

**THE HARMONY OF CATHOLICS AND
MUSLIMS IN THE COMMEMORATING
THE 1000TH DAY OF DEATH TRADITION:
An Ethnographic Study in Bandungan Saradan Madiun**

Muhammad Ghafar, Pryla Rochmahwati, Mukhibat

IAIN PONOROGO

email: ghafar@iainponorogo.ac.id

email: pryla@iainponorogo.ac.id

email: mukhibat@iainponorogo.ac.id

Abstract: *This present is intended to reveal the implementation of the tradition as well as the process of acculturation of religious harmony between Muslim and Catholic communities in the commemorating the 1000th day of the death tradition This ethnographic study was conducted in Bandungan, Saradan. Madiun. The data was taken by using observation and interview to religious scholars as well as Catholic and Moslem community. Furthermore, the data were analyzed using Miles and Hubberman's view of data display, data reduction and drawing conclusion. The findings showed that the implementation of praying of commemorating the 1000th day of the death both in Muslim and Catholic community in Bandungan Village, Saradan carried out together in a certain place and the prayer led by Catholic leader and vice versa. Secondly, the process of acculturation of religious harmony between Muslim and Catholic communities in tradition and culture is in the form of respecting religious activities both sacred and profane each other. Furthermore, the harmony of community in Bandungan Saradan, are developed based on philosophy of social harmony which is constructed from five basic concepts, namely: value, structural theory, idealist, and reciprocity and interaction concept.*

Keywords: Catholic, muslim, tradition, harmony, Bandungan.

الملخص: يهدف هذا البحث إلى أن يكشف تنفيذ التقليد الأدعية لمدة ألف يوم من الموت وعملية التبادل للوئام الديني بين مجتمعات المسلمين والكاثوليكين. كان هذا البحث مستندا بالدراسة أتنوغرافيا على المجتمع في قرية باندوغان سارادان ماديون. تأخذ البيانات بالملاحظة والمقابلة على العلماء ومجتمعات المسلمين والكاثوليكين. وكان تحليل البيانات باستخدام تقنية مايلز وهوبرمان وهي تقديم البيانات، والحد من البيانات وصنع القرارات. وتدل النتائج على أنه أن ينفذ التقليد الأدعية لمدة ألف يوم من الموت تنفيذا جماعيا أي إن كان المتوفي مسلما فكان الكاثوليكون يشاركون في الأدعية على منهج دينهم كما جرت في العكس. وما في الواقع يمثل على القيم الاجتماعية كالتعاون والعلاقات الأسرية. وبالتالي، كانت عملية التبادل للوئام الديني تمثل على بنية الإحترام فيما بينهما من الأنشطة الدينية مقدسة كانت أم مدنسة. ويصنع الوئام الديني في المجتمعات بإشارة إلى النظريات في الوئام الإجتماعي حيث تتكون على خمس نظريات وهي نظرية القيمة والنظرية البنيوية والنظرية المثالية ونظرية التبادلية ونظرية التفاعل.

Abstrakt: Penelitian ini bertujuan untuk mengungkap pelaksanaan tradisi mendoakan pada 1000 hari kematian masyarakat muslim dan katolik dan bagaimana proses akulturasi kerukunan beragama masyarakat muslim dan katolik dalam tradisi dan budaya di Desa Bandungan Kecamatan Saradan Kabupaten Madiun. Penelitian yang dilakukan menggunakan studi etnografi masyarakat di Desa Bandungan Kecamatan Saradan Kabupaten Madiun yang berpenduduk beragama Katolik dan Islam dalam memperingati 1000 hari kematian. Pengambilan data menggunakan wawancara kepada tokoh agama, masyarakat Katolik dan Islam, dan pengamatan partisipan, sedangkan analisis menggunakan teknik analisis data kualitatif Miles dan Hubberman yaitu penyajian data, reduksi data dan pengambilan keputusan. Temuan penelitian ialah pertama, pelaksanaan tradisi mendoakan pada 1000 hari kematian masyarakat muslim dan katolik Dusun Jenangan Desa Bandungan Kecamatan Saradan Kabupaten Madiun dilakukan bersama-sama yaitu apabila yang meninggal beragama Islam maka masyarakat katolik ikut terlibat dalam tirual mendoakan akan tetapi mendoakan dengan cara katolik, dan juga sebaliknya apabila yang meninggal katolik maka masyarakat muslim ikut dalam ritual tetapi mendoakan dengan cara Islam. Hal ini dilakukan karena ada nilai-nilai dimasyarakat seperti kebersamaan dan masih

ada hubungan famili meskipun berbeda agama. Kedua, proses akulturasi kerukunan beragama masyarakat muslim dan katolik dalam tradisi dan budaya yaitu masyarakat saling muslim dan katolik saling menghormati dan menghargai kegiatan keagamaan baik sakral dan profane. Kerukunan pada masyarakat terbentuk mengacu pada teori kerukunan masyarakat yang dibangun dengan lima teori dasar yaitu: teori nilai, teori struktural, teori idealis, teori resiprositas, dan teori interaksi.

