

RELIGIOUS HARMONY THROUGH THE AGUSTUSAN THANKSGIVING TRADITION: A CASE STUDY OF SEGARAN VILLAGE, WATES DISTRICT, KEDIRI REGENCY

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Abstract

Indonesia, a country rich in diverse religions, ethnicities, and cultures, has always prioritised interfaith harmony as one of the key aspects necessary to maintain national unity and cohesion. Harmony is defined as a state of calmness, harmony, and mutual respect. In this context, local wisdom plays a crucial role in preserving diversity, serving as a guiding principle that encourages mutual respect, appreciation, and the cultivation of tolerance within a diverse society. Local traditions, known as "Syukuran Agustusan," are cultural expressions that embody significant religious and social values. This tradition is often carried out as an expression of gratitude for independence and as a way to strengthen relationships between communities. This study uses a qualitative approach to understand the phenomenon of interfaith harmony in depth, comprehensively, and in its natural context. This approach provides an opportunity to describe, interpret, and understand the subjective meaning of the participants' experiences. The research location is Segaran Village, located in Wates Subdistrict, Kediri Regency. Data collection techniques include in-depth interviews with community leaders, religious figures, youth, and residents of various religions to explore their opinions and perspectives; participatory observation to observe social interactions and the atmosphere of togetherness. The research findings indicate that the Agustusan Thanksgiving Tradition in Segaran Village is a communal celebration held every night on 17 August, focusing on expressing gratitude for independence and collective prayers for safety. This tradition effectively promotes interfaith harmony through various means, such as serving as an open platform for interaction among all people, regardless of religious background, enabling them to gather and interact, and ensuring there is no discrimination.

Keywords: Thanksgiving Tradition, Interfaith Harmony, Local Wisdom.

INTRODUCTION

Countries with ethnic diversity such as Indonesia often face complex situations. On the one hand, this diversity can make Indonesia a large and diverse nation, but on the other hand, it can also pose a threat. Therefore, it is not an exaggeration to say that multiculturalism can be likened to hidden embers, which can easily ignite and become

hot at any time. This situation is normal as long as the differences are recognised and understood as something that needs to be addressed with a tolerant attitude. However, when these differences emerge and threaten social harmony, they can become a problem that needs to be resolved with a tolerant attitude. In relation to the possibility of conflict in a multicultural society such as Indonesia, there is a significant potential for conflict between groups, ethnicities, religions, and tribes. (Gina, 2016).

Harmony in English is equivalent to the term harmonious or concord. (Nurfin, 2012). Based on this, harmony means a social situation that shows alignment, compatibility, or the absence of conflict (harmony, concordance). If we look at social science literature, harmony is defined as integration, which is synonymous with disintegration, meaning the creation and maintenance of diverse patterns of interaction between autonomous units. One requirement is the existence of a process that produces and maintains diverse patterns of interaction among autonomous units (elements/subsystems). The tangible form of harmony reflects the existence of mutually influential relationships that require mutual attitudes in terms of: acceptance, trust, respect, appreciation, and understanding of the meaning of togetherness. (Ridwan, 2005).

According to Paulus Wirutomo, harmony is an effort to unite social beings by providing a sense of comfort and peace, both for individuals and groups. (Johannis, et al., 2021). This is done by using certain concepts to achieve social integration within society. According to Durkheim, harmony is a process of interaction between religious groups that creates social bonds rather than individualistic ones, thereby forming a unity within society. This occurs under the leadership of community leaders, religious figures, or the community itself, who play an important role in that social environment. Durkheim concluded that to achieve harmony, discrimination must be eliminated through recognition and respect for pluralism. (Musahadi, 2007)

Celebrating Independence Day is a sign of appreciation from the people to the country they love. In some regions, including Indonesia, these celebrations are routinely held by the government and the people, both formally and informally. Formally, the Indonesian government celebrates Independence Day from the regional to the central

level by holding flag ceremonies. Meanwhile, the community celebrates Independence Day in an informal manner through various activities, such as coconut tree climbing competitions and others. One way to commemorate Independence Day in Indonesia is by holding a Tirakatan night or Pitulasan night. Tirakatan night is a form of acculturation based on Muslim traditions in Indonesia. (Assyifa, et.al., 2024)

