

# The Cross-Faith *Nyadran* Tradition: Navigating Popular Religion for Harmonious Living in Contemporary Indonesia

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## Abstrak

Penelitian ini mengkaji tradisi *Nyadran* lintas iman yang dipraktikkan oleh masyarakat Getas-Temanggung, Jawa Tengah, Indonesia, dengan menyoroti pertanyaan akademik mengenai bagaimana praktik ritual keagamaan lokal mampu mempertahankan relevansinya di tengah arus modernisasi yang semakin menguat. Tujuan penelitian ini adalah untuk menjelaskan dinamika *Nyadran* sebagai bentuk agama rakyat serta perannya dalam menavigasi kerukunan antarumat beragama. Data penelitian diperoleh melalui observasi partisipan untuk memahami praktik ritual, wawancara dengan peserta lintas iman, serta analisis terhadap dokumen yang relevan. Dengan menggunakan kerangka analisis konsep agama populer dan harmoni religius, hasil penelitian menunjukkan bahwa tradisi *Nyadran* lintas iman berhasil memadukan nilai-nilai agama formal dengan tradisi lokal, sehingga menciptakan ruang inklusif bagi partisipasi lintas agama. Ritual ini tidak hanya mendorong solidaritas sosial dan menumbuhkan sikap toleransi, tetapi juga mendukung harmoni ekologis melalui praktik penghormatan terhadap alam. Implikasi praktis dari penelitian ini menegaskan pentingnya menghargai dan melestarikan tradisi lokal sebagai strategi membangun harmoni sosial dalam konteks modernitas, sekaligus menghadirkan narasi inklusif sebagai kontra narasi terhadap fundamentalisme dan paham keagamaan eksklusif. Penelitian ini merekomendasikan agar lembaga pemerintah maupun organisasi keagamaan memberikan dukungan terhadap praktik serupa sebagai model penguatan kohesi sosial dalam masyarakat multikultural, multietnis, dan multiagama.

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**Kata Kunci:** Agama Populer; Getas-Temanggung; Harmoni Religius; *Nyadran*; Tradisi Lintas Iman

### **Abstract**

This study investigates the interfaith Nyadran tradition practiced by the Getas-Temanggung community, addressing the scholarly question of how local religious and ritual practices sustain their relevance amid the intensifying forces of modernization. The research aims to elucidate the dynamics of Nyadran as a form of folk religion and its function in navigating interfaith harmony. Data were obtained through participant observation to capture ritual practices, interviews with interfaith participants, and analysis of pertinent documents. Employing an analytical framework grounded in the concepts of popular religion and religious harmony, the findings reveal that the interfaith Nyadran tradition integrates formal religious values with local customs, thereby creating an inclusive space for interfaith engagement. This ritual promotes social solidarity, cultivates tolerance, and supports ecological harmony through practices that demonstrate respect for nature. The practical implications underscore the significance of respecting and preserving local traditions as a strategy for enhancing social cohesion within the context of modernity, alongside advocating for an inclusive religious ideology as a counter-narrative to fundamentalist and exclusivist perspectives. The study recommends that governmental bodies and religious organizations endorse similar practices as models for strengthening social cohesion in multicultural, multiethnic, and multireligious societies.

**Keywords:** Cross-Faith Tradition; Getas-Temanggung; Nyadran; Popular Religion; Religious Harmony

## **INTRODUCTION**

The extensive history of interfaith interactions in Indonesia, particularly on the island of Java, has fostered a space conducive to the acculturation of culture and religion (Achmad, 2013; Daffa & Anggara, 2023; Gede Agung et al., 2024). In Getas Village, located in Temanggung Regency, Central Java, communities representing diverse religious backgrounds—including Islam, Buddhism, Christianity, and Catholicism—coexist within an atmosphere characterized by mutual respect (Observation, 2023). A notable tradition emblematic of this harmony is the interfaith *Nyadran* practice, which integrates elements of local culture with inclusive religious values. Traditionally, *Nyadran* is a Javanese-Islamic custom observed primarily by Javanese-Muslim communities as a means of honoring ancestors and engaging in self-purification prior to the month of Ramadan (Amal et al., 2024; Shalihin et al., 2024). However, in Getas Village, this tradition has transformed into an interfaith activity, involving participants from various religious affiliations (Observation, 2023). This phenomenon prompts a critical inquiry into how a multireligious village community, despite divergent conceptions of divinity and religious practices, can exemplify a prototype of folk religion—understood culturally—through the enactment of interfaith traditions.