INTRODUCTION

Indonesia has been experiencing diversity of beliefs and attitude of respecting others since the kingdom-ruling era. This can be seen from the existence of Prambanan and Sewu Temple of Hinduism and Buddhism temple respectively which was constructed in close proximity and these temples presumably completed each other.¹ Sujanto in Lestari revealed that the evidence for togetherness in diverse beliefs was depicted in the statement of *Bhinneka Tunggal Ika* (Unity in Diversity) in the *Sutasoma* manuscript in the 14th century.² The history has captured the intimacy among communities with diverse beliefs. This becomes a value which has been developed in the society. However, harmony in diversity as the intimacy value in the society has been disrupted by violence in the name of religion.

Religious violence has existed since the era of independent day. It becomes the challenge for the government and society to maintain the peacefulness of the nation. Some attacks in the name of religion occurred in Indonesia, including in Poso (1999), the Bali Bombing (2002), the Tolikara conflict (2015), and more recently the Surabaya Bombing (2018). Several conflicts were directed by personal clash and connected to a sensitive religious issue and the issue is apparently an effective tool to provoke public movement.³ Indeed, this issue

¹ Daud Aris Tanudirjo, "Membangun Pemahaman Multikulturalisme: Perspektif Arkeologi," dalam Makalah Workshop "Multikulturalisme dan Integrasi Bangsa dalam Pembangunan Kebudayaan dan Pariwisata", Solo, vol. 5, 2011.

² Gina Lestari, "Bhinneka Tunggal Ika: Khasanah Multikultural Indonesia di Tengah Kehidupan SARA," *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 28, no. 1 (2016).

³ Cornelis Lay, "Kekerasan atas Nama Agama: Perspektif Politik," *Jurnal Ilmu Sosial dan Ilmu Politik* 13, no. 1 (2009): 1–19.

seemed based on political and economic interests but Indonesian people likely see these conflicts caused by religion.⁴ On the other hand, the harmony of the society with different beliefs can be observed obviously in rural areas. This occurs in Bandungan, Saradan, Madiun. The people there live in a mutual relation assisting in preserving the culture.

The study about plurality of Indonesian society, particularly in ethnic, culture, language and religion⁵ is fascinated to be conducted due to its attainment in living alongside in different beliefs and principles.⁶ Pluralism means accepting other views, lifestyles, religions, cultures, and ethnicities. It is about accepting diversity. Indonesia is a multicultural and plural zone and many researchers are interested in conducting a research dealing with these issues. Although inter-religious conflicts rarely occur, it does not mean that these conflicts will appear.⁷

Nowadays, people with different beliefs can live in harmony by performing various religious and cultural rituals⁸, although this difference can trigger conflicts. Fortunately, the strong courage to maintain harmony can eliminate the conflict.⁹ The traditional and cultural heritage of the Indonesian ancestors facilitates unifying those differences.¹⁰

⁴ Ruslan Ibrahim, "Pendidikan Multikultural: Upaya Meminimalisir Konflik dalam Era Pluralitas Agama," *EL TARBAWI* 1, no. 1 (2008): 115–127.

⁵ Dede Rosyada, "Pendidikan Multikultural di Indonesia Sebuah Pandangan Konsepsional," *SOSIO-DIDAKTIKA: Social Science Education Journal* 1, no. 1 (2014): 1–12.

⁶ Ana Irhandayaningsih, "Kajian Filosofis Terhadap Multikulturalisme Indonesia," *HUMANIKA* 15, no. 9 (2012).

⁷ Syamsul Arifin, "Kontruksi Wacana Pluralisme Agama di Indonesia," *Jurnal Humanity* 5, no. 1 (2012).

⁸ Moh Sabab Nashrulloh, "Kerukunan antar Umat Beragama di Desa Windu Kecamatan Karangbinangun Lamongan," *Paradigma* 2, no. 1 (2014).

Darwis Muhdina, "Kerukunan Umat Beragama Berbasis Kearifan Lokal di Kota Makassar," 2015.

