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## PERENNIAL PHILOSOPHY AND JAVANESE METAPHYSICAL SPIRITUALITY IN PADEPOKAN KEDIRI GARUDA NUSANTARA

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**Abstract**

This study aims to analyze the metaphysical foundations of Javanese spiritual traditions as practiced in the Padepokan Kediri Garuda Nusantara, employing Seyyed Hossein Nasr's Perennial Philosophy as an interpretive framework. Javanese indigenous teachings such as *Sangkan Parining Dumadi*, *Kakang Kawah Adi Ari-ari*, *Sedulur Papat Limo Pancer*, and *Manunggaling Kawula Gusti* articulate a spiritual quest that emphasizes self-realization as the pathway to divine knowledge and affirms the unity of ultimate reality. Rather than functioning merely as a site of ritual practice, the Padepokan embodies a metaphysical worldview that recognizes the One as manifested through diverse religious and cultural expressions. Using a qualitative research design, this study draws on in-depth interviews, institutional documentation, and textual analysis of Nasr's perennial philosophy, supported by relevant scholarly literature. The findings demonstrate that the Padepokan Kediri Garuda Nusantara operates as a spiritual and socio-cultural space that bridges local metaphysical wisdom with discourses of global religious pluralism. By affirming the transcendent unity underlying religious diversity, the Padepokan contributes to the cultivation of interreligious moderation, ethical responsibility, and social harmony. This study argues that Nasr's perennial philosophy provides a robust conceptual lens for understanding local spiritual traditions as integral components of universal and timeless metaphysical wisdom.

**Abstrak**

*Penelitian ini bertujuan menganalisis fondasi metafisis tradisi spiritual Jawa yang dipraktikkan di Padepokan Kediri Garuda Nusantara dengan menggunakan kerangka filsafat perenial Seyyed Hossein Nasr. Ajaran-ajaran lokal Jawa seperti Sangkan Parining Dumadi, Kakang Kawah Adi Ari-ari, Sedulur Papat Limo Pancer, dan Manunggaling Kawula Gusti merepresentasikan pencarian spiritual yang menempatkan pengenalan diri sebagai jalan menuju pengetahuan tentang Tuhan serta menegaskan kesatuan realitas tertinggi. Padepokan ini tidak semata berfungsi sebagai ruang praktik spiritual, tetapi juga sebagai medium artikulasi pandangan dunia metafisis yang mengakui Yang Esa sebagai sumber dari keragaman ekspresi keagamaan dan kultural. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data berupa wawancara mendalam, dokumentasi institusional, dan kajian kepustakaan terhadap karya-karya Seyyed Hossein Nasr serta literatur ilmiah yang relevan. Hasil penelitian menunjukkan bahwa Padepokan Kediri Garuda Nusantara berperan sebagai ruang spiritual dan sosial yang mengintegrasikan kebijaksanaan metafisis lokal dengan wacana pluralisme keagamaan global. Dengan menegaskan kesatuan transenden di balik keberagaman religius, Padepokan ini berkontribusi dalam penguatan moderasi beragama, etika sosial, dan harmoni multikultural di Indonesia. Studi ini menegaskan bahwa filsafat perenial Nasr menyediakan kerangka konseptual yang kokoh untuk memahami tradisi spiritual lokal sebagai bagian integral dari kearifan metafisis universal dan abadi.*



## INTRODUCTION

God created humans in diversity, in terms of skin color, ethnicity, culture, and beliefs. This diversity is an inevitability that leads humans to get to know, respect, and accept each other's differences. In Indonesia, this plurality is evident in the existence of 1,340 ethnic groups with 840 regional languages and six official religions practiced by communities from Sabang to Merauke (Buaq & Lorensius, 2022). This situation calls for tolerance in order to maintain social harmony, as guaranteed by Article 28E paragraph 1 of the 1945 Constitution, which gives everyone the right to practice their religion without coercion, and Article 29 paragraph 2, which affirms the freedom to embrace a religion according to one's own beliefs. From this, there is a desire and need to explore the meaning of divinity in local traditions that are closely related to global pluralism.

