

BELANGIRAN TRADITION AS A FORM OF RELIGIOUS MODERATION IN WELCOMING RAMADAN IN THE SAIBATIN LAMPUNG COMMUNITY

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Abstract. The Belangiran tradition is a ritual observed by the Lampung people during the month of Ramadan. This tradition not only has cultural value but also religious significance. However, the meaning of local wisdom and the Belangiran tradition has begun to shift, with the younger generation tending to view Belangiran as merely a ceremonial practice without understanding its religious and social values. The purpose of this study is to analyze the process, meaning, and values of religious moderation inherent in the Belangiran tradition. This research uses a qualitative approach with a case study approach. This study used observation, interviews, documentation, and literature review as data collection techniques. The results indicate that the Belangiran tradition is intended to cleanse oneself of negative or harmful elements and to foster spiritual readiness for the holy month of Ramadan. This study contributes to an understanding of how local traditions can strengthen the value of religious moderation and serve as a forum for social interaction, reflecting the Lampungnese philosophy of life, Piil Pesenggiri.

Keywords: *Belangiran, Religious Moderation, Lampung Saibatin*

INTRODUCTION

Tradition is a form of local wisdom that is passed down from generation to generation in the life of society.[1] In the context of Islam, traditions that do not conflict with religious teachings can be a medium for preaching and strengthening Islamic values. Tradition or custom is a form of action that is repeated in the same way and tends to occur unconsciously. This repeated habit is carried out continuously because it is considered beneficial to a group of people, so that group of people preserves it. The word "tradition" is taken from the Latin "traditio" "To trade" which means transmitting from one hand to another to be preserved.[2]

Tradition is generally known as a form of custom that has a series of ancient historical events. Each tradition was developed for various purposes, such as cultural objectives over time. According to the Big Indonesian Dictionary (KBBI), tradition is a custom passed down from generation to generation (from ancestors) that is still practiced in society. Tradition is a depiction of human behavior and conduct that has developed over a long period of time and is carried out from generation to generation, starting from ancestors. Tradition is an activity carried out by a group of people repeatedly.[3]

The Lampung Saibatin community has various traditions that are full of meaning, one of which is the Belangiran Tradition which is carried out before the holy month of Ramadan as a form of self-purification and spiritual preparation for welcoming the fasting worship.[4] The Belangiran Tradition has a deep philosophical meaning, namely cleansing oneself physically and mentally before carrying out worship in the month of Ramadan. This tradition is not only about physical cleansing rituals, but also a symbol of purifying the soul, strengthening ties, and improving social relations. These values are in line with religious moderation which emphasizes balance between ritual and social aspects.[5]

The Lampung Saibatin community is known for having a strong social and customary system, centered on the values of sacredness, politeness, and respect for ancestors.[6] The Belangiran tradition is an important part of their cultural identity. The preservation of this tradition demonstrates the synergy between customs and Islam, which has been deeply rooted in the community's life.[7] In the modern era, various local traditions have begun to be eroded by the currents of globalization and instant lifestyles. The spiritual values contained in the Belangiran Tradition face the threat of reduced meaning, especially among the younger generation. Some of them view this tradition merely as an annual ceremonial activity without

understanding the spiritual and social values contained within.[8] As a result, the tradition that should be a means of reflection and self-purification before fasting has actually lost its religious meaning. This obscures the value of religious moderation that should bridge between adherence to religious teachings and the preservation of local culture.

In addition to the belief that the Belangiran Tradition is merely an annual ceremony, some young people consider this tradition to be old-fashioned and irrelevant to contemporary life. Therefore, the participation of young people in Belangiran activities has begun to decline. This can threaten the preservation of the values of religious moerasi contained within it, such as tolerance, togetherness, and respect for local traditions. Furthermore, in the current digital era, narratives have emerged that corner local traditions as “un-Islamic” without understanding the cultural context behind them, such as the use of seven types of flowers and mass bathing rituals that are considered to have no strong religious basis and are therefore considered mystical or superstitious practices.[9] Such narratives can trigger polarization in society and hinder efforts to moderate religion. The synergy of Islamic values and the Belangiran Tradition is also a significant problem, where these two elements should be able to collaborate in providing an understanding to the community that the Belangiran Tradition is not a deviation from religion, but rather an expression of local religiosity that contains the spirit of self-purification before Ramadan.[10]

