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A Tradition of Interfaith *Nyadran* as a Model of Perserving Sosial Harmony

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Abstract

This qualitative research with a phenomenological approach aims to describe nyadran as a tradition that is a means for the community to preserve a harmonious life together. Used observation and interview methods to collect data related to the nyadran ceremony. Observations were carried out to get an idea of the process of the nyadran ceremony. Next, the researcher interviewed three respondents who had experience preparing and carrying out the nyadran tradition in the Sorowajan hamlet, Banguntapan sub-district, and Bantul district. The data are analyzed using the essential elements of harmony in studying Javanese philosophy. There are three critical findings from this study. First, the Sorowajan hamlet community holds a nyadran ceremony annually involving interfaith community members. Second, the nyadran ceremony is a means to maintain and preserve the harmony of the Sorowajan community through ritual ceremonies that unite adherents of different religions. Third, the nyadran ceremony in the Sorowajan hamlet is a local tradition that has developed into a celebration of togetherness that involves people from different religious backgrounds and beliefs. Members of the community of interfaith and theology work together and are responsible for the implementation of the nyadran ceremony in a solemn and lively manner for the realization of a harmonious life together in the unity of Indonesia, which has diversity in religion, belief, ethnicity, race, culture, and local wisdom.

Keywords:

collaboration, harmony, the tradition of nyadran, unity in diversity.

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Introduction

The diversity of culture, ethnicity, race, religiosity, and religion is the character and identity of the Indonesian people.[1] On the one hand, the variety of tribes, cultures, races, and religions illustrates that Indonesia is a nation that has wealthy cultural and religious values.[2] On the other hand, this diversity often triggers social conflicts in the practice of living together that can threaten national unity. To maintain national unity, all elements of society have roles and responsibilities to preserve diversity as a cultural and religious identity passed down from generation to generation.[3] The big challenge for Indonesian unity in preserving pluralism is the establishment of social ties based on a culture of encounter and brotherhood. Every individual and group with a different ethnic background, race, religion, belief, culture and local customs must realize the vision of national life and the responsibility to strengthen the integrity and unity of living together.[4]

One of the local traditions that are still alive and plays an essential role in knitting brotherly bonds in Indonesian diversity is *nyadran*. The *nyadran* or *sadranan* ceremony is one of the thousands of traditions of Indonesian society that are still preserved. In a general sense, *nyadran* means *slametan* by giving offerings in a haunted or sacred place.[5] Traditionally, in the *nyadran* ceremony, people give offerings to *Danyang* or spirits in holy places such as trees, mountains, caves, rocks, beaches, ancestral graves, and water sources. In Javanese society, *Danyang* is believed to be a helper and protector for individuals or community groups. However, with their uniqueness, many *nyadran* ceremonies are carried out in Javanese culture. The *nyadran* ceremony in the hamlet of Sorowajan,

[1] Shinta Wahjusaputri, **"**Religion Conflicts in Indonesia Problems and Solutions", *Sociology Study.* 5 , no. 12 (2015): 931.

[2] Agus M Nuryanto, "Comparing Religious Education in Indonesia and Japan", *Al-Jamiah: Journal of Islamic Studies* 52, no. 2 (2014): 438.

[3] Agus M Nuryanto, *Al-Jamiah,* 438.

[4] Padersen, "Religious Pluralism in Indonesia", *The Asia Pacific Journal of Anthropology* 17, no. 5, (2016): 387.

[5] Ign. Gatut Saksono dan Djoko Dwiyanto. *Faham Keselamatan dalam Budaya Jawa* (Yogyakarta: Ampera Utama, 2012), 84.

Banguntapan, Bantul, and Yogyakarta involved the community and different religious leaders, marked by interfaith prayers and beliefs.

During the onslaught of modernity and people's lifestyles that tend to be individualistic and pragmatic, the *nyadran* tradition is still alive. *Nyadran* is a meeting room that puts forward a family atmosphere and preserves community traditions through celebrations of local customs that include the practice of local religious rituals.[6] The Sorowajan hamlet's *nyadran* ceremony is a dialogue, collaboration, and cooperation space. As part of the Javanese society, the people who hold the *nyadran* ceremony understand and live the harmony that is the ethical principle and ideal of life for the Javanese people.[7] Harmony means the suitability and unity of all the elements that make up the beauty in the dynamics of a peaceful life together.[8] Harmony describes man's integral and dynamic accordance with others, nature, and God. Efforts to preserve harmonious living together are ritually expressed in local traditions and manifested in daily living practices through cooperation and mutual assistance in solving everyday problems and developing social welfare.[9] *Keselarasan* (harmony) means wholeness, connectedness, and the mutual influence of all the elements of this nature. Harmony has a humanist-religious meaning.[10] Harmony is the ethical principle and ideal of Javanese life.[11] These principles and standards become the inner power that moves the Javanese people's lives in living together in the world.

