

SPIRITUAL HARMONY: THE ROLE OF LOCAL TRADITION IN BUILDING INTERFAITH TOLERANCE IN SENGIR

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Abstract

This research aimed to explore the inter-religious harmony built through tradition, culture, and local wisdom in Sengir Hamlet, Kulon Progo, Yogyakarta. Sengir is a multireligious community with Muslim and Christian residents who can maintain tolerance and harmony in daily life. Using qualitative and phenomenological approaches, this research revealed that local traditions such as Suran, Saparan, Rejeban, and death prayers are important in building spiritual harmony. These traditions not only are a space for social interaction but also reflect the values of pluralism and religious moderation. The results showed that the Sengir community's understanding of religion and culture is inclusive, which allows them to coexist peacefully despite having different beliefs. The leadership of religious, customary, and community leaders contributes to maintaining this harmony. This research contributes to the literature on diversity management and the importance of interfaith dialog based on local wisdom as a strategic solution in creating a harmonious and inclusive society.

Keywords: *spiritual harmony, local tradition, pluralism, tolerance, local wisdom*

INTRODUCTION

Spiritual harmony is an important in a multireligious society as it can create mutual respect and cooperation in a multicultural society. Harmony can be seen from the dynamic conditions of society, where the joints of social life run in an orderly and regular manner so that the goals of social life can be achieved. (Khoiruzzadi & Dwi Tresnani, 2022) This research highlights the importance of religious pluralism, intercultural communication, religious tolerance, and interfaith dialogue as means to achieve understanding, mutual respect, and cooperation in a multicultural society. (Krismiyo & Kii, 2023) Building a spirit of harmonization between religious communities is important to maintain harmony, and peace, and foster brotherhood and tranquillity. (Rahman, 2023) Religious, social, and cultural diversity is a natural reality of Indonesia, hence the Indonesian nation is referred to as a multicultural nation. Therefore, it is important to promote intercultural and religious dialogue, respect for differences, and multicultural awareness building to create an inclusive and harmonious society.

Indonesia, with its diverse ethnicities, cultures, and religions, is prone to horizontal conflicts in society. Not a few inter-religious harmony in Indonesia still leaves conflicts. Problems with religious backgrounds are triggered by internal religious conflicts due to differences in beliefs, to external triggers of social relations between inter-religious communities such as the establishment of places of worship, and the use of symbols for certain interests that cause resistance or rejection reactions from other groups. (Odak, 2021) Cases of intolerance and disharmonization both internally and externally between religious communities have not been completely erased. (Niyoko et al., 2021; Rosyid, 2017) Therefore, a good understanding of pluralism is very helpful to prevent or at least reduce the potential for conflict. (Rusydi & Zolehah, 2018)

The term pluralism has become an interesting study in the last decade. The meaning of pluralism varies. Pluralism can be interpreted as an approach to understanding other understandings to construct a more comprehensive understanding of differences. Alwi Sihab offers the concept of pluralism by affirming the understanding of plurality and active involvement in diversity. Pluralism concerns the awareness of heterogeneity and the activeness of gaining an understanding of other existences without negating them. (Helmanita, 2003) Pluralism can mean giving formal recognition to plurality and difference; considering different cultures, languages, and experiences irreducible and incommensurable; and seeing the world as a garden of flowers with several colors and scents. (Soroush, 2009) Pluralism is also "a value system that looks positively and optimistically at religious pluralism by accepting it as a real reality and doing good based on the context of that reality without having to experience distortion of theological understanding personally so that spiritualism remains

strong."(Masduki, 2016) Rahman emphasized, "to be religious today is to be interreligious." (Budhy Munawar, 2004)

The emphasis of all interpretations of pluralism lies in the fact that society and religion are both pluralistic. In addition, pluralism can be identified with building an attitude of tolerance to suppress conflicts that may occur. Tolerance is the foundation for maintaining pluralistic and multiconditioned social harmony, (Yunus, 2014) and this requires pluralistic thinking and action. (Barton, 1999) Tolerance between religious communities can also be reflected in cooperation. (Marpuah, 2019) In the context of religion, pluralism manifests in the recognition of the existence of other religions (in addition to one's own religion) characterized by tolerant communication among religious believers. However, the ideality of pluralism is still difficult or not well realized in religious life, marked by the number of violence in the name of religion. There are still many people who dwell in religious traditions that lead to truth claims at the theological level and negate the existence of other religions. This truth claim is carried over into interfaith relationships which then causes disharmony. Historical experiences between religious adherents are also still visible in the present era, where certain religious adherents who feel oppressed reflect it in their actions to oppress the previous oppressors. (Tahir, 1998) Fundamentalism in religion can also reduce tolerance towards other religions, namely the lower the fundamentalism, the higher the tolerance and religious harmony will be achieved. (Bukhori, 2012)

