

## BHINNEKA TUNGGAL IKA VILLAGE: PATTERNS OF RELIGIOUS AND CULTURAL RELATIONS IN A LOCAL WISDOM-BASED MULTIRELIGIOUS SOCIETY

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### Abstract

This article aims to find a pattern of relations between religion and culture in Banjarpanepen Village as a miniature portrait of Bhinneka Tunggal Ika Village, which upholds mutual respect and tolerance in social and religious life. In the village, there are Muslims, Christians, Buddhists, and Indigenous Religion (*Penghayat*) who can live in harmony supported by the local cultural locality. This type of research is qualitative with an ethnographic approach and uses observation, interviews and documentation. Key informants were determined through purposive sampling, including the village, traditional, religious, and community leaders. The data obtained were then analyzed descriptively-analytically to reveal the facts that occurred theoretically and empirically related to the research focus. The results of this study indicate: (1) a portrait of the community's diversity, which includes religion, culture, and natural potential. In this case, the philosophy of cultural locality is used as the basis for every community social activity. (2) Community communication patterns include social relations, cultural customs and religion. Finally, (3) the strategy to realize Bhinneka Tunggal Ika Village is to strengthen the role of religious leaders, strengthen the tradition of cooperation, make local wisdom a cultural strategy in realizing tolerance and develop a tourism village based on local wisdom.

**Keywords:** Bhinneka Tunggal Ika Village; Religios Tolerance; Multireligious Society.

### Abstrak

Artikel ini bertujuan untuk menemukan pola relasi agama dan budaya di Desa Banjarpanepen sebagai potret miniatur Desa Bhinneka Tunggal Ika yang menjunjung tinggi sikap saling menghormati dan toleransi dalam kehidupan bermasyarakat dan beragama. Di desa tersebut terdapat umat Islam, Kristen, Budha, dan Penghayat yang dapat hidup rukun dengan didukung oleh lokalitas budaya setempat. Jenis penelitian ini adalah kualitatif dengan pendekatan etnografi dan menggunakan observasi, wawancara dan dokumentasi. Informan kunci ditentukan melalui purposive sampling, meliputi para tokoh desa, adat, agama, dan masyarakat. Data yang diperoleh kemudian dianalisis secara deskriptif-analitis untuk mengungkap fakta-fakta yang terjadi secara teoritis dan empiris terkait dengan fokus penelitian. Hasil penelitian ini menunjukkan: (1) potret keragaman masyarakat yang meliputi agama, budaya, dan potensi alam. Dalam hal ini, filosofi lokalitas budaya digunakan sebagai dasar bagi setiap aktivitas sosial masyarakat. (2) Pola komunikasi masyarakat meliputi hubungan sosial, adat budaya dan agama. Terakhir, (3) strategi untuk mewujudkan Desa Bhinneka Tunggal Ika adalah dengan memperkuat peran tokoh agama, memperkuat tradisi gotong royong, menjadikan kearifan lokal sebagai strategi budaya dalam mewujudkan toleransi dan mengembangkan desa wisata berbasis kearifan lokal.

**Kata Kunci:** Desa Bhinneka Tunggal Ika; Toleransi Agama; Masyarakat Multireligious.

## INTRODUCTION

Indonesia is a pluralistic nation because it holds the roots of religious diversity, ethnicity, art, traditions, culture, views and ways of life. The figure of diversity with the background of mosaics that have their characteristics does not reduce the meaning of Indonesian unity.<sup>1</sup> The national motto "*Bhinneka Tunggal Ika*" clearly emphasizes the recognition of "unity in diversity or diversity in unity" in the entire spectrum of our national life.<sup>2</sup>

In this case, Indonesia has a population with a fairly high level of diversity in culture, language and religion. Regarding religion, the Indonesian population adheres to Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism and several Indigenous Religions (*Penghayanat*).<sup>3</sup> Seeing diversity, especially religious diversity, Indonesia is actually in a situation that is prone to conflict and has the potential to be divided.<sup>4</sup> Conflicts that are ignited based on religious sentiments become conflicts that still occur among our society. This happens because in religious matters it is very difficult if it is not emotionally involved for every religious believer.<sup>5</sup>

Basically, every religious believer has a tendency to claim the beliefs they profess. This tendency causes an attitude of superiority in each religious believer.<sup>6</sup> As stated by A.N. Nelson quoted by Joko Tri Haryanto that religion has a paradoxical face. On the one hand religion proclaims peace and unity, but on the other hand it presents itself as something that is at risk of

conflict. This is because the religious dilemma is a motivator for social actions that tend to encourage fanatical attitudes towards the truth of the religion it adheres to.<sup>7</sup> In addition, religion is often used as a shirt to launch other interests such as economy and politics.

Conflicts involving religious differences will have the potential for acts of violence, vigilantism and justification of right and one between one group and another. Such conflicts are still rolling today, coupled with the strengthening of transnational religious groups that carry the mission of the caliphate.<sup>8</sup>

Actually, religion has a tremendous contribution to its adherents, especially with regard to the attitude patterns, mindsets and behavior patterns of individuals in society. The mindset of individuals, who are influenced by religion, enters the aspect of religious knowledge and understanding, where religion containing teachings or doctrines has the nature of forcing its adherents to follow what is taught by religion.<sup>9</sup>

In the dynamics of social life, it is always colored between harmony, conflict, cooperation and contestation. This basic assumption confirms that a successful social group to be able to coexist with other social groups is an achievement to minimize the potential for existing conflicts, so that how to manage diversity becomes a positive potential.<sup>10</sup>

Humans as social beings cannot be separated from other humans in social life. This social interaction is of great help to humans in

<sup>1</sup> Mochamad Widjanarko, *Revitalisasi Toleransi Beragama Berbasis Kearifan Lokal*, ed. by DP. Budi Susetyo (Semarang: Penerbitan Universitas Katolik Soegijapranata, 2017), xiii.