There are several elements of harmony that appear in the dynamics of living together. *First*, harmony is a life experience with a socio-cultural dimension. Every individual lives a harmonious life which is seen in the practice of cooperation or cooperation to carry out the

[6] Ibnu Mujib dan Yance Rumaharu, *Paradigma Transformatif Masyarakat Dialog: Membangun Fondasi Dialog Agama-agama Berbasis Teologi Humanis* (Yogyakarta: Pustaka Pelajar, 2010), 9-12.

[7] Franz Magnis-Suseno *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa* (Jakarta:Gramedia, 1984), 70-71.

[8] Andreas Yumarma, *Unity in Diversity: A Philosophical and Ethical Study of the Javanese Concept of Keselarasan* (Roma: Editrice Pontificia Universita' Gregoriana, 1996), 143.

[9] Rosidin, "Role of Local Wisdom in Preserving the Religious Harmony of Samin Community in Blimbing Blora", *International Journal of Latest Research in Science and Technology*, Vol. 5, No.2 (2016), 26-28.

[10] Andreas Yumarma, *Unity in Diversity,* 13-14.

[11] Franz Magnis-Suseno, *Etika Jawa*, 70-71.

interests of living together. Harmony is lived in practices imbued with the virtue of *gotong royong*. The method of *gotong royong* fosters mutual respect and willingness to maintain harmony and the natural environment. *Second*, harmony is a necessary condition in the pilgrimage of human life towards authenticity. Humans are always trying to find and purify themselves. Harmony grows in the practice of everyday life in the family and society. Knowledge and wisdom of life develop in experience: "*ilmu iku kelakone kanthi laku*" (knowledge is best improved in the living process or learning by doing).[12] *Third*, harmony with cultural-ecological dimensions. For the earth and all of nature to remain in harmony, humans must act wisely and maintain their unity with the universe. When natural disasters occur and many diseases occur, many communities in Indonesia carry out prayers and rituals intending to ask for safety and welfare for humans and the surrounding environment. Community involvement in the ceremony impacts increasing social spirit to maintain harmony, increase cooperation and preserve harmonious life.[13] Javanese people believe in an integral connection between the spiritual and material worlds. There is a unity between the visible world and the invisible world. This is a picture of mysticism in Javanese society.[14].

This qualitative research focuses on exploring the *nyadran* ceremony, a cultural approach to preserving a harmonious life together. This qualitative research uses a phenomenological approach. A study with a phenomenological approach emphasizes the importance of interpreting and interpreting data.[15] The data relating to the phenomenon of the *nyadran* ceremony are analyzed according to Javanese philosophy, which is still alive in multicultural-religious Indonesian society—analyzed these data to find new ideas about the importance of dialogue and cooperation for preserving diversity in a multicultural-religious community.[16] To collect data, researchers used the method of observation and interviews. Three questions

[12] Niels Mulder, *Mysticism in Java: Ideology in Indonesia* (Yogyakarta: Kanisius, 1998), 18.

[13] Niels Mulder, *Mysticism in Java: Ideology in Indonesia*, 89.

[14] Andreas Yumarma, *Unity in Diversity*, 54.

[15] Shahid K. Khan, "Qualitative Research Method – Phenomenology", *Asian Social Science* 10, no.21 (2014), 301.

[16] Howard Lune & Bruce L.Berg, *Qualitative Research Methods for the Social Sciences* (Harlow: Pearson Educational Limited, 2017), 96.

become the instrument of data collection. *First*, how is the *nyadran* ceremony held in Sorowajan hamlet? *Second*, why is the *nyadran* ceremony held regularly? *Third*, what is the meaning of the *nyadran* ceremony in the Sorowajan hamlet?

Results and Discussion

We collected data through observation at the *nyadran* event in the Sorowajan hamlet in 2019 before the covid-19 pandemic and in 2022. Most of the data were taken before the covid-19 pandemic because, during the covid-19 pandemic, the *nyadran* ceremony was carried out simply with the presence of community representatives, religion, and dukuh apparatus. Observational data is enriched by the researcher's introduction to the development of the Sorowajan hamlet, collected interview data in July 2022. Data collection focused on how the *nyadran* ceremony was held, why the tradition was carried out, and what found meaning. The estuary of research with a phenomenological approach is to explore the meaning of experience.[17]

1. *Observation Data*

As a resident of Yogyakarta since 1990, the researcher knows the Sorowajan area and its development. Observations were carried out at the end of March 2022. The results of the statements were in the form of data presentation related to the implementation of the *nyadran* ceremony, namely the people involved, ceremonial facilities, and celebration activities. However, the researcher's introduction to Sorowajan village's condition also supports the data.