The practice of interfaith *Nyadran* in Getas Village, while characterized by harmony, encompasses various challenges and dynamics that warrant thorough investigation (Mulyatno, 2022). Over time, concerns have emerged regarding the sustainability of this tradition in the face of globalization and modern societal

transformations. For some community members, this practice represents a means of preserving local cultural heritage, whereas others attribute to it a profound spiritual significance (Alfaris, 2025; Yuliningsih et al., 2018). Furthermore, interfaith *Nyadran* can be interpreted as an initiative to foster social solidarity within a context of religious diversity (Asikin, 2021; Harnianti et al., 2024). Nevertheless, perspectives on this practice are not universally shared. Certain groups perceive the tradition as being overly influenced by the values of specific religions, while others consider it a form of syncretism that necessitates careful consideration (Brakel, 2004; Dharma et al., 2024). Consequently, the principal challenge in maintaining religious moderation within the interfaith *Nyadran* tradition lies in upholding inclusive values amid the increasing prevalence of religious conservatism.

Extensive research on the *Nyadran* ritual tradition has been undertaken by numerous scholars employing diverse analytical perspectives. From a socio-cultural standpoint, *Nyadran* is recognized as a form of cultural heritage that originated within the historical context of Muslim communities on the island of Java (Hasan et al., 2023; Supriyatna et al., 2025; Yatno, 2024). This tradition plays a crucial role in sustaining communal bonds, venerating ancestors, and reinforcing indigenous values that predate the introduction of major religions in the archipelago. *Nyadran* exemplifies cultural continuity by synthesizing local customs with religious influences, thereby strengthening collective identity and social cohesion across generations. From the perspective of living culture, *Nyadran* is conceptualized as a celebration of local traditions by rural communities, serving dual functions: affirming national identity and fostering social harmony through the appreciation of indigenous wisdom and values (Fatanti & Tuti, 2020; Nurrahma et al., 1970; Sanayah & Zustiyanoro, 2025). The acculturation perspective interprets *Nyadran* as a customary ceremony that incorporates religious elements, as evidenced by practices such as prayers to God, seeking forgiveness for the souls of deceased ancestors, and requesting blessings for the living. From an anthropological viewpoint, *Nyadran* is regarded as an integral aspect of community life, reflecting local values, collective identity, and social relationships (Amal et al., 2024; Budiningsih et al., 2022; Sartini et al., 2024). This ritual demonstrates how ancestral traditions are preserved and adapted, underscoring the community's role in safeguarding cultural heritage and promoting social cohesion.

This study distinguishes itself from previous research by examining how diverse multireligious groups interpret and engage with the interfaith *Nyadran* tradition, situating this inquiry within the framework of popular religion. It further elucidates the concept of religious harmony through the lens of religious moderation indicators. Academically, the research advances understanding of how local traditions embedded

in traditional communities persist amid globalization and modernity, thereby functioning as mechanisms to reinforce interreligious harmony in Indonesia. From a practical perspective, the findings offer valuable insights for stakeholders—including government authorities, religious leaders, and civil society actors—in developing policies and programs that promote interreligious harmony by leveraging local traditions. Consequently, this study contributes novel perspectives on the opportunities and challenges inherent in fostering an inclusive and harmonious society within Indonesia's contemporary religiously diverse context.

## METHOD

This study utilizes a case study methodology (Yin, 2009), employing data collection techniques such as participatory observation, in-depth interviews, and document analysis. This approach enables the researcher to examine diverse perspectives from multiple stakeholders, including religious leaders, community members, and local government officials. Participatory observation was conducted over a four-month period (February to May 2025), encompassing both the pre-implementation phase and the duration of the interfaith *Nyadran* event in 2023. In-depth interviews were carried out with key individuals considered essential to the success of the interfaith *Nyadran* tradition, including village officials (Vo), religious leaders from Islamic (Is), Buddhist (Bd), Christian (Cr), and Catholic (Ct) communities, as well as village residents (Vr) and youth organizations (Yo). For the literature review, the researcher analyzed documents pertinent to the primary focus of the study.

