

RELIGIOUS MODERATION AND LOCAL TRADITION: A CASE STUDY OF *SEDEKAH DESA* IN EAST JAVA, INDONESIA



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Abstract

This study investigates how the *Sedekah Desa* ritual practiced in Kandangan Village, East Java, embodies key dimensions of religious moderation. Employing a qualitative case study approach, data were collected through participant observation, in-depth interviews, and documentation of ritual activities. The findings reveal that the tradition promotes four central indicators of religious moderation: (1) tolerance (*tasāmuḥ*)—evident in the inclusive prayer practices involving different religious groups; (2) equality (*musāwāḥ*)—reflected in the shared participation across all social strata during communal meals; (3) justice (*i'tidāl*)—symbolized through the *jolen* procession representing the balance between devotion to God (*ḥabl min Allāh*) and social solidarity (*ḥabl min al-nās*); and (4) adaptability (*taṭawwur wa ibtikār*)—seen in the community's creative integration of Islamic values with local cultural expressions. These findings suggest that the *Sedekah Desa* ritual functions as a dynamic socio-religious mechanism that fosters inclusivity, intergroup harmony, and cultural resilience in contemporary Indonesian society.

Abstrak

Penelitian ini mengkaji bagaimana ritual *Sedekah Desa* yang dilaksanakan di Desa Kandangan, Jawa Timur, merepresentasikan dimensi-dimensi utama dari moderasi beragama. Dengan menggunakan pendekatan kualitatif tipe studi kasus, data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi terhadap rangkaian kegiatan ritual. Temuan penelitian menunjukkan bahwa tradisi ini mengaktualisasikan empat indikator utama moderasi beragama: (1) toleransi (*tasāmuḥ*) yang tercermin dalam praktik doa bersama lintas kelompok agama; (2) kesetaraan (*musāwāḥ*) yang tampak dalam keterlibatan seluruh lapisan sosial masyarakat dalam perjamuan bersama; (3) keadilan (*i'tidāl*) yang disimbolkan melalui prosesi *jolen* sebagai ekspresi keseimbangan antara relasi dengan Tuhan (*ḥabl min Allāh*) dan dengan sesama (*ḥabl min al-nās*); dan (4) adaptabilitas (*taṭawwur wa ibtikār*) yang terlihat dari kemampuan masyarakat mengintegrasikan nilai-nilai keagamaan dengan ekspresi budaya lokal secara kreatif. Temuan ini menunjukkan bahwa tradisi *Sedekah Desa* berfungsi sebagai mekanisme sosial-keagamaan yang dinamis dalam memperkuat inklusivitas, harmoni antarkelompok, dan ketahanan budaya dalam konteks masyarakat Indonesia kontemporer.

INTRODUCTION

The dynamics of differences in understanding the context of religious truth cannot be avoided in the lives of religious believers, this then has an impact on the emergence of truth claims from individuals or religious groups. One of the things that often triggers differences in the interpretation of religious truth, namely regarding religious rites acculturate with local wisdom (Jubba et al., 2022; Qodir & Singh, 2023). In this case, the pro group certainly tries its best to support the acculturation of the dimensions of Islamic values and existing local wisdom, but the contra group wants the implementation of Islamic religious rites free from elements of local wisdom which are often considered a form of *khurāfat* and *bid'ah*. Whereas the wealth of local wisdom can be a bridge that unites religious and cultural dynamics as well as forms the socio-



religious unity of the people (Fuadi et al., 2024; Mustolehudin & Muawanah, 2024; Sumbulah et al., 2022). However, differences in religious perspectives are one of the factors cause acute social conflict.

Lumajang is a regency in East Java Province that has experienced significant cultural—based religious conflict. In 2018, for example, vandalism occurred against three statues at Mandaragiri Temple in Senduro District, under the pretext of purifying Islam (Idris & Muttaqin, 2022). Then, in 2022, the community was again shocked by the kicking of offerings in the area of the former eruption of Mount Semeru in Candipuro District. These actions, as revealed, were motivated by differing views on traditional rituals deemed contrary to Islamic teachings, even though the area is predominantly Hindu (Wijayanto, 2022). Furthermore, the main issue driving the action against Islamic rituals containing elements of local wisdom is the perception that such practices violate Islamic law. This view is reinforced by the fact that local religious rituals such as Brokohan, Puput Puser, Sedekah Desa, Tulak Balak, and Ruwatan are now increasingly rare in the Candipuro area. Therefore, it can be concluded that intolerance toward Islamic rituals rooted in local wisdom remains relatively high, particularly in Lumajang Regency.