Joko Tri Haryanto, "Dinamika Kerukunan Intern Umat Islam dalam Relasi Etnisitas dan Agama di Kalteng," *Analisa: Journal of Social Science and Religion* 20, no. 1 (2013): 13–24.

⁹ Ardhana Januar Mahardhani dan Hadi Cahyono, "Harmoni Masyarakat Tradisi dalam Kerangka Multikulturalisme," *ASKETIK* 1, no. 1 (2017).

¹⁰ Fitri Annisa, "Harmoni dalam Keragaman (Konstruksi Perdamaian dalam Relasi Islam-Katolik-Sunda Wiwitan di Kali Minggir dan Nagaraherang Kabupaten Tasikmalaya)," *Dinamika Penanganan Gerakan Keagamaan*, 2012, 101.

Research on the acculturation of cultural religious traditions is not a contemporary issue in the socio-religious studies. Ahmad Kholil conducted a study dealing with the cultural ceremony *seblang* and *kenduri* in the Olehsari Village. The local wisdom manifested in these activities includes the values of harmony that become the philosophy of their life.¹¹ Another study conducted by Arnis Rachmadani which describes the acculturation of cultural traditions and religion, namely the local wisdom of Islamic marriage tradition *wetu telu*.¹² Suwito *et al* also conducted research on the traditions and rituals of the death of Islamic Javanese societies¹³ and on the tracing of Islamic values in the customary rituals of Bantenese people.¹⁴

The difference between this research and the previous research above is that this study scrutinizes the tradition of commemorating the 1000th day of death committed by Muslims and Catholics together, apart from particular activities devoted Muslims and Catholics singlehandedly. These activities are rarely performed even though some communities still preserve them. Based on the interviews, most of the people in Bandungan Village commemorate the 1000th day of the death by inviting the general public including people with different belief, in this case the Catholics¹⁵. The commemorating of the 1000th day of the death which is carried out by Muslims and Catholics as the tradition in Bandungan Village is very interesting to be scrutinized as a local wisdom of in the diversity of religious communities. Therefore, this research is intended to reveal implementation of the tradition as well as the process of acculturation of religious harmony between Muslim and Catholic communities in the commemorating of the 1000th day of the death tradition in Bandungan Saradan Madiun.

¹¹ Ahmad Kholil, "Seblang dan Kenduri Masyarakat Desa Olehsari: Relasi Ideal Antara Islam dan Budaya Jawa di Banyuwangi," *El Harakah* 12, no. 2 (2010): 131.

¹² Arnis Rachmadani, "Local Wisdom Tradisi Perkawinan Islam Wetu Telu sebagai Perekat Kerukunan Masyarakat Bayan," *Dinamika Beragama dalam Pergumulan Sosial Budaya* 1, no. 2 (2015).

¹³ Suwito Suwito, Arif Hidayat, dan Sriyanto Agus, "Tradisi dan Ritual Kematian Wong Islam Jawa," *IBDA: Jurnal Kajian Islam dan Budaya* 13, no. 2 (2015): 6–25.

¹⁴ Amirulloh Syarbini, "Islam Dan Kearifan Lokal (Local Wisdom): Menelusuri Nilai-nilai Islam dalam Praktik Ritual Adat Masyarakat Banten," dalam *The 11 Th Annual Conference On Islamic Studies*, 2011, 170.

¹⁵ Interview with Eko Pujianto, 12 Mei 2018.

RESEARCH METHOD

The study employed qualitative research and it was categorized into ethnographic research design because the topic selected was related to the culture and behavior of the community,¹⁶ particularly in Bandungan Saradan Madiun in carrying out the commemorating of the 1000th day of death tradition for Muslim and Catholic groups. The data were collected through observation, documentation and in depth interview. Observations and documentation were carried out in order to reveal the process of special events in commemorating the 1000th day of the death held by each religious group. Furthermore, the interview was conducted to some sources namely Mr. Eko Pujianto as the Head of the Village, Sonhaji as the Muslim religious leader, Mr. Yoesef Soewignyo as the leader of the Catholic religion in the village of Jawatan, and Mr. Parjianto the host of the commemoration of the 1000th day of the death. The data were analyzed using analysis model proposed by Miles and Hubberman's view of data display, data reduction and drawing conclusion.