<sup>2</sup> Brian Demas Wicaksono, "Desa Kebangsaan: Merajut Tenun Kebhinnekaan Dari Pedesaan," *Jurnal Universitas 17 Agustus 1945 Surabaya* 1, no. 1 (2019): 116.

<sup>3</sup> Joko Tri Haryanto, 'Local Wisdom Supporting Religious Harmony in Tengger Community, Malang, East Java, Indonesian', *Jurnal Analisa*, 21.02 (2014), 202.

<sup>4</sup> Masduki, "Toleransi Di Masyarakat Plural Berbasis Budaya Lokal," *Sosial Budaya* 14, no. 1 (2017): 14.

<sup>5</sup> Masduki, 14.

<sup>6</sup> Iis Sugiarti dan Moh. Roqib, "The Dissemination of Moderate Islamic Education to Students : Strategies to

Counter Radicalism in Public University', *Potret Pemikiran* 25, no. 2 (2021): 123.

<sup>7</sup> Joko Tri Haryanto, "Kearifan Lokal Pendukung Kerukunan Beragama Pada Komunitas Tengger Malang Jatim," *Analisa* 21, no. 2 (2014): 202.

<sup>8</sup> Nurkholik Affandi, 'Harmoni dalam Keragaman (Sebuah Analisis Tentang Konstruksi Perdamaian Antar Umat Beragama)', *Jurnal Komunikasi Dan Sosial Keagamaan* 15, no. 1 (2012): 72.

<sup>9</sup> Nurkholik Affandi, 72.

<sup>10</sup> Sabarudin dan Mahmud Arif, 'Kerukunan Hidup Antar Umat Beragama Berbasis Kearifan Lokal: Studi Kasus Di Kampung Loloan Kabupaten Jembrana Provinsi Bali', *Sosiologi Reflektif* 14, no. 1 (2019): 7.

the social, religious, spiritual, political, economic, and defense fields. By reprimanding each other and respecting each other, a harmonious and peaceful life will be created in the midst of diversity.<sup>11</sup>

To realize the spirit of *Bhinneka Tunggal Ika*, it is necessary to study it based on input from below (bottom up), not only from the top (top down). The research can be done in small communities that have diversity; in this case, especially multi religious which is shown the existence of a peaceful culture and is supported by the values of local wisdom (local wisdom).<sup>12</sup> Local wisdom can be a tool to build togetherness, solidity, appreciation, and also as a strategic means to dismiss potential conflicts that can dampen the spirit of togetherness and undermine solidarity that is built on collective awareness in an integrated community of people.<sup>13</sup>

Several studies that examine that local wisdom or culture becomes a tool in building social and religious relations between the communities include Deni Miharja entitled "The Contact of Islam with Indigenous Indonesian Culture". The study focused on the contact of Islam with Sundanese culture, where almost all aspects of Sundanese life contain Islamic values. The teachings and laws of the Sundanese people were also socialized through art and culture, such as in puppetry plays (*wayang golek*), rhymes, songs and jokes.<sup>14</sup> In a study conducted by Fitri Alfariz with the title "Analysis of religiosity values as strengthening tolerance in Pancasila Lamongan Village, East Java", it was analyzed that the value of religiosity has implications for strengthening

tolerance in Balun Village (Pancasila Village). The strength of locality and the attitude of tolerance possessed by the community are one of the implementations of grounding Pancasila.<sup>15</sup> Meanwhile, Afina Izzati in her research "Kiai as a Figure of Tolerance for Local Wisdom in Lasem", focuses more on the role of kyai who are able to set an example to the Lasem community related to attitudes and behaviors of diversity in the local cultural locality environment.<sup>16</sup>

From several studies, it can be said that local culture or wisdom, which some fundamentalist groups consider to be contrary to religion, reinforce community solidity, so that a dialectic occurs between them. This can also be seen like in Banjarpanepen Village, Sumpiuh District, Banyumas Regency even though the community consists of Islam, Christianity, Buddhism and belief in God, life in Banjarpanepen village takes place peacefully and peacefully and has an attitude of mutual respect between its citizens. Moreover, Banjarpanepen Village was also declared as a Harmony Aware Village in 2019.<sup>17</sup>

In Banjarpanepen Village, there are four beliefs held by its residents, namely Islam, Christianity, Buddhism and Indigenous Religion (*Penghayat*). Apart from the diversity of religion, the Banjarpanepen community also still preserves culture and customs such as the tradition of almsgiving of the earth, *takiran*, *grebeg suran*, *purnamaan* (*keungkum* ritual in Kalicawang), *sadranan*, *selamatan* and so on. The geographical condition of the village area which is also located in the mountains with beautiful natural nuances, supported by the empowerment of nature and

<sup>11</sup> Zilal Afwa Ajidin, "Praktik Dialog Antar Umat Beragama," *Poros Onim: Jurnal Sosial Keagamaan* 1, no. 1 (2020): 68.

<sup>12</sup> Joko Tri Haryanto, 202.

<sup>13</sup> Imroatul Azizah, "Model Pluralisme Agama Berbasis Kearifan Lokal "Desa Pancasila" di Lamongan," *Fikrah* 8, no. 279 (2020), 277–94 <<https://doi.org/10.21043/fikrah.v8i1.>>.

<sup>14</sup> Deni Miharja, "Persentuhan Agama Islam Dengan Kebudayaan Asli Indonesia," *Miqot* 38, no. 1 (2014): 189–214.

<sup>15</sup> Fitri Alfariz, "Analisis Nilai Religiusitas Sebagai Penguatan Toleransi Di Desa Pancasila Lamongan Jawa Timur," *Jurnal Filsafat Indonesia* 4, no. 1 (2021): 118–23.

<sup>16</sup> Afina Izzati, "Kiai Sebagai Figur Toleransi Kearifan Lokal Di Lasem," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 8, no. 1 (2020): 243–54, <https://doi.org/10.21043/fikrah.v8i1>.