In Indonesia, religious values are strongly intertwined with local traditions. Religious values are practiced through local traditions in the form of cultural rituals, spiritual practices, and beliefs that originate from the wisdom of the community and are passed down from generation to generation (Widnyana et al., 2025). In this context, divine values do not only encompass how humans believe in God in various religions and beliefs (Dewi, 2021), but also values that lead to a civilized and cultured life by being honest, fair, kind, and prioritizing brotherly relationships (Piter & Riyanto, 2024). The values of divinity that are integrated into local traditions are expected to shape a global pluralism that emphasizes tolerance for differences and rejects the domination of certain groups (Surya, 2023). This is in line with Sayyed Hossein Nasr's perennial philosophy, which states that all spiritual practices originate from the same truth, namely the search for the Absolute (Arfan, Yusrianto, & Yasin, 2025).

The diversity of spiritual practices in local traditions in Indonesia presents both opportunities and challenges for national unity and harmony (Lestari, 2020). Intensive interfaith meetings and the contrast between traditional and modern values have given rise to a discourse on identity crisis, which poses a new challenge to global pluralism (Widodo & Nurholis, 2019). Several studies in the last five years have shown that local traditions play an important role in building pluralism and harmony between religions. It is explained that local wisdom in the form of customs, traditions, and symbols based on divine values becomes a form of interfaith communication that can bridge differences, reduce prejudice, and strengthen social relations within the community (Gede Agung, Nasih, Sumarmi, Idris, & Kurniawan, 2024).

Another observation examines the dynamics of religious diversity in Lombok at the Kemaliq site and the Tradisi Perang Topat, which demonstrate tolerance and peaceful coexistence between the Sasak Muslim and Balinese Hindu communities (Budiwanti & Eidhamar, 2024). Highlighting the tradition of *menyama braya* in Bali also proves that local spiritual values such as *Tat Twam Asi* and the principle of communal brotherhood can strengthen the brotherhood between Hindus and Muslims (Raya et al., 2023). Cultural diversity in Indonesia is closely related to divine values such as justice, compassion, and tolerance, thereby creating a harmonious and inclusive society (Setiawan & Albina, 2025). These studies show that the integration of local traditions and divine values can be a solution to the challenges of global pluralism. However, these studies are still limited in terms of religious diversity, as they are limited to Hinduism and Islam only. In addition, previous studies have not examined the universal metaphysical dimension that is directly related to philosophy, especially Nasr's perennial philosophy.

As for Sayyed Hossein Nasr's perennial philosophy, there have been several previous studies that have highlighted the relevance of his thinking. It has been argued that Nasr's perennial philosophy can serve as an epistemological foundation for the development of religious studies in Indonesia because it integrates metaphysical dimensions, Islamic tradition, and spirituality (Mumtaz, 2020). The concept of eternal wisdom that can serve as a philosophical foundation for forming balanced moderation in Nasr's perennial philosophy (Saumantri, 2023). In another affirmation, the traditionalist orientation in the intellectual foundations of Nasr and Titus Burckhardt places the metaphysical aspect at the core of all religious traditions. Davar & Mohamadi Salamian, 2021). The relevance of Nasr's perennial philosophy in responding to contemporary issue (Badarussamyasi, Ermawati, & Ridwan, 2024). Another finding is that Nasr's philosophy has contributed to the field of Islamic education (Juwita, 2023). From these studies, it can be seen that Nasr's perennial philosophy actively contributes to religious pluralism and the practice of moderation.

