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The Interfaith *Nyadran* Tradition as a *Manhaj* of Islam Nusantara Da'wah in the Perspective of Multiculturalism

Ahmad Shofi Muhyiddin

Institut Agama Islam Negeri (IAIN) Kudus, Indonesia
ashofi@iainkudus.ac.id

Musahadi

Universitas Islam Negeri (UIN) Walisongo Semarang, Indonesia
musahadi@walisongo.ac.id

Muhammad Sulthon

Universitas Islam Negeri (UIN) Walisongo Semarang, Indonesia
msulthon@walisongo.ac.id

Abstract

The development of a humanist da'wah model in the midst of multiculturalism can be realized through the interfaith *nyadran* tradition. The aim of this research is to develop a pioneering model of cultural and multicultural da'wah, with a case study on the interfaith *nyadran* tradition as a *manhaj* of Islam Nusantara Da'wah. The author uses an ethnographic-qualitative method in searching and presenting interfaith *nyadran* tradition data which is then analyzed with a philosophical hermeneutic approach to find *manhaj* of Islam Nusantara da'wah from a multiculturalism perspective. The results of this study found several findings: *First*, the interfaith *nyadran* tradition of Genting village, Jambu district, Semarang Regency is full of multicultural values, including: the value of unity in diversity, the value of respecting and accepting differences in religious, social and cultural backgrounds, even organizational groups, values

prioritizing togetherness in harmony, the value of equality in the absence of discrimination of the majority over minorities, the value of social justice, the value of good prejudice in social interaction and the value of fighting for human rights. *Second*, the values of multiculturalism in the interfaith *nyadran* tradition then become an approach strategy (*manhaj*) in da'wah based on Islamic dialectics and local cultural traditions that are unique to the archipelago. *Third*, Islam Nusantara da'wah has several characteristics, namely: da'wah that continuously engages in dialectics with local culture, da'wah that cares for the spirit of multiculturalism, da'wah that avoids religious extremism, and da'wah that fights for human rights. *Finally*, the interfaith *nyadran* tradition in the scientific structure of Islam Nusantara da'wah in the perspective of multiculturalism is included in the category of approach strategy (*manhaj*) based on human creativity (*al-manāhij al-basyariyyah*), which includes: *manhaj šaqāfiyyah* (cultural approach), *al-manhaj al-'āṭifi* (feeling approach) and *manhaj jamā'iyyah* (group approach).

Keyword: *The Interfaith Nyadran Tradition, Manhaj of Islam Nusantara Da'wah, Philosophical Multiculturalism.*

A. Introduction

Nyadran, for the Javanese, is not only a noble tradition inherited from their ancestors that must be preserved. Instead, *nyadran* has become an expression of religion in cultural packaging.¹ This religious expression is expressed through rituals between a person and their ancestors, with each other, with nature and with their God. The hope is that with *nyadran* activities, people's lives will be blessed with safety, good luck and kept away from all kinds of disasters and anger. Not only that, in the socio-cultural context, *nyadran* is also a medium of friendship and unification between people with different social, economic, cultural and even religious

¹Ahmad Shofi Muhyiddin, "Komunikasi Ritual Prosesi Nyadran (Interaksionisme-Simbolik Keberagamaan Masyarakat Desa Genting Kecamatan Jambu Kabupaten Semarang)", *at-Tabsyir: Jurnal Komunikasi Penyiaran Islam* 6, No. 2 (2019): 194-216. DOI: <http://dx.doi.org/10.21043/at-tabsyir.v6i2.5745>.

backgrounds, where solidarity and togetherness are the main patterns of this tradition.²

The interfaith *nyadran* tradition in Genting village, Jambu sub-district, Semarang district is an example of a tradition that unifies the diversity of society. In this village, *nyadran* activities involve all people with different religious and belief backgrounds. They mingle together to perform religious and cultural rituals without making a fuss about the various “attributes of faith”. Uniquely, religious rituals are not led by *modin* or figures from the Islamic religion like *nyadran* in general, but are also led by figures from various religions and beliefs in the village with prayers from their respective religions and beliefs.

The uniqueness of this interfaith *nyadran* tradition is only one of the many types of Indonesian cultural traditions. The diversity of cultural traditions is something that cannot be separated from the lives of Indonesian people, who number more than 245 million people, divided into 359 tribes and 726 languages with different religious backgrounds, customs and culture. This diversity should be the initial capital in building peace for the people of Indonesia, especially Indonesian Muslims, which based on the report of “The Royal Islamic Strategic Studies Center (RISSC) in 2022” amounts to 231.06 million. This number is equivalent to 86.7% of the total population of Indonesia.³ Moreover, this nation has bound itself with the motto *Bhineka Tunggal Ika*, which means diversity in one bond. This motto is then reflected in the basic philosophy and constitution of the state; *Pancasila* and the 1945 Constitution.⁴ From

²Agus Riyadi, “Kearifan Lokal Tradisi Nyadran Lintas Agama di Desa Kayen-Juwangi Kabupaten Boyolali”, *SMaRT: Jurnal Studi Masyarakat, Religi, dan Tradisi* 3, No. 2 (2017): 139-153. DOI: 10.18784/smart.v3i2.486.

³Monavia Ayu Rizaty, “Jumlah Penduduk Muslim Indonesia Terbesar di Dunia pada 2022”, 03/11/2022. Accessed from <https://dataindonesia.id/ragam/detail/populasi-muslim-indonesia-terbesar-di-dunia-pada-2022>.

⁴Syafiq Hasyim, *Islam Nusantara dalam Konteks: dari Multikulturalisme hingga Radikalisme* (Yogyakarta: Penerbit Gading, 2018), 20-21.

this it can be claimed that the identity of this nation has actually been multicultural since the birth of Indonesia.

Nonetheless, in reality there are still elements of this nation who refuse to even sue multiculturalism. The awareness of the nation's children about Indonesia's multiculturalism is decreasing day by day, as shown by various researches and studies. For example, the events of intra-religious and inter-religious tensions still always adorn the journey of this nation. The raids and destruction of a number of churches that occurred in the cities of Bandung, West Java, and Sukoharjo, Central Java, are undeniable facts. The reason for the raids and the destruction stems from the same problem, namely the allegations of the misuse of residential houses for worship services, and the alleged practice of apostasy (*proselytism*) that has been accused of Christians.⁵

Not only that, cases of attacks on the Ahmadiyah group in Pandegelang and Lombok, took the form of intimidation, ranging from sealing the mosque where they worship, to looting their property rights, and being forcibly evicted from the land of their birth.⁶ Apart from that, at the YAPI Pasuruan Islamic Boarding School, those who believe in Shia Islam are also not immune from persecution just because they have different religious understandings.⁷ In Sampang Madura, the Shia Islamic Boarding School was also burnt down by a group of Muslims with different theological views.⁸

The roots of the above expressions of violence are very varied. Some, such as the social psychology approach, argue that

⁵Zakiyuddin Baidhawiy, *Kebebasan Beragama Perspektif HAM dan Islam* (Salatiga: STAIN Salatiga Press, 2011), ix.