Table 1: Observation Data

People Involved	Supporting Infrastructure	Celebration Activities
1. A group of people becomes the committee with	1. Ambengan or blessing rice and ubarampe or utensils in	1. Residents began to gather around the mosque. 2. The committee arranged for the residents

[17] Y.F. La Kahija, Penelitian Fenomenologis: Jalan Memahami Pengalaman Hidup, (Yogyakarta: Kanisius, 2017),112.

traditional Javanese clothes, and the committee marker is attached to the chest 2. A group of young people as members of the mercenary squad palace-style traditional troops (bergada) and gamelan music players. 3. A group of women who bring offerings 4. Around 300 residents attended the procession and carried blessing rice (ambengan) 5. Two young girls as dancers 6. Some hamlet leaders 7. Head of the village (lurah) and coordinator of government	the form of traditional food such as tumpeng, apem, compote, and jadah. 2. Gamelan musical instrument as a procession accompaniment. 3. Uniforms or traditional palace-style troops (bergada). 4. Community meeting rooms, namely mosques and hamlet halls. 5. The committee wears traditional clothes, and young people play gamelan music. 6. Banners (umbul-umbul) are installed along the road where the procession.	and lined up on the roadside to carry out the procession. 3. The nyadran procession from the mosque to the hamlet hall lasted about 45 minutes. 4. The sequence of the procession is the troops with the club (bergada), the music players, the bearers of ubarampe or food for ritual equipment, and followed by the residents who bring the ambengan or rice of blessing. 5. All residents put food in the middle of the hamlet hall. 6. Religious and community leaders sit on the side of the padukuhan hall that has been provided. 7. The presenter conveys the sequence of events. 8. The head of the hamlet gave a speech. 9. Religious leaders take turns praying to ask for the safety, harmony, welfare, and peace of the community and the security of the souls of the ancestors. 10. After finishing the prayer, the emcee asked the committee to arrange the distribution of ambengan or blessing rice.

administration in the sub-district area (camat) 8. Seven religious leaders lead the prayer 9. Several police officers from the sector police and members of the Indonesian Armed Forces from the Military District Command 10. Several journalists who covered the event wore a necklace		11. The dukuh apparatus, religious leaders, and guests eat with tumpeng (rice cone) served by the committee. 12. Traditional dance by two dancers. 13. The presenter announced the tomb pilgrimage and the cleaning service for the nyadran procession. 14. The residents left the hamlet hall. 15. The committee and residents performed community service to clean roads and hamlet halls.

Sorowajan Hamlet is an area of Banguntapan sub-district, Banguntapan kapenowon, Bantul district. The location of the Sorowajan hamlet is bordered by the Sleman Regency and the Yogyakarta Municipality. Until the 1990s, Sorowajan was a poor area and was somewhat isolated from the city of Yogyakarta, even though it was very close to the city of Yogyakarta.

Most of the residents of Sorowajan are immigrants from various areas around the city of Yogyakarta. A small number of Sorowajan residents come from different other towns for reasons of work and marriage. The modernization process turned Sorowajan into a bustling suburb. The streets in the hamlet were widened. New shophouses and restaurants were established. Many residents of the Sorowajan hamlet have stopped farming and have started working as builders, office workers, and opening small businesses. The economy of the residents of Sorowajan has begun to improve, although some are still living

in a mediocre economic situation. During demographic changes and the level of economic growth, the residents of the Sorowajan hamlet continue to maintain an atmosphere of togetherness and harmony among residents. Traditional celebrations such as the Javanese New Year's Eve tirakatan or Suran, syawalan, *nyadran*, and independence day celebrations help them maintain togetherness across religions, beliefs, ethnicities, races, and cultures.

In organizing the *nyadran* ceremony, which is held every year before the fasting month, Sorowajan hamlet residents have a procession from the local mosque to the hamlet hall. Most of the residents of Sorowajan hamlet wear traditional Javanese clothes to be involved in the parade. The march is carried out from 11.00 WIB until around 13.00. In the procession, each resident brings rice blessing or *ambengan,* which contains rice, vegetables, boiled eggs, salted fish, and tofu or tempeh bacem. In addition, some mothers were assigned to bring traditional food in the form of *tumpeng*, *apem*, *kolak* (compote), and *jadah*. The carnival or procession of residents in succession begins with a line of traditional troops or *bergada*, gamelan music players, carriers of *ubarampe* or food utensils, and residents who bring *ambengan* or blessing rice. The *Bergada* troops consisted of a group of young men dressed in traditional Yogyakarta palace-style soldiers. The procession from the mosque to the hamlet hall is about 500 meters away, starting with the mercenaries who walk to the gamelan music accompaniment.