One method of building harmony is by maintaining tolerance. Etymologically, the term tolerance comes from the English word "toleration," which is the basis of the word tolerance. In terms of terminology, tolerance is allowing others to do things that are in accordance with their respective needs. In the social, cultural, and religious contexts, tolerance is an attitude and action that prohibits discrimination against individuals who are different within a community. (Fuady, et.al., 2021)

Religious tolerance refers to mutual respect for issues of belief within individuals relating to their faith or belief in God. Every individual has the right to freedom of belief and to follow the religion of their choice, as well as to respect the practices of the teachings they believe in. Religious tolerance is one way to accommodate social interaction. Religiously-minded individuals cannot ignore the fact that they need to interact not only with their own group but also with groups of different religions.

The strong connection between religion and society and its culture does not mean that religion must follow everything in society without consideration. Rather, religion is expected to provide guidance and support in fulfilling a critical and creative role within society, which, in many aspects, does not function well. The relationship between religion and society should be mutually influential and dialogical. Therefore, both in cultural aspects and in the dynamics of societal life, the role of religion has a very significant influence.

This research was conducted in Segaran Village, Wates Subdistrict, Kediri Regency, because this village represents harmonious interfaith coexistence. In this area, there are two main religious communities that live peacefully side by side, namely Christians and Muslims. The uniqueness of this village lies not only in the harmony between individuals from different religious backgrounds, but also in the existence of

two places of worship, a church and a mosque, located within the same village area. An important aspect that caught the researchers' attention was how the local community maintains the sustainability of a socially diverse environment while remaining free from conflict. Christianity is the majority religion in this village, while Islam is the minority. In this context, the relationship between religious communities shows mutual respect for each other's beliefs without causing harm. The tolerance that has been built is reflected in cooperation in social, cultural, and religious fields, such as mutual assistance in the construction of places of worship, the celebration of each other's religious holidays, and respect for shared cultural traditions. (Misla, 2021)

This study employed a qualitative research method with a case study approach, focusing on Segaran Village in Wates Subdistrict, Kediri Regency, as a representative case of interfaith harmony in a multicultural setting. Data were collected through participatory and non-participatory observation, in-depth interviews with community leaders, religious figures, and local residents, as well as document analysis involving theoretical literature, local sources, and official references such as the Kamus Besar Bahasa Indonesia.

The data analysis was conducted thematically using descriptive-qualitative techniques, where collected data were coded, categorized, and interpreted to identify recurring patterns related to social harmony, religious tolerance, and communal rituals. Special attention was given to the role of Syukuran Agustusan as a collective ritual that fosters social cohesion.

To ensure validity and reliability, the study applied data triangulation by cross-verifying information from multiple sources—observations, interviews, and literature—while providing thick description to enhance contextual understanding and transferability of findings. This rigorous approach strengthened the credibility of the research and supported the interpretation of how shared cultural and religious practices contribute to sustained interfaith harmony.

The definition of harmony in the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language), Ministry of Education and Culture, Third

Edition, 1990, is a state of harmonious living or social interaction based on mutual assistance and friendship. (Nuriyati, et.al., 2023) According to its etymology, the term "rukun" comes from the Arabic word "pilar", which means "pillar, foundation, or teaching". Arkaan is the plural form of rukun. The term "arkaan" conveys the idea that harmony is a unity consisting of many aspects, each of which strengthens the others. If one of these components does not function properly, unity cannot be achieved. Meanwhile, religious life is defined as the existence of positive relationships between followers of different religions within a community or association in religious life, by maintaining, nurturing, and avoiding actions that could hurt or offend one another. (Listiana, 2017)

