CULTURE, RELIGION, AND HARMONY: THE STRUGGLE FOR ROLES IN DIVERSITY IN INDONESIA

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ABSTRACT

Purpose: The purpose of this study is to analyze the contribution of religious attitudes to harmony, and the contribution of Javanese culture to harmony in the context of a multireligious society in Ngandong, Girikerto. As well as finding the most influential social capital in building harmony for a multireligious community in Ngandong Hamlet, Girikerto.

Methods: This research is qualitative, presenting field data descriptively. Data collection was used in this study through in-depth interviews, observations, and literature studies. The data analysis carried out, first carried out at the time of recording field data, and the second was carried out after data collection was completed. Then conclude from the results of the data analysis. The data analysis process used follows the model developed by Creswell.

Results and Conclusion: Based on the results of research conducted in Ngandong Hamlet, Girikerto the Javanese cultural heritage is firmly held by its citizens as the strongest social capital. This is evidenced by the involvement of citizens from various religious backgrounds to succeed in every cultural event in Girikerto. Cultural activities become a unifier of people of different religions. As a result, the Ngandong people can continue to preserve Javanese cultural values that prioritize harmony: harmony, togetherness, and oneness.

Research implications: The impact of this research has proven that there is harmony in Ngandong, which can be seen directly in the form of social activities, starting from daily activities. Harmony in Ngandong emerged as a combination of religious expression with cultural expression (Javanese tradition) which has become Javanese cultural heritage and can be firmly held by its citizens as a strong social capital of harmony.

Originality/value: The originality of this research lies in the concept of religion, culture, and harmony in Ngandong Girikerto Village, Yogyakarta, Indonesia.

Keywords: Role, Struggle, Culture, Religion, Harmony.

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CULTURA, RELIGIÃO E HARMONIA: A LUTA POR PAPÉIS NA DIVERSIDADE NA INDONÉSIA

RESUMO

Objetivo: O objetivo deste estudo é analisar a contribuição das atitudes religiosas para a harmonia e a contribuição da cultura javanesa para a harmonia no contexto de uma sociedade multirreligiosa em Ngandong, Girikerto. Além disso, o objetivo é descobrir o capital social mais influente na construção da harmonia para uma comunidade multirreligiosa em Ngandong Hamlet, Girikerto.

Métodos: Esta pesquisa é qualitativa e apresenta dados de campo de forma descritiva. A coleta de dados foi usada neste estudo por meio de entrevistas em profundidade, observações e estudos da literatura. A análise de dados foi realizada, a primeira no momento do registro dos dados de campo e a segunda após a conclusão da coleta de dados. Em seguida, concluímos com base nos resultados da análise de dados. O processo de análise de dados utilizado segue o modelo desenvolvido por Creswell.

Resultados e conclusões: Com base nos resultados da pesquisa realizada em Ngandong Hamlet, Girikerto, o patrimônio cultural javanes é firmemente considerado por seus cidadãos como o capital social mais forte. Isso é evidenciado pelo envolvimento de cidadãos de várias origens religiosas para ter sucesso em todos os eventos culturais em Girikerto. As atividades culturais se tornam um unificador de pessoas de diferentes religiões. Como resultado, o povo de Ngandong pode continuar a preservar os valores culturais javaneses que priorizam a harmonia: harmonia, união e unidade.

Implicações da pesquisa: O impacto desta pesquisa provou que há harmonia em Ngandong, que pode ser vista diretamente na forma de atividades sociais, começando pelas atividades diárias. A harmonia em Ngandong surgiu como uma combinação de expressão religiosa com expressão cultural (tradição javanesa) que se tornou patrimônio cultural javanês e pode ser firmemente mantida por seus cidadãos como um forte capital social de harmonia.

Originalidade/valor: A originalidade desta pesquisa está no conceito de religião, cultura e harmonia no vilarejo de Ngandong Girikerto, Yogyakarta, Indonésia.

Palavras-chave: Papel, Luta, Cultura, Religião, Harmonia.

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1 INTRODUCTION

Modern society was once described as an increasingly homogeneous society (Fajarni 2022), even Francis Fukuyama once floated the concept of “the end of history” after he saw the dominance of Western-style liberal democracy which seemed to be a single political model that would rule the earth (Nugraha 2022). Similarly, globalization makes dominant cultures rule over other cultures, of course, including local cultures that are unable to globalize, which are increasingly eliminated and extinct. This seems to justify that human culture is moving more homogeneously into a single touch with similar cultures (Sukarwo 2017).