<sup>17</sup> Buletin FKUB Banyumas, "Desa Banjarpanepen Dicanangkan sebagai Desa Sadar Kerukunan Kabupaten Banyumas", *BENER*, 2019, 3.

the cultural locality of the village which is quite good, makes the village reflect the portrait of the village that is *Bhinneka Tunggal Ika*. Culture in this case becomes the social capital of Banjarpanepen Village as a multi religious village in building relations between religious people that are united on a collectively built consciousness.

Based on this background, it is interesting to explore more deeply about the relationship between diversity and culture in Banjarpanepen Village. The purpose of the study was to find a portrait of diversity in Banjarpanepen Village, including the communication patterns formed and strategies to realize *Bhinneka Tunggal Ika* Village. It is hoped that this research can disseminate the pattern of diversity and cultural relations in a multireligious community based on local wisdom which can be offered as a role model for the indigenous *Bhinneka Tunggal Ika* Village.

### **PORTRAIT OF THE DIVERSITY OF BANJARPANEPEN VILLAGE**

Banjarpanepen Village is a village that was declared as a Harmony Conscious Village at the Banyumas Regency level by the Banyumas Regent in 2019.<sup>18</sup> *Desa Sadar Kerukunan* is a flagship program of the Ministry of Religious Affairs which was handed down to the Banyumas Religious Harmony Forum (FKUB). The program aims to preserve and as an effort to develop religious harmony up to the village level so that the message of harmony is well maintained. Harmony conscious village is expected to be a harmony conscious pilot village as a portrait of a community that respects each other and upholds an attitude of tolerance in religious life. The determination of the village is based on the level of heterogeneity of the

population in terms of the religion it adheres to, the customs and traditions that are still being maintained and the geographical condition of the village area which is located in the mountains with beautiful natural nuances, so that it reflects a beautiful village and is supported by a portrait of diversity that gets along well.<sup>19</sup>

In the village, it really gives a space for expression to all its people who are different religions, both Islam, Buddhism, Christianity and Belief to carry out their religious beliefs and teachings by upholding an attitude of tolerance without obliterating profane or dogmatic religious matters. So the reality of the relationship of tolerance with various expressions both religious and tradition (socio-cultural-religious) that are different in Banjarpanepen Village can also be said to be *Bhinneka Tunggal Ika* Village.

This is also emphasized by the potential for diversity that exists as if it is a miniature of the multicultural Indonesian nation. Then the village can be used as a role model for the village with a harmoniously harmonious portrait. Moreover, recently our nation has been disturbed by fundamentalism groups that tend to be radical and the outbreak of intolerance in the religious and socio-cultural life of the community. Thus comes the attitude of truth claim, assuming that their understanding is the most correct, even as said by Haidar Bagir such people further ensure that the others are wrong and take their adherents away from the salvation of the afterlife. This happens because religious believers experience confusion and disorientation due to the excesses of secular life and have been exhausted and then influenced by individuals who carry a total fundamentalistic and integralistic belief understanding.<sup>20</sup>

<sup>18</sup> Permata Putra Sejati, "Bupati Banyumas dalam Umat Beragama", *Tribun Jateng*, <https://jateng.tribunnews.com/2019/09/02/bupati-banyumas-tetapkan-desa-banjarpanepen-jadi-desa-kerukunan-umat-beragama>, accessed on 5 April 2022.

<sup>19</sup> Moh. Roqib (Head of FKUB Banyumas), *Interview*, 26 Februari 2020.

<sup>20</sup> Haidar Bagir, *Islam Tuhan Islam Manusia* (Bandung: Mizan, 2017), 227.



Bajarpanepen Village is a village located in Sumpiuh District, North Banyumas Regency. Socio-historically, Banjarpanepen was originally two different villages, namely Banjaran Village led by a Village Head named Karyandaka who lived in Grumbul Panuan and Penepen Village or also called Sawangan which was led by a Village Head named Wirareja.<sup>21</sup> Based on the narrative of local traditional figures, the origin of the name Panepen began with the customs of the Panepen people who at that time liked nepi (asceticism), so the area was nicknamed Panepen.<sup>22</sup> At that time, the population was still small and the customs of the two villages were almost the same, so there was an initiative from the two leaders and community members to unite the two villages.<sup>23</sup>

After the unification of the two villages, it was not long before the village chief election was held for the first time.<sup>24</sup> In the first village head election, Wiryareja was elected as the village head. After his tenure ended, a second election was held and Sagut was elected as the Village Head. Sagut had a leadership disposition that was highly respected by the community and could lead in several periods, so he received a medal of appreciation from the Government at that time. Sagut is also better known as Eyang Medali. After his death he was buried in Pesarean Mertelu, Banjarpanepen Village. Until now, the tomb is often visited and has become one of the local cultural sites.<sup>25</sup>

Another version states that there used to be two grumbul, namely Banjaran and Sidagati. In Sidagati there is Watu Jonggol, where the

place is often used as a hermitage (nepi). The one who was ascetic there was Patih Gajdah Mada, who was also visited by Ratu Mataram before. Therefore, in Watu Jonggol, sometimes there are Perkutut birds whose tails are yellow. In addition, there is a long dagger with seven curves and a Long Sword which is an heirloom from Mataram. In the past, the Queen of Mataram felt at home there because the place was shady and cool. So when the grumbul is united into Banjarpanepen, which is a combination of the words Banjaran and Panepen, so that when it is put together it becomes Banjarpanepen.<sup>26</sup>

Related to the religion adopted, Banjarpanepen Village is a village whose population has a diversity of religions, namely: Islam, Christianity, Buddhism and Belief. However, the religious conditions of the Banjarpanepen community are quite harmonious.<sup>27</sup>

The places of worship in the village include 11 mosques, 11 mosques, 11 mosques, 5 monasteries (Avalokitesvara Vihara in Grumbul Kalicawang, Avalokitesvara Vihara in Grumbul Panepen, Dhamma Manggala Vihara in Grumbul Banjaran, Girinaratana Vihara in Grumbul Wanarata, and Ratna Vidya Loka Vihara in Grumbul Panuhan), 1 church (Javanese Apostolic Church), and 1 place of

<sup>21</sup> Abdul Aziz Nasihuddin, "Local Wisdom Within Protection and Management of The Environment (Study in Janggolan Village, Banyumas)," *Bina Hukum Lingkungan* 2, no. 1 (2017): 104, <https://doi.org/10.24970/jbhl.v2n1.9>.