According to Robert Putnam, he defines "harmony" as the main focus of his discussion, a social model concept that is highly relevant and provides a strong framework for understanding how harmony can be formed and maintained in a diverse society. Social capital refers to networks of relationships, reciprocal norms, and trust that facilitate coordination and cooperation for mutual benefit. These are features of social organisation, such as relationships, norms, and social trust, that enable individuals and groups to work together more effectively to achieve collective goals. (Kurniadin, et.al., 2023)

According to classical sociologist Émile Durkheim, religion is understood as an integrated system consisting of beliefs and practices related to sacred things. This system has a fundamental function of uniting all individuals who adhere to it into a cohesive moral community, which he refers to as a "church" (in a broad sense, not just a Christian institution). In Durkheim's view, religion is not merely a set of personal beliefs, but a vital social phenomenon in maintaining the stability and order of society. (Bheka, et.al., 2003)

Durkheim further argues that religious rituals and communal celebrations play a central role as effective "social glue." Through participation in collectively organised rituals and ceremonies, individuals within a community can strengthen interpersonal bonds and build solid social networks. For example, major religious celebrations such

as Eid al-Fitr, Christmas, or Easter are moments when families and communities gather, directly strengthening their social bonds. Durkheim argued that religion provides meaning and norms that unite society, making it an important tool in maintaining social stability. He categorised religious experience (the sensation of an individual's connection with the "divine"), belief, and ritual as the three main components of religion that collectively contribute to social cohesion.

Durkheim's theoretical framework is highly relevant for understanding how Syukuran Agustusan, as a communal ritual, can function as a powerful mechanism for strengthening social cohesion in Segaran Village. By bringing together residents from different religious backgrounds, namely the Christian majority and Muslim minority, in a shared experience, Syukuran Agustusan has the potential to build a sense of unity and collective identity that transcends religious differences. (Liutriagata, 2022) Active participation in this celebration, which is rich in values of togetherness and national gratitude, can foster solidarity and reduce the potential for conflict, as emphasised by Durkheim regarding the function of rituals in maintaining social stability. This shows that the August Thanksgiving Celebration is not just a celebration, but also a social practice that actively maintains and strengthens harmony amid the diversity of Segaran Village.

RESULTS AND DISCUSSION

Segaran Village, Wates: Profile of Diversity and Coexistence Among Religious Communities

Segaran Village, located in Wates Subdistrict, Kediri Regency, has a unique demographic composition. Based on data from around 2005/2006, the population of the village was 2,011 (Interview, First Source). However, the Pastor of GKJW Segaran acknowledged that he does not know the exact current population. For the Muslim community, the number of households (HH) is approximately 15 HH, distributed across Kampungbaru (6 HH) and the southern area (9 or 10 HH). Meanwhile, for Christians, the number of people is known, but the number of HHs is not, as it is calculated based

on "pepantan" (branch families), with a total of 726 HHs when combined with the Ngancar area (Interview, First Informant). This composition is very important because many studies on interfaith relations in Indonesia tend to focus on the Muslim majority context, making Segaran Village a valuable case for understanding the dynamics in a Christian majority environment. Research on Segaran Village consistently highlights the community's strong commitment to tolerance, showing that this demographic reality does not lead to inherent conflict, but rather to conscious efforts to maintain peace. (Fitri dan Panji, 2022)

Evidence of harmony in Segaran Village is clearly seen in daily interactions and community life. The people of Segaran Village are described as living in harmony, with the Christian majority viewing the Muslim minority as brothers and sisters, and vice versa. (Liutriagata, 2022) The pastor of GKJW Segaran stated that harmony can be subjective, but in terms of activities, people in the village and the church have the same standards, so the differences are not very clear. For example, the administrators of the PKK in the village tend to be the same as the administrators of the Women's Development Commission in the church. Similarly, the committee members of the Men's Commission in the church often also serve as committee members in the RT/RW forums. In fact, the Village Head of Segaran is the vice-chairman of the Segaran Church, and the village elders (kamituwo) are also daily committee members of the church (Interview, First Informant). This demonstrates a deep familial bond that transcends mere coexistence, indicating a strong social structure built on mutual respect and affection. The efforts of the Musala Al Hidayah committee to foster interfaith harmony are specifically mentioned, emphasising associative processes such as cooperation, tolerance, and mutual respect. This shows that religious institutions, even those from minority groups, actively contribute to maintaining social cohesion and are integrated into broader community efforts to achieve harmony. Furthermore, the community is involved in dissociative processes where they collaborate and help each other in social

issues, actively accepting religious differences.¹ This demonstrates a pragmatic approach in which differences are acknowledged and managed, but do not prevent collective action for the common good of the village.