Religious moderation is an important agenda in maintaining religious harmony in Indonesia. This principle teaches a balance between understanding religious texts and social context.[11] The Belangiran tradition is a concrete example of the application of the value of religious moderation through a local cultural approach that strengthens tolerant, inclusive, and peaceful attitudes in community life.[12] Belangiran demonstrates a form of acculturation between Islamic teachings and the Lampung Saibatin tradition. In its implementation, the community engages in activities of mutual forgiveness, self-purification, and communal prayer, all of which reflect Islamic values such as brotherhood(brotherhood),purification (cleanliness), and sincerity.

Each stage of the Belangiran Tradition contains profound symbols and philosophical meaning. The Belangiran tradition is not only a cultural ritual but also serves as an effective medium for cultural da'wah. Through these symbols, the community can understand Islamic teachings contextually without losing local cultural values. This approach fosters a culturally sensitive religious awareness, in line with the spirit of religious moderation advocated by the Indonesian Ministry of Religious Affairs.[13]

The month of Ramadan is a moment eagerly awaited by Muslims to increase their good deeds and improve themselves.[14] The Belangiran tradition serves as a form of spiritual and social preparation to welcome the holy month of Ramadan. By carrying out the Belangiran tradition, people not only cleanse their bodies, but also organize their hearts and improve their social relationships before entering the Ramadan fast. The Belangiran tradition becomes a social space that brings together various levels of society regardless of social status.[14] Shared activities such as mutual cooperation, eating together, and forgiving each other foster a sense of brotherhood and togetherness. This is a concrete manifestation of religious moderation that emphasizes tolerance, peace, and respect for differences.

Research conducted by Yusuf Perdana et al. on Belangiran focuses on the contribution of Muli Mengkhanai in preserving the tradition. It emphasizes the socio-cultural aspects, the role of the younger generation, and efforts to preserve tradition as a form of local wisdom.[5] Meanwhile, research conducted by Annisa Meristin and Mamat Supriatna highlights the educational and environmental values contained in the Belangiran Tradition to be integrated into basic education. Thus, there is still a research gap in examining the Belangiran Tradition as a form of actualization of the value of religious moderation in the Lampung Saibatin community.[15]

This study of the Belangiran Tradition presents a novel research approach, directly integrating local cultural practices (belangiran) with the concept of religious moderation. This approach broadens the meaning of the Belangiran Tradition from merely a traditional activity to a medium for developing moderate character in the religious life of the Lampung Saibatin community. This research is expected to contribute to enriching the literature on the close relationship between custom and religious moderation at the local level.

Based on the description above, it is important to examine more deeply how the Belangiran Tradition is practiced and interpreted by the Lampung Saibatin community as a form of religious moderation. The purpose of this study is to analyze the process, meaning, and values of religious moderation contained in the implementation of the Belangiran Tradition, as well as to explain the role of this tradition in building social harmony and strengthening the life of a moderate religious community. To achieve this goal, this study seeks to answer several key questions. First, what are the stages of implementation of the Belangiran Tradition among the Lampung Saibatin community? Second, what values reflect the principles of religious moderation contained in the implementation of the Belangiran Tradition?

