

**RELIGIOUS MODERATION: FORMS OF INTERACTION BETWEEN MUSLIM AND CHRISTIAN COMMUNITIES WITHIN THE FRAMEWORK OF JAVANESE CULTURE IN PURWODADI VILLAGE, MALANG REGENCY.**

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**Abstract-** *Diversity is a diversity that must exist. Indonesia is undeniably a country that has quite varied religious diversity. But differences are also a trigger for conflict. The conflict is also potentially present in Purwodadi society which is divided into two beliefs, namely Islam and Christianity. However, in the practice of existing life, the conflict can be resolved properly. This research tries to reveal the link between Javanese culture and the pattern of community interaction in Purwodadi village by using a qualitative method that is descriptive analytic. This research also tries to reveal how the religious practices that exist in it and the products or outputs resulting from the diversity that exists in Purwodadi Village.*

**Keywords:** *Diversity, Javanese Culture, Tolerance*

## 1. INTRODUCTION

There is a close connection between the culture that develops in society and the solution to strengthening religious harmony. Basically, culture can be a unifier in the midst of differences, including in terms of religious differences. Culture can be understood as a network of meanings and interpretations. Culture is also a description of a particular way of life that expresses a certain number of meanings and values. As a network of meanings, culture is closely related to other domains in human life, such as politics, religion, power, education, government, language, and many others.

In a broader sense, cultural creativity is the mystery of the continued growth of humanity when civilization is faced with the tests of history. The self is not alone in knitting meaning and binding events. We are always confronted with the fact of diversity, plurality, especially in the context of Indonesia's multicultural, multi-ethnic, multi religious and other multi-dimensional society. In the context of spiritual development, every religion in Indonesia (Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism) actually teaches about harmony. None of the religions teach conflict. But in practice, conflicts between religious communities are sometimes unavoidable. The conflict can occur because of the uncontrollable emotions of the people. To avoid conflicts between religious communities, it is necessary to continue to improve the guidance of religious life by religious leaders. In this case, one solution in seeing the problem is with a cultural approach.

The complexity of culture, ethnicity and religion in Indonesia today leads to problems of relations between people of religion and belief. The problem starts from the strengthening of the use of religion in the realm of practical politics and the gap between the majority and minority communities. In the future, the issue of religious harmony will be increasingly difficult to control as desired by legal norms, religious norms and community ethics. Conflicts between religious communities will occur again in Indonesia against the background of religion and belief.

Gavin W. Jones noted that inter-religious tensions in Indonesia had occurred between Christians and Muslims in the 1950s in Aceh, in the 1960s similar tensions occurred in Toraja, South Sulawesi and tensions in the late 1960s stemming from Muslim reactions to the massive increase in the number of church congregations such as in East Java, Central Java and Batak Karo in North Sumatra (Gavin, 1985: 116 (umami, 2013, ) ). According to Dr. Alwi Shihab, in 1931 the number of Christians in Indonesia was 2.8% of the population. In 1971 it became 7.4% and in 1980 it increased to 9.6% (Shihab, 1997, 20).

The tension between religious adherents in Indonesia is one of the problems caused by the decline in the cultural values of society. Culture is a complex of ideas, values, norms, regulations (Koentjaraningrat, 1984: 5). Therefore, it is necessary to strengthen the nation's cultural foundation as a binder of tolerance between religious communities. Purwodadi Village, Malang Regency, East Java Province, has been able to maintain religious harmony through cultural and religious harmony in Javanese society.

Research on "Religious Tolerance in Purwodadi Village, Malang Regency", is a factor of local cultural strength in fostering religious harmony. Purwodadi Village is interesting to study because this area is classified as plural from the aspect of religion

(Christianity and Islam), but they can maintain harmony through a cultural approach, although sometimes there are dynamic ups and downs of harmony.

The reality of the Purwodadi community in Malang Regency, which is dominated by Javanese culture with a population of different religions (Christianity as a native and Islam as a migrant who comes from areas around Malang Regency such as Wajak, Turen, Donomulyo, and Lumajang and so on) can be approached through a cultural approach, so it is hoped that in the future religious harmony can be realized which is increasingly strong.