However, there is a research gap that needs to be filled. Previous studies have focused more on issues of tolerance, education, and diversity. Meanwhile, the role of cultural institutions such as padepokans has been very limited. In fact, padepokans have the potential to strengthen religious identity and build tolerance through spiritual practices, rituals, and social interactions. Therefore, this study will examine the Kediri Garuda Nusantara Padepokan as a space for the formation of global pluralism based on local traditions through Nasr's concept of perennial philosophy.

The Kediri Garuda Nusantara retreat center, which is Javanese in character, emphasizes true self-discovery through the concept of *Manunggaling Kawulo Gusti*. This concept is one of the Javanese metaphysical doctrines that describes the ontological union between kawula (humans) and Gusti (God), thus placing God as the highest reality within humans that can be found through spiritual practices and moral conduct (Widayanti & Handayani, 2025). This concept is in line with Nasr's perennial philosophy, which constructs a metaphysical framework in which all religious traditions originate from the same divine meaning and lead to transcendent and immanent wisdom (Hidayatullah, Arif, & Kuswanjono, 2023; Manna, 2024). Thus, the concept of *Manunggaling Kawula Gusti* is a local manifestation of the perennial wisdom proposed by Nasr, reflecting truths that are both immanent and transcendent in the Javanese metaphysical realm. The focus of this study is on the interpretation of the teachings of divinity at Padepokan Kediri Garuda Nusantara and how Nasr's concept of perennial philosophy can be used to understand these teachings in a broader context.

The significance of this research lies in the local spiritual heritage with the discourse of global pluralism. Thus, this research not only highlights the teachings of divinity in the Javanese tradition but also shows its relevance to interfaith dialogue at the international level. In addition, this research also contributes to providing a new perspective that padepokans, as spiritual and social centers, play an active role in internalizing divine values and building tolerance in a pluralistic society. Furthermore, local wisdom in padepokan teachings can serve as an alternative medium in facing the challenges of global pluralism.

## DIVINITY AND GLOBAL PLURALISM AT THE PADEPOKAN

According to Andik Sauri, founder of the retreat, Padepokan Kediri Garuda Nusantara was established at the behest of ancestors believed to have been guided spiritually by Sri Aji Joyoboyo in 2017. The existence of this retreat was first known to

the public through spontaneous visits based on curiosity, then developed into a spiritual community that is open to anyone. The main requirements for every follower are to maintain good manners and a willingness to respect differences. The name Garuda Nusantara itself was chosen as a symbol of a noble vision, with Garuda symbolizing spiritual strength, while Nusantara emphasizes the identity of cultural and religious diversity in Indonesia. In terms of leadership structure, the retreat is led by a permanent chairman who is also the center of religious teachings, Andik Sahuri. As for the management, the administrators can change according to the needs of the retreat. The members of this padepokan come not only from the local community, but also from various regions in Indonesia and Malaysia. Therefore, the members of the padepokan have different religions, ranging from Islam, Christianity, Catholicism, Hinduism, and Buddhism. This fact shows that the padepokan serves as an inclusive space that does not limit its members to a particular theological line, but rather affirms diversity as a valid reality.

The main routine at the retreat center is a discussion group held every Monday night. If there are instructions from the ancestors, the discussion group will be supplemented with certain rituals. This discussion group is a forum for studying divine and spiritual values. The discussion group also serves as a place for exchanging experiences and learning across faiths. On the other hand, members cultivate themselves by practicing spiritual disciplines such as fasting (*tirakat*), meditation, and moral training. Warno, one of the retreat's teachers, also said that members can cultivate themselves by obeying and practicing the obligations of their respective religions. This spiritual practice is in line with Sayyed Hossein Nasr's Perennial Philosophy, which rejects materialistic reductionism and modern secularism, and invites people to return to the spiritual path by drawing closer to God through local traditions and Sufism. This philosophy integrates the spiritual dimension and the reality of knowledge in order to find sacred meaning in life (Keagamaan, 2020).