There have been many studies that describe patterns and models of inter-religious harmony based on cultural traditions and local wisdom, but there is no research that portrays the perspective of inter-religious harmony as the researchers did in Sengir community, Kulon Progo. More specifically, no research portrays interfaith harmony in the Sengir community, Kulon Progo. Previous similar studies such as Abdul Chalim et al's research portrayed the Tengger Hindu-Muslim community. This research portrays the acceptance of social diversity through the inheritance of gotong royong and politeness in interpersonal relationships. (Chalim et al., 2023) Then Imroatul Azizah's research captured the role of local wisdom in realizing religious tolerance in Balun Village, Lamongan Regency. (Azizah et al., 2020) Then Hutapea & Iswanto's research captured pluralism and interfaith harmony in Kupang. (Hutapea & Iswanto, 2020) Then Darwis Muhdina's research portrays Religious Harmony Based on Local Wisdom in Makassar City. (Muhdina, 2015) Then Krismiyanto research (Krismiyanto & Kii, 2023), Hendri Masduki (Masduki, 2016), Iswanto (Iswanto, 2020), and Abdul Chalim (Chalim et al., 2023) portray inter-religious harmony in a multi-cultural society. In this case, research on spiritual harmony in the Sengir community, Kulon Progo has not been touched.

his research aims to analyze and portray or capture how inter-religious harmony with tradition, culture, and local wisdom in Sengir, Kulon Progo Yogyakarta. Sengir Village is a multi-religious hamlet with a typology of attachment to ancestral culture and strong traditions that successfully maintain

inter-religious harmony, tolerance, and harmony. The results of this study contribute to the literature related to traditions that maintain and build pluralism and interfaith harmony. As well as a form of strategic solution regarding disharmonization between religious communities. This research is also expected to be able to open up insights to the wider community about how rural communities - who have an understanding that is no less than that of urban communities that are passionate about the progress of the times - can build and construct pluralism and religious moderation in socio-cultural and socio-religious realities.(Cakranegara & Nadira Salsabila, 2024)

This research was born because of the uniqueness of this village in building religious tolerance with the approach of cultural traditions and local wisdom. This research wants to see from several perspectives of the residents there, and how they resolve conflicts. The conflict caught in the researcher's initial observation was that there were some reluctance in participating in cultural traditions and local wisdom in some community members, there was also one religious leader who never agreed and justified such traditions, but still appreciated them as a form of building inter-religious harmony.

METHODS

This research uses a qualitative approach (Bernard, 2018) to understand tolerance and interfaith harmony based on tradition, culture, and local wisdom in Sengir Village, Kulon Progo. Data were collected through observation, interviews, and documentation, with the results presented descriptively using a phenomenological approach (Gallagher, 2022). Observations were conducted in a participatory manner, where researchers were directly involved in various community activities such as Suran, Rejeban, Saparan, and prayer after the death of a family member. During the observation, researchers recorded the types of activities, the parties involved, the interaction patterns, and the duration of the activities to understand the dynamics of harmony formed through these activities (Kawulich, 2005).

Interviews were conducted with key informants selected using purposive sampling techniques (Johnson, 2014), based on recommendations from those who understand the local context. Interviewees included Muslim and Christian religious leaders, traditional leaders, Muslim and Christian communities, and hamlet heads. Interviews were semi-structured, allowing for in-depth exploration, with the researcher noting key points and recording conversations as supporting data. In addition, documentation in the form of photographs, audio/video recordings, and documents related to community traditions or activities were also collected to strengthen data analysis.

The collected data were analyzed based on the phenomenological method, (Hasbiansyah, 2008). The researcher transcribed the interviews, inventoried relevant questions and answers, and grouped the data into themes in accordance

with the research focus. From these themes, the researcher compiled a description of the meaning and essence expressed by the informants. To maintain confidentiality, informants' identities were concealed and replaced with codes based on their roles, such as Islamic religious leaders/Tokoh Agama Islam = TI; Christian religious leaders/Tokoh Agama Kristen = TK; traditional leaders/Tokoh Adat =TA; Muslim community members/Masyarakat Islam = MI; Christian community members/Masyarakat Kristen = MK; and Hamlet Head/Kepala Dusun = KD. The results of the analysis are presented in the form of an analytical narrative that describes the process of forming inter-religious harmony in Sengir Village.