For this reason, there are several main problems focused in this study, namely (1) how is the Javanese culture related to the pattern of interaction between the two religious groups, in realizing religious harmony in Purwodadi Village? . (2) what is the history of the development and ups and downs of the relationship between Muslims and Christians in Purwodadi Village, and (3) how is the relationship between the two viewed from a cultural perspective? In many ways, this paper focuses more on the perspective of the relationship between the two when viewed from a cultural perspective as well as in the life of tolerance where Javanese culture in this case becomes the adhesive foundation for unity.

## **2. METHOD**

In this study using a qualitative method that is descriptive analytic in nature which is used to prove an actual truth according to what actually happened. The qualitative method aims to explain the phenomenon as deeply as possible.

### **Data collection technique**

There are two kinds of data used in this research. Those are primary data and secondary data:

1. Primary data is the data that is obtained directly from the first sources.
2. Secondary data is the data that is collected from written sources such as those written in books, magazines, newspapers or any kind of archives related to the research.

This research uses three kinds of data collecting methods, those are literature research, observations and interviews (Sulaiman, 2014).

#### **1. Literature/Document Study**

This method is a data collection technique by reviewing various books, literature, notes, and various reports related to the problem to be solved.

#### **2. Observation**

This method is defined as systematic observation and recording of symptoms that appear on the object of research. Observation and recording carried out on objects at the place or event, so that the observation is with the object being investigated is called direct observation. Meanwhile, indirect observation is an observation that is not carried out during the progress of an event being investigated, for example, the event is observed through a film, a series of slides, or a series of photographs (Sulaiman, 2003). The data collection tool used is called an observation guide (Faisal, 1989).

#### **3. Interview**

This method is the process of obtaining information or data for research purposes by means of questions and answers, while meeting face to face between the interviewer and the respondent using a tool (Siregar, 2013). The tool used in this interview process is called an interview guide, an interview guide, of course, must be completely understandable by the data collector, because he is the one who will ask and explain it to the respondent (Sanapiah, 2010 (Faisal, 1989)). In interviews for this research, the author interviewed religious leaders, community leaders. This research was conducted in Purwodadi Village, Tirtoyudo Sub-district, Malang Regency, with the consideration that in Purwodadi Village, Malang Regency, there is a social and religious diversity of religion, culture and ethnicity. There are also various social facts in the form of potential harmony and triggers of socio-religious conflicts and the emergence of cases of conflict.

### **3. RESULT AND DISCUSSION**

#### **Village overview**

Purwodadi is a village at the southern tip of Malang Regency that has tremendous tourism assets, crops and community potential. Before becoming a village, this area was known as Lenggoksono Forest and Wediawu Forest by the residents. In 1945, this area was used as a refugee camp for people from Lumajang Regency. At that time, one of the refugee leaders submitted a request to the Head of Pujiharjo Village to open the procurement of cultivated land for residents who did not have land, but it was not approved and it was decided to join Sumber Tangkil Village. Then in 1948, residents submitted a re-application which aimed to:

1. Provide shelter and food for people in need.
2. Create a guerrilla warfare base.
3. Creating food barns for guerrilla warfare.
4. Create a reconnaissance area against the opponent from the south.

On the basis of this proposal, it finally received a positive response and approval from the Head of Forestry based in Kepanjen, so that on August 18, 1948, forest clearing led by MINTARDJO, RATIMAN and SIDI began to be used as new land. With the development of the situation from the results of the review of ARMANU, assistant wedono and Major ABDUL KAHAR as the local Odm accompanied by the Sumber Tangkil village pamong, the new land was prepared to become a new hamlet, namely Lenggoksono Hamlet and Wedi Awu Hamlet, Sumber Tangkil Village, Ampelgading Kec.

In 1980 Lenggoksono hamlet and Wediawu hamlet proposed fragments of the village. on January 12, 1982 (15 suro) inaugurated into Purwodadi village kec. Ampelgading, with brother Legimin as caretaker with the term of office 1982 to 1984. (*Purwodadi, Tirtoyudo, Malang, n.d.*)

Of all the potential in Purwodadi Village, the community sector and potential is the main focus of this research. The people in this village are mostly migrants from various regions of Lumajang and its surroundings. What makes it unique is also the form of interaction between the people in it. The Purwodadi community consists of two major

beliefs that are relatively balanced and have a unique pattern of interaction between Islam and Christianity. Unlike most areas in Indonesia that are dominated by Islam, Purwodadi village has a relatively balanced ratio of Christian population. The existence of these two beliefs certainly makes a challenge for the people of Purwodadi Village to live in harmony in prosperity. based on observations made by the author, Purwodadi Village has several local traditions that can be said to still have the thickness of Javanese customs that are very dominant.

