can still interpret a literary work freely based on the spirit of their time or period of life, likewise with the manuscript of Serat Carub Kandha *pupuh Mijil*, the fifth branch of the

story, which carries the theme of the life of the Hindu-Buddhist Padjadjaran kingdom. It also contained the struggle of Dewi Subang Kranjang and her three sons to defend Islamic religious beliefs. Behind it all is a story about the beginning of the spread of Islam in the West Java region.

Respondent IAR gave a perfect score concerning the extraordinary ideas in the story. She said the story is good, easy to understand, and can attract the reader's attention. It is because the discussion or story in it contains many religious values for the nation and society. Respondent UKN also gave a score of 4 or perfect by explaining that the manuscript has a good story because it contains a moral message. Meanwhile, respondent ZA gave an average assessment of the story's content, but he agreed that the story had an interesting side because it contained a moral message. Like ZA, another respondent, SF briefly assessed that the manuscript was very good, allowing readers to add new insight into history. Based on these findings, it can be concluded that each reader experience will influence the response to the Serat Carub Kandha *pupuh Mijil*, the fifth branch of the story in terms of thought.

Horizon of Hope

A literary work can revive a reader's old memories and change the horizon of expectations according to the period. In other words, before reading a literary work, the reader has his horizon of expectations, as well as after reading the work. Therefore, the reader's horizon of expectations can change, decrease, and increase. It also applies to the respondents after reading Serat Carub Kandha *pupuh Mijil*, the fifth branch of the story. Before and after reading, they certainly have different horizons. The system of horizons of hope arises due to moments in literary works, which include genre, form, theme, and other elements that have been encountered before. Every piece of literature has its own space, which contains interactions between the text and the context of the experience (Firdausy, 2019; Zahra et al., 2023).

Respondent NM has a horizon of hope that Serat Carub Kandha *pupuh Mijil*, the story's fifth branch, is impressive. She stated that the storyline was good as previously she thought that Dewi Subang Krajang would refuse to marry Prabu Siliwangi, who embraced a different religion. Meanwhile, respondent UK said that the theme in the manuscript was very

good and made her curious because, in the story, his wife and children were not in line with Prabu Siliwangi regarding religion. Apart from that, respondent ASZ said that the theme in the text was beyond her expectations because she previously thought that Dewi Subang Krajang would oppose the beliefs of her three sons, who were secretly studying Islam. Meanwhile, respondent TA said that the theme in the manuscript was very good, and previously, she thought it would be boring, but it turned out that his assumption was wrong. He was interested in knowing the continuation of the story because many moral lessons could be learned. Based on this explanation, every reader has different horizons of hope that can increase, change, and even decrease in a literary work.

Aesthetic Distance

Every literary work will have reactions or criticism from the reader's horizon of expectations, whether the work meets expectations or disappoints. If this happens, the work results will change, and a reception aesthetic will. It also applies to readers of the manuscript of *Serat Carub Kandha pupuh Mijil*, the fifth branch of the story which has different responses.

Respondent ADM provides an assessment of the impression received after reading the manuscript by saying that the text was very interesting because it added insight into history, especially the beginning of the spread of Islam in Java. Meanwhile, respondent IAR gave a good response because the manuscript had a narrative technique that was understandable, easy to digest, and simple. Consequently, it was easy to learn lessons from the story presented. Meanwhile respondent SSR assessed the manuscript and she said clearly that it was a very good story that reminded her of the legend of Raden Kian Santang. Based on these explanations and explanations, each reader has a different impression of the text they read. Of course, in this case, it is influenced by the aesthetic distance the reader possesses. So the manuscript of *Serat Carub Kandha pupuh Mijil*, the fifth branch of the story was well received by respondents.

Spirit of the Times

The spirit of the times is the acceptance of literary works. Every literary work will, of course, experience different reception from readers. It

is because each reader has a further understanding or perspective and is by the spirit of the time.

Respondent SF said that the work was interesting because it indirectly discussed the history of one of the saints in Indonesia. Apart from that, respondent NK perceives that Serat Carub Kandha *pupuh Mijil* is good because it examines the differences in beliefs within one family but still respects each other. Meanwhile, respondent UKN perceives this manuscript well because it contains new insights into Sundanese-Javanese history. Based on this explanation, the spirit of the times can influence readers' perceptions because each has their perceptions.