But that assumption seems to need to be reweighed. For example, if you listen to Samuel P. Huntington’s idea of the clash of civilizations, the world seems unlikely to survive being homogeneous (Alamsyah and Syarifuddin 2022; Kusuma, Rahmawati, and Fathun
2022). Instead, what happened was the return of the multipolar form, after the end of the bipolar form that incarnated the Cold War in the second half of the 20th century. Now in the 21st century, culture is changing to be multipolar with the possibility that every culture has the right to appear (Natsir 2012). The emergence of digital culture today increasingly opens up space for every culture to offer its charm (Arianto 2021; Wulan Ayu, Fitriyanto, and Zulkarnaen 2022).

Local culture in Java is one of hundreds of cultures that have the opportunity to strengthen existence in contemporary times (Funay 2020). With the increasing number of Javanese people, Javanese culture seems to still have the prospect of becoming one of the great cultures in the world. The greatness of Javanese culture is certainly not only measured by its human population but how it has become widely recognized universal values (Suradi 2018; Al Hamid 2019).

One of the leading values in Javanese culture is harmony (Makmur and Widyaningrum 2019; Supriyanto 2018). Javanese people are known to be good at negotiating politely. The tradition of upload-ungguh (courtesy), and soba sita (suave), has become a common manner. This character prioritizes patience and clarity of thought to prevent conflicts. Harmony as an embedded value in Javanese people certainly needs to get proper exposure because it is useful for efforts to maintain healthy social relations. In a global association that is out to become more and more diverse, of course, a harmonious character is needed for modern humans. There is nothing wrong if the character is learned from Javanese culture (Hadi Cahyono 2017; Setiyawan 2020).

The community that is used as a model of harmony is Girikerto Village in Turi, Sleman, Yogyakarta. Studies that specifically highlight religious harmony in Girikerto have been carried out by several researchers, namely Rifa’i Abduh saw harmony in Girikerto occur because of the role of FPUB and Somohitan Church with the community. Harmony is increasingly established with the economic empowerment of citizens. The role of FPUB and the Somohitan Church was also mentioned in Hidayatullah's research on the development of multiculturalism. Meanwhile, economic empowerment in Girikerto is also emphasized by Eufrasius' research which looks at the role of Village-Owned Enterprises (BUM Des) that drive Girikerto's economy (Handayani, Sulistiya, and Dewandini 2022; Hidayatullah 2016; Abduh 2018). However, researchers have not found studies on the girikerto community that focus on the role of Javanese religion and tradition as two separate social capitals. Therefore, this study focuses on the role of religion and culture and finds the most influential social capital
in building harmony for a multireligious community in Ngandong Hamlet, Girikerto (Muhtar Arifin Sholeh et al. 2023; Anurogo et al. 2023; Rizal Munir et al. 2023).

2 METHODOLOGY

This research is qualitative, presenting field data descriptively. Data collection was used in this study through in-depth interviews, observations, and literature studies. By observing social relations between people of different religions in Ngandong Hamlet, Girikerto, researchers want to understand the social interactions that occur between them, both in daily life and in religious activities such as ceremonies and rituals (Ali et al. 2022; Sari and Asmendri 2020).

Researchers also looked at their family lives and conducted interviews to understand how they built, practised, and maintained tolerance for people of different faiths in their indigenous communities. To strengthen field findings, this study also cites several references to previous research in the form of journal articles, books, and news in online media as part of a literature study (Asia et al. 2023; Muthoifin et al. 2023; Hasan Hussein 2023).

The next step in the study is data analysis conducted in two stages. The first stage is carried out at the time of recording field data, and the second stage is carried out after data collection is complete. The data analysis process follows the model developed by Creswell (2016) which first reduces data through the process of selecting data (coding) based on the research theme. The data obtained and processed in the analysis are only relevant to the research method. The next step is to conclude from the results of data analysis (Indrawan and Jalilah 2021; Yanti 2020).