Can categorize the people involved in organizing the procession into several groups. *First*, there is a committee that prepares and is responsible for the implementation of the *nyadran* ceremony. From observations, the committee members wore traditional Javanese clothes, and the committee markers were placed on their chests. The second group is the members of the mercenary troop (*bergada*), gamelan musicians, and accompaniment dancers. The third is the mothers who bring *ubarampe* or proper equipment in the form of traditional Javanese food. Following were religious and belief leaders who attended and led interfaith prayers. In addition, guests were also present, consisting of members of the police, members of the Indonesian Armed Forces, the head of the village (*Lurah),* and the coordinator of government administration in the sub-district area (*Camat*). The largest group involved in the *nyadran* ceremony is the

Sorowajan hamlet which consists of children, youth, young people, and adults. They bring an *ambengan* or rice blessing to carry to the hamlet hall during the process.

The people involved in the *nyadran* ceremony have an essential role in providing the complete facilities for the *nyadran* ritual. In addition, all residents have their respective roles in the procession and implementation of the *nyadran*. They moved from the mosque and its surroundings to the padukuhan hall with *ubarampe*. After arriving at the hamlet hall, the blessing of rice or *ambengan* and various traditional foods are put together and then prayed by religious leaders from Islamic, Christian, Catholic, Hindu, Buddhist, Confucian and religious leaders. Then each resident exchanged random *ambengan* or blessing rice. The prayers of religious leaders contain requests for harmony, peace, health, fortune, and the safety of citizens. In addition, the prayers also conveyed a request for the souls of the hamlet residents who had been called by God to be saved. After the prayer event, every community member took one blessing rice and traditional food. Blessing rice can be eaten together at the hamlet hall or taken home. Religious leaders, the dukuh community, and guests gather for hospitality and a meal together.

While guests, religious leaders, and residents eat together at the hamlet hall, the young women perform traditional dances that create a sacred and solemn atmosphere. The *nyadran* ceremony ended with several announcements related to the preparation for a pilgrimage to the ancestral graves in the Sorowajan hamlet and community service cleaning the *nyadran* arena. Pilgrimages to ancestral graves are usually held in the afternoon on the same day as the *nyadran* ceremony. After the *nyadran* ceremony, some hamlet residents carry out community service, cleaning the hamlet hall, rooms, and streets used for the *nyadran* ceremony procession.

2. *Interview Data*

The interview data contains three components: matters related to how the nyadran ceremony is held, the background that drives the implementation of the ceremony (motivation), and the meaning found in the nyadran tradition. Three respondents became the source of interview data. The first respondent is a 41-year-old family father, the second respondent is a 48-year-old female head of the community unit

(RW), and the third respondent is a female lecturer who is 59 years old. Two of the respondents are women who play a role in coordinating the women who play an active role in the nyadran ceremony. Three respondents had experience of being actively involved in the process of organizing a nyadran ceremony in Sorowajan village. The three respondents provided adequate information to explain the meaning and significance of the nyadran ceremony. They are natives of the village. Interviews were conducted in July 2022.

Table 2: Interview Data

Respondent (R)	Maintenance	Motivation	Meaning
R1	There is a committee consisting of adults and young people, preparing ubarampe (equipment or ritual facilities), choosing religious leaders who are praying, preparing people to become mercenaries, preparing dancers with their training, and inviting civil and military officers, selecting the person in charge of the event. The committee collects funds from hamlet residents and donors. The residents were involved in collecting dues, preparatory exercises, providing ubarampe, traditional processions to the village hall, interfaith prayers, community service, and preparation for pilgrimages to graves.	Preserving traditions, building community harmony, facilitating social involvement, giving youth expression space, and maintaining and passing on interfaith cooperation.	There are interfaith collaborations and there are cultural activities in the village. There are interreligious prayer practices. Sorowajan is known to the public as the Pancasila village.

R2	Forming committees that represent different religious communities make activity proposals, complete details of activities, take an inventory of community members who are asked to support the committee, prepare event details and oversee the preparation and implementation of the nyadran ceremony. The committee oversees the preparatory exercises and involves community members to support the practice through snack donations. The residents were engaged in raising funds, providing ubarampe, traditional and cultural processions, praying, and working together. The involvement of religious leaders in leading interfaith prayers is the uniqueness of the nyadran ceremony.	They provided space for people to live in harmony (rukun), educated the younger generation to recognize traditions, helped residents to get to know each other, and prayed for their ancestors.	There are joint events involving interfaith people, community harmony is maintained, many young people are accustomed to being involved in common occurrences, and many residents are proud of local traditions.