Warno said that every religious ritual, even though it takes different forms, still leads to the same reality, namely the Almighty, or commonly known as *Sang Hyang Widhi*. This reflects Nasr's concept of the unity of religion, which states that religious differences are diverse manifestations of one divine reality, so that religious diversity is also part of divine policy. Religious unity is not a form of standardization of worship, but rather a common spiritual path to achieve the transcendent. Thus, religion becomes a space that connects humans and God in all forms of diversity (Nahri & Shahnazari, 2025).

This concept of tolerant understanding can be seen from the interfaith symbols found in the hermitage, such as the Trimurti statues of Brahma, Shiva, and Vishnu, statues of Buddha, Jesus, Semar, Ganesha, Andini, and Nyi Roro Kidul. The diversity of symbols in the hermitage demonstrates the unity of being proposed by Nasr in his perennial philosophy. The diversity of religious symbols is a manifestation of a single reality that is both transcendent and immanent (Hulawa, Yasin, & Alwizar, 2023). The diversity of symbols is expected to foster and enhance harmony among members of different faiths within the retreat. The following are religious symbols found at Padepokan Kediri Garuda Nusantara:

**Figure 1. Semar statue located on top of the Padepokan building**



**Figure 2. Statues of Shiva and Jesus**



**Figure 3. Trimurti statue (Brahma, Shiva, and Vishnu)**



**Figure 4. Statue of Lord Ganesha**



**Figure 5. Statue of Andini (loyal guardian of Lord Shiva)**



Warno explained that the teachings developed by the hermitage are based on the Kapitayan tradition of belief, now widely known as the *Kejawen* tradition. This concept places God or *Sang Hyang Widhi* in a single, supreme reality that can be encountered by knowing one's true self. Human life is interpreted as a spark of *Sang Hyang Widhi* that resides in the human physical body. Therefore, humans need to know themselves in order to meet God. In this way, humans will know *Sangkan Parining Dumadi*. *Sangkan Parining Dumadi* is knowledge of the origin and purpose of human life. Warno explains that humans can know *Sangkan Parining Dumadi* when they have reached the peak of spiritual attainment. To reach this stage, humans need to undergo spiritual practices that lead them to internalize *Kakang Kawah Adi Ari-ari* and *Sedulur Papat Limo Pancer*. This idea then becomes the ontological mirror of Nasr's perennial philosophy, in which humans and nature are sparks of God. Thus, God's existence is not only transcendent (God is outside the world) but also immanent (God is present within something) in humans and nature. Epistemologically, the idea of *Sangkan Parining Dumadi* in the hermitage is in harmony with the contemplation and spiritual experience of Nasr's perennial philosophy in order to recognize oneself and then find God (Rivaldi, 2024; Rusdin, 2018).

*Kakang Kawah Adi Ari-ari* are two duplicates of a human being that accompany an individual throughout their life. *Kakang Kawah* looks like oneself, but appears older. *Adi Ari-ari* looks like oneself, but appears younger. Both are tasked with recording human deeds, both praiseworthy and despicable. Meanwhile, *Sedulur Papat Limo Pancer*

are forms of desire that exist within humans. These desires consist of four colors. First, red, which symbolizes anger. Second, white, which symbolizes goodness and virtue. Third, yellow, which symbolizes envy, jealousy, and worldly desires. Fourth, black symbolizes greed. This teaching encourages humans to take responsibility for their actions through *karma* or the law of sowing and reaping, which they will receive according to their deeds. With this, self-control becomes the main key to spiritual perfection.

In this case, self-control acts as a means of self-purification that aims to subdue the ego, anger, envy, and greed. Thus, individuals can achieve spiritual maturity characterized by peacefulness, humility, and non-fanaticism. Self-control is exercised by managing emotions and refraining from despicable behavior and speech. In this way, good character can be developed, which is beneficial for oneself and others.