METHODS

This research uses a qualitative method with a case study approach. The researcher chose case studies because this approach is effective in exploring complex phenomena that are difficult to understand using quantitative methods.[16] Case studies can provide significant insights into specific issues, whether at the individual, group, or organizational level.[17] Data collection techniques include observation, interviews, documentation, and literature review. These data collection techniques allow researchers to gain a deeper understanding of respondents' perspectives, experiences, and perceptions.[18] Observations were conducted in Kekhatuan Semaka Village, Bandar Negeri Semuong District, Tanggamus Regency, Lampung, and Maringgai Village, Labuhan Maringgai District, East Lampung Regency. Researchers chose these two locations because they represent two distinct saibatin regions with distinct cultural and geographical characteristics. Kekhatuan Semaka Village depicts a saibatin community that still strongly maintains its customary system and sacred traditions. Meanwhile, Maringgai represents a coastal community that has been in contact with modernity and a multicultural society. The interviewees were community members, religious leaders, and traditional leaders, including Mr. Abu Sahlan, who holds the title Pun Abu Sahlan, the owner of the Kekhatuan Semaka Museum, and Muli Megkhanai, who is involved in the Belangiran Tradition. Interviewees included community members, religious leaders, and traditional leaders, including Mr. Abu Sahlan, known as Pun Abu Sahlan, the owner of the Kekhatuan Semaka Museum, and Muli Megkhanai, a member of the Belangiran Tradition.

The data analysis technique used in this study uses the Johnny Saldana, Miles, & Huberman model, namely data condensation, data presentation, and drawing conclusions or verification.[19] In the data condensation stage, the researcher conducted a selection, simplification, and grouping process of data from observations, interviews, and documentation regarding the implementation of the Belangiran Tradition in the Lampung Saibatin community. The diverse data focused on aspects that represent the values of religious moderation, such as tolerance, the balance between customary values and Islamic teachings. In the data presentation stage, the condensed information was systematically arranged in the form of a descriptive narrative so that the relationship between the Belangiran Tradition and the values of religious moderation could be clearly seen. Meanwhile, in the data verification or conclusion drawing stage, the researcher reviewed the field findings by comparing data from various sources and perspectives to ensure the validity of the interpretation. From this process, the researcher can conclude that the Belangiran Tradition is not only a traditional activity, but also a means of strengthening religious moderation that teaches the values of tolerance, mutual cooperation, and respect for differences within the framework of the life of the Lampung Saibatin community.

The triangulation used in this research is triangulation of sources, techniques, and time.[20] Source triangulation was conducted by comparing information from various sources, such as traditional leaders, religious leaders, and community participants in the Belangiran Tradition, to obtain valid data and diverse perspectives. Technical triangulation was implemented through the use of several data collection methods, including direct observation, in-depth interviews, and documentation in the form of photographs, videos, and written archives about the Belangiran Tradition. Meanwhile, time triangulation was conducted by collecting data at different points in time, namely over the past four years: 2021, 2022, 2023, and 2024.

RESULTS AND DISCUSSION

Result

Belangiran Traditional Procession

Lampung tribe or Ulun Lapping they share linguistic roots with the traditional Puyuma people of the Formosa Islands. Several Chinese historical records indicate that in the 7th century, the people spoke of a region in the south (Namphang), where a kingdom was located, called To-Lang Po-Hwang, where "To" means people and "Lang-Po-Hwang" means Lampung. This evidence indicates that envoys from the Lampung people arrived in China in the 7th century.[21] Lampung society is divided into two traditional tribes, namely the Coastal Lampung Tribe (saibatin) and the Inland Lampung Tribe (pepadun).[22] The community has a philosophy of life that serves as a guideline in daily life, namely Piil Pesenggiri/Piil Pesenggikhi. Piil Pesenggiri literally means a feeling of high self-esteem or honor.[23] Furthermore, the moral values known as "Piil Pesenggiri" are used by the Lampung people as guidelines for behavior to maintain the integrity of individuals, families, and communities. These values stem from the Lampung philosophy of life, which upholds the principles of politeness, solidarity, and social honor.[24] In terms of customary structure, the Piil Pesenggiri community influences all aspects of life, from how to speak, dress, behave, to making important decisions.[25] Functionally, Piil Pesenggiri encourages every individual to always consider the social impact of every action.[26] Piil Pesenggiri teaches discipline, deliberation, and

respect for the feelings of others. These values are crucial for maintaining a harmonious social order in a society that still maintains a strong family and patron-client system.