⁶Nur Syam, *Demi Agama, Nusa, dan Bangsa: Memaknai Agama, Kerukunan Umat Baragama, Pendidikan, dan Wawasan Kebangsaan* (Jakarta: Prenada Media, 2018), 91.

⁷Masdar Hilmy, *Membaca Agama: Islam Sebagai Realitas Terkonstruksi* (Yogyakarta: Impuls, 2009), 5.

⁸Rachmah Ida and Laurentius Dyson, "Konflik Sunni-Syiah Dan Dampaknya Terhadap Komunikasi Intra-religius Pada Komunitas Di Sampang-Madura", *MKP: Jurnal Masyarakat, Kebudayaan, dan Politik* 28, No. 1 (2015): 33-49. DOI: 10.20473/mkp.V28i12015.33-49.

violence is caused more by the dominance of thanatos (destructive instinct) over eros (life instinct) in human instincts.⁹ This means that violence is an inseparable part of human life. Others, such as Foucault,¹⁰ Geertz,¹¹ Lichbach,¹² and Edward Azar,¹³ argue that violence is rooted in structural-communal causes, such as economic, political, racial, cultural and religious systems. This means that horizontal identity conflicts between social groups are the impact of polarization in various areas of economic, social, political life or the emergence of group and religious orientations that sharpen differences and interests. In addition, the layman's understanding of religion and the massive amount of extreme and exclusive da'wa activities are the main causes of the emergence of religious violence.¹⁴

Extreme and exclusive da'wah activities legitimize their activities on the theological basis of "holy war/crusade", the interpretation of which is full of and often synonymous with violence. This is because, in religious traditions, this phenomenon seems to have its own theological legitimacy for the survival and sustainability of the doctrine. Da'wah is more interpreted as jihad which is narrowed down to physical war.¹⁵ This opinion is based on the understanding of da'wah put forward by al-Banna that valid

⁹Jan Gehl, *Life Between Building* (New York: Van Nortrand Reinhold Company, 1987), 78.

¹⁰Michel Foucault, *Disiplin Tubuh: Bengkel Individu Modern* (Yogyakarta: LKiS, 1997), 98.

¹¹Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1995), 57.

¹²Mark I. Lichbach, "What Makes Rational Peasants Revolutionary? Dilemma, Paradox, and Irony in Peasant Collective Action", *World Politics: a Quarterly Journal of International Relations* 46, No. 3 (1994): 383-418. DOI: <https://doi.org/10.2307/2950687>.

¹³Edward E. Azar, *The Management of Protracted Social Conflict: Theory and Cases* (New York: Dartmouth, 1990), 37; Oliver Ramsbotham, "The Analysis of Protracted Social Conflict: a Tribute to Edward Azar", *Review of International Studies*. 31, No. 1 (2005): 109-126. DOI: <http://www.jstor.org/stable/40072074>.

¹⁴Baidhawiy, *Kebebasan Beragama*, xi; Hilmy, *Membaca Agama: Islam Sebagai Realitas Terkonstruksi*, 7.

¹⁵Fatmawati, Kalsum Minangsih, and Siti Mahmudah Noorhayati, "Jihad Penista Agama Jihad NKRI: Analisa Teori Hegemoni Antonio Gramsci terhadap Fenomena Dakwah Radikal di Media Online", *Islam Futura: Jurnal Ilmiah* 17, No. 2 (2018): 214-240. DOI: <http://dx.doi.org/10.22373/jiif.v17i2.2748>.

da'wah in Islam is carried out with revolutionary jihad with the aim of achieving the ideals of the Islamic State.¹⁶ This opinion is the background to the emergence of violence in the name of religion. Therefore, Tarmizi Taher, former minister of religion in the New Order era, concluded that religious violence was motivated by several factors as follows: *First*, the layman's understanding of religion. *Second*, the understanding of religion is wrong and partial. *Third*, extreme and exclusive da'wah. *Fourth*, fatwas that provoke the emergence of religious conflict. *Fifth*, weak law enforcement by the authorities, especially if immorality and evil are allowed to become increasingly rampant before the eyes of the Muslims.¹⁷

As a result, they feel uncomfortable living side by side and as neighbors with people of different religions, sects, races or ethnicities. As many as 53.1% of Muslims admitted that they were uncomfortable living side by side with neighbors of different religions and sects. The rate of intolerance towards sects considered heretical is also high. As many as 42.3% admitted that they were uncomfortable living next door to Shiites.¹⁸ Meanwhile 46.6% said they were not comfortable with Ahmadiyah.¹⁹ Therefore, BNPT indicated that a lack of basic religious understanding coupled with high religious enthusiasm is a serious threat where the percentage is at a dangerous level (66.3%).²⁰

¹⁶Al-Banna criticized the view that defines jihad as a spiritual struggle, namely that the struggle against lust is more important than the struggle against the enemies of Islam. According to al-Banna, this interpretation of jihad is not only based on inauthentic hadith, but is intended by the enemies of Islam to weaken the strength and enthusiasm of Muslims from fighting against colonialism. Anwar al-Jundi, *Hasan al-Bannā: ad-Dā'iyah al-Imām wa al-Mujaddid wa al-Syahid* (Damaskus: Dār al-Qalam, 2000), 89.

¹⁷Endang Turmudi and Riza Sihbudi, *Islam dan Radikalisme di Indonesia* (Jakarta: LIPI Press, 2005), 5.

¹⁸Mukhsin Achmad, "The Construction of Discrimination Against the Shi'a Community in Sampang, Madura: a Religious Structural Violence Perspective", *asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum* 55, No. 1 (2021): 241-262. DOI: <https://doi.org/10.14421/ajish.v55i1.634>.

¹⁹Mahatir Muhammad Iqbal, "Pendidikan Multikultural Interreligius: Upaya Menyemai Perdamaian dalam Heterogenitas Agama Perspektif Indonesia", *Jurnal Sosio Didaktika* 1, No. 1 (2014): 89-98. DOI: 10.15408/sd.v1i1.1209.

²⁰Yesika Theresia Sinaga, "Komponen cadangan sebagai Wujud Bela Negara dan Strategi dalam Menangkal Ancaman Radikalisme-Terrorisme di Indonesia", *Jurnal Pancasila*

The next thing that requires further study is the issues and challenges related to the scientific treasures of da'wah. One of these issues is doubt about the success of da'wah in finding new formulas that are in accordance with the conditions of Indonesia which is rich in tradition and culture and is inhabited by various kinds of different religions. The absence of a new formula in da'wah that is typical of the archipelago (Nusantara) is a challenge for da'wah researchers. Therefore a new model approach is needed for da'wah that is typical of the archipelago (Nusantara) which is a response to multiculturalism.