Table 1

<table>
<thead>
<tr>
<th>Research Phase</th>
<th>Activities</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preparatory</td>
<td>Review Literature</td>
<td>Analyze literature on culture, religion, and harmony in Indonesia to understand key issues, relevant theories, and previous research.</td>
</tr>
<tr>
<td>Conceptual</td>
<td>Framework Preparation</td>
<td>Create a conceptual framework that includes the main variables to be studied, the relationships between variables, and the research questions to be answered.</td>
</tr>
<tr>
<td>Research</td>
<td>Instrument</td>
<td>Design questionnaires or interview guidelines that include questions relevant to the research objectives.</td>
</tr>
<tr>
<td>Development</td>
<td>Data Collection</td>
<td>Collecting field data through surveys or interviews with representative respondents from various walks of life in several regions in Indonesia.</td>
</tr>
</tbody>
</table>
3 RESULTS AND DISCUSSION

3.1 RELIGION AS SOCIAL CAPITAL

The original religion adopted by Ngandong residents was originally Javanese. According to Sutrisno, almost everyone in Ngandong and Tritis initially adhered to the original Javanese belief system that was passed down from generation to generation.

1. Islam

The history of the entry of Ngandong Islam according to the narration of the Head of Ngandong Hamlet began with the presence of a kyai from Waitlarum and a group of Muslim youths who often came to fill out recitations in Ngandong and Tritis (Ngadimin 2022). The Da'wah movement occurred in the 1970s more or less at the same time as the strengthening of Catholic missions in Ngandong and Tritis (Amrin et al. 2023; Alqahoom 2023; Fatimah et al. 2023; Apriantoro et al. 2023).

There are 3 mosques used by Ngandong residents, the first mosque is located in West Tritis, named Ar-Rahman Mosque. The mosque was built jointly by people from various religions in cooperation. The existence of the Ar-Rahman mosque located in Tritis Kulon has more or less contributed to the development of Islam in Ngandong. Until now, the Ar-Rahman mosque is considered a jami mosque, where Friday prayers are only held in this mosque, not in the other two mosques built after it. While the other two mosques namely Al Ikhlas mosque and Al-Karim mosque are only used for daily worship activities, not for Friday prayers.

The development of Islam in Ngandong and Tritis was also influenced by two Tritis youths, namely Suparjono and Sukardi who were in the 1980s. Two young Tritis who studied at KH. As'ad Humam finally returned to their hometown and tried to teach what they learned while in Kotagede. Suparjono and Sukardi had also established TK-TPA in the early 1990s, but these efforts were unsuccessful mainly due to financial constraints. Sukardi is now a Rois
in Ngandong and Tritis while Suparjono is a caretaker at Muadz bin Jabal Islamic Boarding School.

2. Kristen Katolik

Catholicism is the second-largest religion in Ngandong. Ngadimin said the large number of Catholics in Ngandong could not be separated from the role of Father Albertus Rutten Rudito (SJ) who succeeded in winning the sympathy of residents in the 1970s. Father Rutten was a Catholic who pioneered the collection of clean water from Turgo to Tritis and Ngandong. In addition, another prominent Catholic figure is Joseph Suyatno Hadiatmojo Pr, commonly called Father Yatno. As a member of the Forum for the Brotherhood of the Faithful (FPUB), Father Yatno is accepted by both Christians and Muslims. He was close to several Islamic figures including KH. Muhaymin and Professor Syafi'I Ma'arif made him an influential interfaith figure, including around the slopes of Mount Merapi. Ngandong residents felt the influence of the Somohitan Church led by Romo Yatno. However, Romo Yatno has now switched responsibilities and was replaced by Romo Koko Puji Sulistio.

3. Kristen Protestan

There is only one family of Protestant Christians in Ngandong, namely Mr. Paijo's family. Paijo is not a native of Tritis, but a migrant from Lampung. Although Protestant Christians are a minority in Ngandong Hamlet, the existence of this family is well received without ever having any problems.

4. Kejawen Urip Sejati (Gerinda)

People often call it the belief or religion of Grinders. Kejawen Urip Sejati was developed by a foundation under the name Gerinda Pancasila Mawahyubuwana so it was better known as Gerinda only. According to Sutrisno, this religion is a legacy since the Majapahit era, which is the religion adopted by Patih Gadjah Mada. This religion was continued until the Mataram period and was still alive during the time of Sultan Agung. The next successor of this religion was Bendoro Suryodiningrat in the era of Sultan Hamengkubuwono VII. During the time of Sultan HB IX, this religion began to be mixed with Islamic teachings. Fortunately, the religion of Kejawen Urip Sejati can still be maintained by Prof. Ki Wisnuwardhana who is also the chairman of Yasayan Gerinda Pancasila Mawahyubuwana.