The implementation of Piil Pesenggiri in everyday life can be seen in various contexts.[27] For example, at weddings or in traditional ceremonies such as belangiran/belangihan. The Belangiran tradition is a communal bathing ritual in the river performed by the Lampung people before the month of Ramadan. [28] Belangiran aims to purify oneself physically and spiritually in order to be ready to worship during the month of Ramadan. Bathing in the stream refers to the context of a holy bath or communal bath to purify or repent. This tradition is expected to be able to keep the heart and body away from hatred, revenge, arrogance, envy or envy. Balangiran ritual is a tradition that aims to purify the heart or soul and body as a means of entering the holy month of Ramadhan so as not to pollute the month full of purity and blessings. The hope is that the community will be able to worship smoothly and solemnly.[29]

There are several series of processions carried out before carrying out the belangiran, beginning with the order of the local traditional leader to gather. Then all traditional leaders, traditional leaders and heads of young men, including the traditional head of the village, hold a meeting in the traditional hall called nuwo sesat/lamban agung. The meeting at Nuwo Sesat illustrates the values of togetherness and consensus as a reflection of Piil Pesenggiri and social ethics. Then it continues with the collection of 7 langir water or 7 specific springs located in several districts in Lampung province. The collection of these springs symbolizes the purification of the body and soul from seven sources of blessing, a symbol of balance between the physical and spiritual. After the 7 springs are collected, there is a procession called Aji Pecah Kendi, namely the handover of Belangiran equipment in the form of jars or jugs filled with water from seven springs carried by megkhanai (young men) and muli (maidens) to be handed over to Suttan Ratu Kaca Marga and then broken as a sign of the beginning of the belangiran. The breaking of the jug marks the transition from the old life to a new purity, a sign of spiritual readiness to welcome Ramadan. Following this, there are artistic performances such as Lampung oral literature and Lampung dances performed by the Muli Megkhanai Lampung.[30]

Continuing the next procession, namely the equipment that will be used during the belangiran procession such as kembang or setaman flowers, and merang (rice stalks) that are burned as well as white cloth as a requirement in the belangiran ritual. The setaman flowers and merang that are burned symbolize the fragrance of goodness and the burning of bad traits, a symbol of cleansing the soul. After that, the merang is burned and collected in a jug, then mixed with pandan leaves, betel leaves, bangle', undam mali, 7 types of flowers and lime. The use of these langir ingredients was originally used as a body fragrance considering that in ancient times people did not know shampoo or soap. Then continued with pouring muli megkhanai to bathe in the pool and ending with releasing doves. Bathing together in the river means cleansing sins and social reconciliation, a symbol of the unity of humans with nature and the creator. Meanwhile, the release of doves signifies freedom from revenge and hatred, a symbol of inner peace and cleanliness of the heart.[30]

Besides the ceiling, another important requirement is the location chosen for the belangiran. It shouldn't be at the sea or beach, but rather in a river. For example, bathing together in the river symbolizes cleansing from past sins and mistakes. Meanwhile, gathering and forgiving each other reflects the spirit of social reconciliation, which aligns with Islamic values of fostering brotherhood and strengthening community solidarity.

Religious Moderation

Religious moderation is a concept rooted in the Quran and grounded in Arabic and Islamic practice. The Quran explicitly identifies Muslims as a "moderate people" who are chosen by Allah for their excellence in practicing religious law.[31] Religious moderation in Islamic faith is reflected in the views of Ahlussunnah wal Jamaah scholars on destiny, where humans are seen as existing between two extremes. In worship, moderation means finding a balance between too difficult and too easy, between strict and lax. Moderation is not a compromise; it adheres to the principles of Islamic teachings without excess or deficiency.

According to Gus Dur, religious moderation is the embodiment of the essence of humanity in religious teachings, which is characterized by an attitude of mutual tolerance, respect for diversity, rejection of violence and extremism, and a commitment to nationalism.[32] Gus Dur believed that all religious teachings share the same goal: to achieve peace and prosperity, which can be seen through good deeds, not just rituals. Research conducted by Mursidin and Mahmudin explains that the essence of religious moderation is a just and polite understanding and practice of religion, capable of tolerating differences, and free from violence. According to Mahmudin, religious moderation must become a new paradigm for all groups, because only through religious moderation can society learn about social ethics, the ethics of dialogue, and problem-solving techniques.[33] In the context of belangiran, this tradition can serve as a social space that affirms humanitarian values and interfaith tolerance. In line with Gus Dur's thinking, this

tradition demonstrates that religion and culture need not be at odds, as both can synergize in building a peaceful, civilized society that respects differences.