The conflict resolution mechanism and maintenance of social stability in Segaran Village are highly effective. Even when minor conflicts arise, such as disputes during the election of the RT chairman or village head, the people of Segaran Village are generally able to resolve them quickly without external intervention. This demonstrates strong internal social capital and effective informal conflict resolution capabilities within the community itself. A concrete example of practical conflict resolution involves the management of the Al Hidayah Mosque responding to complaints from the Christian community regarding the volume of the azan, particularly the dawn azan, by reducing its volume. (Liutriagata, 2022) The actions taken by this minority religious institution, in response to concerns raised by the Christian majority, demonstrate a clear example of practical tolerance and mutual accommodation, prioritising communal peace over rigid adherence to specific practices. To date, there have been no tensions or conflicts, even since the beginning. This is evidenced by the oral history of the clearing of Segaran Village, which involved Kyai Simpanus Setyano from Zeinding in Jombang, who was sent to open up this land. The written history of the GKJW church also records this, and the pastor suspects that each party has recognised their respective roles due to this early history (Interview, First Source).

The NU leader of Segaran Village, Mr. Agus, who has lived in the village since the 2000s, also emphasises that he has never experienced any disturbances during worship. Muslims can perform their five daily prayers, fast, recite tahlilan, and attend religious lectures in peace. Even when holding takbiran events with loudspeakers, the Christian community continues to show respect and does not complain (Interview, Second Source). This shows that tolerance is not just words, but is truly practised in everyday life.

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Regarding the growth of the Muslim community, Mr. Agus recounted that around the 2000s, there were almost no Muslims in Segaran Village, only one or two people who did not openly display their religious identity. However, around 2015, several Muslim migrants began to arrive, mostly from outside the region, due to work or marriage with local residents. Since then, the number of Muslims has gradually increased, and Islamic religious activities such as religious study groups, tahlilan (prayer gatherings), and congregational prayers have begun to grow and develop (Interview, Second Source). Although Muslim homes are scattered, Pak Agus, as the Rois NU, knows almost all Muslim residents, and the relationships between Muslim residents are close, while good relations with non-Muslim residents are also maintained (Interview, Second Source).

The pastor of GKJW Segaran feels that the biggest challenge is whether the majority can protect the minority. However, based on initial discussions with 15 Muslim households, administrative services in the village are not discriminatory; if there are Christian residents who misbehave, they will still be punished, and Muslim residents are actually more compliant administratively. He believes that the spirit of service in the village office is inspired by the spirit of the church here (Interview, First Source). This view is reinforced by the Rois NU of Segaran Village, who stated that he has no problem with the village apparatus being predominantly Christian. In fact, he feels that they are very open and fair, providing support for the needs or requests of the Muslim community without discrimination (Interview, Second Source).

Agustusan Thanksgiving Tradition in Indonesia: An Expression of Gratitude and National Unity

The celebration of Indonesian Independence Day on 17 August is a deeply rooted national tradition that serves as a powerful symbol of honour and respect for the nation. Within this broader celebration, Malam Tirakatan or malam pitulasan is specifically identified as an important cultural practice. It represents a form of acculturation, blending traditional Indonesian customs (often Javanese) with Muslim traditions. This communal event serves as a collective reflection on the history of

Indonesia's independence and the great struggles of its national heroes. At its core, this tradition is an expression of gratitude to God for the peace and prosperity achieved by the nation, as well as a sincere thank you to the heroes who sacrificed themselves for independence. These events often involve communal prayers such as tahlilan, sholawatan, and do'a bersama, alongside the sharing of food and drinks contributed by community members. (Rochanah, et.al., 2024)