The existence of Kejawen Urip Sejati or Gerinda in Ngandong is historically quite phenomenal, at least according to the narration of the Gerinda figure in Ngandong, namely Sutrisno. At first glance about Sutrisno, Sutrisno is the last 'goalkeeper' who still maintains Gerinda's existence in Ngandong. Ngandong residents whose religious identity was largely
unclear were arrested by the government for being considered communists. But finally saved by the Gerinda membership card that had been given by Ndoro Suryodiningrat, then they were considered religious and not communist so that residents could return to their homes.

This religion, which is claimed to be native to Java, worships God Almighty and Ancestors. The ancestors are the previous generations from those who successively start the closest are father, Mbah, great-grandfather, canggah, wareng, udeg-udeg, hang siwur, gropak sense, and so on. In addition, Kejawen Urip Sejati in Ngandong also honours several mythological and historical figures. Among them is Eyang Diposetiko who is believed to be the first person who dared to trip the pedestal and was strong to survive on the slopes of Merapi, which is now the hamlet of Ngandong. This mystical experience became a motivation in itself and added to Sutrisno's faith so he insisted on maintaining the religion that he believed to be true (Sutrisno et al. 2023; Fadli 2023; Adiansyah et al. 2023).

Kejawen Urip Sejati religious worship is in the form of semedi and ening (a moment of silence). Ening and semedi can be done anytime as needed and places of worship can be anywhere as long as it is quiet. Kejawen Urip Sejati also has a special place of worship called Sanggar Pamelengan. Sanggar Pamelengan is a small room with an area of 2 x 2 meters and has a seven-layer roof. In the middle of the room, there is a special seat used for semedi. It used to be in the Medari area but now it has been torn down by its heirs who have adopted the official religion.

The main moral teaching in True Urip is "not feeling the most right". The second is the teaching to "fear yourself". The purpose of Kejawen Urip Sejati is actually to preserve Javanese customs such as among-among, ruwat sukerto, traditional weddings, and pangrukti layon, including the tradition of kenduren. The ultimate goal of the True Kejawen Urip religion is according to Eyang Semar Badranaya's message, namely "nggayuh kasampurnan" (achieving perfection) (Sutrisno 2022).

5. Sapto Darmo

Sapto Darmo which means "seven sacred obligations" is one of the major streams of belief in Indonesia. Its founder was Harjosaputro who claimed to have received a revelation on December 27, 1952. After forming a stream of faith and many followers, he then held the title of Great Role Model Shri Brahmono and taught Sapto Darmo for 12 years (Saraswati and Dewanti 2020).

The belief of Sapto Darmo worships Allah Almighty. The holy book is called "Wewarah Agama Sapta Darma". The form of worship of the Sapto darmo people consists of prostration or sujutn, which is carried out at least once a day, then Racut, is the worship of
facing the Most Holy H. / Holy Spirit of man to the Supreme Guardian to the eternal realm. Another worship is Ening or Semedi, and the last is Olah Rasa, which is a relaxation process to get spiritual freshness (Perdana Riski 2022; Wicaksono and Setiawan 2023).

Sapto Darmo adherents in Ngandong do not have a striking form of worship, they usually worship in their own homes. They used to gather every Tuesday night. But now as the older generation runs out, the collection is starting to be rarely done. Even in the past, the Sapto Darmo people also had an annual event at its centre in Yogyakarta City at least once a year.

6. Local Trust

In addition to the above religions, Ngandong also still has beliefs which are local traditions. Although it is not an institutionalized religion, it is still believed by some Ngandong residents. One example of this is the trust of residents and those who are waiting for water sources. Since the eruption of Merapi in 2010, the water source has disappeared, making it difficult for residents to get clean water. But then, the solution came starting with a "wisik" or supernatural voice that Mr. Ngadimin received through a dream.

In his dream, Mr Ngadimin once met an "old man" in a river near a water source. The old man told "nek kowe gelem ngekeki, aku yo ngekeki" (If you want to give, then I will also give). Then Mr. Ngadimin conveyed this to the residents and the residents agreed on the dream to give offerings (offerings). Then rituals are carried out in the month of Sapar, along with the Saparan tradition. The ritual is led by the mbak Kaum, namely Pak Pardi from Tritis, or the elder who can pray, namely mbah Nawi. For the past three years, since the ritual has been routinely carried out, residents have not found it difficult to get clean water.