To investigate the practice of cross-faith *Nyadran* tradition conducted by the multireligious community in Getas Village, Temanggung Regency, this study adopts Robert J. Schreiter's Constructing Local Theologies framework. Schreiter conceptualizes popular religion as an expression of faith shaped by everyday experiences, local culture, and interactions with institutional religions, which, in this context, refer to official-recognized religions (Schreiter, 2015). This theoretical approach is selected because it offers a critical perspective that views the interfaith *Nyadran* tradition not as a deviation from institutional religion but as an authentic and contextual manifestation of faith within the public sphere. The study focuses on three key variables derived from the concept of popular religion: cultural autonomy, meaningful syncretism, and ecological spirituality. Cultural autonomy is employed to illustrate how the interfaith *Nyadran* tradition fosters an inclusive social space. Meaningful syncretism is utilized to examine the community's creative process in negotiating identity amid the influences of globalization, colonialism, and the predominance of majority religions. Lastly, ecological

spirituality is applied to elucidate how the interfaith Nyadran tradition emphasizes spirituality through the sacred relationship between humans and nature.

This study also explores the practice of interfaith *Nyadran* in Getas Village within a broader framework aimed at maintaining balance and harmony among religious communities in the context of the nation and state. The research employs four indicators of religious moderation (Kementerian Agama RI, 2019) to achieve the following objectives: first, to elucidate how the residents of Getas Village utilize interfaith *Nyadran* as a means to reinforce national commitment beyond religious boundaries; second, to demonstrate how this tradition fosters tolerance among participating religious communities, thereby promoting the development of a dynamic and inclusive environment; third, to illustrate that this tradition symbolizes non-violence and serves as a mechanism for sustaining harmony, wherein the community rejects all forms of conflict justified by religious motives; and finally, to explain how this interfaith tradition adapts while preserving the essential principles of each faith.

## RESULT AND DISCUSSION

### The Cross-Faith Nyadran Tradition: Local Experience of Getas Community

Getas is a village situated within the Kaloran District of Temanggung Regency, Central Java (*Pemerintah Kabupaten Temanggung, 2025*). Getas Village is characterized by a diverse and heterogeneous religious composition. The inhabitants practice four principal religions: Islam, Buddhism, Christianity, and Catholicism. In terms of religious affiliation, Muslims constitute 46.0%, Buddhists 34.4%, Christians 19.3%, and the remaining population adheres to Catholicism (*Desa Getas, 2025*). This religious diversity cultivates an environment of tolerance, particularly evident in the establishment of places of worship. In 2022, the village contains 33 places of worship distributed among its nine hamlets, including 9 mosques, 6 prayer rooms (*mushalla*), 11 temples (*vihara*), and 7 churches (Wiyono, 2022). These religious sites not only reflect the community's pluralistic values but also indicate a high degree of religiosity and a strong commitment to socio-religious engagement among the residents of Getas Village (Kemenag, 2024).

The *Nyadran* term can be analyzed etymologically from various linguistic perspectives. Etymologically, the term is derived from the Sanskrit *śraddhā*, denoting faith or belief, which in ancient Java referred to ceremonies of the great festival for the dead (Brakel, 2004). According to the Kamus Besar Bahasa Indonesia (KBBI), it originates from *sadran*, which denotes the tradition of visiting graves during the month of Sha'ban (*Sasi Ruwah*) to pray for ancestors, accompanied by offerings such as flowers, food, and ritual items (*Sadran Dalam KBBI Online, 2025*). In the Javanese context, *Nyadran*

is linked to the ritual of *Ruwahan*, performed in anticipation of the month of Ramadan (Woodward, 2011). Furthermore, in Arabic, this term is derived from the word *ṣadr*, meaning *dada* or chest (Ibda, 2018). This metaphorical meaning also encourages individuals to engage in self-reflection (referred to as *ndada* in Javanese) and to purify themselves both physically and spiritually (Ramona & Muhsin, 2024).