### **Javanese culture as the basis for interfaith equality**

Religion, however, cannot be separated from the cultural aspects that are present around it, although the content of the religion is based on the word of god but humans have a big share in its interpretation, and humans are creatures that grow and live in a certain culture. no exception to religion in Indonesia, of course, more or less absorbs the cultural elements around it. of course the frequency of levels varies depending on whether the religious flow is open or closed.

In the case of Purwodadi village itself, it can be ascertained that both beliefs, Islam and Christianity, are closely related to Javanese culture, given that the streams embraced are Islam from Nahdlatul Ulama and Christianity from the Jawi Wetan Christian Church. Nahdlatul Ulama itself is known for its Nusantaranya Islam which adheres to the values promoted by the walisanga which is a form of Islam that has been adapted to local culture.

NU (Nahdlatul Ulama) is the largest Islamic organization in Indonesia that has contributed greatly to the history and development of Islam in the archipelago. Nahdlatul Ulama is the largest Islamic organization in Indonesia. Founded on January 31, 1926 in the city of Surabaya, NU is an Islamic movement committed to strengthening traditional Islamic teachings, maintaining the unity of Muslims, and playing an active role in social and political development in Indonesia. NU has millions of members consisting of ulama, santri (pesantren students), and the general public. The organization has thousands of pesantren across Indonesia that serve as centers of religious and social education. The NU also has a significant role in Indonesian politics, with members elected to parliament and involved in shaping national policy.

GKJW itself is a Christian sect that is close to Javanese culture, which can be seen from its worship procession. This can be evident from the Bible and hymns sung in Javanese. The Jawi Wetan Christian Church (GKJW) is a territorial church that was born, grown and nurtured by the Lord God, the Lord Jesus and His Holy Spirit in East Java. GKJW is part of the One Church. Although only located in East Java, it does not mean that GKJW only pays attention to the scope of this province because God's call knows no boundaries of region or time. GKJW believes that there are many things that GKJW citizens can do in the family, community, nation and state and even in the global scope. GKJW residents live in urban and rural areas of East Java from Ngawi in the west to Banyuwangi in the east. Currently the number of GKJW citizens is estimated at approximately 150,000 people gathered in 178 congregations in the spirit of "Patunggilan kang Nyawiji". More than 180 GKJW pastors are spread out in ministry in congregations, the Office of the Supreme Assembly, hospitals, universities and partner

institutions both at home and abroad.

Javanese culture proves to be a common ground that unites the two religions. This can be proven by the various cultural celebrations that are carried out simultaneously. Such as the barikan tradition held on the 1st of Suro, which is actually a calendar in Islam, but because it has been absorbed into Javanese culture, the celebration of one Suro has become a joint celebration, which also establishes closeness between the two. Religious practices that are present in this activity, for example, are thanksgiving events held in each neighborhood. In this procession, Muslims and Christians join in one place, with simple food served in containers made from banana fronds and leaves. During the celebration, both faiths are invited to offer prayers in both faiths. Of course, it is done separately so that there is no mixing of beliefs in it.

The next tradition that becomes a unifying event is the tradition of larung sesaji. This tradition is a form of gratitude from the people of Purwodadi village for the abundance they have gotten from nature, especially the sea. In the cultural procession they bring offerings consisting of various kinds of fillings which will then be floated to the sea as a form of gratitude. The form of togetherness that is realized in the celebration is when there is mutual cooperation between the community to realize a festive celebration. Both religions also have the same opportunity to worship in order to welcome the celebration. On the first day of the celebration, Muslims hold an istighosah together in the village hall attended by many people. Christians also have time to hold a thanksgiving service on the second day, which is just as big as the istighosah.

### **Muslims' relationship with Christians**

Purwodadi Village or commonly known as BOWELE has a lot of uniqueness in it. So that this is the attraction of tourism in this village. Since Islam entered Purwodadi village and then developed there, there was cultural acculturation that gave its own style in the community of Purwodadi village.

In some religious activities and traditional ceremonies there are several activities which are the result of acculturation between Christians and Muslims in Purwodadi Village.