The barometer or measure of whether someone is religious in a moderate way is their attitude and principles which respect, accommodate, and position culture in its place.[34] Respect for local culture and wisdom is one of the four characteristics of religious moderation, namely having a commitment to nationality, tolerance, and anti-violence.[35] Religious moderation is reflected in a national commitment that upholds diversity, tolerance that respects differences of belief, rejection of all forms of violence in the name of religion, and acceptance and accommodation of the rich culture and traditions within society. These four pillars are capable of navigating the two main threats to the nation and state: extremism and liberalism.[36] The national commitment inherent in the Belangiran tradition strengthens nationalism by combining Islamic values and local customs within the framework of Pancasila and social togetherness. Tolerance is evident in the openness of the Saibatin community, which invites all citizens, including non-Muslims, to participate. This tradition teaches respect for religion. The anti-violence within the Belangiran tradition is reflected through rituals of purification and mutual forgiveness. The community is taught to abandon grudges and hatred, replacing them with peace and compassion. Meanwhile, respect for local culture within the Belangiran tradition is evident through the acculturation of customs and Islam, proving that diversity can thrive within a culture without losing its spiritual values.

Research conducted by Rian Hidayat explains that religious moderation can be implemented through inclusive education, balanced teaching materials, and character development based on tolerant Islamic values. In this case, Islamic Religious Education teachers play an important role in its implementation.[37] In this study of religious moderation through the practice of belangiran, researchers highlight the crucial collaboration between traditional leaders, religious leaders, and the government in preserving local culture while maintaining societal integrity. The practice of the Belangiran tradition, as a concrete manifestation of religious moderation in a multicultural society, also aligns with Ulyan Nasri's research, which explains the understanding of religious moderation from the philosophical perspective of Imam Al-Ghazali, who proposed that religious moderation must be balanced, tolerant, and humanistic.[38]

Abdul Wahid's research emphasizes the application of the concept of moderation in the formal education system, where in realizing religious moderation and implementing multicultural education in Indonesia, there needs to be close cooperation between teachers, educational institutions, the government, the community, and parents.[39] The Belangiran Tradition demonstrates the involvement of all parties in its planning and implementation, including the government, religious leaders, traditional leaders, the indigenous Lampung community, the general public, and even the local *muli megkhanai* (young women). Strengthening religion based on cultural insight is a strong unity that must always be united. Raising awareness of religious and cultural understanding can bridge the gap to increasing tolerance in addressing diversity. In an era of disruption, this model of strengthening religious and cultural understanding is a strategic step, especially for young people.[40]

In the Indonesian social context, local traditions are important because they serve as a bond of cultural identity, help diverse groups unite, and foster a sense of togetherness across ethnicities and religions. Several methods can be used to strengthen tolerance in a multicultural society, including respecting religious and cultural differences, implementing local traditional principles such as the *Piil Pesenggiri* philosophy of life, and fostering good communication across all levels of society. With these efforts, it is hoped that local traditions in Indonesia will not only reflect cultural richness but also contribute to the formation of social identity and interfaith harmony.

The Practice of Religious Moderation in the Belangiran Tradition

The steps to increase awareness of diversity that must be achieved are understanding, accepting, appreciating, respecting and harmonizing.[41] At the research site, the practice of understanding the Belangiran Tradition teaches that diversity in ethnicity, customs, and religious understanding is not a reason to create division, but rather to strengthen a sense of togetherness. This acceptance is evident when all levels of society, both religiously devout and those still deeply rooted in local culture, participate in the procession without regard for differences. This acceptance forms the foundation for creating an inclusive society open to differences, in keeping with the spirit of Islam, a mercy for all the worlds.