R3	The committee formulates the concept of the event, involves young people and potential residents to support the design and implementation of the nyadran ceremony, formulates the event's details, and carries out the tradition to completion. The committee collects the costs of holding the nyadran ceremony from community contributions and individual and institutional donations. The residents are involved in preparing and implementing the nyadran tradition in the form of financial contributions, provision of equipment, art exercises, cultural processions, interfaith prayer together, and cooperation.	We are affirming the identity of the cultural village, minimizing conflict and division among residents, increasing harmony between residents, introducing the next generation to the nation, sending prayers for the spirits, and maintaining social balance	There is a celebration of local traditions involving people of different religions. There is a space for cultural expression, prayer for community harmony, social concern for joint celebrations, and cooperation or mutual assistance between residents. In the nyadran ceremony, interfaith prayer takes place for the citizens' welfare and the ancestors' safety. This is the uniqueness of nyadran compared to syawalan, suran, and tirakatan on independence day.

Of the 2900 Sorowajan hamlets, about 12 percent of the Sorowajan hamlets attended the *nyadran* ceremony. As revealed by the third respondent, all Sorowajan residents are involved in organizing *nyadran* through contributions and donations. The second respondent stated that residents who could not attend on the day of the *nyadran* ceremony, which often fell on weekdays, were also involved in accompanying dance practice and providing snacks for various preparatory activities. It was stated by the first and third respondents that there was the involvement of individuals and institutions in the form of donations. In addition to giving contributions, the residents of the Sorowajan hamlet also carry out community service work to clean and organize the environment, donate energy to prepare and organize togetherness events and contribute creativity in the form of dance works. Thus the residents of the Sorowajan hamlet have a bond of brotherhood and a sense of responsibility for implementing the *nyadran* ceremony. The presence of the *Lurah*, sub-district head, members of the police, and the army is real support for the civilian government and the broader community for implementing the *nyadran* ceremony.

Although the Sorowajan hamlet community has traditions of joint celebrations such as *syawalan* after Eid celebrations, *suran* (celebrating the Javanese new year), and 17s (celebrating Indonesian independence day), only the *nyadran* ceremony involves prayers from representatives of different religious figures. The second respondent conveyed this. Prayers between religions and beliefs express brotherly bonds between citizens and spiritual relationships with their ancestors. In addition, citizen involvement occurs in preparing and implementing the *nyadran* ceremony. The three respondents underlined community involvement in the form of fundraising, provision of equipment, art creation exercises, cultural processions, interfaith and belief prayers, cooperation to tidy up the place after the ceremony, and preparation of pilgrimages to the tomb.

The three respondents emphasized that the implementation of the *nyadran* tradition has an important role and meaning in the lives of the Sorowajan community members, especially in building a conducive, harmonious, mutually involved, caring, and collaborative life together. The first respondent emphasized the importance of the *nyadran* tradition to "*give space for expression for young people,*

and to maintain and pass on interfaith cooperation." The second respondent emphasized the importance of the *nyadran* ceremony in "*educating the younger generation to recognize traditions, helping residents get to know each other, and praying for the ancestors*." Meanwhile, what is typical of the third respondent's opinion is that the *nyadran* ceremony is essential for affirming "*the identity of the cultural village, minimizing conflict and division of residents*." Regarding the motivation for the importance of holding a *nyadran* ceremony to send prayers for the ancestral spirits, the first and third respondents emphasized it. Thus, preserving social harmony is the fundamental motivation for holding the *nyadran* ceremony related to the relationship between humans with different religious backgrounds and spiritual connections with their ancestors.

The *nyadran* ceremony is carried out because of a personal urge to obtain the blessings of the life force, bring fortune, and experience inner and outer health.[18] The *nyadran* celebration is also a means for Sorowajan hamlet residents to pray for family members who have died. In other words, the *nyadran* ceremony is an opportunity to understand (pray to strengthen the heart and ask for prosperity and *mangestuti* (beg God Almighty to be blessed with all blessings for the living and the dead).[19]

The *nyadran* ceremony in the Sorowajan hamlet has been going on for generations. Since about 1978, the *nyadran* ceremony has been celebrated in the celebration of processions and prayers across religions and beliefs. The three respondents emphasized that the interfaith and belief *nyadran* ceremony is a means to foster harmony between residents with different religious backgrounds. There is a reciprocal influence between the *nyadran* tradition and the improvement of social balance in the Sorowajan hamlet. On the one hand, the harmony built between religious communities that live in daily life makes the *nyadran* ceremony can be carried out lively and solemnly.

On the other hand, interfaith and belief *nyadran* ceremonies

[18] Hariwijaya, *Filsafat Jawa: Ajaran Luhur Warisan Leluhur (*Yogyakarta: Gelombang Pasang, 2014), 60.