3.2 CULTURE AS SOCIAL CAPITAL FOR HARMONY

The ability of the Ngandong people to position religion as an aged man and their strong desire to get along gives birth to cultural behaviours that appeal to outsiders who see them. There are four nodes of activities carried out by Ngandong residents as a form of religious harmony. First through religious rituals in the form of intra-religious rituals and joint rituals, second through economic activities, third through social activities, and fourth through art channels.

1. Culture Inter-religious

Rituals in this category are religious activities that are manifestations of religious doctrine so that the implementation of celebration only involves one religion, for example in
Islamic tradition there is a celebration of Lailat al-Qadr, the implementation of zakat fitrah, Eid al-Fitr, Eid al-Adha, while in Christian tradition there are Christmas and Easter.

   a. Selikuran

   Selikuran comes from the word selikur which means twenty-one, performed on the 21st night of Ramadan. Night 21 means that it has entered the period of the third ten days of Ramadan where one of the most important moments in Ramadan can occur, namely Lailat al-Qadr. Lailat al-Qadr occurs on odd nights i.e. the 21st, 23rd, 25th, and 27th (Susanti and Achiriah 2024). The ritual of blackjack is only in the form of kenduri together at the house of Mr. Dukuh. Although this tradition is to celebrate one of the moments in Islam, participants are from various religions and beliefs.

   b. Fitrahan

   Fitrahan is the payment of Zakat Fitrah in Ngandong hamlet. Zakat fitrah is a compulsory zakat per head that is paid once a year for those who can afford to pay it. Normatively, zakat fitrah is only paid by Muslims and is usually also distributed to poor Muslims, orphans, orphans, and the elderly (Mahmuddin et al. 2020; Fitriyah and Supriyadi 2022). But in Ngandong the practice is different.

   The implementation of zakat fitrah or fitrahan in Ngandong is unique. First, those who pay zakat fitrah are not only Muslims but also non-Muslims. According to Walijo, Catholics also collected zakat to the house of Pak Dukuh (Head of Hamlet). If Muslims usually collect it in the form of rice, Catholics more often collect it in the form of money. Secondly, the amount to be paid is also not specified. Although in Islam it is explained that the payment of zakat amounted to 2.5 litres of rice or money equivalent to it, according to Walijo the amount of zakat money is not determined but appropriate. Third, non-Muslims also receive zakat. After zakat fitrah is collected, it is then distributed by amil zakat. The recipients of this zakat are not only Muslims, but also people of other religions, both Christians and Sapto Darmo, and anyone who is seen as in need.

   c. Idul Fitri

   Interfaith harmony is also felt when one of the greatest days in Islamic tradition, Eid al-Fitr, is celebrated. Eid al-Fitr is a holiday celebrated as a thanksgiving for victory after observing Ramadan for one month. Normatively, Eid al-Fitr is only reserved for Muslims. But in Ngandong, Eid al-Fitr is a holiday with people of all religions.

   The celebration began one day before Eid al-Fitr where Ngandong people from various religions followed Kenduri. After Eid prayers were performed by Muslims, the final tradition began to be carried out by Ngandong residents. In this end tradition, it is very common to find
Catholics or other religions who visit for friendship and forgiveness to Muslim homes. Similarly, Muslims, especially young people, always visit all residents’ homes for the end including Catholic and Sapto Darmo homes. According to Muji, who is Catholic, he always provides more than appropriate and abundant dishes every Eid because he always receives many guests from Muslims (Muhtar Arifin Sholeh et al. 2023; Rizal Munir et al. 2023; Mahmudulhassan, Waston, and Nirwana AN 2023).

d. Idul Qurban (Idul Adha)

The second biggest holiday for Muslims is Eid al-Adha. The ritual is to commemorate the sincerity of Prophet Ibrahim and Ismail. In the Christian tradition, there is a similar event, namely the planned slaughter of Ishaq by Abraham. However, the event in Christianity is not commemorated with the slaughter of sacrificial animals, therefore the day of Eid al-Qurban is purely an Islamic religious tradition.