RESULT AND DISCUSSION

Location and Religious Description of Sengir Village

Sengir Hamlet is one of the nine hamlets in Kalirejo Village, Kokap Sub-district, Kulon Progo Regency. Sengir Hamlet consists of two neighborhood associations (RW) and seven neighborhood associations (RT). The population of Sengir is 378 people in 2023 with the majority being Muslims and 39 people being Cristian. Sengir Helmet has four worship facilities, namely one mosque, one church and two mushollas. (Kalirejo village data in 2023). The topography of Sengir hamlet is a mountainous area from the southern part of the Menoreh Kulon Progo mountain range. The livelihoods of the people of Sengir hamlet are mostly brown sugar makers and farmers of medicinal plants such as ginger, temulawak, kunir, and sere. Besides that, the Sengir people also migrate and sell wood. (Interview with KD on January 7, 2024)

The results of direct interviews with hamlet heads and village elders stated that at the beginning of Indonesian independence, the population of Sengir was entirely Muslim. However, in the 1960s when the PKI turmoil occurred, there was intense interaction between the community and someone affiliated with the PKI. This became a separate fear because people who were indicated by the organization at that time would be arrested and tried. At that time, a Christian pastor affiliated with the TNI came to guarantee and protect the residents of Sengir to be free from accusations of PKI affiliation. in this process the pastor also invited and spread Christianity with the diction 'worship Gusti', so that in the 1970s Christianity had become the majority religion in Sengir with 80% of the population being Christian. Moreover, in the 1970s a lot of assistance came at that time, both for the construction of places of worship, such as churches to economic assistance such as basic necessities. However, in the 1990s there was a change, the majority of the population of Sengir was Muslim. several reasons for this change, including marriage, moving to other areas, birth, death, and the strong cultural traditions of the Sengir community. (Interview with TA on January 6, 2024) Tradition in Sengir community considers that belief belongs to personal and private, so this tradition creates an inter-religious space that is integrated and harmonious.

It cannot be denied that in the tradition of the Sengir community, all elements of society contribute to creating spiritual harmony in the social relations of Sengir hamlet. Moreover, the leaders, both political-structural, religious, and cultural-cultural leaders, actively participate in maintaining peace between communities and between religious communities. This is in accordance with the implication suggestion from Teguh Wijaya Mulya and Saskia Schafer's research which explains that there should be deliberate efforts to create interfaith places/containers by political and religious leaders. This is a form of resolution that can counter religious segregation and contribute to social cohesion. (Wijaya Mulya & Schäfer, 2023)

Sengir community considers that the belief to embrace Islam or Christianity is a personal domain and must be respected. This can be seen in several families in Sengir, as the smallest community, there are differences in beliefs between Christians and Muslims who live under one roof and in harmony. this shows that the Sengir Village Community has indirectly implemented multicultural communication that is able to create a harmonious environment so that interaction patterns between individuals or groups function actively. (Fitria, 2019). In fact, multicultural communication is strongly visible, as the head of the hamlet said, when there are parents from multi-religious families who die, their children will pray with their respective beliefs and religions regardless of the same or different beliefs between nakan and his parents so that in one house when there is a death there is tahlilan and mujahadah for Muslims and palipur prayers for Christians. (Interview with KD on January 7, 2024).

Furthermore, the dusun head also said, "There are even those who have Christian ID cards, but they also participate in jumatan, so their ID cards are Christian, but their worship remains Islamic," added the dusun head with a chuckle. (Interview with KD on January 7, 2024) For the Sengir community, religion is not something that can be used as a conflict or create division. Religion in Sengir today is more visible in the understanding of Javanese religion "Agama Ageming Aji", which is a form of dignity and glory that should not be a trigger for conflict and division. This understanding makes the followers of Islam or Christianity in Sengir can establish harmonious relationships in all aspects of social life, and differences in beliefs do not become a fundamental thing in society. (Zuhriyandi, 2023)

As previously explained, the people of Sengir Village were originally Muslim, but in its development they experienced changes. Until now, they still practice the same tradition, both those who remain in Islam and those who have converted to Christianity. If we look at its history, researchers estimate that the conversion was only a formality, so that the implementation of worship or things related to Christian teachings did not become a strong guideline for life. In the end, both Christians and Muslims adhere to tradition - the understanding of Javanese religion, they call it Agama Ageming Aji -. However, they have the ability to go through a long and difficult process of adaptation and evolution.