THE PROFILE OF BANDUNGAN, SARADAN, MADIUN

Bandungan Village is located in Saradan Subdistrict and Madiun District. It is divided into three settlements, namely Jenangan, Pare and Kedungrejo. It is led by Marsudi as the head of the village and it is assisted by Budi Purwanto, Guyoto and Narto as the secretary, the financial staff and general staff respectively¹⁷. Most of the villagers are farmers, while some of them are labors, workforces and traders. The number of population is approximately 1800 and they have different beliefs. It is nearly 250 people and 1550 are Catholics and Muslim correspondingly. Most of the adherents of Catholic live in Jamanan,¹⁸ while the Muslim population is spread to the other settlements, explicitly in Jenangan, Pare, dan Kedungrejo.

COMMEMORATING THE 1000TH DAY OF DEATH

The result of observation showed that commemorating the 1000th day of the death was held on Tuesday 12 December 2017 at the Catholic

¹⁶ Mudjia Raharjo, Kumpulan Artikel Metodologi Penelitian, accessed by www.mudjarahardjo.uin-malang.ac.id.

¹⁷ Data documentation of Bandungan village profile, Saradan, Madiun.

¹⁸ Interview with Eko Pujianto, 12 Mei 2018..

adherent, Parjianto. It was held for Mbah Karyo Joyo Mijo (Mbah Karyo). The day before this event, Mr. Parjianto's son, Albertus Willy Cristian Aji along with his uncle cleaned the grave of Mbah Karyo and prayed for the death. It revealed that the activities in the graveyard are not considerably different from the activities carried out by Muslims namely cleaning the tomb and praying afterwards. Furthermore, the preparation of commemorating of the 1000th day of the death of Mbah Karyo was carried out in two activities.¹⁹ As the following interview results:

“The remembrance of the 1000th day of the death of Mbah Karyo will be run in two period of meeting. In the first meeting, he invited the community around the house involving Muslims and Catholics around 4.30 pm. Then, the second meeting is held at 6.30 p.m. for certain Catholic worshippers”.

The result of interview also revealed that the first meeting period was attended by Parjianto's house residents. This agenda was started by welcoming speech for explaining the purpose of his invitation that was requesting them to pray for his late father. Then, this agenda was led by Mr. Sarju Siswoyo as the honor person in this area. The worship was carried out silently due to the different belief of the attendants. It can be seen from the result of interview with Mr. Sarju Siswoyo:²⁰

“Praying activities in the commemorating the 1000th day of the death by inviting the people in different beliefs is rarely done. Most of them celebrate this event by delivering the refreshment to the surrounding houses. This agenda the prayers are carried out silently”.

The process of praying activity lasted at around 30 minutes and continued by enjoying provided refreshment together and distributing blessing food. The blessing foods contained rice, side dishes and cakes. The implementation of worships for Catholics was carried out approximately 90 minutes. However, the implementation of prayers carried out specifically for Catholic worshippers will not be described in the results of this study because the focus of the research only

¹⁹ Interview with Parjianto, 11 Mei 2018.

²⁰ Interview with Sarju Siswoyo, 11 Mei 2018.

revealing the process of activities involving Muslim and Catholic communities in jointly preserving traditions. According to the views of the local religious leaders related to the tradition as expressed by the chairman of the STASI (The Head of the Catholic Congregation Official), Mr. Yoesef Soewignyo:²¹

“Togetherness of both Muslims and Catholics can be seen in several activities such as mutual cooperation and religious activities. The different beliefs among them are not the barriers for living in harmony”.

The similar idea was expressed by Ustadz Sonhaji as an Islamic religious leader in the Jenangan²². He stated:

“The Muslim and Catholic community keep the value of togetherness. If one of them faces some problems in handling certain community traditions, they help each other without seeing their different religions. They treated each other like a family”.

From those explanation above, it can be inferred that the value of living in harmony and mutual cooperation become the shared values of this community. However, there is a debate due to the diverse opinion among them. As it is stated by Eko Pujianto²³ as the head of the village below:

“Different Religion is not a big problem for this community. We can find that in one family can hold different religion, namely Catholics and Muslims. Yesterday, one of the villager, Haji Tohari as Muslim commemorating the 1000th day of his late grandfather which was Catholics and this celebration is carried out jointly and specifically in the Catholic tradition. Furthermore, at every 10th August the village, there is certain activity for cleaning the village and a prayer before it is done is led by Catholic and Muslim religious leaders in the ancestral tombs of Desa Bandungan and continued by Tayub activities “.

Based on the results of interviews and observations, it is obvious that religious differences is not a problematic issue due to the values of togetherness, harmony and mutual cooperation become the value

²¹ Interview with Yoesef Soewignyo, 12 Mei 2018..