To overcome the problem of disintegration of understanding of religious rites smells of local wisdom, the concept of religious moderation emerges from the interpretation of surah Al Baqarah verse 143 can be a brilliant solution (Awadin & Witro, 2023; Dodego & Witro, 2020). According to Yusuf Qardhawi, the word *wasath* in surah Al Baqarah verse 143 can be interpreted as a balancer. Meanwhile, if understood more broadly, the word *wasath* invites Muslims to become a balancer/mediator for all the wrongs have been done by previous people (Qardhawi, 2018). Another meaning of the word *wasath* can be understood as an affirmation Muslims have been given the gift of wisdom, knowledge, goodness, and justice by God so they can create a noble civilization order (Syibromalisi, 2019). Therefore, understanding religious moderation is important, including about religious rites smell with local wisdom, so in the end it can respond and judge it more wisely.

One of the Nahdlatul Ulama figures who actively responds to the dynamics of social change from an Islamic perspective is Muhammad Tholhah Hasan. Through his thoughts, he seeks to take Islamic values as inspiration in facing the challenges and dynamics of rapid societal change. This is because Tholhah believes it is important to seek the placement of Islamic values in the process of social change with an open (inclusive), contextual, and dialogical approach (Hasan, 2005). Moreover, in this complex era, Muslims are confronted with various ideological views, both religious and non—religious, regarding how to view religious rituals that are infused with local wisdom (Arif, 2020a, 2020b; Najib & Fata, 2020). Therefore, the importance of strengthening understanding of religious moderation can be used as a preventative solution to address potential religious—based conflicts (Arif, 2020a, 2020b; Najib & Fata, 2020).

The need for a reassessment of religious rites framed by the concept of moderation, especially in this modern era, is important. This effort is intended to anticipate the erosion of the harmony of the essence of Islamic values and local wisdom that has been intertwined for a long time. Through a deep understanding of the indicators of religious moderation (tolerance, non—violence, and accommodation of local culture) represented through the attitudes of *tasāmuḥ*, *i'tidāl*, *musāwah*, and

tathawwur wa ibtikār), it is hoped that it can provide a comprehensive perspective on the *Sedekah Desa* tradition in a broad review of socio – religious discourse.

Furthermore, research on the tradition of *Tegal Deso* (*Sedekah Desa*) is not a new field of study; many studies have been conducted previously from various perspectives. First, a 2023 study by Wildhan Ichzha Maulana and his team examined the *Tegal Deso* tradition in Sukci Hamlet, Pasuruan Regency, from a socio – historical perspective. The results of this study indicate that the *Tegal Deso* tradition is a cultural heritage carried out to commemorate the founding of the *sīma* Cunggurang region, the starting point of Pasuruan civilization in 929 AD, which coincided with the reign of Mpu Sindok of the Medang Kingdom. This tradition has five main functions, religious, socio – cultural, economic, entertainment, and character education, aimed at all levels of society (Maulana et al., 2023). Furthermore, a 2021 study by Nikmah Rochmawati and her team examined the *Sedekah Bumi* tradition of farming communities on the north coast of Central Java from a socio – psychological perspective. This study found that the *Sedekah Bumi* tradition serves as a means to increase spiritual faith, submission, and gratitude to God. This tradition serves as a socio – religious and cultural medium that helps communities cope with trauma, hardship, and psychological stress (Rochmawati et al., 2021). Both studies highlight the *Sedekah Desa* tradition, but have a different focus than this study. This study focuses on how the *Sedekah Desa* tradition can represent the values of religious moderation. This focus is relevant given the importance of strengthening understanding of religious moderation as a preventative solution to potential religious – based conflict.

The reason why the researcher chose the research location in Kandangan Village, Senduro, Lumajang Regency was motivated by 2 factors, namely (1) Kandangan Village is one of the areas in Lumajang Regency still strongly maintains and carries out the *Sedekah Desa* tradition every year. (2) The community in Kandangan Village consists of multiple religions including Islam, Hinduism, Christianity, and others. The two factors are in line with the topic researchers will study regarding the correlation between Islamic values and local wisdom viewed through the perspective of religious moderation theory. The benefits of this research theoretically are to expand the scope of research on the implementation of the *Sedekah Desa* tradition based on the perspective of religious moderation. Practically, it can be used as an inspiration for the people of Lumajang Regency to foster moderate and inclusive religious awareness.

This research uses a qualitative approach and is included in the type of case study, where researchers explore certain phenomena (programs, events, processes, and traditions), then carry out in – depth data collection and analysis. This research explores the history, implementation of the procession, and content of religious moderation values in the *Sedekah Desa* tradition in Kandangan Village, Lumajang Regency. Data collection in this study was done through direct observation, in – depth interviews with tradition actors, and documentation. As for data validation, researchers used source triangulation to compare and check the credibility of data obtained from various sources (observation, interview, and documentation). Researchers compare observation data with informant interview data and analyze relevant documents to obtain credibility. For the research stages, (1) direct observation of the entire procession of the *Sedekah Desa* tradition in Kandangan Village on 2 August 2022 from 07.00 – 00.00; then followed by interviews with 5 important figures of the *Sedekah Desa* tradition (village head, traditional leaders, Islamic religious leaders, Hindu religious leaders, and Christian

leaders); and supported by documentation of activities, among others (photographing a series of traditions and extracting documents or other supporting archives). (2) The content of religious moderation in the procession of the *Sedekah Desa* tradition, then analyzed with indicators of religious moderation including tolerance, non – violence, and accommodating local culture that represents the value of *tasānuh* (tolerance), *musāwah* (equality), *i'tidāl*, (upright) and *tathawwur wa ibtikār* (dynamic and innovative). (3) The results of the analysis are then written by the provisions of applicable scientific writing.