Prayer as an Expression of Spiritual Harmony

Researchers see that the people of Sengir Village, both Muslims and Christians, do not have strong guidelines like most religious people. In Sengir Village, they are more obedient to customs and traditions that have been passed down from generation to generation. The way they express their prayers is according to the traditions that are being carried out, Suran, Saparan, Rejeban, and the Death Prayer. Although this cannot be generalized, it is proven that only the Suran tradition has a way of praying led by a traditional leader or what is called Mbah Kaum. This is different from Saparan. After the community prays according to their respective religions, there is a joint prayer activity in the customary model. As for Rejeban and Death Prayer, they only pray according to their respective religions.

Tradition for the Sengir community is a fundamental aspect of their social life. Some traditions involve interfaith collaboration in their implementation. Interfaith collaboration in the process creates a unique pattern of relationship, because despite having different beliefs, they have the same goal in one common forum. This in itself builds spiritual harmony. This spiritual harmony is manifested in the implementation of traditions that allow Muslims and Christians to offer prayers in the same place, ending with traditional prayers, as seen in Rejeban and saparan. In addition, spiritual harmony is also manifested in joint involvement in traditional events, without accentuating the differences in the prayer process between Islam and Christianity, as in suran, or by taking turns in offering prayers, as is done in praying for the dead.

Some of the main themes related to spiritual harmony in Sengir hamlet include. First, *Suran*, this tradition is routinely carried out by the community in the month of *Suro* in the Javanese Islamic calendar or the month of Muharram in the Hijriyah calendar. This activity begins with gathering and parading *Tumpeng Robyong* (*gunungan* consisting of vegetables, usually used for *kluban* / food ingredients formed to cone up), which is accompanied by the strains of gongs and angklung to be taken to the garden or trees. (Observation of Suran event in Sengir on July 23, 2023) TA explained that the Suran tradition must be in a field area, either a plantation, road, or tree area, this is a requirement because the purpose of this tradition is to reject bad luck and commemorate the change of *mongso*. (Interview with TA on July 23, 2023) After arriving at the designated location, the residents sit down, and then pray together led by a traditional leader called the Mbah Kaum. the role of the Mbah Kaum in this activity is in addition to leading the prayer as well as determining the location and time of the implementation of the suran tradition. in the implementation of this joint prayer, there are around 12 kinds of special food prepared, the residents call it *gelungan*. Then the Mbah Kaum reads the pledge of each food. As in the food that contains four pieces of rice in the shape of a ball with the pledge "*lan maring pancer papat wetan kulon lor kidul*" or in the food

that contains seven pieces of rice with the pledge "*maring kanjeng nabi Adam, Nuh, Ibrahim Isa ...*" after reading this pledge, the preacher then prays for safety and repels bad luck. The prayers and pledges are all read in traditional Javanese and the residents raise their hands while saying amen. Next is the *kembulan*, which is the process awaited by the residents, because in addition to enjoying food together, it is also a means of interreligious community interaction. (Observation of Suran event in Sengir on July 23, 2023)



Image 1. A variety of food (Gelungan) prepared for every traditional event in Sengir
(taken by researcher on July 23, 2023)

Second, *Saparan*, this tradition comes from the word *Safar*, which is one of the months in the hijriyah calendar. *Saparan* is a tradition of joint prayer held by the Sengir community in the month of *Safar* to pray for the village ancestor, Kanjeng Gusti Pangeran Harya (KGPH) Joyo Kusumo. This tradition begins with gathering and parading *Gunungan* and is accompanied by the strains of traditional musical instruments such as gamelan to be brought to the top of the grave of KGPH Joyo Kusumo. This tradition is not only followed by all members of the hamlet, local village leaders, and officials but also various groups outside the village, even the regency. After arriving at the grave of KGPH Joyo Kusumo's grave, the worshipers will pray together according to religious groups and gather again in an official forum (there are speeches and so on) to pray together with the traditional model (praying using traditional Javanese language and customs). This tradition ends

with eating *gunungan* with worshipers from all elements without distinguishing the beliefs/religions of each worshiper. KD mentioned that in safaran events there must be *karawitan*, the strains of the gamelan beat accompanied while waiting for the arrival of those who participated in parading the *gunungan*. (Interview with KD and TA on August 23, 2023)



Image 2. Kirab Tumpeng Robyong at the Saparan tradition of KGPH Joyokusumo

(taken by the researcher on August 22, 2023)

Third, *Rejeban*, the Sengir community carries out the tradition in the month of Rajab every year. Therefore it is called *Rejeban* from the word Rajab, explained TA. TA further explained that the purpose of *Rejeban* was held as a form of gratitude of the Sengir community for the fortune received. (interview with TA on January 30, 2023) this was confirmed by KD as the person in charge of organizing the activity. KD also mentioned that this procession was previously not carried out in the month of Rajab but in the month of Besar (Dhulhijjah), the reason for this change was made by KD because in the month of Dhulhijjah, the Sengir community was in a weak financial condition due to the planting season and some left to migrate.