Related to previous research, according to Pongpindan²¹ in order to ground Islam that is *ṣāliḥ li kulli zamān wa makān* in the archipelago (Nusantara), it should be done by introducing Islamic dogma that are truly down to earth according to the culture of the archipelago which is very rich and diverse. Moreover, basically humans cannot be separated from their culture, while at that time, the archipelago (Nusantara) was already rich in cultural diversity. Therefore, the preachers when introducing Islam for the first time in the archipelago (Nusantara) used the method of da'wah through building art, music, dance, rituals, games and performances that are unique to the culture of the archipelago (Nusantara). This was also conveyed by Syalafiyah & Harianto,²² Masykur,²³ dan Zuhdi,²⁴ in their research that da'wah strategies in the archipelago (Nusantara) are required to always be packaged in packaging that attracts the indigenous people of the archipelago (Nusantara).

dan Bela Negara 1, No. 2 (2021): 49-58. DOI: <https://doi.org/10.31315/jpbn.v1i2.5513>.

²¹ Pongpindan, "Islam Khas Indonesia: Metodologi Dakwah Islam Nusantara", *Lentera: Jurnal Ilmu Dakwah dan Komunikasi* 3, No. 2 (2019): 1-21. DOI: <https://doi.org/10.21093/lentera.v3i2.1678>.

²² Nurul Syalafiyah and Budi Harianto, "Walisongo: Strategi Dakwah Islam di Nusantara", *J-KIs: Jurnal Komunikasi Islam* 1, No. 2 (2021): 41-52. DOI: <https://doi.org/10.53429/j-kis.v1i2.184>.

²³ Fuad Masykur, "Jalan Damai Dakwah Islam di Nusantara", *Perada: Jurnal Studi Islam Kawasan Melayu* 2, No. 1 (2019): 93-100. DOI: <https://doi.org/10.35961/perada.v2i1.28>.

²⁴ Muhammad Harfin Zuhdi, "Dakwah dan Dialektika Akulturasi Budaya", *Religia: Jurnal Ilmu-ilmu Keislaman* 15, No. 1 (2012): 46-64. DOI: <https://doi.org/10.28918/religia.v15i1.122>.

Meanwhile, Indonesia is a country that has a wealth and diversity of cultural, ethnic, racial and religious traditions which have become *sunnatullah*. Therefore, the basic attitude of Islam in essence is to call on all human beings to achieve common goals within the framework of human unity without distinction of race, skin color, ethnicity, culture and religion. This means that domination and discrimination in any name is something that is contrary to *tauhid*. Therefore, the implementation of da'wah in a multicultural country like Indonesia should emphasize religious teachings that recognize the diversity of His creation, respect and embrace differences, respect humanity and spread universal kindness and compassion.²⁵

Universal Islamic values such as kindness, compassion, humanity, justice and equality should have a wider portion in Islam.²⁶ Based on this, Islam in the early days of its development was able to adapt and even have a symbiosis of mutualism with the local culture of the archipelago (Nusantara) which certainly did not abandon the main principles of Islamic dogma.²⁷ The da'wah that is carried out avoids a perspective that always places things in black and white or wrong and right (*binary opposition*), while also not placing oneself as the owner of the truth. This is because, every individual and ethnic group, when they meet in a place or area, must bring their own behavior in a unique way, and become a habit and characteristic of that individual or group (*truth claims*).²⁸

²⁵Turhamun, "Multikulturalisme Sebagai Realita dalam Dakwah", *Komunika: Jurnal Komunikasi Islam* 10, No. 1 (2016): 154-168. DOI: <https://doi.org/10.24090/komunika.v10i1.870>; Asfa Widiyanto, "Nation-Building, Belonging, and Multiculturalism in Indonesia: Contextualising Ibn Khaldun's Theories and Beyond", *Journal of Ibn Haldun Studies Ibn Haldun University* 3, No. 2 (2018): 175-188. DOI: 10.36657/ihcd.2018.43.

²⁶Fadhlina Arief Wangsa, "Universalitas Ajaran Islam", *Tahdis: Jurnal Kajian Ilmu Hadis* 10, No. 1 (2019): 54-80. DOI: <https://doi.org/10.24252/tahdis.v10i1.10065>; Ali A. Gonda, Kähler Gowing, and Müller Krüger, "Islam in Indonesia", *BRILL* 10, No. 1 (2022): 55-80. DOI: 10.1163/9789004482777_003.

²⁷Andik Wahyun Muqoyyidin, "Dialektika Islam dan Budaya Lokal dalam Bidang Sosial Sebagai Salah Satu Wajah Islam Jawa", *el-Harakah: Jurnal Budaya Islam* 14, No. 1 (2012): 18-33. DOI: <https://doi.org/10.18860/el.v0i0.2197>.

²⁸Masykur, "Jalan Damai Dakwah Islam di Nusantara", *Perada: Jurnal Studi Islam*

Based on this preliminary study, this study intends to develop a humanist da'wah model in the midst of multiculturalism. In other words, this paper does not only describe preaching with a cultural approach or multicultural preaching in Indonesia, but seeks to provide a specific description by presenting the fundamental structure of the phenomenon of the interfaith *nyadran* tradition carried out by the people of Genting village, Jambu sub-district, Semarang district, Central Java, through an approach philosophical hermeneutics. The philosophical hermeneutic approach in this study is used to provide a solid basis for understanding the subject that is the focus of the research more fully.²⁹ Wholeness is obtained through efforts to interpret not only the symbols of the subject of study, but also the socio-cultural actions within them which are the perfecting elements.³⁰ This is because the phenomenon of the interfaith *nyadran* tradition is used as a *manhaj* of Islam Nusantara da'wah in the perspective of multiculturalism.

B. Discussion

1. The Interfaith Nyadran Tradition

Genting Village is one of the villages in the Jambu sub-district which consists of 13 hamlets (Krajan, Kalidukuh, Sedono,

Kawasan Melayu 2, No. 1 (2019): 93-100. DOI: <https://doi.org/10.35961/perada.v2i1.28>; Pongpindan, "Islam Khas Indonesia: Metodologi Dakwah Islam Nusantara", *Lentera: Jurnal Ilmu Dakwah dan Komunikasi* 3, No. 2 (2019): 1-21. DOI: <https://doi.org/10.21093/lentera.v3i2.1678>.