²² Interview with Ustadz Sonhaji, 12 Mei 2018.

²³ Interview with Eko Pujianto, 12 Mei 2018.

shared in the society. Even though, there is different opinion in the community in tackling the some problems. Those differences do not lead to conflicts. Both Muslim and Catholic community are unified in preserving the traditions and culture in the Jenangan village without considering the differences of their beliefs. They attempt to reserve the tradition of the commemorating the 1000th day of death by celebrating this agenda in harmony. The acculturation of tradition developed by the community in Bandungan, Saradan, Madiun can be seen in the following figure:

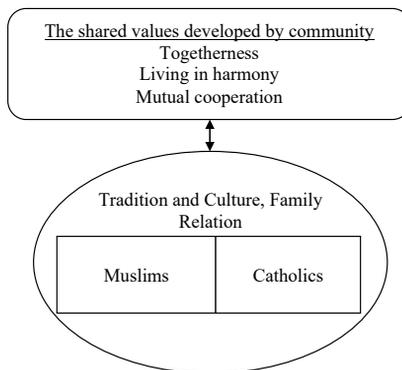


Figure 1: The acculturation of tradition developed by the community in Bandungan, Saradan, Madiun

THE HARMONY OF MUSLIMS AND CATHOLICS: A Pluralism Appeal Developed by Village Community.

One of the problematic issues in this modern era is the theological predicament. Religious conflicts often appear and require a solution. It can be solved by the spirit of pluralism although it is not a new idea. The plurality of religious traditions and cultures has come to characterize every part of the world today. Nowadays, Indonesia is not only a nation with diverse religions, ethnicities, and races, but also a country with several challenges related to issues of religious pluralism.

Religious pluralism is an attempt to establish a relationship between religious adherents in harmony.²⁴ It cannot be denied that all religions teach good behaviors and living in harmony, even though in practice certain religious conflicts still occurred such as the conflict in

²⁴ Puspo Nugroho, "Membangun Tradisi Pluralisme dalam Perspektif Pendidikan Islam," *Edukasia: Jurnal Penelitian Pendidikan Islam* 11, no. 1 (2016).

Poso (1999), the Bali Bombing (2002), Tolikara conflict (2015) and Surabaya Bombing (2018).

The concept of pluralism still becomes an extended debate among religious leaders.²⁵ Some of them refuse this idea, though some admit pluralism as an attitude to mutual tolerance for discussing social problems in the community. Indeed, it is difficult to insist everyone to understand pluralism. However, it must be understood the awareness of pluralism as an attitude of respecting religious beliefs through tolerance and religious dialogue their village traditions and culture have to be raised.²⁶

Tradition and culture have become religious tolerance strategies in the village. There is a process of acculturation of these traditions and cultures of Muslim and Catholic communities. It is obvious that the development of traditions and culture in the community which is presented in the form of religious procedures of each Muslim through the *tahlil* ritual and catholic through spirit commemoration prayers.²⁷ Therefore, it is found that there is no difference in carrying out the traditions and culture of commemorating the death.

The community of the Bandungan has showed religious harmony. It is carried out both in religious and community traditions, as it is related to Emile Durkheim's theory of religious harmony which is manifested in sacred and profane activities.²⁸ Sacred activity is carried out by a person in relation to religious ritual practices, whereas profane one is a person's activity which is related to the materialism aspect of social life. Religious harmony in Emile Durkheim's theory which is implemented by Bandungan's community as the result of research is that the Muslim community performs sacred activities such as five daily obligatory prayers, fasting for Ramadhon, Friday prayers, holiday prayers, salvation of dead spirits (7-1000 days) and

²⁵ Mahrus As' ad, "Pluralisme Agama dalam Pandangan Islam," *AKADEMIKA: Jurnal Pemikiran Islam* 17, no. 1 (2012): 139–152.

²⁶ Arifin, "Kontruksi Wacana Pluralisme Agama di Indonesia." Juga lihat Thio Christian Sulistio, "Teologi Pluralisme Agama John Hick: Sebuah Dialog Kritis dari Perspektif Partikularis," 2001 dan Ibrahim, "Pendidikan Multikultural."

²⁷ Lely Nisvilyah, "Toleransi Antarumat Beragama dalam Memperkokoh Persatuan dan Kesatuan Bangsa (Studi Kasus Umat Islam dan Kristen Dusun Segaran Kecamatan Dlanggu Kabupaten Mojokerto)," *Kajian Moral dan Kewarganegaraan* 2, no. 1 (2013).