"Nek biyen mas acarene pas Besar, terus warga jaluk ganti mergo lagi sepi duwet mansa kuwi, terus wes sekitar limang tahun iki nek wulan rejeb." In the past, the event fell in the month of Besar, then the residents asked for a change because that month was in a condition of quiet money (financially weak). Then for about 5 years, the event was replaced in the month of Rajab. (Interview with KD on January 30, 2023)

Rejeban in Sengir lasts for two days, the first day is *merdi Dusun* or cleaning the village which is carried out in each RW in Sengir, on the next day is the core event held in the village hall which is a joint prayer procession. at this core event starts in the morning with praying according to each religion in the same room. KD said that although one forum each led by each religious leader. (interview with KD on

January 30, 2023) this can be seen with Muslim residents doing *mujahadah* and Christians with devotional prayers. although in one forum with different ways of praying, the Sengir community considers it not a matter that needs to be debated. moreover, the Sengir community believes that it is an effort to strengthen harmony and harmony between residents. (Interviews with MI, MK, TI and TK on January 30, 2023)



Image 3. Procession of Rejeban Activities in 2023
(taken by the researcher on January 30, 2023)

TA emphasized that in the Rejeban procession, in addition to other processions in Sengir, namely with *Gelungan* and *Kembulan*, there is also a *wayangan*. according to TA, this *wayangan* must be held because it is a form of gratitude and cleansing of the village and if the *wayangan* is held during the day it must feature the *Sri Bali* play. TA explained that *Sri* is a form of gratitude to Dewi Sri, the embodiment that plays a role in the success of the harvest. and *Bali* which means with will return in the coming year. different if the *wayangan* is held at night does not require a certain play.(Interview with TA on January 31, 2023)



Image 4. Rejeban activity procession in 2023

(taken by the researcher on January 30, 2023)

Fourth, death prayers in the Indonesian Muslim tradition are known as *tahlilan*. In this case, every time a family member dies, there will be an event as a form of respect and devotion to parents by praying for them. (Interview with MI and TI on January 7, 2024) In this case to be safe and given the best place in life after death. In Christian circles, the same thing is called a *doa palipur*, which is a form of comforting song for the family left behind, as well as praying for the good of the deceased family. (Interview with MK and TK on January 6, 2024)

Sengir's diversity and religious potential can be a role model in the practice of spiritual harmony in Indonesia. This is certainly inseparable from how the community can coexist in harmony while maintaining the tradition of customs as a support for the harmony of all elements of society. This is also not only found in Sengir, research by Nurus Shalihin et al explained that the Siringo-Ringo community in North Sumatra has similar diversity. The existence of crossover (religious adherents, religious and economic space practices) is a natural strategy that can create harmony in the midst of diversity. Then, with the institutionalization (marriage, death and religious holidays) which is cultural in nature, it can be a medium to bring together the existing crosses. So that this can create harmonious, tolerant, inclusive and harmonious conditions between diverse differences and can be used as a new pattern for diversity management. (Shalihin et al., 2021)

The plurality and tolerance among religious communities in Sengir village are illustrated by how the two models of religious processions can be carried out in the same place or the same house, although on different days. This was conveyed by KD, that in one house one family also has tolerance and pluralism between religions. For example, the children of the deceased have different religions, namely Christian and Muslim, so prayers will be made according to their respective beliefs, regardless of the religion of the deceased parents. Even some houses are still inhabited by multi-religions. "Yes *doa palipur*, yes *tahlil*, in one house" said KD. (interview with KD on January 7, 2024) This was confirmed by one Muslim resident, who said that he also performed *tahlil* for his Christian uncle, after he dreamed of meeting him in a dream.