Appreciation of noble character will lead to the peak of the spiritual journey of the hermitage. The peak stage is *Manunggaling Kawula Gusti*, where the true soul unites with God. Religious symbols are no longer sufficient, because he has known the true reality. So what is most important is being useful in everyday life. From this understanding, we can see that truth is not measured by religious exclusivity, but by the good deeds that are channeled to others (Hidayat, Suyanto, & Nawawi, 2023). Thus, the teachings of the padepokan foster tolerance towards diversity and reject claims of singular truth.

The teachings of Padepokan Kediri Garuda Nusantara are highly relevant in the context of contemporary society. Padepokan offers alternative concepts that are rooted in local traditions but oriented towards universal values. Its teachings guide individuals to introspect themselves in order to arrive at the true truth. This leads to the realization that God created differences so that we may know and respect one another. Thus, the padepokan serves as a spiritual space and an example of harmonious living in diversity.

## SEYYED HOSSEIN NASR'S PERENNIAL PHILOSOPHY: HARMONIZING LOCAL TRADITIONS AND GLOBAL PLURALISM

Sayyed Hossein Nasr's perennial philosophy stems from the basic idea that authentic religious traditions contain a universal and transcendent metaphysical truth. Nasr argues that *philosophia perennis* is not merely a historical or sociological category, but rather an epistemic reality that is fundamental to understanding the relationship between humans and the highest reality. This approach places tradition as a channel of revelation and wisdom, thereby binding the ritual, ethical, and metaphysical dimensions into a single framework oriented toward the sacred (Seyyed Hossein Nasr, 1989, 1993).

Nasr offers a critical diagnosis of modernity: the dominance of instrumental rationalism, positivism, and secularism has pushed modern science and culture to desacralize knowledge. As a result, nature is understood solely as an object of technology and exploitation, while epistemic dependence on empiricism has led to a loss of awareness of the hierarchy of reality. From this point, Nasr builds his normative argument that the solution to the modern ecological and spiritual crisis cannot rely solely on technical corrections; recovery requires the reintegration of the metaphysical dimension through sacred traditions. He develops this statement conceptually and historically in works that discuss the need for a *scientia sacra* that contrasts with modern science (Seyyed Hossein Nasr, 1993).

Epistemologically, Nasr's concept of *scientia sacra* functions as a framework that unites revelation, reason, and contemplative experience. *Scientia sacra* is not merely a

collection of metaphysical propositions, but rather a practice of knowledge that involves spiritual formation and contemplative methods that enable participants in the tradition to "know" transcendent reality directly and hierarchically. Therefore, truth claims in the perennial perspective are comparative and hierarchical: not all religious claims are equal; what determines their value is the depth of the tradition's participation in its metaphysical source. This statement explains why Nasr tends to emphasize authoritative figures in tradition (those who embody the esoteric dimension) as the most authentic bearers of perennial truth (Seyyed Hossein Nasr, 1975).

The methodological and ethical consequences of Nasr's perennial philosophy occupy two domains: first, epistemic restoration that encourages interdisciplinary studies between philosophy, religion, and science; second, the reconstruction of cosmic ethics that declares nature as a sign (*āyāt*) and not just a resource. Thus, the implementation of Nasr's thinking in the fields of the environment, education, and religious studies requires not only doctrinal reinterpretation, but also a transfiguration of scientific and spiritual practices that restore humanity to a position that is inseparable from cosmic and moral interconnections. Criticism of Nasr's claims, such as accusations of historical selectivity or a tendency toward esoteric elitism, underscores the challenges of applying perennialism in a modern pluralistic and political context; nevertheless, Nasr's claims continue to offer powerful conceptual tools for questioning modern reductionist assumptions.