During the belangiran procession, the Saibatin people of Lampung also foster a sense of respect and appreciation among individuals. These values are evident in the manner of interaction during the procession, where each participant demonstrates manners, politeness, and respect for others, especially traditional and religious leaders. Respect means respecting religious and cultural values appropriately, while respecting means maintaining social harmony by avoiding extreme and intolerant attitudes.[42] Through appreciation and respect, society learns to maintain a balance between spiritual devotion and social togetherness, which is the essence of religious moderation.

The pinnacle of religious moderation in the Belangiran Tradition is harmony, namely the ability to unite religious and cultural values into a harmonious whole in community life. This tradition forms a harmony between local wisdom and religion, thereby fostering a sense of peace, mutual respect, and social solidarity among residents. In the Islamic context, these values are a concrete manifestation of Islamic brotherhood, namely brotherhood among fellow believers based on compassion, care, and unity. Through Belangiran, the Lampung Saibatin community not only strengthens social relations but also emphasizes the spirit of brotherhood that encourages each individual to help each other, forgive, and maintain harmony together. Thus, the religious moderation born of this tradition not only functions as a form of cultural preservation, but also as a social and spiritual strategy in building a compassionate, tolerant society, and reflects the teachings of Islam rahmatan lil 'alamin.[23] Thus, the religious moderation that arises from this tradition not only functions as a form of cultural preservation, but also as a social strategy for building a tolerant and peaceful society. [43]

The Belangiran tradition, which is carried out before the month of Ramadan, is not just a physical self-purification ritual, but also a manifestation of the philosophy of life of the Piil Pesenggiri Lampung community, namely shame, self-respect, and moral responsibility to live in harmony and respect each other. [27] The Piil Pesenggiri values contained in the practice of the Belangiran Tradition are:

Nemui Nyimah (hospitality) in the Belangiran process, Nemui Nyimah is practiced in welcoming guests or other people other than the Lampung tribe or non-Muslims.

Nengah Nyappur (tolerance) in the belangiran procession, the practice of Nengah Nyappur is seen when the Lampung Saibatin community mingles with each other and accepts other communities who come to take part in the belangiran procession.

Sakai Sambayan (mutual cooperation) in the belangiran procession, this principle is practiced in terms of helping each other and working together to prepare all the necessities that will be used during the belangiran procession.

Bejulug Buadok (mutual respect) During the Belangiran procession, the Lampung Saibatin community demonstrates mutual respect for people outside their tribe or non-Muslim communities. Meanwhile, the general public demonstrates Bejulug Buadok by respecting culture, solemnly following the procession, and also by wading into the river.

Religious moderation is also reflected in a strong national commitment to upholding the values of diversity as the foundation of national and state life.[44] In the context of the Lampung Saibatin community, national commitment is manifested through the preservation of the Belangiran tradition as a symbol of unity between Islamic values and local wisdom. This tradition is not only a ritual welcoming the holy month of Ramadan, but also a means of strengthening social solidarity among residents of different social and religious backgrounds. Through the spirit of mutual cooperation and togetherness in the Belangiran practice, the community affirms their love for their homeland and displays a harmonious religious attitude aligned with the values of Pancasila.

Furthermore, religious moderation is evident in tolerance that respects differences in belief. The Belangiran tradition conveys a universal message of respect for others regardless of religious or social status.[45] The Lampung Saibatin community understands that diversity is a gift that enriches social life, not a barrier to harmony. In carrying out this tradition, the community openly invites all residents, including those with different beliefs, to participate in an atmosphere of togetherness. This attitude of mutual respect and acceptance of differences is a clear reflection of the value of tolerance, one of the pillars of religious moderation.

A moderate attitude is also reflected in the rejection of all forms of violence in the name of religion.[46] Through the Belangiran Tradition, the Lampung Saibatin community instills the values of peace and gentleness in religion. This ritual teaches the importance of cleansing oneself from envy, revenge, and hatred, so that people can live with a pure heart before the holy month of Ramadan. These spiritual values serve as a moral shield that wards off all forms of extremism and radicalism that could undermine the social order. Thus, Belangiran serves as a medium for social and religious education that strengthens the community's commitment to Islam, a rahmatan lil 'alamin (mercy for the universe) a religion that brings peace and compassion to all humanity.