The Tirakatan Night demonstrates how national celebrations can effectively integrate religious and cultural practices to strengthen a deep sense of shared identity and unity among communities. Collective acts of prayer and reflection for the welfare of the nation reinforce shared goals and destiny among participants, transcending their specific religious affiliations. The practice of sharing food (sedekah) during these events further cultivates a sense of togetherness, generosity, and mutual support, directly contributing to social cohesion. (Rochanah, et.al., 2024) This communal sharing emphasises collective well-being and hospitality, extending beyond individual religious boundaries to embrace all who participate.

Agustusan celebrations can be understood in the context of broader Indonesian local traditions such as slametan, which have been adapted to religious teachings through a process of acculturation. Slametan is essentially described as an expression of gratitude, often combining traditional Javanese prayers with Islamic values such as sharing. (Wiwik, 2022) This highlights how traditional practices can be imbued with religious meaning and vice versa. These traditions, including slametan, tingkeban (pregnancy ceremony), suroan (Islamic New Year celebration), and mauludan (commemoration of the birth of the Prophet Muhammad), are seen as socio-religious phenomena that build self-discipline, expand social interaction, and deepen religious teachings. They are seen as powerful symbols of unity and social solidarity, fostering strong communal bonds and enriching the fabric of communal life. (Wiwik, 2022) The national framework of "Religious Moderation" itself recognises and draws inspiration from such grassroots dynamics, emphasising balance and "tolerance" towards differences. (Puslitbang, 2023) This framework explicitly supports the integration of local traditions that inherently promote communal well-being and social harmony.

Description of Tirakatan Night as "acculturation based on Muslim traditions in Indonesia" (Puslitbang, 2023), combined with the inclusion of tahlilan, sholawatan, and communal prayers alongside national reflection and expressions of gratitude for independence, this demonstrates a deep syncretic fusion between religious and national elements. This ritual is neither purely religious nor purely secular national celebration; rather, it is a fusion. This fusion allows people of various religions to participate in expressions of gratitude and national commemoration together, even though their specific religious practices within it may differ or be absent. Emphasis on almsgiving and "honouring guests who come" (Puslitbang, 2023) further strengthening the social, communal, and inclusive aspects of the event, rather than its religious aspects alone. Such syncretic national rituals, by blending specific religious practices with broader nationalistic sentiments, create a common ground or shared cultural space where diverse religious communities can come together. They provide a culturally acceptable and emotionally resonant platform for interfaith interaction and solidarity, subtly reinforcing national unity and shared citizenship above specific religious differences. This mechanism is particularly important in pluralistic societies such as Indonesia, where national identity can serve as a powerful unifying force that transcends and integrates religious particularities, fostering a sense of shared ownership.

Agustusan Celebration in Segaran Village: Interfaith Participation and Joint Rituals

Although explicit and direct evidence of interfaith participation in the August celebrations in Segaran Village is not provided in the available sources, the established harmonious profile of the village (Liutriagata, 2022) and insights from similar contexts in Indonesia allow for strong inferences. In Durensewu, Pasuruan, a village with a Muslim majority and a Christian minority, "coordination and cooperation between the Islamic majority and Christian minority groups are closely intertwined for the success of the harvest celebration activities". (Achmad, 2021) This clearly shows that communal thanksgiving rituals can be an important venue for strong interfaith cooperation and shared responsibility.

The Durensewu case highlights that "the practice of good relations between religious communities can be found in our society," where differences in beliefs and ideologies do not become obstacles to building social harmony. (Achmad, 2021) The principles of shared responsibility and active participation in communal events, regardless of religious affiliation, are highly applicable in the context of Segaran Village. Similarly, in Jombang, during Eid al-Fitr, Catholic neighbours visit Muslim homes, and Muslim youth even participate in Christmas Mass by playing musical instruments when needed. (Puslitbang, 2023) This demonstrates active participation and mutually supportive interaction across religions during major communal and religious celebrations, indicating a widespread cultural norm of mutual support in Indonesia.