"*Kulo nggih mas pas wulan wingi pak cilik kulo, nekani ping tigo seminggu, kados nyuwun didongani. terus kulo nyuwun tulung pak yai titip asma kangge pak lik kulo niku kedah di tahlilke,*" (Interviews with MI and KD on January 7, 2024) (I also had my uncle come to me in my dream last month, three times a week, and he asked to be prayed for, so I told Pak Yai to include my uncle's name in the *tahlil*).

Impact Spiritual Harmony

The custom/tradition practiced by the Sengir community has been practiced for a long time. It is said that the custom has existed since the time of Sunan Kalijaga. The people of Sengir Village do not dare and try to change what has been

going on. However, since the change of the new hamlet in 2017, there has been a vision and mission that emphasizes the importance of culture and religion that go hand in hand. In addition to preserving the nation's culture following the Specialty Law, No. 13/2012 (Undang-Undang (UU) Republik Indonesia Nomor 13 Tahun 2012 Tentang Keistimewaan Daerah Istimewa Yogyakarta, 2012), it is also to prevent outside cultures from entering. A no less important reason for the new hamlet to say so is that if religion goes without being accompanied by culture, there will be fanaticism attached to each religious adherent. Meanwhile, if culture runs without religion, there will be a foundation of belief in God that is eroded and even lost in the Sengir Village community. (Interview with KD on January 7, 2024)

Basically, the socio-cultural system is a manifestation of a social contract of society that is formed little by little and continues to strengthen until it becomes a binding order -present in accordance with the social demands of its time-. Perhaps, the social contract is a cultural system, religion, the spirit of modernization created by local actors through a repetitive process. Each socio-cultural system that is manifested from the social contract has its own characteristics or what is called a "sense of autonomy". Likewise, the people of Sengir Village have their own characteristics in their cultural diversity. (Muhdina, 2015) The kinds of culture referred to in addition to the series contained in the interfaith joint prayer are *jathilan*, *ketoprak*, village clean culture/collaboration, (for example in the construction of places of worship of each religion), *wilujengan/selamatan* and other similar things. As far as the information obtained, the implementation of interfaith joint prayers and other traditional customs of the Sengir Village community involving each religion runs smoothly and there are no obstacles. Usually, obstacles faced occur due to natural factors such as rain, and pandemics in 2020 and 2021. In fact, in the final pandemic period the custom/tradition is still running, it's just not done openly. (Interviews with KD, TI, and TK on January 8, 2024)

In addition to strengthening community relations in Sengir Village, the implementation of interfaith joint prayers is carried out to improve Spiritual Harmony to ask God for safety. TA said that in the past before there were religions and places of worship, requests or prayers to God could be made in any way. As time goes by, prayers to God slowly have procedures, including sending plates (a term used to refer to the name of a deceased person as a request to God), with the hope that the prayers delivered will be more easily answered. However, this should not be done carelessly. On the other hand, there are prayers addressed to parents -especially those who have passed away-. The people of Sengir Village do so regardless of the religion of the parents. This is a form of evidence/respect of a child to parents. (Interview with TA on January 6, 2024)

This research found four forms of local wisdom that unite the Sengir community, namely Rajapan, Saparan, Suran and Death Prayers. Regarding this last point, Christians are indeed divided into several. Among them are those who believe that praying for the deceased will reach those who are prayed for. On the

other hand. There are also Christian teachings that do not recommend praying for the deceased, because it is considered useless. There are also several other groups who only give condolences to the bereaved family. (Gulliot, 2020) This tradition is carried out by the Sengir community from generation to generation from year to year. the procession of traditions in Sengir, also shows that the community lives in high harmony and peace. This tradition was born, grew and developed with the community over a long period so that it became the identity of the sengir community. (Ridhwan, 2017) In addition, this tradition, both during Rajaban, Safaran and Suran, forms a spiritual harmony characterized by the meeting of Muslim and Christian residents in one forum together to echo good hopes. (Haba, 2008) From the explanation that has been delivered, it can be seen that harmony in religion that prioritizes cultural approaches and local wisdom can be an alternative way for the Sengir community to strengthen social solidarity bonds. Social rhythms run peacefully and parallel with cultural values and local wisdom that grow in the Sengir community. Therefore, differences in religion and belief do not interfere with social relations at all. (Aksa & Nurhayati, 2020)

The implementation of various local wisdoms of Sengir Village can foster an attitude of togetherness and family that has a positive impact on the attitude of harmony and harmony. In the series of activities, of course there are various processes that are carried out together, for example fundraising, helping each other in preparing events, togetherness in eating together, to mutual cooperation. All of this can happen thanks to their customs that have united in differences. This variety of local wisdom can be used as a forum for building and maintaining harmony between religious communities in Sengir Village. (Pahlevi et al., 2023)