[19] Djoko Dwiyanto, *Bangkitnya Penghayatan Kepercayaan terhadap Tuhan YME: Hasil Studi di Daerah Istimewa Yogyakarta (*Yogyakarta: Ampera Utama, 2011), 225.

provide space for residents from different religious backgrounds to get to know each other and appreciate and celebrate prayers for their ancestors. The first respondent found the meaning that the *nyadran* ceremony across religions and beliefs was an affirmation of Sorowajan's identity as a Pancasila hamlet. The second respondent saw the *nyadran* ceremony's importance in educating young people to live in harmony and brotherhood and preserve local culture. The third respondent emphasized the meaning of the *nyadran* ceremony to foster the spirit of cooperation. Carrying out ritual traditions with socio-religious nuances plays an essential role in preserving the harmony of living together. [20]

In the experience of the Sorowajan community, brotherhood and mutual respect are shown in the participation of community members with different backgrounds to develop a harmonious, peaceful, and prosperous life together. During the wider community, the Sorowajan hamlet is known as a religious tourism area that excels in spiritual harmony. The continuous implementation of the *nyadran* ceremony made Sorowajan known as a supporter of Pancasila, who is harmonious, a brother who cares for each other and works together. Harmony are expressed not only through traditional arts and traditional ceremonies but also through interfaith prayers and beliefs and folk festivals.[21]

Every religious adherent has a contribution to building a life together in the Sorowajan hamlet. The social justice presented in the *nyadran* ceremony for the residents of the Sorowajan hamlet is rooted in the belief that every citizen, regardless of religion, has the potential and opportunity to contribute to fellow citizens. Justice means mutual respect and giving every citizen space to contribute togetherness. The spiritual basis of social justice is the belief that every community member needs each other in togetherness as social beings. Harmony and peace are the needs of every individual in living

[20] Heniy Astiyanto, *Filsafat Jawa: Menggali Butir-butir Kearifan Lokal* (Yogyakarta: Warrta Pustaka, 2006), 350.

[21] Parji. "Socio-Cultural Values of Nyadran Traditional Ceremony in Tawun, Ngawi, East Java, Indonesia". *SOSIOHUMANIKA: Jurnal Pendidikan Sains Sosial dan Kemanusiaan* 9, no.2, (November 2016), 293.

together.[22] Creating a harmonious and peaceful life is the responsibility of every individual in togetherness. Living in harmony and peace fosters a sense of security and gratitude in each individual's life as a member of society. Holding interfaith *nyadran* ceremonies and beliefs fosters affective relationships based on religious experience as fellow creatures of God.[23]

Discussion And Recommendations

Holding the *nyadran* ceremony in the Sorowajan hamlet reflects the appreciation of the Pancasila values , which are the Indonesian nation's spirituality, soul, and life.[24] The Sorowajan hamlet community practices the Almighty God's precepts in respecting people of different religions and beliefs and actively carries out interfaith and belief dialogues by implementing the *nyadran* tradition. Sorowajan community members live a just attitude, fight for a peaceful life and respect the dignity of the human person in the context of diversity in a harmonious life together.[25] In the *nyadran* ceremony, every citizen is responsible and involved in preserving unity in diversity.[26] Organizing the *nyadran* ceremony is carried out dynamically to realize the principle of deliberation or dialogue that provides opportunities and rights for every citizen to be actively involved in determining directions and policies for harmony and unity to live together. The fifth precept of Pancasila is Social Justice for all Indonesian people. Justice and solidarity among the citizens of Sorowajan make a real contribution to preserving the unity of the nation's life in harmony in the multicultural-religious context of Indonesia.

[22] Kaelan, *Filsafat Pancasila: Pandangan Hidup Bangsa Indonesia (*Yogyakarta: Paradigma, 2002), 220.

[23] Jamaludin Hadi Kusuma and Sulitono Susilo. "Intercultural and Religious Sensitivity among Young Indonesian Interfaith Groups", *Religion* 11, no. 26 (2020), 5.

[24] Wendy Anugrah Octaviani, Urgensi Memahami dan Mengimplementasikan Nilai-nilai Pancasila dalam Kehidupan Sehari-hari sebagai Sebuah Bangsa. *Jurnal Bhineka Tunggal Ika*. 5, no. 2, (2018) 125.

[25] Dita Kirana, Enhancing Religious Education: An Attempt to Counter Violent Extremism in Indonesia. *Studia Islamika*25, no. 1, (2018) 200-201.

[26] Y.B. Mangunwijaya, *Sekolah Merdeka: Pendidikan Pemerdekaan (*Gramedia: Kompas, 2020), 12.