<sup>22</sup> Mad Karyonakum (Public Leader of Banjarpanepen Village), *Interview*, 25 Februari 2020.

<sup>23</sup> Nasihuddin, "Local Wisdom Within Protection and Management of The Environment (Study in Janggolan Village, Banyumas)."

<sup>24</sup> The election method at that time was by "*dodokan*" (sitting) where all voters would sit behind the elected or championed Village Head candidate.

<sup>25</sup> Pandhita Maryono (Religious Leader of Banjarpanepen Village), *Interview*, 25 Februari 2020.

<sup>26</sup> Marto Supono (Traditional Leader of Banjarpanepen Village), *Interview*, 25 Februari 2020.

<sup>27</sup> Supriyanto, "Religious Moderation in The Framework of Cultural Reservation in Banjarpanepen Banyumas," *Ibda': Jurnal Kebudayaan Islam* 18, no. 2 (2020): 321, <https://doi.org/10.24090/ibda.v18i2.3910>.

faith worship (Sasana Adi Rasa Sasmita Bawana).<sup>28</sup>

With the existence of various kinds of places of worship, it socio-culturally reflects a society that gets along well. The nervousness was formed based on the culture of the Banjarpanepen people who belong to the Banyumasan wong culture, who have the ethics of *nrimo* (accepting) who are brothers.<sup>29</sup> So with these differences, it actually forms a cultural dialectic that has implications for the nervousness between religious people.

In everyday life as the Christian religious leader Yono Diarjo said, that when there are neighbors who although other religions are building places of worship or social activities, then the Christians also work together to help and participate. Likewise, if at Christmas celebrations Muslims from Banser also participate in escorting the security of christmas worship.<sup>30</sup>

Religion also has its own ordinances in ritual worship, passion for God, and so on. However, when tolerance and *tasamuh* and egalitarian attitudes have become the disposition or character of the community in Banjarpanepen Village, differences do not necessarily become a source of conflict, but instead become catalysts for harmony between religious people.

This attitude has become a religious social practice in which religion is not only understood as a mere rite, but the values of religious teachings inspire individual behavior and attitudes in social life.<sup>31</sup> This is strengthened by the customs that are still maintained by the Banjarpanepen people. As

according to Wiwik Setiani, local traditions carried out by the community not only have an impact on strengthening the local culture, but strengthening the interfaith faith through social piety from various religious adherents.<sup>32</sup>

Therefore, the religious life of the people of Banjarpanepen Village socio-culturally cannot be separated from the traditions of their ancestors, namely javanese traditions and also assimilated with the cultures of various religions, namely Islam, Buddhism, Christianity and belief in God. Meanwhile, the Penghayat group is a group that consistently maintains ancestral beliefs and maintains customs.

The local cultures that is still cared for by the people of Banjarpanepen Village are:

1. *Grebeg Suran (Takiran)*.

The *takiran* tradition is held every 1st of Sura or 1st of Muharram in the Hijri year.<sup>33</sup> *Takir* here is interpreted as *nata pikir* in the face of the new year. Its purpose is as a symbol of gratitude for the gift of God, which is in the form of abundant produce. In this tradition, the villagers each carry a *tenong* containing various foods that they cook and then packed in a whisk from banana leaves. In addition, the villagers also make mountains of various kinds of produce which will be contested by the surrounding community after being prayed for together. Banjarpanepen from various elements in maintaining traditional customs in order to destroy the earth, and manage the earth and as an expression of gratitude for the creation of God, thus resulting in the power of cooperation, togetherness and increasing solidarity with others and increasing faith and

<sup>28</sup> Mujiyono (Head of Banjarpanepen Village), *Interview*, 25 Februari 2021.

<sup>29</sup> Rahmini Hadi, "Pola Kerukunan Umat Beragama di Banyumas", *Ibda': Jurnal Kebudayaan Islam* 14, no. 1 (2016), 73.

<sup>30</sup> Yono Diarjo (Christian Religious Leader), *Interview*, 25 Februari 2020.

<sup>31</sup> Tamarin Erningtyas and Ahmad Arif Widiyanto, "Toleransi Antarumat Beragama Dan Relasinya Terhadap Pemeliharaan Kebudayaan Masyarakat Desa Pancasila,"

*Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial (JIHIS)* 1, no. 2 (2021): 142-50, <https://doi.org/10.17977/um063v1i2p142-150>.

<sup>32</sup> Wiwik Setiyani, *Keragaman Perilaku Beragama* (Yogyakarta: Dialektika, 2018), 23.