Literature Series

Literary works that are born will reflect other literary works because every literary work, especially history, will experience connections with other works that were previously and will later be read by readers. Serat Carub Kandha *pupuh Mijil* also contains several portraits of Indonesian history, such as the Hindu-Buddhist kingdom, kingdoms on the Java island, and the Islam spread in Java. It is as shown in the translated excerpt below from the part concerning the beginning of Islam in the Padjadjaran kingdom.

“The three sons of Subang Basket had different ideas from their father, they often secretly studied Islam in Karawang. The mother advised that if your father found out, he would definitely be angry, your father would be very angry if there was another religion. Then the three sons of Subang Kranjang went to study with Sheikh Quro. In front of Sheikh Quro they were then given advice, Hi, my child Rara Santang, later you will find a soul mate. When you perform the Hajj, your husband is from the children of Israel, you will be blessed with a son of the great guardian named Maulana Jati (Sunan Gunung Jati), he is destined Hyang Widhi was able to defeat his grandfather in Pakuan Pajajaran, Cakrabuana felt trembling when he heard Sheikh Quro's prediction.”

The part above contains a historical fragment of the arrival of Islam in Indonesia. Respondent UKN said that she knows the historical portrait of the Hindu-Buddhist kingdom and the beginnings of the development of Islam in Indonesia. She added that the storyline occurs when Hindu-Buddhist royal dynasties still controlled the archipelago. At that time, Islam

has not yet spread, so many people are still sensitive to Islam. Apart from that, respondent AFR also said that she understands the historical portrait of the beginning of the development of Islam and the history of port cities, namely entering the era of colonialism of European nations in Indonesia. Meanwhile, respondent ZA stated that the storyline occurred in the classical archipelago era, where the Hindu-Buddhist kingdoms dominated

Meanwhile, respondent SF has a different horizon of hope. She said that she had not known this story before and believed that this history existed before she was born and before the value of tolerance was widely promoted today. Through the *Serat Carub Kandha*, she can learn the history of the birth of one of the saints in Indonesia (Sunan Gunung Jati). Based on this explanation, the *Serat Carub Kandha* is a literary work in the historical genre. It uncovered several reviews of historical portraits regarding the social life of the Hindu-Buddhist kingdom, the beginning of Islam's spread on Java island.

Synchronic Perspective

Historical perspectives will contrast the understanding of old or new literary works. Synchronic perspective is an understanding of contemporary literary works or can be obtained from new literary works.

Respondent UKN had a negative perspective regarding the decision of Prabu Siliwangi's three sons to keep their decision to study Islam a secret. In addition, respondent WN also had a negative outlook by saying that the *Serat Carub Kandha pupuh Mijil* has an unfinished ending. Meanwhile, despite their different beliefs, the respondent MJR showed a negative perspective regarding Dewi Subang Krajang's decision to marry Prabu Siliwangi. Respondent NRA had a view that she disliked parts that are still ambiguous or confusing, such as in the prologue of the text, which explains that the great-grandparents were descendants of Prabu Siliwangi, whose lineage goes back to Ratu Galuh (in the form of a demon). Based on this explanation, each reader's synchronic perspective is various.

General Literary History

Among the functions of literary works is a social function that can influence the horizon of readers' expectations due to the influence of

behavior on readers. Literary works are considered literary history if the work has a very strong role in influencing readers' behavior.

Respondent AFR admitted that she got inspiration after reading the first Mijil of Serat Carub Kandha, regarding insight into the value of religious moderation, tolerant attitudes, respect for religious diversity, and local wisdom values. Apart from that, respondent IAR also claimed to be inspired by the text about the royal family's history, which implemented the importance of religious moderation within it. She added that it respects the value of local wisdom that any differences do not have to be the forerunner of divisions in a bond or relationship. Meanwhile, respondent ZA admitted that he got inspiration from this text regarding steadfast determination, belief in the truth, courage in taking a different path, and the importance of support from those closest to you. Based on this explanation, it can be concluded that Mijil's first Serat Carub Kandha text can influence reader behavior and understanding.