#### **a) Larung sesaji ritual**

According to the large Indonesian dictionary, ritual is something related to rites. Rite itself has procedures in religious ceremonies. From the information above, it can be concluded that rituals or things related to rites are a procedure in religious ceremonies where in this discussion the kejawen larung sesaji ceremony takes place in Purwodadi Village. The procedure in a ceremony is a series in a certain period of time periodization which is carried out coherently and arranged from the beginning to the end of the ritual procession. A sequence of each religious ceremony has a standard or basis that must be carried out every time the same procession is carried out.

Melarungkan in the large Indonesian dictionary has the meaning of drifting. Based on the word melarungkan, the basic word larung can be taken, which has the meaning of drifting. Larung offerings containing crops are carried out with the aim of expressing gratitude to God for giving blessings to humans, as well as asking God for protection and safety.

While in general, larung sesaji is a religious tradition carried out by people in Indonesia, including the people of Purwodadi village. larung sesaji is also often called

petik laut clean village, which is one of the activities that always involves all villagers, both Muslim and Christian. Larung sesaji is also done as a form of gratitude as well as prayers to God for the grace and provision of nature and other potential in their village.

Every time this activity is held, all Purwodadi villagers regardless of religion will work together to prepare the tradition, larung sesaji or clean village in Purwodadi is held once a year and at the same time in order to celebrate the anniversary of Purwodadi village as well. The event is carried out for three consecutive days with a peak event of floating or giving offerings of crops and sea products of the residents by ship to the middle of the ocean as a Javanese tradition that has long been carried out. At the larung sesaji event, prayers are also delivered in three ways, Islam, Christianity and Kejawen.

#### b) Barikan Tradition

Tradition is something that is very close to the lives of Indonesian people, especially in the Java region which is famous for its various traditions left by the ancestors. The continuity of various traditions from ancient times to the present in people's lives is a sign that Javanese people still preserve ancestral heritage. Lestari (2019: 2) states that Tradition is a habit that develops in society, both customs that are adjusted to traditional or religious rituals and can be called hereditary habits. Traditions contain elements of habits that exist in an area and have values that can be taken in learning. these values can have a positive impact if applied properly in life. In the implementation of a tradition in an area there are special habits carried out by the community.

This can create a behavior or attitude that increasingly becomes a character. Pabottingi (1986: 16) states that the essence of Tradition is not a pattern of behavior but a living dialogue rooted in shared references, which is reflected in the Barikan Tradition in Purwodadi Village, Tirtoyudo District, Malang Regency. One of the traditions that is still being carried out and preserved from ancient times until now because it has its own charm for the people of Purwodadi Village. In short, barikan is a tradition carried out by the community by gathering in one spacious place by bringing food from home, then the food is collected in the middle of the crowd and prayers are read by local elders or community leaders, after which the community exchanges food so that they feel each other's fortune. Damayanti and Nugroho (2017: 54) state that Barikan is a socio cultural activity where people eat together in an open place, usually in the yard or certain sacred places in a community. Meanwhile, Haris and Subagio (2018: 39) argue that Barikan is carried out by exchanging people's food after reading prayers.

In its implementation, this Barikan tradition is not only carried out by adults, but also by children, both men and women. People who are involved in. Barikan also does not get coercion from any party. Barikan also has a very positive purpose, among others to reconcile, reconcile and familiarize between the communities involved. This tradition in Purwodadi Village is implemented using the Javanese calendar, which is carried out every afternoon before Friday wage. For this reason, the Barikan tradition in Purwodadi village has its own characteristics that are different from Barikan in other areas. In Purwodadi Village, Barikan is routinely performed in the afternoon before Friday Wage night. This proves that the tradition has a great influence on the lives of people in Purwodadi village from generation to generation.

The Barikan tradition has been introduced to the next generation as early as possible, especially to children of elementary school age because this tradition has values that should be emulated, the values contained in Barikan have cultural values based on character education. Character education is needed by the younger generation to develop one's personality. The character values contained in the Barikan Tradition are also very interesting to study because character education is not only taught in formal education, but the environment and family can also be a source of learning. The most prominent character value in the Barikan Tradition is the value of friendly character. In the implementation of Barikan, no matter the status or religion, both Christians and Muslims alike celebrate Barikan to commemorate one suro in Javanese culture.

This is evidence that Javanese tradition has indirectly become a unifying medium in fostering a sense of tolerance in Purwodadi Village. This tradition is carried out as an effort to ask God for safety in order to avoid bala'. In Purwodadi Village, this tradition is carried out every suro date by all residents, both Muslims and Christians. All residents bring food placed in a container made of banana fronds and banana leaves then sit together and offer prayers. Prayers are offered in three ways, namely Kejawen, Christianity and Islam.