The *Nyadran* ritual in Getas Village comprises two primary phases: preparation and implementation. The preparation phase occurs on the day prior to the ritual, during which village elders and religious leaders, supported by several residents, inspect and prepare the cemetery located in Kemiri Hamlet (Observation, 2023). This preparation involves cleaning the grave area, installing microphones and loudspeakers, organizing parking arrangements, and setting up spaces for village elders and invited guests (Vr, 2023). The procession itself extends from noon until nightfall. Concurrently, residents who are not directly engaged in this pre-activity prepare various necessities for the *Nyadran* ritual, which is scheduled for the following day. Vo and Yo stated that:

*“The local residents prepare dishes such as tumpeng – a cone-shaped rice dish consisting of yellow rice, a whole free-range chicken, and assorted side dishes – along with fruits and traditional snacks. All food items are placed in a jodang (traditional wooden) used for carrying goods, to be transported to the cemetery during the ritual. It is estimated that each family contributes food and beverages valued between 500,000 and 1–2 million rupiah.”*

The implementation of the *Nyadran* ritual in Getas Village occurs annually during the month of Sha’ban, which corresponds to *Sasi Ruwah* in the Javanese calendar. The community of Getas designates Friday *Pon* in the month of *Ruwah* as the date for the ceremony, which is held at the cemetery in Kemiri Hamlet (Vr, 2023). The ritual lasts approximately one to two hours, commencing around 9:00 AM and concluding by 11:00 AM Western Indonesian Time (WIB). Given that the cemetery is situated on a plateau, residents typically arrive prior to the start of the ceremony, bringing food and beverages transported on two *jodang*—one positioned at the front and the other at the rear (Observation, 2023). Upon arrival, participants lay out a mat, place the *jodang* upon it, and sit orderly while awaiting the commencement of the procession. The ritual officially begins only after the arrival of village elders, religious leaders, and invited guests (Is and Bd, 2023).

The *Nyadran* ritual comprises three principal stages (Interview, 2023). The initial stage commences with a procession, during which a community leader delivers an opening address that elucidates the origins and significance of preserving the *Nyadran* tradition. The main stage involves collective prayers offered for ancestors and deceased family members. A distinctive feature of this stage is the participation of multiple religious leaders, each representing different faiths, who lead prayers according to their

respective religious customs. The final stage is characterized by the unsealing of food packages contained within the *jodang* and the communal sharing of food. Notably, the food and beverages contributed by each family are exchanged among participants, enabling all attendees to share and sample a variety of dishes from the different families present (Observation, 2023).

### The Cross-Faith Nyadran Tradition within the Context of Popular Religion

In the interfaith context, popular religion functions as a bridge that links the universality of spiritual values with the particularity of culture (Schreiter, 2015). This perspective acknowledges the spiritual creativity of local communities in responding to social changes while encouraging institutional religions to engage more attentively with grassroots voices. *Nyadran*, as understood by the multireligious community, is a traditional ritual performed by the Getas people as an expression of respect and offering to their ancestors (Azzahra et al., 2025). Employing folk religion theory, the *Nyadran* ritual can be interpreted as a manifestation of the collective beliefs and practices of the Getas-Temanggung people. Folk religion regards local traditions as integral to community life, emphasizing the significance of active participation in traditional religious practices as an expression of shared beliefs, irrespective of social status or the influences of modernization and globalization (Bronner, 2011). From this perspective, the importance of *Nyadran* extends beyond individual spirituality to its role in fostering a more inclusive communal life. The ritual represents a tangible embodiment of pluralistic religious life, integrating spiritual dimensions with social responsibility. Consequently, *Nyadran* is not merely a celebration of religious traditions but also a positive expression of a multireligious society contributing to the formation of a local theology that acknowledges and preserves the values upheld by the local community (Mulyatno, 2022). Through analysis grounded in a popular religion approach (see Table 1), the *Nyadran* ritual reflects the religious life of the Getas-Temanggung community, uniting individuals with their spirituality while simultaneously connecting them within a broader social framework.