Spiritual harmony at a later stage reveals forms of pluralism. In addition, the form of pluralism is displayed from the understanding of noble values that continue to be passed down from generation to generation. (Wagiran, 2013) Local wisdom in the Sengir community is a culture that is maintained, able to accommodate and integrate outside culture, acts as a control for the developing culture, and directs it to develop and continue. (Ayatrohaedi, 1986) This is also in line with the tradition in Javanese society that always ends with the recitation of prayers in the hope that life and community order will be more secure and peaceful. As in the teachings of every religion, praying will also guide individuals and society towards peace and Sentosa. (Rosyidi, 2012)

The traditional community of Sengir is also used as a vehicle to reduce conflict over differences in beliefs, besides that the tradition of the Sengir community also forms a communication pattern that is utilized in maintaining and strengthening the integrity of the community, tolerance and religious harmony. (Le Borgne, 2024) Although in jointly organized activities social interactions can occur that have the potential to cause conflict. On the one hand, it also creates better social stability. In the life of society, the dialectical process is not a conflict, but a solution to efforts to create sustainability in society itself. (Ritzer, 2017) The existence of harmony and

tolerance is very important. In addition to being a necessity in the context of protecting Human Rights (HAM), harmony between religious communities that has been running in Sengir Village is a prerequisite for the realization of national integrity and continues to the success of national development.(Rizal & Kharis, 2022)

The Sengir tradition shows that local wisdom can provide facilities in perpetuating inter-religious harmony and neighborly harmony. This is similar to the research findings of Dewa Agung Gede Agung et. all in Malang that people do not want to break social or religious laws or become greedy. Through this action, the community passes on its values and ideas. This custom is passed down from ancestors to promote social and religious harmony. Agung, et all's research also highlights that Religion has long been associated with peace, compassion and noble human values. Religious communities can coexist harmoniously, driven by local wisdom as cultural capital and heritage. Religious communities, including Muslims, Hindus and Christians, believe that they come from a common ancestor. Even within one family, people of different religions coexist harmoniously. Further contributions to the role of community leaders as charismatic, customary and legal actors should not be underestimated in creating harmonious interactions through local cultural events. These community leaders can provide direction to their communities and help them avoid conflict. Finally, Harmony based on local knowledge will result in lasting peace. (Gede Agung et al., 2024)

The local wisdom practiced by the Sengir community is not only an example of how religious communities work together to preserve their ancestral heritage and culture by coexisting harmoniously, but also as social capital to make the two different religious communities unite into one unit for the creation of a harmonious and peaceful religious community and as an effort to uphold the values of tolerance that are organic. In addition, the Sengir community is also bound by culture and customs that continue to be maintained, implemented, and adhered to as a form of gratitude and as an effort to honor the ancestors. This shows that the social capital incarnated in the spiritual harmony between Muslims and Christians in the traditions carried out in the Sengir community is the basis for the existence of common expectations to achieve goals that are believed together.(Eloire, 2018)

This study also corroborates other studies that found that local wisdom is an element that plays a major role in maintaining inter-religious tolerance in society. For example, the teachings of *Gusti Kawulo-Kawulo Gusti, Syahadat-Adat, Iman-Oman* in Cilacap can unite residents and without conflict.(Attabik & Sumiarti, 2008) Noble values such as *sipakatau*, *sipakalebbi*, and *sipakainga'* in Makassar have also played an important role in bonding and maintaining religious harmony.(Muhdina, 2015) or in a committee of ceremonies in Tengger that can create a joint commitment to maintain tolerance, harmony, and peace between religious communities.(Chalim et al., 2023)

The fact that the spiritual harmony of the Sengir community in Rajaban and prayers to ancestors can be interpreted as implementing the concept of pluralist inclusiveness.(Noer, 2019) The community views religion as a guideline that must be realized in the form of ethics and manners in interacting in society. This form of realization requires people to respect each other and understand that religion teaches to create comfort in society. Likewise, the religion of the Sengir community reflects the Javanese perspective on religion which is so simple that is embodied in the "*agama ageming aji*" that religion is a guide to always be virtuous and behave nobly.(Santosa, 2021) This simplicity in viewing religion causes religious pluralism even within the family environment.(Damami, 2002; Idrus, 2007)