In Segaran Village, the August Celebration held on the evening of 17 August has been unified since last year, with the village coordinating the activities. Although religious rituals remain the responsibility of the church, this celebration of national independence certainly invites Muslims and other communities to participate (Interview, First Source). The NU leader of Segaran Village, Mr. Agus, confirmed that Muslims certainly participate in the 17 August celebration. He emphasised that the event belongs to all Indonesian citizens, not limited to a particular religion, and Muslims feel part of the community's solidarity. They are invited or informed about preparation meetings and sometimes provide technical assistance such as cleaning the venue, preparing food, or supporting the organisation of competitions. Although they are not always part of the main committee, they feel involved, and Mr. Agus believes that the village highly values mutual respect and openness (Interview, Second Informant).

Regarding the committee for the 17th of August celebration, most of its members are Christians because they are more numerous. However, Mr. Agus emphasises that there are no restrictions on Muslim individuals who wish to participate, and they will still be welcome. He believes that if in the future the number of Muslims increases and they become more involved, there may be greater participation, as the most important thing is the openness and opportunity for every individual to contribute (Interview, Second Informant).

In addition to the 17th of August celebrations, there are many other activities that involve Christians and Muslims together in Segaran Village. For example, community service (gotong royong) is often held, especially during the rainy season or for road and water channel repair projects, in which the entire community participates regardless of religion. When residents hold important events such as weddings, they help each other. During Eid al-Fitr celebrations, Muslims host open houses, and many Christian residents visit, bringing food or extending greetings. Similarly, during Christmas, Muslims visit their Christian neighbours' homes. This has become an annual tradition that brings joy, and children do not distinguish between their playmates. Therefore, interfaith activities are abundant and occur naturally in Segaran Village (Interview, Second Informant).

The impact of the 17th-anniversary celebration on the community is highly beneficial. Such events serve as gathering places for all residents, allowing them to get to know each other better, not just by name. When gathering, collaborating, and helping each other prepare for the event, a sense of family emerges. Children also learn that despite their different religions, they are still part of the same village and the same country. Such thanksgiving events greatly support the creation of a natural and unforced atmosphere of tolerance, which is very important in today's era (Interview, Second Informant).

Joint activities during these events strengthen mutual respect and harmony among different religious communities. The example of Durensewu illustrates that "good relations between Islam and Christianity are reflected in various activities involving these two communities of different faiths." These activities, such as ensuring security during religious holidays, actively foster a harmonious atmosphere. (Achmad, 2021) For the August celebrations, inherent communal aspects such as communal prayers for the welfare of the nation and communal meals (tahlilan, sholawatan, communal prayers, and food sharing) provide natural and culturally accepted opportunities for interaction between religious communities. The act of sharing food "as

a form of charity, to honour guests who come"² inherently promotes hospitality and mutual respect, regardless of religious background, fostering a sense of togetherness.

Communal events such as the August Celebration provide an organic and informal platform for dialogue and mutual understanding, subtly reinforcing a shared national identity and civic responsibility above religious differences. Given the strong profile of tolerance and active interfaith harmony in Segaran Village, where the Christian majority and Muslim minority already regard each other as "brothers" and engage in mutual accommodation (Liutriagata, 2022), it is highly likely that the August celebrations will involve similar patterns of interfaith participation and cooperation, reflecting the positive examples found in Durensewu and Jombang. These events will serve to strengthen existing bonds and create new opportunities for interfaith solidarity.

Pillar of Harmony: The Role of Local Wisdom and Christian Values

1) Unduh-Unduh Celebration

It is important to understand that the Undhuh-undhuh Celebration at GKJW is one expression of faith as a form of gratitude for God's blessings. Initially, Undhuh-undhuh was understood as an expression of gratitude for God's blessings through the fruits of the earth. Undhuh-undhuh, when put into active terms, refers to the activity of harvesting the fruits of the earth (the harvest). Over time, Undhuh-undhuh has come to be broadly interpreted as an expression of gratitude for God's blessings bestowed through various means, not just the fruits of the earth. However, what remains distinctive about the Undhuh-undhuh Celebration is the presence of the fruits of the earth brought by the congregation members to be "offered" to God through His church.