²⁹ Josef Bleicher, "Gadamer's Philosophical Hermeneutic", in *Contemporary Hermeneutics; Hermeneutics as Method, Philosophy and Critique* (London: Routledge, 2018), 5; Roxanne K. Vandermause and Susan E. Fleming, "Philosophical Hermeneutic Interviewing", *ijQm: the International Journal of Qualitative Methods* 10, No. 4 (2011): 367-377. DOI: [10.1177/160940691101000405](https://doi.org/10.1177/160940691101000405); Paul Regan, "Hans-Georg Gadamer's Philosophical Hermeneutics: Concepts of Reading, Understanding, and Interpretation", *Meta: Research in Hermeneutics, Phenomenology, and Practical Philosophy* 4, No. 2 (2012): 286-303.

³⁰ Mukalam and Siti Murtiningsih, "Hermeneutika Filosofis Hans-Georg Gadamer Sebagai Basis Ontologis Multikulturalisme", *Sosiohumaniora: Jurnal Ilmiah Ilmu Sosial dan Humaniora* 7, No. 1 (2021): 86-100. DOI: <https://doi.org/10.30738/sosio.v7i1.9062>; Hasyim Hasanah, "Hermeneutik Ontologis-Dialektis: Sebuah Anatomi Teori Pemahaman dan Interpretasi Perspektif Hans-George Gadamer dan Implikasinya dalam Dakwah", *at-Taqaddum* 9, No. 1 (2017): 1-33. DOI: <https://doi.org/10.21580/at.v9i1.1785>.

Plimbungan, Kalipucung, Gintungan, Worawari, Sodong, Tompak, Gedek, Kalitangi, Dlimas, and Ngrawan). The distance to Genteng village from the Semarang-Magelang highway is about 6 Km. Genteng Village is also known as a Cultural Tourism Village in Semarang Regency as well as a center for the arts of Balajad, Kuntulan, Soreng, Warokan, Jaran Kepang and Butonan with their professional dancers.³¹

Even though Genteng Village is a small village, it has diversity in various aspects. For example, in terms of religion, Genteng villagers are broadly divided into 3 religions, namely Islam, Catholicism and Christianity, plus 1 Sapta Dharma adherent. There are also different scientific and professional backgrounds, ranging from *santri*, aristocrats to even *abangan* who also live in this village. Even though Genteng village is full of diversity in all its aspects, differences have never become a serious problem that triggers conflict. On the other hand, the people of Genteng village can coexist harmoniously amidst differences and diversity.³²

One unique example of the harmony and harmony of the Genteng village community can be seen from the local customary tradition, namely *nyadran*. This activity is unique and can be said to be a representation of harmony in difference and diversity because this tradition is not only an annual tradition for the Genteng village community but also an expression of gratitude for the harmony, peace and all the goodness of their village. Therefore, this activity was carried out by all citizens from various different backgrounds, both different religions and beliefs, educational backgrounds, political party affiliations, economic status, and social status.³³

³¹Wiyono, Genteng Village Art-Cultural Activist, Interview, October 25, 2022.

³²Eko Yulianto, Bhabinkamtibmas Genteng Village, Interview, October 25, 2022.

³³Muhyiddin, "Komunikasi Ritual Prosesi Nyadran", *at-Tabsyir: Jurnal Komunikasi Penyiaran Islam* 6, No. 2 (2019): 194-216. DOI: <http://dx.doi.org/10.21043/at-tabsyir.v6i2.5745>.

The term *nyadran*, according to various literatures, is taken from several languages. *Firstly*, the Sanskrit language, *sraddha*, which undergoes metathesis or changes the place of the sound of the letter “r” in the first syllable (*srad*) to the second syllable (*da*) so that it becomes *sadra* which means belief, trust and respect for the ancestral spirits.³⁴ *Secondly*, the Javanese language, *sadran*, which means *Ruwah, Shaban*, because it is done before the month of Ramadan.³⁵ *Thirdly*, in Arabic, the term *nyadran* is taken from *shadrin* which means breast, because before entering the holy month of Ramadan, Muslims must do *ndada* or self-introspection and purify themselves from the physical and spiritual aspects.³⁶ Thus, *nyadran* is a symbol of the relationship between the community and each other, with the ancestors and with God, as an expression of gratitude for the enjoyment that has been felt, which is manifested through the activities of *Susuk Wangan* (cleaning springs), cleaning graves and praying for family and ancestors. using the tradition of sowing flowers, burning incense, bringing *gunungan* (mountains of produce) and then eating them together, as well as performing some local arts, then ending with spiritual cleansing activities either in the form of recitation or *wayang*, with the aim of purifying oneself from all aspects physically and mentally, so that in the future always given safety and kept away from all harm and anger.³⁷

³⁴ Muhyiddin, “Komunikasi Ritual Prosesi Nyadran”, *at-Tabsyir: Jurnal Komunikasi Penyiaran Islam* 6, No. 2 (2019): 194-216. DOI: <http://dx.doi.org/10.21043/at-tabsyir.v6i2.5745>; Riyadi, “Kearifan Lokal Tradisi Nyadran”, *SMaRT: Jurnal Studi Masyarakat, Religi, dan Tradisi* 3, No. 2 (2017), 139-153. DOI: 10.18784/smart.v3i2.486.

³⁵ Hamidulloh Ibda, “Penguatan Nilai-nilai Sufisme dalam *Nyadran* Sebagai Khazanah Islam Nusantara”, *Jurnal Islam Nusantara* 2, No. 2 (2018): 148-161. DOI: <https://doi.org/10.33852/jurnal.in.v2i2.92>; Ravita Mega Saputri, Alil Rinenggo, and Suharno, “Eksistensi Tradisi *Nyadran* Sebagai Penguatan Identitas Nasional di Tengah Modernisasi”, *CESSJ: Civics Education and Social Science Journal* 3, No. 2 (2021): 99-111. DOI: <https://doi.org/10.32585/cessj.v3i2.2080>.

³⁶ Ibda, “Penguatan Nilai-nilai Sufisme dalam *Nyadran*”, *Jurnal Islam Nusantara* 2, No. 2 (2018): 148-161. DOI: <https://doi.org/10.33852/jurnal.in.v2i2.92>.

³⁷ Observassion in Genting Village, Jambu Sub-District, Semarang Regency, April 3-4, 2021.

The *nyadran* tradition in Genteng village, Jambu sub-district, Semarang district has a uniqueness that is full of multicultural values: *Firslyt*, *nyadran* activities are carried out jointly by involving all members of the community from various cultural, professional and interfaith backgrounds. Communities with different and diverse backgrounds merge into one in this annual ritual by “giving off” their respective identities.³⁸ *Secondly*, the *nyadran* tradition in Genteng village are packaged according to the “*interfaith nyadran*” model, in which a procession of prayers for safety is led by each religious leader from various religions and beliefs in this village,³⁹ whereas in general prayers are led by the local *modin* with Islamic prayers. The goal is that all residents with different religious backgrounds feel “*diuwongke*” and feel satisfaction in carrying out the prayer ritual.⁴⁰ *Thirdly*, the *nyadran* tradition in Genteng village is used as a place to knit friendship ties between families and communities like togetherness during Eid, even more festive. In addition, *nyadran* tradition in this village are celebrated as a “people’s party” event in the framework of *merti dusun* (earth alms). Even more unique, almost all residents wear traditional clothes, with various variations of costumes, in this *nyadran* celebration. Not only that, the interfaith *nyadran* activities also present traditional arts that were born and developed in Genteng village, known as *Balajad*.⁴¹ Even though this art is full of Islamic values⁴² and is formed from

³⁸ Eko Yulianto, Bhabinkamtibmas Genteng Village, Interview, October 25, 2022.