e. Natal

The main ritual of Catholics that often becomes the node of the encounter between Muslims and Catholics in Ngandong is Christmas. As a holiday commemorating the birthday of Jesus Christ, normatively doctrinaire is contrary to Islamic teachings that do not confirm the date of birth of Jesus Christ. However, this does not seem to affect the Muslim community in Ngandong. It is customary that the Muslim community is also invited to the Christmas celebration in Ngandong.

f. Passover

Passover is a holiday for Christians and Jews. For Christians, Passover is celebrated to commemorate the day of Jesus’ resurrection, while for Jews it is commemorated as the day of the exodus of the Children of Israel from the tyranny of Pharaoh (Simamora, Bastanta, and Tarigan 2022; Laksito 2021). In Ngandong, Easter is also celebrated with joint worship.

From the six religious rituals, it can be seen the harmonious life between religious people in Ngandong, especially Islam and Christianity. Other religions such as Sapto Darmo and Gerinda do not have special holidays commemorated in Ngandong hamlet.

2. Culture Inter-religious

a. Merti Bumi atau Saparan

In this Merti Bumi or Saparan tradition, people present the produce they have. The kinds of produce that can be presented also vary. In the beginning, the most prevalent was Corn, so Merti bumi is usually carried out after harvesting Corn. In its development, any produce can be offered, especially in the form of ketela. The produce is collected by the
committee which is then placed next to the shadow puppet show (Hendrayani and Indra Laksana 2023; Rosidin 2020).

It is not clear which part of Islamic historicity is commemorated in the Saparan tradition because there are so many important phenomena in Islamic history that occurred in the month of Safar. Saparan is closely related to the repulsion ceremony because for some Javanese people the month of Sapar is believed to be an unlucky month.

According to Ngadimin, what is always done in Merti bumi or Saparan is slack, while puppet performances or other arts are not mandatory, but it depends on the agreement of the residents because the cost is also not small. What is mandatory is the slack, while the puppet show does not have to be held (Sanyoto et al. 2023; Lingga, Mustaqim, et al. 2023; Endartiningisih, Narimo, and Ali 2023).

In this merti bumi event, residents from various religions mingle into one and jointly hold the ceremony. The series of events includes cleaning the environment, art performances, cultural dialogues, art competitions, and also recitation activities. The event was also marked by kirab kirab activities and the procession of 13 jugs containing water from Sendang Panguripan, Dam Tumpeng Ngrowod. Before the relay, water will be collected from Sendang Panguripan, located in Nangsri village. In this place, it is believed that the local community resides the spirits of Kyai and Nyai Guno Yudo, Nawang Wulan, Nawang Sari, and Nawang Sih. The number of 13 jugs symbolizes the number of jugs in Girikerto Village.

b. Ruwahan atau Nyadran

Ruwah is a month in the Javanese calendar that coincides with the month of Sha’ban. The word Ruwah is often associated with the word spirit because, in Javanese tradition in that month, many people go to the tomb for pilgrimage to pray for the spirits of ancestors and families. It is precisely in the middle of the month (nisfu sya’ban) when Allah's forgiveness is wide open that night as stated in a hadith: “Truly Allah descended into the heavens of the earth on the night of nisfu sha’ban and forgave the sins of His servants as much as the amount of dog and sheep hair”. While the word nyadran comes from the word "sradha", which is a tradition started by Ratu Tribuana Tunggdewi, the third king of Majapahit. the tradition aims to pray for parents in the afterlife (Saputri, Rinenggo, and Suharno 2021; Pratiwi 2019).

The Ruwahan or Nyadran tradition in Ngandong ritually includes two activities, kenduri, and nyekar, or pilgrimage to the tomb. Usually, kenduri is carried out at the house of Mr. Hamlet. After the kenduri is finished, only then do residents make a pilgrimage to the graves of their respective families or ancestors. Kenduri became a gathering activity for residents from various religions.
c. Upacara Ngrowhod

Ngrowhod is different from the special fast in Javanese Islamic tradition which is also called poso ngrowot. Ngrowhod as a cultural agenda in Girikerto village is a new term that represents local creativity because the word Ngrowhod stands for «Ngleluri Ombyaking Orang Hametri Kuncara Desa». The traditional ceremony is intended as an expression of gratitude to the Almighty for the abundant produce and blessings in the form of a spring known as «Umbul Nangsri» which flows water continuously throughout the year.