#### c) Fall Mountain Tradition

Gotong Royong is one of the characteristics of Indonesian life that is ingrained and is a culture that has been deeply rooted in people's lives. Gotong Royong activities are also a legacy of our ancestors that need to be preserved. Because it is not only about completing work but also to strengthen community relations. Especially for rural areas. In Purwodadi Village, it is called Gugur Gunung. According to the Thesaurus, Gugur Gunung's synonyms are Gotong Royong, working together, shoulder to shoulder, helping, and embracing. Gugur Gunung in the context of Gotong Royong requires the work to be done by many people as a form of brotherhood, care, and a common goal, which is to complete the work together.

Gugur Gunung, this term is probably only known in Central Java, Yogyakarta Special Region and East Java. Gugur Gunung is a tradition that is attached to or identical to the culture of rural communities in doing things in mutual cooperation. Gugur Gunung is a typical mutual cooperation or community service activity in rural areas, which is usually carried out to open new land or new roads (Muhid, Sunaryo: 2015). Gugur Gunung has the meaning of social work that must be done together to complete the heavy work as if it were like tearing down a mountain. Gugur Gunung means destroying the mountain. It is impossible for a single person to bring down a large mountain. The term Gugur Gunung gives inspiration and spirit to many people not to be dazzled by very heavy work. (Purwadi et al, 2015: 117).

The tradition of mountain fall is a tradition of activities between Muslims and Christians in cleaning public graves in Purwodadi village which is carried out twice a year, the essence of this tradition is mutual cooperation between religious communities who are aware of the importance of maintaining environmental cleanliness including the cleanliness of the final resting place which in each religion both Islam and Christianity themselves both teach to maintain cleanliness and protect the surrounding nature to

further strengthen faith in each religious belief.

Some unique customs that allegedly exist due to acculturation between these two religions:

a. Church seating differences

In Islam, every time there is a religious activity, women and men are seated separately, in Purwodadi village itself there is something unique about the placement of seats for Christian congregations during worship. Due to the close interaction between religious communities and every joint activity in the village, it has become a culture and custom to sit separately between men and women.

b. Muslims celebrate Christmas and Christians celebrate the feast day in Purwodadi Village.

In the celebration of Muslim and Christian holidays such as Eid al-Fitr and Eid al-Adha for Muslims and Christmas for Christians, Purwodadi Village has a very high level of tolerance, besides being famous for its harmony. This village has a tradition when Muslims are celebrating Eid al-Adha or Eid al-Fitr, the people of Purwodadi village who are Christians help Muslims maintain security during the implementation of Eid prayers, participate in hospitality and enjoy typical dishes at the time of Eid al-Fitr or Eid al-Adha, on the other hand, if Christians in Purwodadi village are celebrating Christmas, the people of Purwodadi village who are Muslims help security when they worship at the Church, they also invite them to stay in touch and enjoy the dishes that have been provided.

### **The Impact of Too Much Tolerance**

Tolerance is an attitude of openness and respect for differences, be it differences in culture, religion, race, and so on. However, as with many things in life, there is the possibility of a negative impact of tolerance. The result of too much tolerance is also not always a positive impact, behind the high tolerance practiced by the people of Purwodadi village. The negative impacts include:

*First, Excessive Moral Relativism.* Too much tolerance can lead to excessive moral relativism, where all views are considered equally important or correct. This can blur the line between values that are truly important and views that should be opposed. In this case Purwodadi residents practiced a lot of moral relativism where the value should have been opposed but was compromised on the basis of tolerance.

*Second, indifference to crime or violence.* If tolerance is defined as not wanting to intervene in any situation, this can lead to indifference to crime or violence that occurs around us. for example, not reporting criminal acts for fear of interference.

*Third, Waste of Energy on Unimportant Disputes.* Too much tolerance of unimportant matters can lead to a waste of energy and resources on disputes that could have been resolved more effectively. People in Purwodadi sometimes consider problems in daily life that are actually trivial to be complex problems. This results in a waste of energy on unimportant disputes.

*Fourth, Social Injustice:* In certain cases, excessive tolerance can lead to social injustice. For example, if people do not react to injustices that occur in society, it can exacerbate gaps and inequalities. For example, often the Christian community in Purwodadi Village gets unequal treatment in some activities.