Table 1: The Cross-Faith *Nyadran* Tradition within the Framework of Popular Religion

Aspect	Popular Religion	Cross-Faith <i>Nyadran</i> Tradition
Cultural autonomy	Residing within society without adherence to any specific official religion, while maintaining the capacity to withstand the forces of globalization and the influences of	The local experience of the indigenous people has evolved into a culturally ingrained expression of faith, transmitted from their ancestors since time immemorial. This practice is conducted interfaith and routinely each year, passed down from one generation to the next. All participants consciously recognize <i>Nyadran</i> as a traditional institution that requires

	modernization.	preservation and maintenance.
Meaningful syncretism	The amalgamation or merging of different religious, cultural, or philosophical beliefs and practices into a cohesive system	The tradition serves to unite the diverse identities within the local community, encompassing variations in social status, gender, and educational background. During the <i>Nyadran</i> practice, each religious leader and their followers are allotted equal time to pray according to the customs of their respective faiths. Although the majority of the local population is Muslim, they do not seek to dominate the proceedings.
Ecological spirituality	Human-nature relationships and environmental stewardship.	The event occurs in a sacred location, specifically a cemetery. It is understood as a tradition deeply rooted in spiritual values and serves as a form of reverence for ancestors. In preparation, local communities representing various faiths collaborate to clear grass and remove debris along the pathway leading to the cemetery. Upon the completion of <i>Nyadran</i> , they also ensure that the cemetery grounds are thoroughly cleaned of all waste. Leaving any trash behind is strictly prohibited, as littering within the cemetery is regarded as a sign of disrespect toward the ancestors interred there.

The *Nyadran* ritual exemplifies the dimension of cultural autonomy within the religious life of the Getas-Temanggung community. From the perspective of popular religion concept, this dimension can be understood as the development of collective consciousness and the preservation of local traditions through religious practices. Through the *Nyadran* ritual, community members reinforce their cultural ties by participating collectively in religious activities that promote social solidarity (Vr and Ct, 2023). Moreover, cultural autonomy underscores the significance of religious rituals in shaping moral values and social ethics (Jensen, 2011). The *Nyadran* ritual functions as a means of affirming universal religious principles embraced by the local community. For instance, in the act of offering, participants not only present tangible items but also embody values such as gratitude, respect, and communal unity (Ct and Vr). Within the framework of cultural autonomy, *Nyadran* can be interpreted as a traditional mechanism for fostering religious dialogue in a multireligious society. The spiritual diversity and plurality of beliefs within the Getas-Temanggung community are accommodated through this ritual. It serves as a platform where diverse values from various religious teachings converge, creating an inclusive environment that enriches collective spirituality (Jateng, 2024). Furthermore, cultural autonomy highlights the role of tradition in promoting social justice and shared prosperity.

Within the context of cultural preservation, the role of local leaders or religious figures is of paramount importance (Suryani & Muslim, 2024). In the context of *Nyadran*, these leaders act as custodians of ancestral heritage and advocates of collective morality. They play a pivotal role in facilitating interfaith dialogue, assisting the Getas-Temanggung community in comprehending their valued religious principles and guiding the practical application of these principles in their socio-religious lives (Observation, 2023). *Nyadran* is understood not merely as an annual religious ritual but as a mechanism that fosters a dynamic religious life responsive to the evolving needs of the Getas-Temanggung community, as asserted by Vo, Is and Bd:

*“The Nyadran ritual serves to deepen individuals’ spiritual engagement, reinforce social cohesion, promote shared values, and inspire social actions that positively influence the broader society. Consequently, Nyadran represents a tangible expression of folk religion that embodies the tenets of cultural autonomy, underscoring the significance of preserving and sustaining religious traditions across faiths to cultivate a vibrant and dynamic social life.”*

The cross-faith *Nyadran* tradition, within the framework of meaningful syncretism, can be understood as a mechanism for shaping the socio-cultural identity of the Getas-Temanggung community by embracing and practicing the diversity of religious teachings to which they adhere. This ritual tradition not only reinforces the community’s relationship with the Divine but also affirms its identity as one characterized by pluralistic religious values. Moreover, the *Nyadran* ritual functions as a form of public engagement in the articulation of moral and ethical norms acknowledged by the interfaith community (Setiyani et al., 2022). Concurrently, the ritual provides a forum for dialogue concerning the significance of religion and morality in everyday life. This process, according to Cr and Vr, is crucial for developing a shared understanding of how sacred religious values may be actualized within pluralistic practices. Primarily, the *Nyadran* ritual serves as a space where the various religious beliefs of the Javanese community converge and foster mutual respect (Muhsin et al., 2024). Thus, within meaningful syncretism, *Nyadran* assumes a vital role as a bridge connecting different religious traditions.