³⁹ This is valid for the author because prayer does not only belong to Islam but also belongs to other religions. Prayer is a common phenomenon that can be found in all religions. The phenomenon of collective prayer is an encounter of dialogue and of groups from different religious traditions. Nurcholish Madjid, et al., *Fiqih Lintas Agama: Membangun Masyarakat Inklusif Pluralis* (Jakarta: Paramadina, 2004), 25.

⁴⁰ Sya’roni, Genteng Village Modin, Interview, October 25, 2022.

⁴¹ *Balajad* art is a type of art resulting from the acculturation of two cultures, namely Arabic and Javanese. Arab culture is manifested through tambourine music, *Balajad* costumes which are similar to robes and turbans that cover the head, as well as Middle Eastern dance-style movement patterns. Meanwhile, Javanese culture appears in the form of ndayakan dance, *mbaong*, as well as kentongan, bende and kendang music. Muhlasin, Head of Genteng Village, Interview, October 25, 2022.

⁴² *Balajad* art has a religious nuance that depicts four human traits that must be controlled in order for a person to achieve their identity. The four human traits are

the acculturation of Javanese and Arabic culture, this art is not only played by Muslims but across religious groups. All of this is done to respect and preserve the culture of Nusantara.⁴³

The uniqueness in the implementation of this *nyadran* is the *manhaj* or approach strategy by local figures in preaching Islamic values and Nusantara culture which is packaged in the traditional *manhaj* or *al-‘ādah al-muḥakkamah*.⁴⁴ Namely the *manhaj* which are collected in three *manhaj* at once, namely *manhaj ‘āṭifi*, *manhaj ‘aqlī* and *manhaj ḥissi aw tajrīby*. This means that by using *al-‘ādah al-muḥakkamah* as the *manhaj* of da'wah, preachers are demanded to be able to make *mad'u* interested in Islam (*al-manhaj al-‘āṭifi*) by observing and understanding the conditions and phenomena of diversity and *mad'u* diversity (*al-manhaj al-ḥissi aw tajrīby*), then considers the phenomena of what traditions are being continued and which are being abandoned, by not abandoning norms for the sake of tradition, but so that these norms accommodate the needs of tradition by taking advantage of opportunities provided by variations in understanding *naṣ* while still giving roles to *uṣūl al-fiqh* and *al-qā'idah al-fiqhiyyah (al-manhaj al-'aqlī)*.⁴⁵

Using the interfaith nyadran tradition as a *manhaj* in da'wah aims to ground Islamic values in society so that Muslims can understand and study religion as an expression of the needs of cultural and social beings. The Islamic values referred to are the

mutmainah, *lawwamah*, *ammarah* and *sufiyah*. The four human traits are depicted through four groups that appear, namely a group dressed like Middle Eastern people (*balajad*), a bare-chested group (*grayak*), a fireball player, and a group of animals staged by several people wearing animal costumes such as lions and monkeys. These values are the values of Islamic Sufism developed by Imam Ghazali. Sya'roni, Genteng Village Modin, Interview, October 25, 2022.

⁴³ Muhlasin, Head of Genteng Village, Interview, October 25, 2022.

⁴⁴ This statement is the result of interviews with 3 religious leaders or kiai in Genteng village, namely Kiai Haryono, Kiai/Religious Leader in Genteng Village; Kiai Samidi, Genteng Village Religious Recitation Teacher; Ustadz Mahfudz, Genteng Village Religious Recitation Teacher, Interview, October 25, 2022.

⁴⁵ Abdurrahman Wahid, "Pribumisasi Islam", in Akhmad Sahal and Munawir Aziz (ed.), *Islam Nusantara: dari Ushul Fiqh hingga Paham Kebangsaan* (Bandung: Mizan Pustaka, 2016), 38.

tawassuṭ values (taking the middle path by neither exaggerating (*ifrāṭ*) nor reducing (*tafrīṭ*), *tawāzun* values (balance in practicing religion in aspects of the world and the hereafter), *i'tidāl* values (just, upright and proportional in carrying out rights and obligations), *tasāmuḥ* values (recognizing and tolerant of plurality and multiculturality), *syurā* values (prioritizing deliberation and consensus based on the common good), *iṣlāḥ* values (prioritizing a reformative attitude in achieving better conditions by considering changes that are based on the common good), *awlawiyyah* values (identifying priority things to be implemented), *taṭawwur wa ibtikār* values (having a dynamic nature and a spirit of innovation), *taḥaddur* values (upholding ethics in life and civilization), and the *waṭaniyah wa muwāṭanah* values (having an attitude of love for the homeland and being willing to make sacrifices in the nation and state).⁴⁶

Therefore, Islam Nusantara da'wah never purifies or cleanses Islam from the traditions and culture of society. This is because Islam Nusantara places Islam as one of the elements that forms or becomes a pillar of the nation, religion and other traditional beliefs in the archipelago.⁴⁷ Islam is not positioned separately outside of history, but is a complementary part. Here there is openness to mutual learning, giving and receiving so that the dynamics of national life become very strong with moral and spiritual values that originate from the structure of society itself.⁴⁸

⁴⁶Abd ar-Raḥmān Ḥasan Ḥabnakah al-Maidāni, *al-Wasāṭiyyah fi al-Islām* (Beirut: Muassasah al-Rayyān, 1996), 7-9; Usmān Ḥasan Bābakr, *Ḥaqīqah al-Islām wa Jawhar ad-Dīn: Ḥikmah al-Khalq wa ar-Risālah wa al-Murād min al-Ālāmīn* (Miṣr: Dār al-Waṭan, 2002), 59; Muhammad Ainun Najib and Ahmad Khoiril Fata, "Islam Wasatiyah dan Kontestasi Wacana Moderatisme Islam di Indonesia", *Jurnal Theologia* 31, No. 1 (2020): 115-138. DOI: <http://dx.doi.org/10.21580/teo.2020.31.1.5764>; Ahmad Shofi Muhyiddin, "Islamic Boarding Schools and Da'wah of Religious Moderation", *al-Hadharah: Jurnal Ilmu Dakwah* 22, No. 1 (2023): 81-95. DOI: 10.18592/alhadharah.v22i1.8121.