<sup>33</sup> Supriyanto, "Religious Moderation in The Framework of Cultural Reservation in Banjarpanepen Banyumas".

gratitude towards God. The *Grebeg Suran/Takiran* event is not an event of any particular religion. *Takiran* is a traditional event of Banjarpenepe residents entirely, therefore from various religious elements together carry out *takiran* traditional events. The traditional procession also displays local arts, namely *Lengger Banyumasan*, traditional creation dances, and etc.<sup>34</sup>

## 2. *Purnamaan*

*Purnamaan* is a traditional tradition of Banjarpenepe Village which is quite unique and is still being treated today. *Purnamaan* is a traditional tradition that is carried out by *kungkum* ceremony or bathing together in *Kalicawang*. The tradition is carried out on every 15th of Sha'ban right on the night of the full moon overhead at 00.00 WIB. The tradition is followed by citizens of the community from various elements not looking at differences. During the soaking, the residents prayed and then poured with flowers of seven shapes. When bathing together the whole light is extinguished. According to Turimin (Head of the Tourism Awareness Group/Pokdarwis) that the tradition of soaking in the river is a tradition passed down from generation to generation following the ancestors. In the past, the tradition before entering the fasting month was to be able to bathe in seven wells and then ended bathing in *Kalicawang*, but now it is only centered in *Kalicawang*, as the heart of the village river. The tradition had stopped around the 1980s, then in 2017 traditional and community leaders and local governments agreed to revive the tradition. The *kungkum* ceremony is a symbol of self-cleansing from all bad behaviors both *zahir* and *mental*, besides that it is believed to have a quiet life, abundant *rizki* and youthfulness. The *Purnamaan* tradition is

also packed with performances of various local arts such as *lengger*, *kidungan*, village culinary markets, and decorated with torch flames.<sup>35</sup>

## 3. *Sadranan/Nyadran*

*Sadranan/nyadran* comes from the word *sadran* which means *rumah syakban* which is carried out with a series of activities from the cleaning of the tomb and the culmination of *slametan* or *kenduri*. The history of the *nyadran* tradition comes from Hindu-Buddhist religion which later changed its form of practice after islamic shia through *Walisongo*. The alignment between Hindu-Islamic traditions is carried out with the recitation of *Yasin-Tahlil* and prayers at a meal together, namely, *slametan* or *kenduri*.<sup>36</sup> The *nyadran* ritual is a socio-religious activity that occurs in Javanese society, including the community in Banjarpenepe Village which is directed and attached to the hearts of the community. Activities are carried out periodically before the month of *Ramadan*. This is a characteristic of Islamic society that shapes religious behavior because of the religious experience it has. Religious experience through *nyadran* rituals strengthens the relationship between people and strengthens belief in the God who created the universe and remembers the struggles of his ancestors. *Nyadran* has the meaning of maintaining the harmony of social relations because, bringing together the community in one activity together. Emotional relationships between citizens of the community foster a behavior of togetherness for a sense of belonging to the traditions carried out.

## 4. *Slametan*

*Slametan* is a communal ritual ceremony that has directed Javanese society, including Islamic society which is carried out when there

<sup>34</sup> Religious Leader and Traditional Leader of Banjarpenepe Village, *Interview*, 25 Februari 2020.

<sup>35</sup> Turimin (Head of Pokdarwis Banjarpenepe Village), *Interview*, 25 Februari 2020.

<sup>36</sup> Setiyani, *Keragaman Perilaku Beragama*.

is an important event in a person's life. *Slametan* is believed to be a spiritual means that is able to overcome all forms of crisis and can bring blessings to them. *Slametan* is believed to be a means of glorifying, honoring, and the spirit of the ancestors. Some people held *Slametan* in important events such as marriage, the day of birth or weton, building a house, occupying a new house, death, celebration of the big day, circumcision. This is done as a testament to always be given safety and blessings and avoid all dangers. The form of expression depicted from the *slametan* event is for those who organize *slametan*, they prepare various *ube-rampe* in the form of food, and then the host invites local residents to come to the house concerned. Usually *slametan* is carried out at the time of after Magrib. When the food has been served, there is a traditional leader who recites a prayer based on custom, then continues the recitation of prayers by religious figures, according to the religion adopted by the host. When they were prayed to eat together, they ate together and received blessings in the form of the same food, although those who came were not only from one religion, so in Banjarpanepen Village the tradition of *slametan* was carried out by elements of the village community both Muslims, Christians, Buddhists and Beliefs. as for those who are lined up to submit all *ube rampe* and the intention of the *slametan* is a traditional figure, then it is carried out by religious figures from each religion according to the religion adopted by the *slametan* organizer in the form of prayer. *Slametan*, apart from being a form of gratitude to God Almighty, in this case can also increase the bond of brotherhood between the waga of society, increase the sense of brotherhood, and get along well between neighbors without being constrained by differences, so as to realize good social harmony.

The diversity of the natural potential of Banjarpanepen Village includes Kalicawang,

Watu Jonggol, Pine Forest, Curug Kelapa, Taman Sentanu, Watu Bolong, Fruit Plant Agrotourism, and Goa Agrong, as well as rubber and brown sugar producers. The diversity of natural potential is empowered as a creative tourism to support the community's economy.

### **COMMUNICATION RELATIONS PATTERNS OF MULTIRELIGIOUS COMMUNITIES IN BANJARPANEPEN VILLAGE**

The people of Banjarpanepen Village have good and harmonious inter-religious relations. In the daily activities of the Banjarpanepen people, they *srawung* (mingle), work together, play a role and build relationships with each other without discriminating against religion. This means that although Banjarpanepen has religious diversity, there is no marginalized group of religious people. All religious elements including customs play a role in social life.

In Banjarpanepen Village in the context of religious and cultural relations, it can be said that between religion and culture integrate with each other. The two cannot be separated, because culturally the two things build communication with each other, thus constructing the perspective and way of life of the Banjarpanepen people.

Based on historical facts, religion and culture can influence each other, because these two things both have values and symbols. Religion is a symbol that symbolizes the value of devotion to God, and culture also contains values and symbols so that humans can live in it. Simply put, a religion that is embraced by a person will not exist if it does not



accommodate the local culture.<sup>37</sup> According to Banyumas Culturalist Ahmad Tohari, that can be analogous to a date palm tree that will not exist or live well in Indonesia with a tropical climate, and vice versa, coconut trees will also not exist when they are planted in the desert. Therefore, both date palms and coconut trees require certain local conditions that have been in the process for a long time in order to build harmony with the environment and the conditions around them. If the two conditions are exchanged, then the two will not flourish.<sup>38</sup> So that the adjustment and integration between religion and locality to realize a harmony of life is seen as very necessary, so that religion can thrive in our souls.