²⁸ Emile Durkheim, *The Elementary Forms of The Religious Life* (New York: The Free Press, 1969).

profane activities such as mutual cooperation, the village cleansing ritual (*bersih desa*), *tasyakuran*, and *silaturrahim*. Whereas the Catholic community's sacred activities are manifested in the form of catholic entrance ceremonies (baptism), juvenile entrance ceremonies (*krisma*), weekly ceremonies in churches, wedding ceremonies, and ceremonial prayers for the death and the profane activities are carried out in the form of *silaturrahim*, the village cleansing ritual and mutual cooperation.

Sacred and profane activities are carried out in an orderly and peaceful manner without interfering both Muslim and Catholic communities. The interesting thing related to the implementation of sacred activities is that the activities of commemorating for the death, both Muslims and Catholics gather in one place for praying the death but each prays based on its religious way and it is led by Islamic leader and vice versa.

There is development of the religious harmony theory proposed by Emile Durkheim in the implementation of religious harmony in Bandungan village in which religious harmony is not only demonstrated by mutual for the religious activities of different communities but also involvement in the process of religious activities although still using the procedures of religious beliefs they owned. Acculturation of tradition and culture has removed the barriers of faith into a religious harmony. It can be seen from the development of mutual communication, respectful environment, and a charismatic leader. It is dealing with the characteristics of the harmony construction theory developed by Muhammad Iqbal Ahdan.²⁹ The acculturation of tradition and culture in Bandungan village extend Emile Durkheim's theory of religious harmony. People can perform religious ritual activities together without considering the differences of a personal identity in order to engage in religious rituals. This can be described clearly in the following figure.

²⁹ Annisa, "Harmoni dalam Keragaman (Konstruksi Perdamaian dalam Relasi Islam-Katolik-Sunda Wiwitan di Kali Minggir dan Nagaraherang Kabupaten Tasikmalaya)."

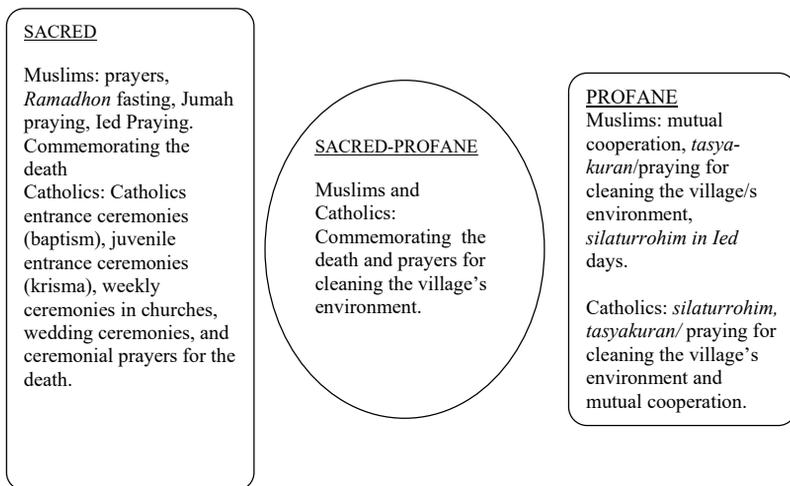


Figure 2: The Acculturation of Religious Harmony (Adapted Theory of Emile Durkheim' Religious Harmony)

The religious harmony in Bandungan Saradan Madiun can be realized through the common prayer tradition in commemorating the 1000th day of death and the prayer before the village cleansing ritual. It is revealed that religious harmony is based on values of togetherness and family relations between Catholics and Muslims. In addition, they have similar vision for living in harmony among Catholic and Muslim religious leaders. Additionally, it is supported by the governmental board in Bandungan.

The harmony of community and religiosity in Bandungan Saradan then was analyzed by the philosophy of social harmony³⁰ which was built based on five basic concepts, namely: value, structural, idealist, and reciprocity and interaction concept. The description is as follows:

1. Value concept. The harmony can be preserved if community obeys social cultural values. The values developing in Bandungan village are togetherness, and mutual cooperation, and respecting each other.
2. Structural concept. The social harmony in Bandungan village is constructed due to the presence of mutual togetherness between the official boards of the village and religious leaders. Hence, the

³⁰ H. A. W. Widjaja, *Penerapan Nilai-nilai Pancasila dan HAM di Indonesia* (Jakarta: PT. Rineka Cipta, 2000).

community members follow their behavior as the role models in maintaining public relations.