The precepts of social justice for all Indonesian people contain the responsibility to meet the needs of each individual and communal life in all its dimensions.[27] To meet the needs of life, a dynamic balance between the rights and obligations of every citizen needs to find a place to make it happen. In the celebration of *nyadran*, Sorowajan hamlet residents voluntarily fulfill their obligations as community members in the spirit of cooperation. The *nyadran* ceremony across religions and beliefs is a model for preserving harmonious coexistence amid every community member's diversity of culture, religion, faith, ethnicity, and social status. The process of organizing the *nyadran* ceremony is an effective educational tool in developing collaborative, brotherly practices and contributing to preserving harmony and care among community members.[28] The *nyadran* tradition in the Sorowajan hamlet emphasizes that living together in a warm, respectful, caring, and cooperative atmosphere is the foundation of a harmonious life supported by the belief in God as the ruler of the world in the hereafter. Humans, as God's creations, need to build spiritual awareness that God has organized human life to live as brothers and sisters in diversity and help each other realize physical and spiritual well-being. The *nyadran* ceremony is a cultural celebration that involves community members, especially young people.[29]

In the *nyadran* ceremony, there is an acknowledgment and invitation for every community member to contribute. The *nyadran* ceremony is a space for realizing a just life. Fair means that every community member is willing to contribute to togetherness. Justice is based on the awareness of being part of a big family in the Sorowajan hamlet with spiritual ties with the ancestors who preceded them in entering the afterlife. Concern for fellow citizens, warm bonds of togetherness, and willingness to share our social capital to improve the quality of life that is more just, warm, and prosperous. As the ideals of realizing social justice for all Indonesian people as affirmed in the fifth principle of Pancasila, the Sorowajan hamlets live their human nature as social individuals through the *nyadran* ceremony.

[27] Kaelan, *Filsafat Pancasila: Pandangan Hidup Bangsa Indonesia*, 224.

[28] Agus Suryono, *Birokrasi dan Kearifan Lokal* (Malang: UB Press, 2012), 22.

[29] Ign. Gatut Saksono dan Djoko Dwiyanto, *Faham Keselamatan dalam Budaya Jawa*, 84.

Social justice is lived dynamically in a balance to respect each other's uniqueness and the interests of building a common interest.[30] More than that, the *nyadran* tradition reminds us that being fair means that humans are aware of being God's creations who are trusted to respect, love, cooperate, and work together to build a peaceful and just life and preserve the environment.

The *nyadran* ceremony is also held to honor the departed ancestors. *Nyadran* is usually followed by visiting ancestral graves carried out individually or as a family. To their ancestors, they carried out *dharma* and *bakti* (carrying out their obligations to respect and imitate the nobility of their lives). This attitude of respect and devotion is a social attitude that is carried out to create social harmony. As stated by Neils Mulder, for the Javanese people: "*To live according to social duties and rules is to fulfill the will of God and to shape one's destiny*".[31]. One of the characteristics of the *nyadran* ceremony in Sorowajan hamlet is the involvement of religious leaders and all elements of society so that the ritual becomes an opportunity to develop the practice of dialogue between religions and beliefs. This can be a model for celebrating customs or traditions in various regions in Indonesia, which are very rich in local traditions.

The *nyadran* ceremony in the Sorowajan hamlet will significantly contribute to the affirmation of Indonesianness if it is supported by reflection on the exploration of these traditional values and the bureaucracy or local government institutions that care about the development of local culture. The local culture that leads to respect for God, maintaining harmony and peace between citizens, and nature conservation need to be preserved as a form of appreciation of social justice for all Indonesian people. A judge should develop the independence of citizens and foster pride in every citizen of the local identity that is lived and preserved. For this reason, leadership concerned with protecting local wisdom is needed to carry out its role as a public servant more creatively, innovatively, and oriented to develop communities and regional potentials integrally.

In the context of a multi-religious and multicultural Indonesian

[30] Kaelan, *Filsafat Pancasila: Pandangan Hidup Bangsa Indonesia*, 221.