In the religious context there are two patterns of religious relations, namely relationships vertically and relationships horizontally. The vertical relationship is the relationship of religious people with the transcendent (God) in this case related to worship. Within this realm, religion is seen as a space of privacy. Meanwhile, horizontal relations, namely the relationship of religious people in the social context of society, including culture.<sup>39</sup>

In Banjarpanepen Village between religion and customs (culture) there is dialectic in social relations. So it can be said that in religion there are customs and in the customs there are found religions. This is what Geertz said that religion as a cultural system. So that religion is also part of the social structure necessary in forming solidarity and integration.<sup>40</sup> The Banjarpanepen people who are loyal to ancestral customs and heritage with their various local values have formed the collective consciousness of their

people to live in harmony, respecting each other's diversity.

So it can be concluded that in Banjarpanepen Village there is a dialectic between religion and culture, so that religion gives color to culture, while culture gives wealth to religion. The dialectic between culture and religion that occurs in Banjarpanepen is a dialectic that has implications for the realization of harmony in life. So that the dialectic does not cause tension, as has recently been the case, where some circles consider that local cultural arts and traditions are not in line with religion as absolute teachings. In fact, religion here remains placed as a personal space and local wisdom is positioned as a catalyst that glues the relationship between religious people, so as to create a harmonious life, accompanied by mutual respect.

Most of the residents of Banjarpanepen are followers of Islam, but the pattern of Islam in Banjarpanepen is an Islam that is accommodating with local culture, not puritanical Islam or fundamentalism Islam, where this understanding rejects local customs and culture, especially when integrated with Islam, because according to them it is a curatory that must be eradicated. However, among traditionalist scholars or moderate clerics, they tend to be accommodating to local cultural values. They are of the view that Islam is essentially about values and norms, not a matter of taste, or ideology let alone custom. If Islam is developed in an area where they have their own cultural peculiarities, and Islamic values are in accordance with the value of local wisdom or in accordance with local customs,

<sup>37</sup> Roibin, "Agama Dan Budaya: Relasi Konfrontatif Atau Kompromistik?," *Jurnal Hukum Dan Syariah* 1, no. 1 (2010): 1–7.

<sup>38</sup> Moh. Roqib, *Harmoni dalam Budaya Jawa: Dimensi Edukasi dan Keadilan Gender* (Purwokerto: STAIN Press, 2009), 8.

<sup>39</sup> Gunawan *Sosiologi Agama: Memahami Teori Dan Pendekatan*, ed. Syabuddin Gade (Aceh: Ar-Raniry Press, 2020), 16.

<sup>40</sup> Gunawan.

then there is no need to change or follow the Arab-Arab culture.<sup>41</sup>

If a religious group is in a culture, then it is better to fill these Islamic values into that culture, not to replace the existing culture. If this happens, there will be disintegration or division between umat.<sup>42</sup>

The pattern of communication relations between the people of Banjarpanepen Village, is as a below:

#### 1. *Communication Patterns in Social Relations*

Such communication takes place within the social space in social interactions and daily activities. For example, in the family environment. The family is an educational institution that plays a lot of role in the cultivation of values, especially the role of parents in a child. Culturally as a parent, it must provide understanding and exemplify how to behave and behave in life, teaching good ethics. The process of such communication usually takes place one way. The child is conditioned to accept what the parent teaches. So that it can be internalized into everyday life with its various pluralities. Moreover, religious diversity in Banjarpanepen also occurs in one family, but this is not a source of conflict, it actually makes family members have an attitude of nrimo (accepting), as said by Turimin that in his extended family there are several religions that are adhered to, some adhere to beliefs (believers) and some adhere to Christianity and there has never been a conflict due to religious differences.<sup>43</sup> In the process of communication, values are also conveyed which have implications for the awareness of accepting each other, tolerance and mutual respect.

The process of communication in social relations also occurs within the school

environment. In Banjarpanepen according to Maryono (Buddhist Figure) said that SD Negeri 4 Banjarpanepen, which is right next to the top of his house, is a school that is quite plural in terms of students and teachers.<sup>44</sup> So that in the school there is also communication between students, students with teachers, teachers with teachers of different religions. Therefore, the culture formed in schools encourages teachers to understand the diversity of their students and in relation to other teachers of different religions. The process that occurs is usually one-way the teacher towards his students (linear), in which the teacher instills the values of humanity and religiosity in his students.

In addition to the family environment and school environment, the communication process in social relations also occurs in social activities, such as sambatan (gotong royong), krigan (devotional work), RT groups, RT gatherings, sports activities or commemorations of national and religious days.<sup>45</sup>

In these social activities, communication between religious people occurs, because in these activities people from various elements converge in the same social activity. In the activities carried out together, the aspect of benefit is prioritized which is the interest of the entire community (humanity), because all residents are aware of dependence between one another, so that the aspect of mutual cooperation, help will form social solidarity between community members.

#### 2. *Communication Patterns in Indigenous-Cultural Relations*

For the people of Banjarpanepen, caring for and destroying the heritage of the ancestors is something that must be fulfilled, and the values in it must be accepted as noble cultural

<sup>41</sup> M. Zainal Abidin, "Islam Dan Tradisi Lokal Dalam Perspektif Multikulturalisme," *Millah* 8, no. 1 (2009): 299–309.

<sup>42</sup> Miharja, "Persentuhan Agama Islam Dengan Kebudayaan Asli Indonesia."

<sup>43</sup> Turimin (Head of Pokdarwis Banjarpanepen Village), *Interview*, 25 Februari 2020.

<sup>44</sup> Pandhita Maryono (Religious Leader of Banjarpanepen Village), *Interview*, 25 Februari 2020.