⁴⁷Naṣr Ḥāmid Abū Zaid, *Mafhūm an-Naṣ: Dirāsah fi 'Ulūm Al-Qur'ān* (Kairo: al-Haiyah al-Miṣriyah al-Āmah li al-Kitāb, 1990), 78.

⁴⁸Muhaimin Iskandar, *Melanjutkan Pemikiran dan Perjuangan Gus Dur* (Yogyakarta: LKiS, 2010), 134.

Islam Nusantara da'wah, with *manhaj* based on *al-‘ādah al-muḥakkamah*, prioritizes wisdom and virtue (*maṣlaḥah*) rather than legal, formal and symbolic demands. This does not mean that the formal symbolic is ignored or considered unimportant but is placed proportionally. Religious symbols and rituals are positioned as a means or way (*syarī‘ah*) to realize religious goals (*ḡāyah*) namely to serve Allah in order to realize virtue (*benefit*) and spread mercy to the whole world (*rahmatan li al-‘ālamīn*).⁴⁹

So, the Islam Nusantara da'wah necessitates the presence of Islam which is constantly in dialectic with the culture of the local community. Culture is used as a method, tool, approach and strategy that is appropriate to the conditions of the target of da'wah (*mad'u*). In this dialectical process, it is not uncommon for Islam Nusantara to succeed in creating new Islamic symbols that do not exist in the Middle East region. One example is the Kudus Tower Mosque building, the shape of which is a combination of Islam and Hinduism. As a result, the Islam Nusantara da'wah, by borrowing Azra's term,⁵⁰ is a process of actualization of Islam that is empirical and distinctive in nature as a result of interaction, contextualization, indigenization, translation and vernacularization of universal Islam with socio-cultural realities in the archipelago. Thus, the characteristics of Islam Nusantara da'wah are different from the character of da'wah in general. Islam Nusantara da'wah is a da'wah that places more emphasis on maintaining the spirit of multiculturalism, da'wah that prioritizes a continuous dialectical process with local culture, da'wah that rejects violence and religious extremism, and da'wah that fights for human rights.⁵¹

This is none other than following the pattern of preaching the Prophet Muhammad saw. which is in accordance with

⁴⁹Ahmad Baso, *Islam Nusantara: Ijtihad Jenius dan Ijma' Ulama Nusantara* (Tangerang Selatan: Pustaka Afid, 2014), 46.

⁵⁰Azyumardi Azra, *Islam Nusantara Jaringan Global dan Lokal* (Bandung: Mizan, 2002), 15.

⁵¹Baso, *Islam Nusantara: Ijtihad Jenius dan Ijma' Ulama Nusantara*, 46.

the pattern of gradual revelation (*tadarruj*), in which Islam is spread with grace and compassion. Islam is preached gradually (*al-tadrīj fi al-tasyrī*), not burdensome (*‘adam al-ḥaraj*), and lightening the burden (*taqlīl at-takālīf*). Avoid extreme methods (*taṭarruf*) in solving problems and prioritize dialogue rather than confrontation. People are often allowed to carry out their ancestral traditions while little by little the teachings of *tauhid* are incorporated into them. New converts to Islam (*mu’allaq*) are also not forced to immediately fully implement the Shari’a. Islamic Sharia is carried out step by step following the level of community readiness.⁵² With this attitude, religion is no longer a burden and a shackle for its adherents, on the contrary, it becomes a tool to solve problems that are truly beneficial. Because religion is really present in real life, not just texts and normative teachings.

Furthermore, based on the results of interviews with several Genteng village leaders, in general the people of Genteng, with 3 religions namely Islam, Christianity, Catholicism and 1 adherent of Sapta Dharma, as well as diversity of economic background, politics and social position, accept this diversity and interpret it as complementary. Diversity is used as a means to understand and appreciate one another. The condition of the Genteng community which is so harmonious in diversity, with Muslim as the majority providing equal space in actualizing themselves and their respective religious teachings, so that the minority in terms of religion do not feel any discrimination, is nothing but a form of successful approach (*manhaj*) in Islam Nusantara da’wah which is dynamic and friendly with various cultural, sub-cultural and religious environments.⁵³

The interfaith *nyadran* tradition which is full of multicultural values is actually applied in everyday life. This is as expressed by

⁵² Abdul Moqsith Ghozali, "Tafsir atas Islam Nusantara: dari Islamisasi Nusantara hingga Metodologi Islam Nusantara", *Jurnal Harmoni* 15, No. 2 (2016): 20-32.

⁵³ Abdul Moqsith Ghozali, "Metodologi Islam Nusantara", in Akhmad Sahal and Munawir Aziz (ed.), *Islam Nusantara: dari Ushul Fiqh hingga Paham Kebangsaan* (Bandung: Mizan Pustaka, 2016), 115.

one of the *Kiai* of the Genting village, that “The community no longer cares about differences in religion and belief. The most important thing for the community is harmony and togetherness. Customs are formed from a mutual agreement. Thus, the customs that have been agreed upon must be preserved while upholding togetherness and brotherhood.”⁵⁴

The actualization of equality of degrees can also be seen in concrete actions when someone dies, both Muslims and non-Muslims, the whole community helps with the funeral process and prays, both Islamically through yasinan and tahlilan, as well as non-Islamically by giving pleasure. Likewise, when there is construction of a house of worship, the people of Genting village work together to build a place of worship regardless of who the place of worship is being built for.⁵⁵

This interfaith *nyadran* activity in Genting village, if analyzed using the theory of al-Bayānūnī's da'wah method⁵⁶ and Gadamer's theory of dialectical multiculturalism,⁵⁷ can be used as a manhaj for the Islam Nusantara da'wah in the midst of the multicultural conditions of the Genting village community in its efforts to create a harmonious society with equality. The combination of these two theories, according to researchers, is identical to the relational dialectic theory of Leslie Baxter and Barbera M. Matgomery, where interfaith nyadran activities are a form of cultural communication that aims to negotiate contradictions in social relations. Negotiation dialectics can be used as a method or strategy in communication or da'wah.⁵⁸ For more details, pay attention to the following table:

⁵⁴ Kiai Haryono, Genting Village Kiai/Religious Figures, Interview, October 25, 2022.

⁵⁵ Tohani, Sapta Dharma Figure from Genting Village, Interview, October 25, 2022.

⁵⁶ Al-Bayānūnī, *al-Madkhal ilā 'Ilm ad-Da'wah*, 196; Hasan, *Metodologi Pengembangan Ilmu Dakwah*, 89.

⁵⁷ Hans-Georg Gadamer, *Kebenaran dan Metode: Pengantar Filsafat Hermeneutika*, trnsl. Ahmad Sahidah (Yogyakarta: Pustaka Pelajar, 2004), 196.