The Undhuh-undhuh Celebration at GKJW Segaran Congregation consists of two stages: preparation and implementation. Preparation begins with the formation of

² Rochanah, Tika Puspita Sari, Fina Septiana, Manifestasi Pesan Dakwah Dalam Tradisi Tirakatan Malam Kemerdekaan 17 Agustus (Studi Kasus Di Desa Ternadi Kecamatan Dawe Kabupaten Kudus), *Serumpun : Journal of Education, Politic, and Social Humaniora*, Vol. 2, No. 2 Juli - Desember 2024.

an organising committee, which holds several meetings to plan the event. The committee announces the Undhuh-undhuh celebration plans during several Family Worship Services (Thursday Worship Services). Additionally, it is announced during 2–4 Sunday Worship Services before Undhuh-undhuh. Spiritual preparation (Cawisan) is also conducted during 2 Thursday Worship Services before Undhuh-undhuh. Specifically, during this Cawisan, the sermon material was specially prepared to welcome Undhuh-undhuh. Two days before the event, a public announcement/announcement was made throughout the village. On Saturday night, the congregation members in each group (6 groups) decorated the agricultural products on a pickup truck to be paraded around the village the next morning. The event takes place on Sunday morning at 6:00 AM with a procession of agricultural products. At 9:00 AM, there is a Sunday service with a special Undhuh-undhuh liturgy. After the service, there is an auction of the "offerings" of agricultural products that have been collected. All proceeds from the auction, as well as any sales of items not auctioned, serve as a funding source for the church.

In essence, Undhuh-undhuh serves as a reminder that the earth provides everything for human needs. This understanding is crucial so that humans do not arbitrarily treat the natural environment as an object accompanying life, but rather as a subject of life equal to humans. The village-wide announcement starting two days prior implies the importance for every villager (both Christian and Muslim) to remember this understanding. Similarly, the procession around the village on Sunday, which also involves the Babinsa & Babinkamtibmas of Wates District, is a space for all villagers (both Christian and Muslim) to come together in fellowship. The auction involves many parties, not only church members but also several officials, including the district and sub-district governments, community leaders at the district-sub-district-local level, and the general public. This becomes a space of joy in unity across all boundaries.

(2) Christian Values in Promoting Interfaith Harmony

Christian values, particularly hospitality and friendship, are presented as crucial for fostering harmony and moderation among religious communities in Indonesia. The concept of hospitality is defined as friendliness in society, providing accommodation

and protection for guests, and forms of friendship with strangers. This is in line with the broader concept of "religious moderation" which seeks to build good relationships and embrace differences. (Oloria, et.al., 2021)

The Christian doctrine of religious harmony is implicitly manifested in various values and events in the Bible. This doctrine covers four basic themes about how humans should relate to one another:

(1) Humans Are Created as Social Beings

This concept is rooted in the story of the creation of Adam and Eve (Genesis 2:18), in which God created Eve as a "suitable helper" for Adam because "it is not good for man to be alone." This emphasises that humans are inherently created to interact and depend on one another. Although there is harmony between humans and animals, humans require a "suitable" companion—one with similar qualities—to achieve complete harmony. From this perspective, coexisting and interacting become a necessity, not an option, to achieve harmony in life. (Intarti, 2018)

(2) Love Your Neighbour as Yourself

This commandment, recorded in Luke 10:27b, is a fundamental law for the Israelites and the core of Jesus' teaching. Love here serves as the foundation that dissolves all differences, uniting relationships that have the potential to hate or hurt each other. (Arifianto, 2020) In dealing with diversity, Jesus did not teach an offensive attitude, but rather demonstrated God's love, which is the foundation of relationships. Even when faced with the scribes who sought to trap Him, Jesus turned the conversation into an open dialogue, showing respect for others' views and avoiding unproductive arguments. (Lumbanraja, 2020)