The readers of Mijil's first Serat Carub Kandha presented various assessments, meanings, and understanding. It is influenced by their experience, horizon of expectations, aesthetic distance, spirit of the times, synchronic perspective, literary series, and general literary history related to Hans Robert Jauss's thesis (1988)

Readers' assessment of the religious moderation values in Serat Carub Kandha

The nine values of religious moderation or *wasathiyah* are neutral (*tawassuth*), uprightness (*i'tidal*), tolerance (*tasamuh*), deliberation (*syura*), reform (*ishlah*), pioneering (*qudwah*), citizenship/love of the homeland (*muwathanah*), anti-violence (*la' unfa*) and culturally friendly (*i'tibar al-'urf*). Meanwhile, indicators of religious moderation include national commitment, respect for religion or other beliefs, non-violence and accommodating towards local culture.

The reader's meaning of the text Serat Carub Kandha concerns the value of religious moderation and indicators of the values of religious moderation contained in the text so that it can provide an active or passive response. In this case, the reader responds to the manuscript as a historical process.

Respondents AFR and IFP admitted that they got the inspiration after reading the manuscript of *Serat Carub*. AFR said that she better understood religious moderation, namely how to deal with other religions and become more aware of the values of religious moderation through the story. She added that this manuscript became historical evidence and concrete memories of various moderation practices in the past. Therefore, she understood more about attitudes and respect for other religions. IFP also agreed that she better understood tolerance in beliefs and not using violence in government affairs.

Apart from that, respondent WN stated that she found inspiration in religious tolerance in a society with different beliefs. Meanwhile, respondent NRA noted that he found inspiration from religious values such as moderation and tolerance. While respondent ADM assessed that the text contained a moral message in the form of tolerance of religion and joint decisions through deliberation.

Based on this explanation, it can be concluded that the *Serat Carub Kandha on Mijil*, the fifth branch of the story, received a positive reception in the form of readers' understanding of the inspirational content contained in the text. This data is also strengthened by the results of a student questionnaire regarding the values of religious moderation and indicators of religious moderation that they understand after reading the manuscript. The results are listed in table 1.

Table 1. Respondent evaluation of religious moderation values

No.	Religious moderation values	Evaluation	Percentage
1	<i>Tawassuth</i> (neutral)	5	25%
2.	<i>P'tidal</i> (uprightness)	2	10%
3.	<i>Tasamuh</i> (tolerance)	10	50%
4.	<i>Al-Shura</i> (deliberation)	1	5%
5.	<i>Qudwah</i> (Pioneering)	0	-
6.	<i>Ishlah</i> (Repair)	0	-
7.	<i>Muwathanah</i> (Love of the Motherland)	0	-
8.	<i>Al-La 'Unf</i> (anti-violence)	1	5%
9.	<i>Al'Urf</i> (respect for culture)	1	5%
	Total	20	100%

Table 1 demonstrates that readers can understand the values of religious moderation in the *Serat Carub Kandha on Mijil*, the fifth branch

of the story. Concerning the indicators of religious moderation values, the respondents showed their attitude toward respect for other religions, as listed in Table 2.

Table 2. Respondent evaluation on the attitude of respect for other religions

No.	Attitude of respect for other religions	Evaluation	Percentage
1.	Respect for diversity and multiculturalism	9	45%
2.	Being open to all differences is human nature	4	20%
3.	Not a blind fanatic and only accept the truth from your own group	4	20%
4.	Respect the opinions and truth of other parties	3	15%
Total		20	100%

Table 2 showed that all respondents could understand the values summarized in the indicators of religious moderation values in the form of attitude of respect for other religions in the Serat Carub Kandha on *Mijil*, the fifth branch of the story. It is related to the struggle part of Dewi Subang Kranjang and her three sons, namely Prince Cakrabuana/Raden Walalusang, Ratu Mas Lara Santang, and Prince Kian Santang/Raja Sengarain. They were maintaining Islamic religious beliefs with the guidance of Sheikh Quro, and behind it all, there is a story about the beginning of the spread of Islam in the West Java region. It is in line with Sugiarti means that literature does not just provide pleasure and insightful knowledge and planning about the valuable nature of life (Sugiarti, 2011).