3. Idealist concept. The community in Bandungan has strong commitment to achieve its vision of being a religious and harmonious village. It is implemented through several community activities such as the mutual cooperation in carrying out the village cleansing ritual, helping each other in both Islamic and Catholic religious activities.
4. Reciprocity concept. This concept takes place when both Muslim and Catholics community carry out mutual *silaturrahim* activities in the religious traditions such as *Eid al-Fitr* and Christmas or the delivery of refreshment of the wedding and *tasyakuran* activities. Those activities lead them to live in harmony.
5. The interaction concept. The presence of familial relationship impression between Muslim and Catholic communities in Bandungan village makes them live in harmony. As observed in the Bandungan village, it is found that some people have different beliefs living in the same house. This enables them to have intense social interaction; therefore, social problems can be resolved properly. The interaction concept is also manifested in the mundane meeting held by the village officials and religious leaders. In addition, the prayer before the village cleansing ritual which carried out jointly twice a week (the first day of prayer led by Islamic leaders, and the second day by Catholic leaders) and it takes turn every year and is considered the instance of the interaction developed by community in Bandungan.

Praying in the village cleansing ritual and in commemorating the 1000th day of death are regarded as the practice of harmony of the people in different religions in Bandungan Village. Furthermore, the harmony between Moslem and Catholic communities in Bandungan Village is maintained through mutual assistance activities. The practice of harmony of the people with different beliefs in Bandungan Village can be described as follows:

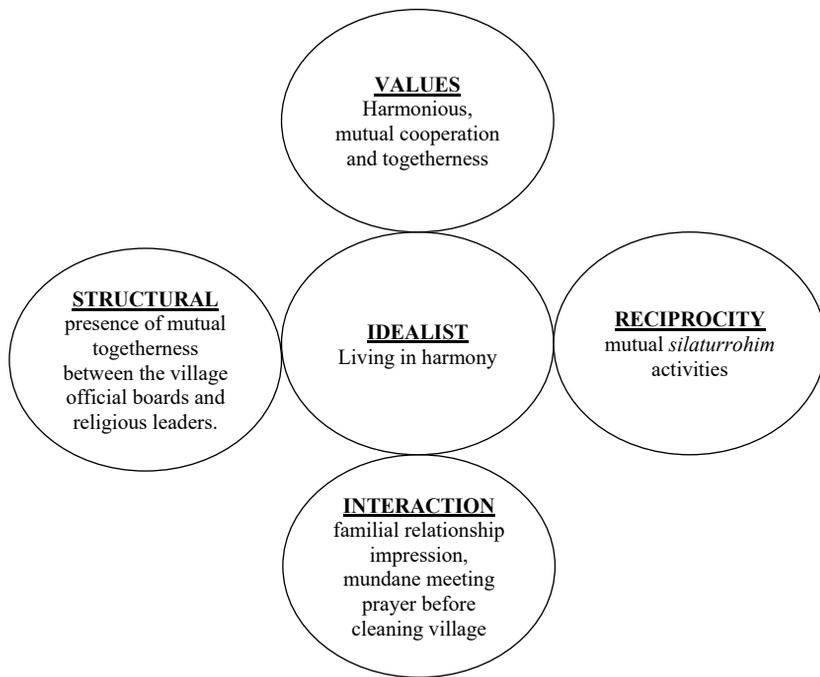


Figure 3. The Concept of Social Harmony Developed by Community in Bandungan Saradan Madiun

CONCLUSION

Referring to the discussion above, it is immediately clear that the implementation of praying of commemorating the 1000th day of death both in Muslim and Catholic community in Bandungan Village, Saradan are carried out together in a certain occasion. If the death is Muslim, the Catholic community is involved in praying for the Catholic prayer and vice versa. It occurs due to the existence of the shared value developed by this society, namely togetherness and family relationships. Secondly, the process of acculturation of religious harmony between Muslim and Catholic communities in tradition and culture in Bandungan Village, Saradan, Madiun is in the form of respecting religious activities both sacred and profane each other. However, there are sacred and profane activities that are carried out together-both Muslim and Catholic communities, namely commemorating the e (7th – 40th, 100th -1000th day) of the death and *tasyakuran* for the village cleansing rituals. Furthermore,

the harmony of community in Bandungan Saradan, are developed based on the philosophy of social harmony which is built on five basic concepts, namely: value, structural theory, idealist, and reciprocity and interaction concept