The Ngrowhod cultural tradition is the first step to introducing the potential of crops and cultural potential in Girikerto so that it is expected to become a potential tourism asset. The vision of this activity is to socialize the cultural potential of Girikerto Village which is rich in crops and culture, preserving the cultural potential to make Girikerto Village into an agropolitan village based on the agricultural sector to improve the community's economy (Amry et al. 2023; Rahim and Alqahoom 2023; Purwasari, Waston, and Rochim Maksum 2023).

The highlight of the event was the Nangsri Hamlet Ngrowhod Ceremony procession with a series of processions beginning with the collection of water from the Umbul Nangsri spring to be brought and distributed to all hamlet residents in the Girikerto Village area with the accompaniment of various kinds of arts and dimas in Girikerto Village. At 11.00 WIB the event continued with a cultural relay in the form of tumpeng and ubarampe relays, as well as produce which included both nutmeg kependem, nutmeg kesimpar, and nutmeg gumantung. All participants wearing traditional clothes will go through the path around Girikerto Village.

3. Social Cultural Activities

The character of the Ngandong community is Guyub-Rukun is always seen in social activities. For the people of Ngandong, the value of getting along must be realized in the form of hanyengkuyung (mutual support) for each other's activities. In a sense, if other community members have bots or jobs that need help, then without thinking long residents will immediately come to help according to their abilities. Help for hanyengkuyung is done regardless of religion or belief. Some activities involving residents of various religions include:

a. Construction of Mosques

Of the 3 mosques located in Ngandong and Tritis, all have been touched by socio-cultural work. Ar-Rahman Mosque as the first mosque was also built on the initiative of residents who contributed materials according to their ability and especially the contribution of energy during the construction process. According to Ngadimin, the construction of the Ar-
Rahman mosque was carried out when the head of the Hamlet was Adi Kiswanto, a Catholic who also contributed a lot to Muslims (Ngadimin 2022).

When rehabilitating or repairing mosques, residents of various religions also help. According to Muji Prasetyo, who is Catholic, he was also involved in helping in the construction of the mosque. She also witnessed that many non-Muslim mothers helped cook in the back for the consumption of residents working together to rehab the mosque. Muji Prasetyo's confession was also confirmed by Ngadimin who is Muslim. He confirmed that the construction of mosques in Ngandong-Trtits has always been supported by non-Muslim residents (Prasetyo 2022).

b. Church Building

St. John the Apostle Church in Somohitan during its early construction period also involved the role of citizens of various religions. According to Ngadimin, in the past, residents contributed materials for the construction of the church. Each resident of various religions prepared stones and/or sand in their yards, and then trucks from the church came to pick it up. Trucks go around from one yard to another so that a large amount of material is collected. The support of citizens of various religions to provide church construction materials is a form of hanyengkuyung value (mutual support) even for the needs of other religions (Wijianto, Nurinnafi’a, and 2023; Lingga et al. 2023).

c. Community Service

In addition to the construction of places of worship, community service activities are also a place for meeting and cooperation between interfaith citizens. Service work for repairing water pipes, repairing roads, and so on is usually carried out by Ngandong residents as a form of community togetherness. This joint activity which does not have religious nuances is the most neutral place of interaction.

d. Layat (Takziah)

Every time there is a wither or a resident dies, the support of residents as a form of condolences is manifested in several ways. First, as soon as word got out of the withering, residents spontaneously immediately collected donations usually in the form of rice to give to grieving families. People from various religions came to prepare everything. Third, during the funeral procession, residents of various religions mourn. People of various religions came to participate in the tahliilan. For those who are Catholic, Sapto Darmo, or Gerinda, it is enough to listen or pray according to their ways and beliefs.

e. Citizens' Home Development
In addition to activities that are for mutual interest, the attitude of mutual assistance and community harmony is also reflected when one of the residents has a personal hajat. For example, if there are residents who are building houses, then other residents come to help with energy. Thus, residents who are building houses are not too burdened to pay for energy, because energy can be obtained for free. This is certainly very helpful for residents who have these goals.

4. Art

In addition to social, economic, and religious rituals, Ngandong residents also have other interfaith encounters, namely through the arts. There are at least two types of art where Ngandong residents can meet: namely Karawitan and Ketoprak, plus Jathilan.