Conclusion

Based on the research results, readers can capture the noble values of religious moderation values contained in Serat Carub Kandha on the part of *Mijil*, the fifth branch of the story. They manifested the value of *tasamuh* (tolerance) with indicators of respect for diversity and multiculturalism in the part that the residents are allowed to build Islamic learning activity centers even though the Padjadjaran kingdom embraced Buddhism. Notably, the wife, Dewi Subang Kranjang, is a Muslim, while her three sons secretly studied Islam with Sheikh Quro'. Thus, it can be said that Serat

Carub Kandha contributes to readers regarding the insertion of religious moderation.

Several recommendations are given to some parties based on this research findings. Firstly, educators and curriculum developers should consider incorporating this manuscript into educational materials, as it serves as a valuable resource for instilling moral and ethical values in students. Additionally, community leaders and policymakers may find inspiration in the depicted harmony between different religious practices in the Padjadjaran kingdom, offering a model for fostering coexistence and understanding in contemporary society. Moreover, scholars and researchers are encouraged to delve deeper into similar literary works, exploring their potential impact on shaping societal values and promoting religious moderation. By acknowledging and building upon the lessons from Serat Carub Kandha, these recommendations aim to contribute to cultivating a more tolerant and inclusive social fabric.

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8. Preparation Guideline of texts

8.1. General Organization of Paper

The paper will be published in **El Harakah** after peer-reviewed process and decided "Accepted" by Editor. The final paper layout will be reproduced by Editorial Office of **El Harakah**. The final paper layout in PDF type, known as "Uncorrected Proof" should be corrected by Author. The final corrected proof will be published first in "Article In Press" pre-issue.

Paper document submitted to this journal (in MS Word) should be arranged as follow:

- Bodytext of paper article
- Figure Captions and Table Captions

All illustrations of any kind must be submitted as sequentially numbered figures, one to a page. Although high-resolution images are not required for the initial refereeing stage, if the essay is subsequently selected for publication then all figures and tables will need to be provided at the highest quality in digital format. When symbols, arrows, numbers or letters are used to identify parts of illustrations they must be clearly identified by a key in the figure legend, rather than in the figure itself. Similarly, internal scales, staining or processing of the figure must be explained where appropriate. Figure legends should be listed sequentially on a separate page. In all cases where the author is not the owner of the copyright of the figures, written permission must be obtained from the copyright holder(s) to reproduce the figures in this journal.

Each table must be typed, and consecutively numbered. They should have a brief informative title placed as a heading. Tables should be understandable without reference to the text, but they should be referred to in the text. Explanatory caption should be brief and placed beneath the table. Please note that numbering of tables should be different from the numbering of figures.

Paper length, in either English or Arabic, is at minimum **6.000** words and no longer than **8.000** words excluding abstract and references. Paper content should, in general, be organized in the following order: *Title; Authors Name; Authors Affiliation; Abstract; Keywords; Introduction; Method (for research based articles); Content/Results and Discussion; Conclusions; and References.*

8.2. Paper Title

This is your opportunity to attract the reader's attention. Remember that readers are the potential authors who will cite your article. Identify the main issue of the paper. Begin with the subject of the paper. Do not contain infrequently-used abbreviations.

The title of the paper must be concise, specific, informative, and complete.

8.3. Authors Name and Affiliations

Write Author(s) names without title and professional positions such as Prof, Dr, Production Manager, etc. Do not abbreviate your last/family name. Always give your First and Last names (Full Name). Write clear affiliation

of all Authors. Affiliation includes: name of department/unit, (faculty), name of university, address, country, include email address.

8.4. Abstract and Keywords

Abstract should stand alone, means that no citation in abstract. Consider it the advertisement of your article. Abstract should tell the prospective reader what you did and highlight the key findings. Avoid using technical jargon and uncommon abbreviations. You must be accurate, brief, clear and specific. Use words which reflect the precise meaning, Abstract should be precise and honest, summarizing the significant points of the paper. Please follow word limitations (150-200 words).

8.5. Introduction

In Introduction, Authors should state the objectives of the work at the end of introduction section. Before the objective, Authors should provide an adequate background, and very short literature survey in order to record the existing solutions/method, to show which is the best of previous researches, to show the main limitation of the previous researches, to show what do you hope to achieve (to solve the limitation), and to show the scientific merit or novelties of the paper. Avoid a detailed literature survey or a summary of the results. The introduction should clearly state the purpose of the paper. It should include key references to appropriate work but should not be an historical or literature review.