Religious moderation in the Saibatin Lampung community is also evident in their acceptance and accommodation of local cultural richness and traditions. The Belangiran tradition is a concrete manifestation of the acculturation of Islamic teachings and Lampung customs, harmoniously creating a balance between religious and cultural values. Preserving this tradition demonstrates that religiosity does not have to conflict with local culture but can instead enrich and strengthen community identity. Through Belangiran, the Saibatin community is able to preserve their ancestral heritage while upholding moderate

Islamic teachings, thus creating sustainable harmony between culture, religion, and social life. This tradition demonstrates that the values of religious moderation can thrive amidst diversity by upholding the principles of humanity, togetherness, and social justice.

Discussion

The findings demonstrate that the Belangiran tradition functions not merely as a religious ritual but also as a social mechanism for cultivating religious tolerance within the Lampung Saibatin community. This occurs because the tradition creates a shared social space in which individuals from different religious and cultural backgrounds can interact through collective participation. The openness of the Belangiran procession allows members of the wider community, including non-Muslims, to participate alongside the Lampung Saibatin community. Such interaction reduces social distance because participants are positioned as members of the same communal activity rather than being separated according to religious differences. [14] This finding supports the view that religious moderation involves the ability to respect, accommodate, and position local culture appropriately within religious life.

The mechanism of tolerance in Belangiran can therefore be understood through direct social interaction rather than merely through formal religious instruction. During the procession, participants practice manners, politeness, appreciation, and respect toward traditional and religious leaders as well as toward other participants. [5] These repeated interactions provide a practical experience of living with differences and transform tolerance from an abstract principle into a social practice. This is consistent with the concept of religious moderation, which emphasizes tolerance, respect for diversity, and the rejection of violence as important characteristics of moderate religious behavior. [15] Thus, Belangiran contributes to religious moderation because it provides a culturally meaningful environment in which these values can be practiced collectively rather than simply taught conceptually.

The findings further indicate that the symbolic elements of the Belangiran procession contribute to the formation of peaceful and harmonious social relations. The communal bathing in the river is not limited to physical purification but represents an effort to cleanse individuals from hatred, revenge, and other negative attitudes. Similarly, the release of doves symbolizes freedom from resentment and the restoration of inner peace. These symbolic meanings provide the community with a moral framework for reflecting on interpersonal relationships before entering the holy month of Ramadan. Therefore, the ritual can influence social behavior because its religious symbols are directly connected to everyday moral responsibilities, particularly forgiveness, reconciliation, and compassion.

This finding is closely related to the understanding of religious moderation as religious practice that avoids violence and promotes peaceful coexistence. Mursidin and Mahmudin argue that religious moderation is reflected in a just, polite, tolerant, and non-violent understanding and practice of religion. [14] The Belangiran tradition provides a concrete cultural setting in which these principles are enacted through mutual forgiveness and the rejection of hatred. Consequently, the significance of Belangiran lies not only in the ritual itself but in its capacity to translate spiritual purification into social reconciliation. This explains how a traditional ritual can simultaneously strengthen religious commitment and promote peaceful relationships within a diverse community.

An important finding of this study is that religious moderation in the Belangiran tradition is sustained by the Lampung philosophy of *Piil Pesenggiri*. Rather than functioning as an additional concept imposed on the community, *Piil Pesenggiri* provides an existing moral framework through which participants understand how they should behave toward others. Its principles are reflected in hospitality, tolerance, mutual cooperation, and mutual respect during the Belangiran procession. These values explain why the community is able to accommodate participants from outside the Lampung ethnic group and from different religious backgrounds while maintaining its cultural and religious identity. In this sense, *Piil Pesenggiri* operates as a cultural mechanism that translates religious moderation into everyday social behavior.

This interpretation is consistent with previous research describing *Piil Pesenggiri* as a philosophy that guides Lampung people's behavior and emphasizes politeness, solidarity, social honor, and consideration of the social consequences of individual actions. [3], [6] The connection between *Piil Pesenggiri* and Belangiran therefore demonstrates that religious moderation is strengthened when it is embedded within an existing local value system. Rather than separating religious teachings from cultural identity, the Belangiran tradition allows both systems to reinforce one another. This may explain why values such as tolerance, cooperation, and mutual respect can be maintained collectively: they are not understood only as religious obligations but also as culturally expected forms of social behavior.