The Ketoprak art that developed in Ngandong used to be called Turi Budaya. Although the art association is located in the Turi sub-district, Ngandong residents are among those who are mokoki or play a big role in it because many Ngandong residents are considered proficient in Javanese traditional arts. In addition to Ketoprak, Karawitan is also a very fluid interfaith event. Karawitan Ngandong is also often asked to fill weddings. The name of the Karawitan group in Ngandong is Ngesti Laras led by Sutrisno, a figure of Kejawen Urip Sejati who is known to be very skilled in Javanese traditional arts. Sutrisno's daily task is to fill in karawitan performance at Jogja International Hospital (Mainiy and Sule 2023; Zaman, Affandi, and Benichou 2023).

3.3 WEIGHING RELIGION AND CULTURE IN HARMONY

1. Culture as the Strongest Social Capital

Without the need for quantitative measurement, it is clear through qualitative findings, both through interviews and observations, that culture is a stronger social capital than religion. This can be seen from cultural events that are always fully supported by residents and become the pride of Bersama (Carik Girikerto 2022).

In religious activities, people can still meet and mingle, but their respective roles are limited. For example, Muslim youth play a role in maintaining security and parking during Christmas celebrations. On the contrary, Catholic youth play the same role when Eid prayers are performed. But at cultural events, no role is specifically differentiated. So that harmony in a truly blended form can occur.

The strength of culture as social capital is also confirmed by the weak religious observance of citizens. This is confirmed by Ngandong Hamlet that there are still many
Muslims who have not performed the five daily prayers, only Friday prayers, even then it is less orderly. Similarly, not all Catholics are diligent in praying in the Church. According to him, there are still many citizens who are religious on a "KTP" basis. Likewise, adherents of aliran kepercayaan are also never seen (Ngandong 2022).

2. Cultural Philosophy as a Formal Reference

The village government and all its leaders have never formalized any particular ideology or philosophy to their citizens. Civil servants also always provide broad freedom in culture and religion. Thus there is no particular philosophy formalized by civil servants or the government.

However, it is also undeniable that culture is a unifying language (sentence sawa) for followers of diverse religions in GIRIKERTO. Therefore, the government seems to use cultural reasons more freely than religious reasons. This is what indirectly puts culture into a common reference that seems so formal. Cultural formality is manifested in many ways, both from the programs of village activities and from the visible symbolization and philosophy behind them.

One of the most striking symbolizations in Ngandong hamlet and GIRIKERTO village, in general, is the symbol dubbed as "Semar Ndalil". Semar, one of the puppet figures, became a cultural symbol of GIRIKERTO village. Semar relief images are very easy to find in some corners of the village as if residents are always reminded of important philosophies that need to be preserved together.

It is said to be philosophy because Semar is a symbol of not just Semar who is silent, but Semar who "ndalil" or gives teachings. Some of the teachings in question, in the form of Javanese piujar which are recognized for their nobility. The words or wise advice are in the form of posters pasted on the walls of meeting rooms or halls in the Kelurahan office. Some of these posters are displayed as follows:

**Figure 1**

*Javanese teachings are based on cultural, harmonious, and religious values.*
From some of these "semar postulates" it is very clear that the philosophy of Javanese culture became so formal for the government and citizens of Girikerto. This seems to be a great force to ensure that culture is the greatest social capital in maintaining harmony. The vision of Girikerto village is as follows:

**Figure 2**

*Classical Javanese teachings which mean religious, independent, cultured, and prosperous.*

**4 CONCLUSION**

Girikerto is inhabited by Muslims and Catholics. Both religions are quite dominant, although there are still adherents of other religions including Hinduism, Buddhism, Christianity, and Aliran Kepercayaan (Aliran Kepercayaan or Aliran Kepercayaan). Evidence of harmony in Ngandong can be seen with the naked eye in the form of social activities,
ranging from daily activities. Harmony in Ngandong emerged as a fusion of religious expression with cultural expression (Javanese tradition). Based on the results of research conducted in Ngandong Hamlet, Girikerto, Javanese cultural heritage, is firmly held by its citizens as the strongest social capital. This is evidenced by the involvement of citizens from various religious backgrounds to make every cultural event in Girikerto a success. Cultural activities become a unifier of people of different religions. As a result, the Ngandong people can continue to preserve Javanese cultural values that prioritize harmony: harmony, togetherness, and unity.

REFERENCES