Furthermore, *Nyadran* promotes active community engagement in collective religious practices. The Getas-Temanggung community not only acknowledges religious diversity but also participates in communal activities such as collective prayer, pilgrimages to ancestral graves, and shared spiritual experiences (Interview, 2023). These practices foster an environment of mutual respect and collaboration, thereby enhancing the depth and significance of the religious experience. More importantly, the *Nyadran* ritual cultivates a broader religious engagement that is deeply intertwined with the social context. Through a meaningful syncretism, the Getas-Temanggung

community, via the interfaith *Nyadran* tradition, performs religious rituals not merely as expressions of individual faith but as active participation in communal social life, integrating the universal values inherent in each religion represented. This ritual enables the multireligious community to promote social solidarity, foster unity, and uphold shared values that contribute to collective well-being (Azzahra et al., 2025). In this regard, syncretism offers a dynamic perspective on the *Nyadran* ritual, viewing it not only as a traditional religious event but also as a medium that encourages the active and inclusive involvement of the Getas-Temanggung community in the plurality of religious teachings.

In the spiritual-ecological dimension, the *Nyadran* ritual cultivates a collective sense of responsibility toward both the sustainability of the religious community and the preservation of environmentally sustainable traditions (Hapsari et al., 2023). This ritual not only fosters social engagement but also serves as a foundational practice for constructing a community that is interconnected, participatory, and dedicated to safeguarding their ancestral land. According to Vr and Ct, through the *Nyadran* ritual, the interfaith community of Getas-Temanggung recognizes that their unity extends beyond ritualistic events and must be reflected in everyday actions aimed at maintaining and caring for their homeland. The spiritual-ecological aspect of the *Nyadran* tradition engenders a commitment to mutual support, guidance, and collaborative stewardship of nature beyond the ritual context (Prasetyo, 2021). Consequently, within this spiritual-ecological framework, the *Nyadran* ritual is understood not merely as a sequence of religious traditional activities but as a transformative process that fosters shared concern for deeper environmental preservation within the interfaith community of Getas-Temanggung (Observation, 2023). The ritual constitutes a tangible expression of the community's dedication to cleaning, caring for, and preserving their living environment, embodying their collective ecological consciousness in the contemporary era.

The *Nyadran* ritual can be understood as a tangible initiative toward community development grounded in environmental stewardship. Vo and Cr state that the community members are not only political citizens but also recognize that their participation in the *Nyadran* celebration entails a moral ecological responsibility. This ritual exemplifies how local community engagement in interfaith religious practices constitutes a fundamental means of sustaining the environment in both spiritual and ecological dimensions, thereby resisting the commercialization and commodification of their homeland (Observation, 2023). Moreover, through the *Nyadran* ritual, the interfaith community of Getas-Temanggung engages not only as individuals but collectively, sharing religious values that emphasize the importance of environmental preservation and harmonious coexistence. This interfaith participation in the *Nyadran* tradition fosters

a robust social network that promotes respect for religious diversity while jointly committing to the conservation of nature.

### The Cross-Faith Nyadran Tradition Through the Lens of Religious Harmony

The *Nyadran* tradition represents a local cultural practice that exemplifies interfaith social harmony within rural communities, specifically among the Getas-Temanggung community. This tradition typically encompasses communal prayers, the distribution of food alms, and pilgrimages to ancestral graves, engaging individuals from diverse religious backgrounds (Observation, 2023). From the perspective of religious moderation, the *Nyadran* tradition embodies values of tolerance, respect for diversity, and social cooperation, which serve as the foundation of a pluralistic society (Setyaningsih et al., 2025). The approach of religious moderation underscores the significance of balancing adherence to religious teachings with openness to inclusive local customs. The cross-faith *Nyadran* tradition exemplifies the dynamic interaction between religion and local culture, wherein both adapt to one another without compromising distinct religious identities. This practice serves to reinforce social cohesion and cultivate a sense of solidarity despite divergent beliefs (Suranto et al., 2024). Nevertheless, the principal challenge to religious moderation within the interfaith *Nyadran* tradition is sustaining inclusive values in the context of increasing religious conservatism. Consequently, the identification of indicators of religious moderation that prioritize the common good may offer a valuable conceptual framework for interpreting this tradition as an expression of moderate and contextually grounded religious practice.