⁵⁸ Leslie A. Baxter and Barbara M. Montgomery, “A Guide to Dialectical Approaches to Studying Personal Relationships”, in Barbara Montgomery and Leslie Baxter (ed.), *Dialectical Approaches to Studying Personal Relationships* (New York: Erlbaum, 1998), 1-15; Muniruddin, “Komunikasi Pengembangan Masyarakat Islam: Analisis Teori Dialektika Relasional”, *Jurnal*

No.	An Overview of the Interfaith <i>Nyadran</i> Tradition Series	The Value of Multiculturalism in the Interfaith <i>Nyadran</i> Tradition	Actualization of the Characteristics of Islam Nusantara Da'wah	<i>Manhaj Da'wah</i> (Islam Nusantara Da'wah Approach)
1	<p>The interfaith <i>nyadran</i> tradition in Genteng village begins with a <i>Susuk Wangan</i> tradition. Then proceed with the <i>gombang</i> tradition, which is the activity of cleaning village graves in Genteng village. These activities are carried out with full awareness by all Genteng villagers without discriminating against religious, social and economic backgrounds. It is this awareness that can make people avoid conflict and lead to the formation of good and harmonious patterns of social relations.</p>	<ul style="list-style-type: none"> ✓ Unity in diversity. ✓ Appreciate and accept differences in religious, social and economic backgrounds, even organizational groups in social life. Prioritizing togetherness in harmony. ✓ There is no discrimination of the majority over minorities. 	<p>The tradition of <i>Susuk Wangan</i> and <i>Gombang</i> is a form of actualization of the characteristics of Islam Nusantara da'wah, namely:</p> <ul style="list-style-type: none"> ✓ Da'wah that is continuously dialectical with local culture. ✓ Da'wah that nurtures the spirit of ulticulturalism. 	<p>This interfaith <i>nyadran</i> tradition is included in the category of da'wah approaches based on human creativity (<i>al-manāhij al-basyariyyah</i>), which includes: <i>manhaj saqāfiyyah</i> (cultural approach), <i>al-manhaj al-ātifi</i> (feeling approach) and <i>manhaj jamā'iyyah</i> (group approach).</p>

2	<p>The core activity of the interfaith <i>nyadran</i> in Genting village is filled with reading prayers. After a series of prayers for the ancestral spirits have been completed, the community then holds a procession of mountains of produce (<i>gunungan hasil bumi</i>) which are then distributed to the residents in a jockeying manner in the hope of getting blessings. After that, it is continued with a meal of blessed rice (<i>sego berkat</i>) which has been recited a prayer accompanied by traditional Javanese music and performances of Genting.</p>	<ul style="list-style-type: none"> ✓ Unity in diversity. ✓ Appreciate and accept differences in religious, social and economic backgrounds, even organizational groups in social life. Prioritizing togetherness in harmony. ✓ There is no discrimination of the majority over minorities. ✓ Fair social life. ✓ There is no <i>su'uzhan</i>/prejudice in social interactions. ✓ Fight for human rights. 	<p>This activity of interfaith prayer and eating blessed rice (<i>sego berkat</i>) together is a form of actualization of the characteristics of Islam Nusantara da'wah, namely:</p> <ul style="list-style-type: none"> ✓ Da'wah that is continuously dialectical with local culture. ✓ Da'wah that nurtures the spirit of ulticulturalism. ✓ Da'wah that avoiding religious extremism. ✓ Da'wah that fight for human rights.
3	<p>The interfaith <i>nyadran</i> tradition in Genting village was closed with an all-night puppet show (<i>wayangan</i>). This event was intended as a spiritual cleansing as well as an introduction to culture and arts to Genting villagers. Therefore, all residents were invited to gather together to watch the puppet show (<i>wayangan</i>) with snacks and food provided by the village administration.</p>	<ul style="list-style-type: none"> ✓ Unity in diversity. ✓ Appreciate and accept differences in religious, social and economic backgrounds, even organizational groups in social life. Prioritizing togetherness in harmony. ✓ There is no discrimination of the majority over minorities. ✓ Fair social life. ✓ There is no <i>su'uzhan</i>/prejudice in social interactions. 	<p>The activity of watching <i>wayang</i> performances together is a form of actualization of the characteristics of Islam Nusantara da'wah, namely:</p> <ul style="list-style-type: none"> ✓ Da'wah that is continuously dialectical with local culture. ✓ Da'wah that nurtures the spirit of ulticulturalism. ✓ Da'wah that avoids religious extremism.

2. Multiculturalism Perspective on Islam Nusantara Da'wah

The existence of diverse traditions in Nusantara, when viewed through the lens of multiculturalism, is a treasure trove of Islamic civilization whose position is equal and equal, so that each of these local traditions is in a valid position to be recognized as part of Islam.⁵⁹ Equality between the universality of Islamic dogma and the diversity of local cultures is realized with one another not sacrificing each other but complementing each other and is very beneficial for the world of humanity. The two cannot be contested because universal Islamic values are open, in the sense that they are flexible and can accommodate a wide variety of local values.⁶⁰

Furthermore, there are two things that must be done in maintaining the synergy between Islam and the diversity of local traditions. *Firstly*, there is a need for a reinterpretation of orthodox religious doctrines which are currently being used as an excuse to be exclusive and oppressive, so that Islam can be more receptive to the wisdom of the nusantara's local traditions. Therefore, an approach is needed that is not only theological (*normative*), which is exclusive, emphasizing the finality and absoluteness of a religious dogma, but also a historical approach, which is a posteriori, empirical, open, dialogic and tolerant without abandoning the normativity of religious dogma's which are hugged himself.⁶¹

This is because local traditions can never be completely eliminated. There are parts of local traditions that continue to survive and are not replaced by universal religious dogmas. Because of the universality of Islamic values, although in essence it is able

⁵⁹Abdurrahman Wahid, *Pergulatan Negara, Agama, dan Kebudayaan* (Jakarta: Desantara, 2001), 111; M. Zainal Abidin, "Islam dan Tradisi Lokal dalam Perspektif Multikulturalisme", *Millah: Journal of Religious Studies* 8, No. 2 (2022): 297-309. <https://doi.org/10.20885/millah.vol8.iss2.art6>.

⁶⁰Seyyed Hossein Nasr, *Ideal and Realities of Islam* (London: George and Unwin, 1966), 77.