Local traditions reflect particular expressions of religious, cultural, and spiritual values that have developed within a specific community. These traditions contain practical wisdom that governs human relationships with one another, with nature, and with transcendent reality. In many cases, local traditions are not only cultural heritage, but also the embodiment of a deep cosmic value system, which contains elements of ethics, spirituality, and rituality (Seyyed Hossein Nasr, 1996). On the other hand, global pluralism requires a conceptual framework that enables peaceful encounters between religions and cultures. Globalization creates new social spaces where different identities and traditions must coexist, often in tension between particularity and universality. This challenge requires a perspective that is not merely tolerant, but also seeks to understand the spiritual depth of other traditions (Cornille, 2002; Smith, 2001).

The relevance of perennial philosophy to the dialogue between local traditions and global pluralism lies in its ability to connect particular wisdom with a universal horizon. Local traditions, which are often neglected in modern discourse, are restored to their dignity as authentic expressions of perennial truth. At the same time, perennial philosophy avoids radical relativism in global pluralism by affirming the existence of a Supreme Reality that serves as a spiritual meeting point between religions (Sharify-Funk, 2008). It functions as a conceptual bridge connecting locality with religious cosmopolitanism. This can be seen in the local teachings at the Kediri Garuda Nusantara Padepokan. The concept of *Manunggaling Kawula Gusti*, which emphasizes the unity of humans with God (unity of being), and the teachings of *Sedulur Papat Limo Pancer* describe a perennial expression that leads to hierarchical consciousness and cosmic interconnectedness. This paradigm shows that local traditions can serve as a universal means of metaphysical truth that supports global pluralism without falling into relativism.

In practical terms, this framework makes an important contribution to the development of a cosmopolitan ethic that continues to value local roots. For example, the principle of the sacred cosmos emphasized by Nasr can serve as a universal ecological foundation that also respects the environmental wisdom inherited from local

communities. At the same time, perennial philosophy supports the creation of a democratic and pluralistic global order, as underlined by contemporary discourse on secularism, culture, and democracy (Akeel Bilgrami, 1998). In addition, this framework can also lead to the desacralization of knowledge in modernity. An example of this is the religious phenomenon in Indonesia, which turns spiritual experiences into entertainment and commercial tools. Examples include religious programs broadcast on television stations and Islamic motivational seminars that highlight and emphasize the popularity of preachers rather than their contemplative experiences, as well as the exploitation of pilgrimage sites that are used as objects for profit by organizing pilgrimage tours at high prices. Therefore, practices such as these make the desacralization of modern knowledge increasingly necessary. Therefore, the interaction between local traditions and global pluralism not only finds philosophical legitimacy in perennial philosophy but also gains a normative foundation for building a more authentic and constructive cross-traditional dialogue and becoming a space for desacralization in the modern era.

## LOCAL DIVINITY AND PERENNIAL PHILOSOPHY: PLURALISM AT PADEPOKAN KEDIRI GARUDA NUSANTARA

The pluralism found in Padepokan Kediri Garuda Nusantara reflects a synthesis between local divinity and perennial philosophy as proposed by Sayyed Hossain Nasr. Perennial philosophy emphasizes that behind all forms of religious ritual diversity there is one common and universal core of divinity. This view unites local values in a broad spiritual understanding, bridging particular traditions with a universal cosmological vision. This approach contributes to preserving culture and strengthening tolerant and harmonious social interactions in a diverse nation (Aulia, Putri, & Laily, 2023).