<sup>45</sup> Mujiyono (Head of Banjarpanepen Village), *Interview*, 25 Februari 2021.

values. Therefore, until now, there are still traditional rituals, such as grebeg suran or takiran, which must be carried out exactly on the 1st of the month of Sura, purnamaan, nyadran and so on.

The ritual is carried out in order to preserve and preserve sacredness. In addition, ritual is an act that has implications for strengthening the relationship of the individual (perpetrator) with the sacred object and also strengthens the solidarity of the group, thus generating a sense of security. In the traditional ritual activities, the Banjarpanepen people of all religious elements are present. So that in these ritual activities there is interaction and dialogue between community members with different religious backgrounds. So that in this activity there is integration between religious believers, and the value of the locality becomes the fundamental value behind the harmony of relations between religious people. In this relationship, it can also be seen a portrait of the personality of the Banjarpanepen community which reflects the value of humanity that is sensitive to the environment, especially community participation in traditional and religious ritual practices.

### *3. Communication Patterns in Religious Relations*

Communication in religious relations occurs within the internals of religious people and between religious people both informally and formally. In the internal religious context, the communication process occurs for example in devotional activities, recitations, sermons, religious lectures, worship and so on. In this case, communication is usually carried out in the same direction, namely religious figures conveying fundamental things in religion, for example matters concerning religious dogmas, and religious doctrinality. However, the process of communication in this context can also be carried out both ways, where religious leaders have a dialogue with their worshippers. This is usually because religious leaders tabayun (clarification) on the problems asked by their

people, both the problem of godliness (faith), as well as the problems faced in social life when viewed from the perspective of the religion they adhere to, especially how to relate to people of other religions.

With regard to godliness, exclusivity is emphasized inwardly, meaning to instill in themselves the belief that what they believe is a truth. Meanwhile, in the context of relations with people of other religions, inclusivity is emphasized, in the sense of still believing in the truth they believe but also respecting the beliefs or truths believed by other religious people. The fundamental values behind the process are religiosity and humanity values. In the formal context of religion, the communication process occurs in religious forums as well as in community forums involving many interfaith figures. This is based on the importance of maintaining harmony between religious people, because it is realized that conflicts between religions have the potential to surface, especially with the occurrence of many conflicts with religious backgrounds. In this case, in Banjarpanepen Village, there is no formal forum that specifically handles conflicts between religious people or maintains harmony between religious people, but the praxis is that the harmony built in Banjarpanen Village is based on mutual tolerance, understanding, mutual cooperation, mutual respect, and nrimo character which is owned by the Banjarpanepen community. So there is a kind of awareness built together for the realization of an adem village, ayem tentrem, kerto raharjo. Communication that occurs at the level of community activities or traditional activities, for example in associations or joint deliberations, where those involved are religious leaders and community leaders. Usually this forum is facilitated by the village government both at the village level, as well as within the scope of the Rukun Warga (RW) and Rukun Tetangga (RT).

Although in Banjarpanepen there is no formal interfaith forum, several religious leaders

in the village are involved in the Religious Harmony Forum (FKUB) of Sumpiuh District, including Dwi Ratnasari from Buddhism, Turimin from Eleman Kepercayaan, while Pandhita Maryono from Buddhism is actually involved in the management of FKUB at the Banyumas Regency level.<sup>46</sup>

This indicates that efforts to strengthen the Republic of Indonesia, maintain diversity, uphold the values of tolerance are also disseminated by religious figures involved in the interfaith forum. However, the role of religious figures in society has a central role, and is considered a charismatic figure, of course, what is conveyed is used as a handle by his followers and what the figure does both in religion and society is certainly a model for his followers..

The pattern of communication in interfaith relations, which is accommodated by a forum, is dialogical. The dialogue is one of the alternative communications to solve religious problems, such as truth claims, and social problems that have the potential to cause internal or interfaith conflicts. Moreover, with the election of Banjarpanepen Village as a Banyumas Harmony Aware Village in 2019, making the village received quite intense assistance by the Banyumas FKUB and the Ministry of Religious Affairs of Banyumas Regency in relation to caring for and destroying harmony in a diverse community.

### **STRATEGIES TO REALIZE BHINNEKA TUNGGAL IKA VILLAGE Strengthening the Role of Religious Figures**

A religious figure is an elite figure that is seen as someone who knows and explores the teachings of certain religions better and is recognized by the local community for his charisma and abilities, so as to be a role model or role model for the community.

In the midst of banjarpanepen society which is diverse in terms of religion, religious

leaders also have a significant role in building harmony between religious people. For example, the active involvement of religious leaders in socio-community activities, including in the celebration of religious and customary holidays.

When religious figures establish good relations with other religious figures, both Christianity, Islam, Buddhism and Belief indirectly have implications for the attitudes of ordinary people regarding how to behave with people of other religions, which in this case emphasizes more on the value of mutual respect and respect between religious people.

It is more specific that the role of religious leaders in order to create harmony and unity in Banjarpanepen village includes: *first*, religious leaders can be a driver in community development. Although as a religious figure, he does not only take care of religious affairs that are dogmatic in nature, but rather carries out religious functions in the socio-social environment. So here religious leaders also actively participate in thinking about the problems faced by the community such as the problem of poverty, empowering a healthy and productive environment and preventing deviations. In addition, Banjarpanepen religious leaders always encourage their people to build harmony wherever they are, because there is really no religion that teaches hostility.

*Second*, religious figures become moral guides of society. In this case, religious figures play an active role in laying the foundations of morality, ethics, spirituality, and the improvement of religious experience in individual life as well as in social contexts. This is done so that all forms of activities carried out in society are based on the foundation of ethical and moral values.

*Third*, religious figures as mediators. In a village whose population adheres to various

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<sup>46</sup>Dwi Ratna (Banjarpanepen Village Government Staff), *Interview*, 24 Desember 2020.



religions, it is undeniable that the potential problem of truth claims is very likely to occur, or social problems that are ultimately associated with religion. In this regard, religious leaders play a role in bridging between the two sides who are in contact to find common ground. In addition, religious figures can be mediators between two parties in society in terms of defending certain interests, which are considered to bring *maslahah*.