*Fifth, Sacrificing Important Values:* Sometimes, in an effort to maintain tolerance, people may compromise too much and sacrifice important values or moral principles. This can lead to ethical ambiguity and loss of integrity. For example, interfaith marriages

are considered commonplace and everyone's right to do so to the exclusion of the values and norms prevailing in society. From both religions, there is no justification for this interfaith marriage procession, especially from the church which has stricter procedures regarding marriage. However, the phenomenon still occurs, by circumventing existing laws. One of them is by way of a married couple converting to Islam just to take the Islamic marriage procession which is considered easier. Although this seems to be a private matter for the couple concerned, it certainly has a negative impact in terms of identity in the family. Children born into such families will certainly have problems identifying themselves, given that their parents still hold their respective beliefs.

*Sixth, Divisions in Society:* If tolerance is interpreted as ignoring differences and avoiding open discussion, this can lead to divisions in society because people do not talk or work together to reach a common understanding. This often happens in the Purwodadi community so we conducted an interfaith discussion program to equalize the vision and mission on the theme of religious moderation: Unifying and Maintaining the Balance of Nature in Purwodadi Village in the Perspective of Two Religions is an interesting topic to raise in an effort to create unity in diversity, given the many similarities listed in each religion. For example, in Islam, Allah SWT says in surah al-Baqarah: 60 "And do not destroy the earth after it has been created good", while in Christianity as stated in the Bible, for example the Book of Genesis "humans are mandated to "rule" over God's creation and care for the garden of Eden" and we can interpret this verse as a mandate to care for the environment. From this similarity we can draw a red thread that Islam and Christianity have the same point of view in caring for nature, and of course this can be an important point in deconstructing religious tolerance in Purwodadi Village.

### **Cultural Outcome Output, Relationship between the two religions in cultural perspective**

In the development of interactions between people who have different beliefs, conflict is very likely to arise. This is certainly also present in the Purwodadi community and one of the answers to this problem is the formation of a unity organization that can unite two beliefs, an organization built on concerns about the potential for division that is very likely to occur. One of them is an organization called Balarjo Bersatu. This organization, as the name implies, was formed by the people of Balarjo hamlet, one of the three hamlets in Purwodadi village.

In collecting data about this organization, an interview was conducted with one of the elders and the coordinator of the organization. The interviewee was named Rinekso. According to the interview, this organization began because of a conflict that had the potential to divide the Balarjo community at that time, due to a fatal misunderstanding. To respond to this problem, the Balarjo community consisting of various religious organizations gathered and found a solution to establish an intermediary forum to build religious harmony. The organization is Balarjo Unite.

From the beginning, Balarjo United has done many things related to harmony. One of them is helping each other in the religious affairs of each religion. Balarjo members will be present at Christian events such as Christmas celebrations, Easter and so on, as well as when Islamic holidays are held. The form of assistance provided is mostly still in the realm of securing the procession of its implementation outside of general activities, both religious activities or major activities that become the village's

big agenda, Balarjo Bersatu also sometimes takes part in personal activities such as weddings.

Balarjo Bersatu is not the only organization that promotes unity in this village, but it is also the first promoter to take concrete steps to maintain unity among religious communities in Purwodadi village. The impact of this organization is very clear. With the existence of a real organization or association, the actions taken are more real and structured, not to mention that this organization also initiated the formation of similar organizations in other hamlets of Purwodadi village.

#### 4. CONCLUSION

The unique pattern of religious community interaction in Purwodadi village is that both beliefs are based on the same thing, namely Javanese culture. Both Christianity and Islam embraced by the people of Purwodadi are closely related to Javanese culture. Nahdlatul ulama itself is famous for its nusantara Islam, and gkjuw itself as the name suggests is a Christian sect that is closely related to Java. Another indication is that both religions practice Javanese traditions such as *larung sesaji*, *barikan*, and one suro celebrations. On the surface, the people of Purwodadi have finished with the problem between religions, and they live in harmony.

However, when looked at more deeply, the tolerance that exists in the Purwodadi community is also something that needs further attention. Because of this excessive tolerance, negative things also arise. With excessive tolerance, it seems that the boundaries between religions begin to fade, and make the restrictions between one religion and another religion blurred. This can be seen from the practice of interfaith marriages that occur in the village. This excessive tolerance can also have an impact on the fading of the sacredness of religion. One of the products of interfaith community interaction is the emergence of organizations that promote mutual cooperation between religions.

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