Table 2: Dimensions of Religious Harmony within the Cross-Faith *Nyadran* Tradition

Indicator	Religious Harmony	Cross-Faith <i>Nyadran</i> Tradition
National commitment	Upholding the principles of diversity and unity within the fabric of national life.	Active participation in religious traditions across diverse communities serves as a demonstration of respect for pluralistic national identities.
Tolerance	Respecting differences in beliefs and accommodating diverse religious practices.	The participation of Muslims, Buddhists, Christians, and Catholics in the <i>Nyadran</i> procession occurs without any form of discrimination.
Anti-violence	Rejection of all forms of violence, both physical and symbolic, as a means of resolving differences.	The <i>Nyadran</i> tradition serves as a platform for fostering friendship and enhancing social solidarity, rather than as a source of inter-religious conflict.

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Adaptive to local culture	Accommodating local traditions that are consistent with fundamental religious principles.	<i>Nyadran</i> is a cultural heritage embraced by communities of diverse faiths, embodying values of mutual cooperation, communal prayer, and the sharing of food as an expression of collective generosity.
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Within the framework of religious harmony, the interfaith *Nyadran* ritual tradition serves as a mechanism for reinforcing national identity. This tradition functions as a medium of cultural communication that fosters cooperation among religious communities united by the principle of citizenship (Kemenag, 2024). The *Nyadran* process, characterized by collective participation in communal prayers, pilgrimages, and various religious activities, cultivates social bonds that enhance interfaith collaboration among Indonesian citizens. Consequently, this tradition creates opportunities for synergy between religious communities, illustrating that religious life can coexist harmoniously with social and national life (Nuriyanto et al., 2025). Through this ritual, the interfaith community in Getas village exemplifies a commitment to unity beyond religious differences and an adherence to national values. National identity is thereby strengthened when religious diversity is acknowledged as a shared heritage that warrants preservation and respect (Nashihin, 2023).

Furthermore, the interfaith *Nyadran* ritual serves as a platform for inclusive dialogue among diverse religious communities. Collaborative participation in the ritual's process and execution facilitates opportunities for communication and fosters a deeper understanding of each community's religious values (Sodiqin & Umroh, 2024). Consequently, the interfaith *Nyadran* functions not only as a religious celebration but also as a forum for interreligious dialogue that promotes the significance of maintaining social cohesion and mitigating potential conflicts between religious groups (Setyaningsih et al., 2025). From the perspective of national commitment, the interfaith *Nyadran* conveys a message emphasizing the importance of unity within a religiously diverse nation. This ritual exemplifies the implementation of Pancasila values, which underscore unity, democracy, justice, and equality. Therefore, the interfaith *Nyadran* represents a tangible expression of the national commitment to advancing religious moderation within the framework of constitutionally recognized and respected religious diversity (Temanggung, 2022).

From the perspective of anti-violence indicators within the framework of religious moderation, the interfaith *Nyadran* ritual can be characterized as a religious practice that cultivates tolerance and mitigates the potential for conflict and violence in both homogeneous and diverse societies. This tradition promotes interreligious tolerance by involving participants from various faith backgrounds in its preparation

and execution, thereby providing an opportunity for individuals to respect and comprehend differing beliefs (Interview, 2023). The tolerance engendered by the interfaith *Nyadran* ritual represents a tangible measure toward reducing interfaith tensions and fostering socio-religious harmony as provided by Vo, Is, Cr, and Bd:

*“The equitable sharing of opportunities for communal prayer, alongside the communal sharing of food contributed by each family, contributes to a peaceful religious environment. Participants in the interfaith Nyadran are encouraged to recognize that religious diversity should not serve as a source of conflict but rather as a foundation for mutual understanding and cooperation among religious communities. This approach constitutes a constructive effort to diminish the potential for conflict and social tension, thereby enhancing interreligious understanding.”*

According to the perspective of tolerance, the interfaith *Nyadran* ritual can be characterized as a religious practice that fosters openness, mutual respect, and acceptance among individuals of diverse faiths (Romadhoni, 2022). This tradition exemplifies a spirit of inclusivity toward religious plurality. In practice, the ritual involves the participation of individuals from various religious backgrounds who collectively celebrate religious and cultural values without emphasizing differences (Najma & Bakri, 2022). Such engagement cultivates an environment conducive to mutual understanding and regards diversity of belief as a valuable asset that enriches society. Moreover, *Nyadran* promotes tolerance and mutual respect among religious communities (Setyaningsih et al., 2025). During communal prayers and pilgrimage processions, participants demonstrate respect for one another’s beliefs and religious customs (Observation, 2023). This ritual thus establishes a setting in which each individual feels valued and accepted without compromising their religious identity.