⁶¹M. Zainal Abidin, "Islam dan Tradisi Lokal dalam Perspektif Multikulturalisme", *Millah: Journal of Religious Studies* 8, No. 2 (2022): 297-309. <https://doi.org/10.20885/millah.vol8.iss2.art6>.

to provide a leap of awareness which was originally limited to the local area towards universal awareness, it cannot provide guidance in dealing with local problems. Universal Islamic history related to their respective localities makes the universality of Islam in several ways still belong to their respective regions of origin.⁶²

Secondly, the importance of continuing to dialogue between Islam and the ideas and challenges of modernity. Especially now, people are faced with a new world where they must be able to adapt to globalization which is full of secular ideas and theories, which cannot be simply avoided and ignored. Therefore, an adaptive attitude becomes a necessity for Islam towards modernism.⁶³

In response to these two things, a new discourse emerged in the thought of da'wah. This new paradigm of da'wah is primarily motivated by a new postmodern phenomenon, namely globalization and practical political developments. Both the phenomenon of globalization and practical political developments in the world recently, each of them confronts the problem of contemporary da'wah to the form of a multicultural and multiethnoreligious plural society.⁶⁴

From the point of view of globalization, da'wah is faced with the problem of how to convey Islamic messages in the context of a global society which is marked by increasingly narrow boundaries between culture and ethnoreligious society. In the past, it was possible for da'wah to ignore developments occurring outside the Islamic world, but in the present era, where the term Islamic world itself seems to have its boundaries blurred by the phenomenon of globalization, da'wah cannot but respond, and is forced to be

⁶² Ulil Abshar Abdalla, "Menimbang Islam Pribumi", *Tashwirul Afkar*, Number 14 (2003), 129.

⁶³ M. Zainal Abidin, "Islam dan Tradisi Lokal dalam Perspektif Multikulturalisme", *Millah: Journal of Religious Studies* 8, No. 2 (2022): 297-309. <https://doi.org/10.20885/millah.vol8.iss2.art6>.

⁶⁴ Judith Squires, "Cultur, Equality, and Diversity", in Paul Kelly (ed.), *Multikulturalism Reconsidered* (Cambridge: Polity Press, 2002), 114-115.

actively involved in dealing with all the phenomena that occur in all parts of the world. Then as an implication of democratic political demands that cannot be denied, da'wah is also itself faced with issues surrounding human rights, as well as the recognition of the existence of minority groups, which had never been touched upon in the history of da'wah.⁶⁵

For this purpose, Muslims cannot work alone, but need to carry out more intense and persuasive interactions with many diverse communities around the world. Muslims must start preaching to various communities in the world that Islam is a universal religion that manifests itself in various manifestations of its dogma's, such as *tauhid*, *fiqh*, and *tasawuf*. Where the three of them display great concern for humans. Call it for example the principle of equality, protecting citizens from tyranny, safeguarding the rights of the weak and limiting the authority of those in power. Everything shows that Islam is a religion that cares about humans.⁶⁶

The principle of Islamic universalism which is still theoretical in nature needs to be balanced with an attitude of openness and dialogue towards other civilizations. This attitude of openness has been exemplified by the Prophet Muhammad saw. when conveying Islam in Makkah and organizing the people of Medina. The Prophet Muhammad saw. did not come to eradicate Arab culture in totality after he was appointed directly by Allah to be a Prophet and Messenger, but the Prophet Muhammad saw. still allowed the daily activities of the Arabs, even to maintain the Arab culture as long as it was still within the corridors and principles of morality in accordance with Al-Qur'an and not against humanity. What the Prophet exemplified at least provided a lesson on how to adapting universal Islamic dogmatic concepts to local cultural values that

⁶⁵ Bachtiar Effendy, *Masyarakat Agama dan Pluralisme Keagamaan: Perbincangan Mengenai Islam, Masyarakat Madani, dan Etos Kewirausahaan* (Yogyakarta: Galang Press, 2001), 5.

⁶⁶ Abdurrahman Wahid, *Islam Kosmopolitan: Nilai-nilai Indonesia dan Transformasi Kebudayaan* (Jakarta: The Wahid Institute, 2007), 3.

grow in society. An understanding of Islam formulated based on dialogue between Islam and cultural reality. This dialogue provides space for the growth of various interpretations in the practice of religious life (*means Islam*) in each different region. In the end, even though Islam is believed to be the truth of God as a universal revelation from God, its adherents perceive it according to their experiences, problems, intellectual capacities, cultural systems, and all the diversity of each adherent in their community.⁶⁷

C. Conclusion

The conclusions from this study found several things. *Firstly*, the interfaith *nyadran* tradition of Genteng village is a positive tradition that can build harmony in the diversity of the Genteng village community. This is because the interfaith *nyadran* tradition is full of multicultural values, including: the value of unity in diversity, the value of respecting and accepting differences in religious, social and cultural backgrounds, even organizational groups, the value of prioritizing togetherness in harmony, the value of equality by not there is discrimination of the majority over minorities, the value of social justice, the value of good prejudice in social interactions and the value of fighting for human rights.

Secondly, the values of multiculturalism in the interfaith *nyadran* tradition then become an approach strategy (*manhaj*) in da'wah based on Islamic dialectics and local cultural traditions. This dialectic then provides space for the growth of various interpretations in the practice of religious life in each different region. Even though Islam is believed to be the truth of God as a universal revelation from God, in the end it is perceived by adherents according to their experiences, problems, intellectual capacities, cultural systems, and all the diversity of each adherent

⁶⁷ Abdurrahman Wahid, "Pribumisasi Islam", in Muntaha Azhari and Abdul Mun'im Saleh (ed.), *Islam Indonesia Menatap Masa Depan* (Jakarta: P3M, 1989), 81.

in their community, thus giving birth to a new paradigm called Islam Nusantara da'wah. with the characteristics of preaching that continues to be dialectical with local culture, preaching that cares for the spirit of multiculturalism, preaching that avoids religious extremism, and preaching that fights for human rights.

Finally, the interfaith *nyadran* tradition in the scientific structure of Islam Nusantara da'wah in the perspective of multiculturalism is included in the category of da'wah approach (*manhaj*) based on human creativity (*al-manāhij al-basyariyyah*), which includes: *manhaj saqāfiyyah* (cultural approach), *al-manhaj al-āṭifi* (feeling approach) and *manhaj jamā'iyah* (group approach).

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Interview and Observasion

- Eko Yulianto, Bhabinkamtibmas Genteng Village, Interview, October 25, 2022.
- Kiai Haryono, Kiai/Religious Leader in Genteng Village, Interview, October 25, 2022.
- Kiai Samidi, Genteng Village Religious Recitation Teacher, Interview, October 25, 2022.
- Muhlasin, Head of Genteng Village, Interview, October 25, 2022.
- Sya'roni, Genteng Village Modin, Interview, October 25, 2022.
- Tohani, Sapta Dharma Figure from Genteng Village, Interview, October 25, 2022.

Ustadz Mahfudz, Genting Village Religious Recitation Teacher,
Interview, October 25, 2022.

Wiyono, Genting Village Art-Cultural Activist, Interview, October
25, 2022.

Observation in Genting Village, Jambu Sub-District, Semarang
Regency, April 3-4, 2021.