Spiritual harmony in the life of neighbors, society and the state is important for the creation of a peaceful and harmonious environment. Furthermore, Indonesia as a unitary state that has a variety of religions, ethnicities and cultures echoes the existence of interfaith dialog and religious moderation. In the contest of religious moderation, multireligious and interreligious understanding is very important as a basis for universal values contained in each religion. This can bridge good relations in the context of socio-cultural and humanitarian interactions, which in turn provide understanding and tolerance for every difference.(Taufik Rahman, 2022)

In the context of managing diversity, it is important to guarantee freedom of religion so that there is no imbalance and misunderstanding between religious or interfaith groups.(Abdullah, 2018) Furthermore, this has been applied to the Sengir community well. Religious freedom itself will be achieved in an atmosphere of harmony when they understand each other's restrictions. (Bagir et al., 2020) Diversity itself can be an initial capital in the actualization of inter-religious harmony, just like Fibriana's research that the Kalibago community can coexist with a strong way of respecting each other because they are connected, which can also be found in the Sengir community.(Fibriana, 2016)

Building harmony in the midst of plurality requires an adequate understanding of tolerance and reciprocal awareness. Sulaiman's (2014) study on harmonization in religious plurality in Amabarawa shows that the Catholic community and the Islamic community are able to create a harmonious life with the interaction strategy of reciprocal relationship awareness, a friendly attitude, and always trying to minimize problems through a family approach or through a third party.(Sulaiman, 2014) Casram's (2016) study emphasizes the importance of adequate understanding of tolerance in a moderate manner. It shows that tolerance presupposes the recognition of beliefs that are believed to be true privately and at the same time see and recognize the truth of beliefs held by others.(Casram, 2016)

The inclusive understanding of religion has an impact on agreeing to disagree and accepting religious differences in the community. Interfaith joint activities that are held and tend to be frequent, over time, make people increasingly understand the differences in the beliefs of others and ultimately accept these differences,

thereby reducing and even eliminating confrontations with other beliefs. (Basinger, 2021) Joint interfaith activities provide opportunities for participants to have informal dialogues in understanding differences and developing common goals that citizens want to achieve. The interfaith dialogue was found to have created an attitude of tolerance between religious communities. (Hutapea & Iswanto, 2020) In addition, joint interfaith activities are also a manifestation of a harmonious and peaceful community. Dialogue is also a vehicle for opening up to each other, opening positive views, and reducing religious fundamentalism. (Hutapea & Iswanto, 2020; Ismail, 2010; Marpuah, 2019; Nazmudin, 2018)

As mentioned in Nur Hanifah's research, that the community is able to feel living in a safe, peaceful, calm, and comfortable environment and free without any coercion in terms of religion or other things when the interaction or social dialogue in the community is well established. This is evident in the activities organized by the Sengir Village community, where these activities involve all religious adherents, without discriminating against one another. The factors that make good relations between communities in Sengir Village include the local government, interfaith dialogue and the ability to embrace the entire community. (Hanifah, 2023)

In Kim Young Yun's Integrative Communication Theory quoted by Saihu, the four traditions carried out by the Sengir community, namely Suran, Saparan, Rejeban and Death Prayer reflect local wisdom that aims to foster a deep understanding of each tradition. This is meant by assimilative ideology, encouraging conformity, and pluralist ideology, encouraging ethnic distinctiveness. Christians as minority citizens try to adapt to the environment, and Muslims as the majority citizens try to always prioritize ethical, social, and even economic values so that good social contact occurs. (Saihu, 2021)

CONCLUSION

This research indicates that spiritual harmony in the Sengir community is created through a combination of tradition, culture, and local wisdom that involves all levels of society, both Muslim and Christian. Traditions such as Suran, Saparan, Rejeban, and death prayers become spaces of interaction that strengthen social and spiritual relations between religious communities. The active involvement of religious, customary and community leaders in maintaining and preserving these traditions proves that diversity can be a force for creating harmony and tolerance.

The mutual respect and understanding of religious differences become a solid foundation in building a peaceful and inclusive life in Sengir. This harmony also reflects the values of pluralism that not only accepts the existence of other religions, but also tries to build mutually supportive relationships. Thus, the tradition and local wisdom in Sengir can be a model in managing diversity and promoting religious moderation in Indonesia.

The results of this study confirm the importance of interfaith dialog based on local traditions and cultural values to overcome potential conflicts and strengthen

social solidarity. Therefore, the culture and tradition-based approach shown by the Sengir community is relevant to be applied in a broader context to support interfaith harmony in Indonesia.

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