Rooted in an adaptive understanding of local culture, the interfaith *Nyadran* ritual represents a religious practice that integrates religious values with indigenous wisdom, thereby promoting harmony between spiritual beliefs and entrenched local cultural traditions (Rosydiana, 2023). The *Nyadran* tradition, according to Vr and Yo, as practiced by the Getas community, exemplifies their capacity to negotiate and adapt their religious convictions within the framework of their longstanding local culture. This ritual frequently incorporates elements of Javanese culture, including ceremonial procedures, traditional food offerings, and performing arts, thereby creating a context in which religious observances are seamlessly integrated into the local cultural milieu (Interview, 2023). Such integration illustrates a harmonious interplay between spirituality and indigenous knowledge. This ritual exemplifies the complementary relationship between religion and culture, resulting in diverse practices deeply rooted in local history and cultural legacy (Chaesar et al., 2025). Through collective participation

in rituals that honor local traditions, the Getas community cultivates strong and supportive social bonds, thereby fostering a heightened sense of unity. This phenomenon illustrates the role of religion as a unifying force within the local cultural framework. Moreover, as asserted by Vo, Is, and Bd,, *Nyadran* serves as a vehicle for transmitting religious values in a manner that is readily embraced by the local community. The ritual's processions and symbols provide tangible representations of religious teachings, enhancing their familiarity and relevance to the community (Observation, 2023). Consequently, interfaith *Nyadran* operates as an effective means of disseminating religious values within the local cultural context.

## CONCLUSSION

This study concludes that the cross-faith *Nyadran* tradition, as practiced by the Getas community, exemplifies popular religious practices that thrive within contexts of cultural and religious diversity. This tradition is characterized by three principal dimensions: cultural autonomy, meaningful syncretism, and ecological spirituality. The interfaith *Nyadran* serves not only as a religious ritual but also as an embodiment of local wisdom that enhances both the spiritual and social dimensions of community life. As a manifestation of a vibrant, dynamic, and contextually grounded popular religion, the cross-faith *Nyadran* tradition contributes significantly to the community's spiritual vitality. Moreover, it serves as a tangible example of how folk religion can inspire responses to contemporary challenges, including religious pluralism and environmental crises. Consequently, the *Nyadran* tradition should be understood not merely as a relic of the past but as a culturally significant heritage that remains relevant for navigating modern life, particularly in balancing formal societal structures with cultural practices that uphold traditional values.

This interfaith ritual is characterized by four principal dimensions: national commitment, non-violence, tolerance, and adaptation to local culture. Beyond its function as a traditional religious ceremony, *Nyadran* symbolizes unity and social cohesion, offering a valuable model for promoting pluralistic and dynamic coexistence globally. Through national commitment, the Getas people reinforce unity amid diversity; by adhering to non-violence, they reject conflict and pursue peaceful resolutions; through tolerance, they cultivate an inclusive environment that embraces differences; and by adapting to local cultural contexts, they preserve traditional wisdom while accommodating modern influences. This ritual not only enriches the spiritual life of the local community but also serves as an exemplary framework for advancing religious harmony at both national and international levels. Consequently, the *Nyadran*

transcends its status as a mere tradition, representing a cultural heritage that is pertinent for guiding meaningful and harmonious living in the present and future.

Nevertheless, this study presents several limitations and weaknesses that warrant consideration. First, the research is confined to the Getas community, which may not adequately represent the dynamics of interfaith traditional practices in other regions characterized by diverse cultural and religious contexts. Second, the data collection methods, primarily interviews and participant observation, may introduce subjective biases. Third, the study lacks a critical examination of potential conflicts or tensions that may underlie these interfaith practices. Future research should aim to expand the geographic scope by comparing interfaith ritual traditions across multiple regions, employ a mixed-methods approach combining quantitative and qualitative techniques to enhance data validity, and investigate critical dimensions such as potential conflicts, gender roles, and the influence of identity politics on the persistence of local traditions. Such approaches would facilitate a more comprehensive and nuanced understanding of interfaith ritual traditions.

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