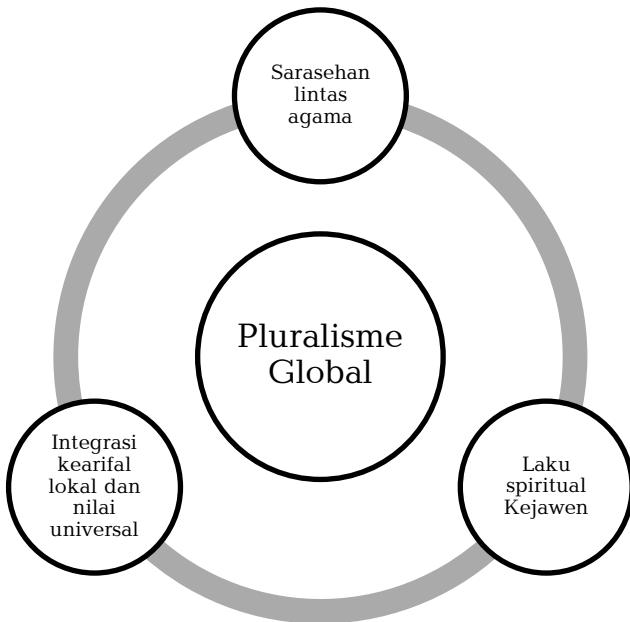
The application of religious pluralism principles at Padepokan Kediri always takes into account local cultural values. This is realized through the members of the padepokan, who come from various religious backgrounds, as well as the religious symbols found in the padepokan. Regardless of their religious identities, the members of the padepokan are invited to undergo a spiritual experience together. This practice demonstrates the padepokan's appreciation and respect for religious differences as an integral part of the unity of God.

In Sayyed Hossein Nasr's concept of perennial philosophy, this practice can be understood as an effort at epistemic rehabilitation through local traditions. Nasr argues that all authentic traditions contain universal metaphysical truths (*philosophia perennis*) that can be accessed through deep contemplation, not merely physical rituals. The teachings of the hermitage about *Kakang Kawah Adi Ari-ari* and *Sedulur Papat Limo Pancer* are the culmination of Nasr's *scientia sacra*, which involves personal spiritual experience and contemplation in order to achieve *Manunggaling Kawula Gusti*, namely the metaphysical union between *kawula* (servants or humans) and *Gusti* (God). Through this process, individuals are expected to achieve a deep cosmic consciousness.

Through a series of local traditions that are in harmony with Nasr's perennial philosophy, the padepokan offers a contributory discourse on global pluralism that can unite diverse religious adherents in the same space of divine reality. First, the padepokan provides an interfaith forum in the form of a discussion based on spiritual experience. This actualizes the perennial principle that every religious ritual leads to the same goal. Second, the padepokan integrates local wisdom with a universal horizon, so that pluralism is not trapped in relativism, but is based on the belief in a true truth that

transcends religious boundaries. Third, *Kejawen* spiritual practices such as fasting, meditation, moral conduct, and self-control serve as a cosmic ethic that is in harmony with Nasr's view of the sacredness of the universe.

Concept map of the contribution of Padepokan Kediri Garuda Nusantara in Perennial Philosophy



Thus, Padepokan Kediri Garuda Nusantara can actively build harmony among religious communities based on divinity and local traditions and in line with Nasr's perennial philosophy. This shows the role of local traditions not only as cultural heritage but also as an alternative to bring together particularity and universality, especially in facing religious conflicts and identity crises in the contemporary era. In this way, local wisdom contributes to the discourse of global pluralism that promotes a shared metaphysical consciousness.

## CONCLUSION

This study shows that the teachings of Padepokan Kediri Garuda Nusantara represent a synthesis between divinity in local tradition and the Perennial Philosophy of Sayyed Hossein Nasr. *Sangkang Paraning Dumadi* and *Kakang Kawah Adi Ari-ari* become forms of scientia sacra that Nasr has put forward as a spiritual path and contemplative experience to discover the transcendent and immanent essence. Meanwhile, *Manunggaling Kawula Gusti* represents the unity of being, which is the pinnacle of Nasr's perennial philosophy, enabling individuals to recognize their true selves and find God with profound meaning. Javanese local traditions, which are rich in spiritual symbols, can interact constructively with global pluralism. In this way, local traditions can shape the practice of religious moderation and good ethics in social life. By placing divine values as its foundation, the Padepokan serves to maintain the spiritual identity of the community while also becoming a model of pluralism harmonization that is relevant in modern Indonesia. This affirms the role of local traditions in strengthening tolerance and harmony among religious communities at the national and global levels.

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