The findings also reveal that the strength of Belangiran lies in its ability to integrate Islamic values with Lampung cultural identity. The tradition is conducted before Ramadan and contains meanings related to spiritual purification, while its implementation remains strongly rooted in Lampung customs and communal practices. This integration explains why religious commitment does not necessarily require the community

to abandon its local cultural identity. Instead, cultural practices become a medium through which Islamic values such as forgiveness, compassion, tolerance, and social solidarity can be expressed. The coexistence of these elements demonstrates that religious identity and local cultural identity can operate complementarily rather than competitively.

This finding is in line with the argument that religion and culture do not necessarily have to conflict, but can synergize in creating a peaceful and civilized society that respects differences.[13] It also corresponds with the perspective that acceptance and accommodation of local cultural richness constitute an important dimension of religious moderation.[5] The Belangiran tradition therefore extends the meaning of religious moderation beyond individual religious attitudes. It demonstrates how moderation can be institutionalized through communal cultural practices, allowing Islamic values to be preserved while local cultural heritage continues to develop. The contribution of Belangiran consequently lies in its ability to transform cultural preservation into a mechanism for maintaining social harmony.

The findings further suggest that the sustainability of religious moderation in Belangiran is influenced by the involvement of multiple social actors. The procession involves traditional leaders, religious leaders, government representatives, the Lampung Saibatin community, the wider public, and younger members of the community. This broad participation is important because religious moderation cannot be sustained solely through individual attitudes; it requires a social environment that continuously provides opportunities for interaction, cooperation, and mutual recognition. The involvement of different actors also prevents Belangiran from becoming an exclusive ethnic or religious ritual. Instead, it develops into a shared social practice that connects cultural preservation with community solidarity.

This finding is consistent with previous research emphasizing the importance of cooperation among teachers, institutions, government, community, and parents in strengthening religious moderation and multicultural education.[18] However, the present finding extends this discussion by showing that such collaborative mechanisms can also operate through traditional cultural practices outside formal educational institutions. In the context of Belangiran, collaboration among traditional, religious, governmental, and community actors provides the social structure through which cultural and religious values are continuously reproduced. The novelty of this finding therefore lies in demonstrating that religious moderation can be strengthened through a community-based cultural ritual, where local wisdom functions not only as cultural heritage but also as an informal mechanism for sustaining tolerance and social harmony.

CONCLUSION

Based on the results presented above, it can be concluded that the practice of religious moderation and the philosophy of life of the Lampung people, namely Piil Pesenggiri, can be reflected through the Belangiran Tradition in welcoming Ramadan. This can be seen when the community demonstrates an attitude of tolerance, togetherness, and respect for local cultural values. The Belangiran tradition is not just a ritual of self-purification before Ramadan, but also a medium to strengthen social and spiritual harmony among residents, both among Muslims and with other communities of different beliefs. The noble values of Piil Pesenggiri such as Nemui Nyimah (hospitality), Nengah Nyappur (tolerance), Sakai Sambayan (mutual cooperation), and Bejulug Buadok (mutual respect) become the ethical foundation that guides the community in practicing religious life in a moderate manner. Thus, the Belangiran Tradition integrates the values of moderation and local wisdom as a concrete form of the application of religious moderation in the culture of the Lampung Saibatin community.

The implications of this research can be seen in terms of education, youth engagement, and cultural policy. In the educational field, this research is included in character education and religious moderation curricula in schools and Islamic boarding schools, where belangiran values such as mutual cooperation, tolerance, and self-purification can be integrated. Younger generations need to be involved in preserving traditions through creative approaches and cultural digitization so they understand the spiritual meaning of rituals, not just customary formalities. The regional government can support the national religious moderation program through the intangible cultural heritage of Lampung province, namely belangiran, and make it a religious-cultural tourism agenda that fosters social harmony across ethnicities and religions.

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