REFERENCES

- Annisa, Fitri. "Harmoni dalam Keragaman (Konstruksi Perdamaian dalam Relasi Islam-Katolik-Sunda Wiwitan di Kali Minggir dan Nagaraherang Kabupaten Tasikmalaya)." *Dinamika Penanganan Gerakan Keagamaan*, 2012.
- Arifin, Syamsul. "Kontruksi Wacana Pluralisme Agama di Indonesia." *Jurnal Humanity* 5, no. 1 (2012).
- As' ad, Mahrus. "Pluralisme Agama dalam Pandangan Islam." *AKADEMIKA: Jurnal Pemikiran Islam* 17, no. 1 (2012).
- Casram, Casram. "Membangun Sikap Toleransi Beragama dalam Masyarakat Plural." *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 1, no. 2 (2016).
- Durkheim, Emile. *The Elementary Forms of The Religious Life*. New York: The Free Press, 1969.
- Haryanto, Joko Tri. "Dinamika Kerukunan Intern Umat Islam dalam Relasi Etnisitas dan Agama di Kalteng." *Analisa: Journal of Social Science and Religion* 20, no. 1 (2013).
- Ibrahim, Ruslan. "Pendidikan Multikultural: Upaya Meminimalisir Konflik dalam Era Pluralitas Agama." *EL TARBAWI* 1, no. 1 (2008).
- Irhandayaningsih, Ana. "Kajian Filosofis Terhadap Multikulturalisme Indonesia." *HUMANIKA* 15, no. 9 (2012).
- Kholil, Ahmad. "Seblang dan Kenduri Masyarakat Desa Olehsari: Relasi Ideal Antara Islam dan Budaya Jawa di Banyuwangi." *El Harakah* 12, no. 2 (2010).
- Lay, Cornelis. "Kekerasan dtas Nama Agama: Perspektif Politik." *Jurnal Ilmu Sosial dan Ilmu Politik* 13, no. 1 (2009).

- Lestari, Gina. "Bhinneka Tunggal Ika: Khasanah Multikultural Indonesia di Tengah Kehidupan SARA." *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 28, no. 1 (2016).
- Mahardhani, Ardhana Januar, dan Hadi Cahyono. "Harmoni Masyarakat Tradisi dalam Kerangka Multikulturalisme." *ASKETIK* 1, no. 1 (2017).
- Muhdina, Darwis. "Kerukunan Umat Beragama Berbasis Kearifan Lokal di Kota Makassar," 2015.
- Nashrulloh, Moh Sabab. "Kerukunan antar Umat Beragama di Desa Windu Kecamatan Karangbinangun Lamongan." *Paradigma* 2, no. 1 (2014).
- Nisvilyah, Lely. "Toleransi antar Umat Beragama dalam Memperkokoh Persatuan dan Kesatuan Bangsa (Studi Kasus Umat Islam dan Kristen Dusun Segaran Kecamatan Dlanggu Kabupaten Mojokerto)." *Kajian Moral dan Kewarganegaraan* 2, no. 1 (2013).
- Nugroho, Puspo. "Membangun Tradisi Pluralisme dalam Perspektif Pendidikan Islam." *Edukasia: Jurnal Penelitian Pendidikan Islam* 11, no. 1 (2016).
- Rachmadani, Arnis. "Local Wisdom Tradisi Perkawinan Islam Wetu Telu sebagai Perikat Kerukunan Masyarakat Bayan." *Dinamika Beragama dalam Pergumulan Sosial Budaya* 1, no. 2 (2015).
- Rosyada, Dede. "Pendidikan Multikultural di Indonesia Sebuah Pandangan Konsepsional." *SOSIO-DIDAKTIKA: Social Science Education Journal* 1, no. 1 (2014).
- Sulistio, Thio Christian. "Teologi Pluralisme Agama John Hick: Sebuah Dialog Kritis dari Perspektif Partikularis," 2001.
- Suwito, Suwito, Arif Hidayat, dan Sriyanto Agus. "Tradisi dan Ritual Kematian Wong Islam Jawa." *IBDA': Jurnal Kajian Islam dan Budaya* 13, no. 2 (2015).
- Syarbini, Amirulloh. "Islam dan Kearifan Lokal (Local Wisdom): Menelusuri Nilai-nilai Islam dalam Praktik Ritual Adat

Masyarakat Banten.” Dalam *The 11 Th Annual Conference On Islamic Studies*, 170, 2011.

Tanudirjo, Daud Aris. “Membangun Pemahaman Multikulturalisme: Perspektif Arkeologi.” dalam Makalah Workshop “*Multikulturalisme dan Integrasi Bangsa dalam Pembangunan Kebudayaan dan Pariwisata*”, Solo, Vol. 5, 2011.