8.6. Method (for research based articles)

The methods section describes the rationale for the application of specific procedures or techniques used to identify, select, and analyze information applied to understanding the research problem, thereby, allowing the reader to critically evaluate a study's overall validity and reliability.

8.7. Content /Result and Discussion

Content is the body of paper, consists of sub title that represents discussion of the paper. Results should be clear and concise. The results should summarize (scientific) findings rather than providing data in great detail. The discussion should explore the significance of the results of the work, not repeat them. A combined Results and Discussion section is often appropriate. Avoid extensive citations and discussion of published literature.

In discussion, it is the most important section of your article. Here you get the chance to sell your data. Make the discussion corresponding to the results, but do not reiterate the results. Often should begin with a brief summary of the main scientific findings (not experimental results). The following components should be covered in discussion: How do your results relate to the original question or objectives outlined in the Introduction section (what)? Do you provide interpretation scientifically for each of your results or findings presented (why)? Are your results consistent with what other investigators have reported (what else)?

8.8. Conclusion

Conclusions should answer the objectives of research. Tells how your work advances the field from the present state of knowledge. Without clear Conclusions, reviewers and readers will find it difficult to judge the work, and whether or not it merits publication in the journal. Do not repeat the Abstract, or just list experimental results. Provide a clear scientific justification for your work, and indicate possible applications and extensions. You should also suggest future experiments and/or point out those that are underway.

8.9. References

To write citation and bibliography in your article, please use **reference software** like Mendeley, Zotero, etc. to make the citation work easier. All notes must appear in the text as citations. This journal uses **innote citation**, NOT footnote. A citation usually requires only the last name of the author(s), year of publication, and (sometimes) page numbers. For example: (Juynboll, 1983: 5-6); (Barton 1999); (Kelly & Lane 1980); (Angel et al., 1986); (Ayubi 2013; Kepel 2008). The number of reference is **at minimum 20, with at least 50 % of primary sources such as journalarticles**. The bibliographical style in El Harakah journal uses American Psychological Association (APA) manual style, such as below:

El Shamsy, A. (2020). *Rediscovering the Islamic Classics: How Editors and Print*

Culture Transformed an Intellectual Tradition. Princeton University Press.

- Erzad, A. M., & Suciati, S. (2018). The existence of Kudus Islamic local culture to prevent radicalism in globalization era. *QIJIS (Qudus International Journal of Islamic Studies)*, 6(1), 39-56. <http://dx.doi.org/10.21043/qijis.v1i1.3460>
- Foody, K. M. (2021). The World of Islam: 'good' religion, perennialism, and public culture in the 1970s. *Culture and Religion*, 22(2), 103-121. <https://doi.org/10.1080/14755610.2023.2185648>
- Herawansyah. (2012). *Perayaan Tabut di Kota Bengkulu dalam Perspektif Struktural Fungsional*. Ph.D. Dissertation. Program Pasca Sarjana Universitas Airlangga.
- Kamalkhani, Z. (2021). Reconstruction of Islamic knowledge and knowing: A case of Islamic practices among women in Iran. In *Women and Islamization* (pp. 177-193). Routledge.
- Sofyan, D., Saputra, Y. M., Nurihsan, A. J., & Kusmaedi, N. (2021, March). Sports in Indonesian Islamic Community Culture. In *1st Paris Van Java International Seminar on Health, Economics, Social Science and Humanities (PVJ-ISHESSH 2020)* (pp. 357-360). Atlantis Press. <https://doi.org/10.2991/assehr.k.210304.079>

Arabic romanization should be written as follows:

TRANSLITERATION GUIDELINES

Arab	Latin	Arab	Latin
ا	a	ض	dh
ب	b	ط	th
ت	t	ظ	zh

ث	ts	ع	‘
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dz	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w
ش	sy	ه	h
ص	sh	ى	y

9. Conventions

Use only recommended SI units. Numerals should be used for all numbers of two or more digits, and for single digits when attached to units of measure. Abbreviations should be defined in parentheses after their first mention in the text in accordance with internationally agreed rules.

10. Copyright

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