(3) Be Generous Like the Good Samaritan

This parable (Luke 10:25-37) teaches that "neighbours" are not limited to people of the same ideology, culture, or faith. Jesus chose a Samaritan, who was disliked by the Jews, to show that kindness should be extended to anyone in need of help or friendship, regardless of race, nationality, or ideology. This emphasises the importance of doing

good without any specific reason, simply because of the needs of others. (Lumbanraja, 2020)

(4) Having an Accepting Attitude Like the Innkeeper

In the same parable, the innkeeper, although not the main character, symbolises God's presence in accepting "everyone" (pandocheus). His inn is not merely a commercial establishment, but a place that is open to anyone in need of help, even at a cost that exceeds his income. (Adiprasetya, 2018) This attitude of acceptance reflects inclusiveness and a willingness to interact with people from different backgrounds, without discrimination. This teaching is directly translated into the practice of non-violence and a deep commitment to living in peace, even with those who are not "friends". (Setblon, et.al., 2024) This underlines that the basic principle for Christian action, even when faced with threats and evil, is unconditional love. In addition, moderate Christianity, manifested through hospitality, also means obeying the constitution and submitting to the government's authority to enforce justice and punishment for criminals. (Oloria, et.al., 2021) This integrates profound religious principles with civic responsibilities, which are crucial for maintaining national harmony and order in a pluralistic society.

Pastor GKJW Segaran stated that his focus is on building the church, because if the spirit of the church is built, the spirit of the village will also be built, the church community will be built, and the spirit of brotherhood in the community will also be built. (Andik, 2025) This can be seen in the implementation of these values in several aspects in Segaran Village:

1). The spirit of building a church community is believed to be directly correlated with the development of the village as a whole, which in turn strengthens the spirit of brotherhood in the community. (Andik, 2025)

2). The spirit of service observed in the village office is also believed to be

inspired by the practices and ethos of the church there.³ This highlights how the internalisation of religious values can transcend institutional boundaries and influence public service ethics, creating an inclusive and fair government environment for all citizens.

3). Building relationships regardless of ethnicity and religion, and avoiding judging or gossiping about others, is a reflection of love for one's neighbours. (Andik, 2025)

4). Attitudes of mutual respect and assistance, even when religious differences are apparent, such as during the fasting month or when someone needs financial or academic assistance, reflect generosity and unconditional acceptance. (Agus, 2025)

5). The existence of security guarantees and good relations with other religious leaders (for example, Gus Jalal from Pondok Al Ghazali) who are actively involved in supporting Christmas and inaugurating church leaders further demonstrates that these values are realised in practice and create very fluid and tension-free relations. (Andik, 2025)

These values are in line with the principle of "Tunggal guru ojo ganggu" (one teacher should not interfere) which is believed to exist in Segaran Village, contributing to comfort and harmony among religious communities in the village. This principle is lived out in the church community and directly contributes to social harmony at the village level. He also believes that the spirit of service in the village office is inspired by the spirit of the church there. (Andik, 2025)

CONCLUSIONS

The case study of Segaran Village, supported by theoretical and comparative evidence from other regions, shows that the exemplary religious harmony in Segaran Village is not merely a coincidence or the absence of conflict, but rather the strong and sustainable result of various interrelated factors. Its unique demographic profile,

³ Andik, wawancara, Pendeta GKJW Segaran Wates Kediri, 08 Mei 2025.

characterised by a Christian majority and a Muslim minority, provides the context in which mutual accommodation and proactive efforts from both sides are not only desirable but also essential for peace.

Communal traditions such as the Agustusan Celebration, deeply rooted in Indonesian culture and often syncretic in nature, provide vital shared spaces and common goals that foster national and civic solidarity, effectively transcending the boundaries of specific religions. These rituals serve as unifying platforms, even with the integration of village and church Agustusan events coordinated by the village. Through the perspective of Emile Durkheim, it is explained that communal rituals and values can generate collective effervescence and strengthen collective consciousness, serving as a bridge of solidarity that manages social tensions and promotes enduring social cohesion in pluralistic societies.

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