*Fourth*, religious leaders are disseminators of harmony between religious people. In this case religious leaders disseminate the values of tolerance to society and assure that all religions teach peace not damage. As Maryono as a Buddhist figure did, as an elite figure who is a member of the Banyumas Regency FKUB, of course, is involved in many interfaith activities, as well as involved in resolving conflicts that have occurred in Banyumas, so that awareness in seeding harmony is considered very important and must be disseminated to the people in her village. So that the villagers become educated and strengthen the awareness, that the price of harmony is very expensive. Strengthening the Tradition of Mutual Cooperation.

### **Strengthening the Mutual Cooperation Tradition**

Banjarpanepen Village, which is located in the mountains and quite far from urban areas, is now starting to enter the semi-modern era, where the use of technology is almost evenly distributed in all circles of society. This can potentially lead to changes in the way of thinking and way of life of the community to become more individualist and the fading of mutual cooperation between community members.

Therefore, Banjarpanepen Village strives to strengthen the tradition of mutual cooperation

that has been the custom of the Banjarpanepen people for a long time. In addition, mutual cooperation is used as one of the principles in every village activity program, so that activities and activities that are collectively carried out by the community have implications for the bonding of relations between religious people and the creation of conditions that get along well.

### **Local Wisdom as a Cultural Strategy in Realizing Tolerance**

Culture serves as a unifying medium for the formation of a society. The socio-cultural function is like a necessity and difficult to avoid. When culture communicates with the teachings of a religion, such as Islam, therefore the function becomes strong with the existence of legitimacy and the command to unite between fellow people, the command to help each other and the command to congregate in various activities both in the practice of worship and other activities.<sup>47</sup>

I Made Purna mentioned that creating harmonization of people living in the plurality of local cultures in which there are values of wisdom (local wisdom), is an absolute requirement in maintaining and creating harmonization between diverse community members both in terms of ethnicity, culture and religion.<sup>48</sup>

The attitude of tolerance in Banjarpanepen Village has indeed been built from a long process and the religious paradigm that is built in the community is an open (inclusive) religious judiciary and even accommodates local wisdom as well as the people in Banjarpanepen Village, where they prioritize local wisdom as one of the strategies in creating harmony and tolerance between religious people in the

<sup>47</sup> Haryanto, "Kearifan Lokal Pendukung Kerukunan Beragama Pada Komunitas Tengger Malang Jatim."

<sup>48</sup> I Made Purna, "Local Wisdom of Mbawa Village Society in Building Religious Tolerance," *Jurnal Pendidikan Dan Kebudayaan* 1, no. 2 (2016): 275.

village. So as to minimize the potential for conflict with a religious background.<sup>49</sup>

This strategy is embodied in the preservation of local cultures such as Grebeg Suran, where all religious elements are fused in one common customary ritual and in the same time and space. The implementation of these traditional rituals is very effective as an effort to build social and spiritual awareness. Even the purnamaan tradition or kungkum in Kalicawang on the full night in the middle of the month of Shaban was revived after a long time of death. This is nothing but an effort to preserve and reintroduce the Purnamaan custom as a creative culture. In addition, it is an effort to honor the ancestors who have passed on positive wisdom and can be used as a medium for dialogue which has implications for the realization of a harmonious life, in this case God as the sacred, local wisdom passed down by the ancestors, and religious people, namely Islam, Christianity, Buddhism and Belief in God Almighty.

### **Developing Tourism Villages Based on Local Wisdom**

Based on the narrative of Mujiyono, the Head of Banjarpanepen Village, consistently and gradually empowered the village based on the potential of the village. Among them are the natural potential and cultural potential possessed. This is considered to be its own strength and peculiarity. Therefore, the potential of the locality that is owned needs to be developed and empowered, as an effort to form village independence from an economic point of view. The natural localities that are used as village tourism vehicles are kalicawang, sentana park, various kinds of waterfalls or waterfalls, watu jonggol, agrotourism, pine forests and etc. The cultural diversity that includes traditional arts such as lengger, calung, egeg and cultural traditional rituals such as purnamaan and grebeg suran is designed in such

a way and introduced as a creative culture to the community either directly or through social media. So there is a special attraction for the community involved or the outside community who are interested in witnessing or exploring further related to the locality in the village which is felt to be necessary for the wider community to know. It is also felt that it is necessary to pay more attention to the district government, as a local wealth that must be taken care of together and become a strength and peculiarity in terms of local culture.

### **CONCLUSION**

From the discussion above, it can be concluded: first, the portrait of religion and culture in Banjarpanepen Village includes the diversity of religions embraced by its inhabitants, namely Islam, Christianity, Buddhism, and Belief in God Almighty. The Cultural Diversity includes Grebeg Suran, Purnamaan, Sadran, and *Slametan*. In this case, the People of Banjarpanepen still uphold the philosophical value of the cultural locality which is used as a foundation in every social activity of their community. Meanwhile, the diversity of natural potential is empowered as creative tourism to support the community's economy.

Second, the communication relations patterns of the Banjarpanepen Multireligious community include: communication patterns in social relations, communication patterns in customs and culture and communication patterns in religious relations. In these relations, the most prominent thing, is the occurrence of a dialectic between religion and culture, so that religion gives color to culture, while culture gives wealth to religion. The dialectic between culture and religion that occurs in Banjarpanepen is a dialectic that has implications for the realization of harmony in life.

Third, strategies to realize Bhinneka Tunggal Ika village in Banjarpanepen Village,

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<sup>49</sup> Mujiyono (Head of Banjarpanepen Village), *Interview*, 25 Februari 2021.

namely: strengthening the role of religious leaders, strengthening the tradition of mutual cooperation, making local wisdom a cultural strategy in realizing tolerance and developing tourism villages with locality.

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