[31] Niels Mulder, *Mysticism in Java: Ideology in Indonesia*, 53.

society, the diversity of religions, beliefs, ethnicities, cultures, local languages, and customs is a gift and a challenge to live together as a nation. Every citizen needs to know each other, learn from and respect the wealth of different experiences. Meeting rooms that unite people from different backgrounds need to be developed. In the encounter framed in the celebration of local traditions, there is an educational process to strengthen the individual-social character of each person in living brotherhood in diversity, compassion for the suffering, living justly, and cooperation (*gotong royong*) in realizing peace and social harmony. [32]

The *nyadran* ceremony across religions and beliefs places belief in God Almighty as the basis of life with a national vision that is humane, united, sovereign, just, harmonious, and peaceful.[33] Social care occurs when people open up, know, and trust each other. *Nyadran* is an annual momentum to build social bonds involving emotional-social aspects. The emotional-social bond of the Sorowajan residents encourages them to affirm their belief in their respective religions and respect each other among members of the community with different religious backgrounds.[34] In the context of Indonesia, which has religious diversity, the residents of the Sorowajan hamlet use the *nyadran* ceremony as a meeting room to foster community harmony, willingness to share, and readiness to play an active role in building a life together.[35]

The willingness and involvement of citizens who voluntarily hold a *nyadran* ceremony is a significant social capital to preserve brotherhood, solidarity, and cooperation in building a harmonious and prosperous life. *Nyadran* is a traditional ceremony awaited and longed for as a celebration of togetherness between residents that binds them in unity with each other and relates to their ancestors. The ancestors are part of the life of the present generation. Respect

[32] Gabrielia Febrianty Shofiana, "Philosophy, Pancasila and Modern Technology", *Yuridika* 29, no. 2, (2014) 144.

[33] Gabrielia Febrianty Shofiana, "Philosophy, Pancasila and Modern Technology", 146.

[34] Agustinus W. Dewantara, *Diskursus Filsafat Pancasila Dewasa Ini* (Yogyakarta: Kanisius, 1998), 96.

[35] D. Siswoyo, "Philosophy of education in Indonesia: Theory and thoughts of institutionalized state (PANCASILA)". *Asian Social Science*, 9, no. 12, (2013) 137.

for ancestors is manifested in continuing the ideals of the ancestors and imitating their virtues.

Communities that already have a tradition of togetherness, dialogue, and cooperation in holding *nyadran* ceremonies and various other traditional ceremonies need to be facilitated to continue to preserve these traditions so that the involvement of community members across religions, beliefs, ethnicities, and cultures continues to be developed. For this reason, leadership is needed who can make and oversee the implementation of policies that involve community members to live brotherly, harmoniously, and cooperate in overcoming problems of living together with all their potential. For the sake of maintaining unity in the diversity of the Indonesian nation, the leadership of social, political, religious, cultural, educational, and customary communities needs to have a vision of unity in diversity and respect for local wisdom values that provide space for community members with ethnic, racial, religious, cultural backgrounds, and different beliefs to practice *gotong royong* or cooperation in the spirit of dialogue, social solidarity, and brotherhood.

Conclusion

At the end of this study, it can be concluded that the tradition of holding a *nyadran* ceremony in the Sorowajan hamlet positively contributes to preserving harmonious coexistence in a pluralistic society. The respondents emphasized that the *nyadran* ceremony to continue to be carried out needs to be carried out every year with more mature preparation. The *nyadran* ceremony is the embodiment of the philosophy of harmony in Javanese culture. Harmony is the ethical principle and ideal of Javanese life in the pilgrimage of life in the world. They live in harmony or *keselarasan*. Mutual respect and cooperation or gotong royong manifest in social relations with fellow humans, relationships with the natural surroundings, and relationships with God Almighty.

The *nyadran* ceremony positively contributed to community harmony and increased the social sense of the Sorowajan hamlet residents. As part of the Indonesian nation, which has a wealth of extraordinary cultural diversity, the residents of the Sorowajan hamlet maintain that diversity through the *nyadran* ceremony. The global

current that erodes local identity is a challenge for the children of this nation in growing awareness and responsibility to explore and preserve local cultural values. In this case, the *nyadran* ceremony is a means to protect local culture and raise awareness of their responsibility for the development of living together. In the process of the *nyadran* ceremony, there is a practice of dialogue, cooperation or mutual assistance, and a decision-making process that involves all potential community members. *Gotong-royong* is the principle of living together based on the spirit of kinship, the willingness to help each other that fosters a sense of social security and responsibility for the life of togetherness. The sustainability of the practice of *gotong royong* is a social force to interpret diversity and, at the same time, a bulwark against all forms of liberalism, individualism, and egoism that pose a real threat to the unity of the nation in diversity.

Sorowajan hamlet residents have the opportunity to use the momentum of the *nyadran* ceremony to increase social awareness in finding solutions to the problems of social life. There are problems of economic inequality, juvenile delinquency, and the harmful effects of using various modern means of communication for the younger generation. In the context of developing and increasing the role of regions in developing Indonesian society, regional leaders (bureaucracies) who develop their leadership models by respecting the values of local wisdom will be helped to recognize the local wealth and carry out services to the community effectively for a harmonious and prosperous life.[36]

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[36] Agus Suryono, *Birokrasi dan Kearifan Lokal,* 122-123.

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