THE CONCEPT OF RELIGIOUS MODERATION

Moderation is a widely used conceptual term. Islamic religious moderation is a description of socio – religious – cultural life upholds an attitude of openness, adaptiveness, and tolerance (Masykur et al., 2024). The term religious moderation according to Yusuf Al Qardhawi is the essence of the value of Islamic teachings (Afwadzi & Miski, 2021). Meanwhile, according to Bedoui Abdelmajid in Zarkasyi, religious moderation is the practice of *wasathiyah* at the level of religious belief, thought, and social behavior (Zarkasyi, 2018). Related to the methodical basis of the concept of religious moderation refers to the sources of *naqli* and *aqli* arguments are firm in terms of belief, but still provide flexibility in the *furu'* aspect.

In the Indonesian context, the values of religious moderation have been inherent and reflected in the lives of Indonesian Muslims, although conceptually religious moderation is relatively new (Hakim et al., 2023; Rasyid et al., 2022; Syafieh & Anzaikhan, 2022). This is seen through mutual respect, tolerance, cooperation, and so on which been rooted in Indonesian Muslims for a long time. Religious moderation was formulated as a standardization of Indonesian Muslim religious life starting in 2019 which refers to the conceptualization of the word *wasath* (*iyah*) in surah Al Baqarah verse 143. The fundamental purpose of the formulation of religious moderation is to mediate two views are considered extreme, liberalism as the extreme left and extremism/radicalism as the extreme right (Arifinsyah et al., 2020; Kementerian Agama RI, 2019; Muhajir & Nurcholis, 2024). Religious moderation is also used as a cultural strategy to maintain the harmony of religious values and pre – existing local wisdom.

The practice of religious moderation according to the Ministry of Religious Affairs of the Republic of Indonesia must be based on 3 aspects, among others (1) moderation of thinking, the ability to understand and assess religious texts with their concrete contextualization, so from here it can dialogue between the provisions of religious texts with the dynamics of human life problems continue to develop. From here, a person will also address problems inclusively, adaptively, and wisely. (2) Moderation of movement, the ability to spread Islamic values and avoid bad things must be in a good way, wise, and refuse by force or violence. (3) Moderation of behavior, the ability to build religious relations with existing local wisdom, where the existence of religion and culture (tradition) is integral and not to be contradicted, except for those are forbidden by *nash* (Kementerian Agama RI, 2019). The concept of religious moderation also emphasizes the dynamic interaction between the two aspects, to create socioreligious – cultural order in society.

Next, there are several indicators of diverse moderation set by the Indonesian Ministry of Religious Affairs, including (1) national commitment is a form of religious and national life that is in harmony with the foundation of the Indonesian state; (2) tolerance is a form of religious and social life that is open and able to accept all background differences; (3) anti – violence is a form of rejection of religious life that

legalizes coercion and violence; then (4) accommodating local culture is a form of acceptance of the harmony of Islamic values and local traditions as long as it does not conflict with Islamic values (Kementerian Agama RI, 2019).

HISTORICAL ROOTS OF *SEDEKAH DESA* TRADITION IN KANDANGAN VILLAGE, LUMAJANG REGENCY

Long before the entry of Hindu – Buddhist and Islam into Java, the Austronesian people who inhabited the Java region in the megalithic era already had their own culture and belief system (animism or dynamism) (Geertz, 1960; Taufik & Rozi, 2021; Tohe, 2021). This is further strengthened by the findings of archaeological remains for the implementation of these belief rites including menhirs, dolmens, sarcophagi, and *punden*. The tradition of ceremonies in megalithic complexes by presenting offerings or crops accompanied by the slaughter of livestock is a culture of Austronesian society to express gratitude and ask for safety to the guardian spirits and spirits of their ancestors (Ricklefs, 2011). As for its development, this tradition continued until the Hindu – Buddhist and Islamic periods in Java.

When Hinduism entered the Nusantara (Indonesia) around the 4th – 5th century AD, the Austronesian ceremonial traditions experienced acculturation with Hindu culture, where traditions were originally addressed to ancestral spirits or supernatural forces were changed to be addressed to Hindu deities, especially God Shiva and Goddess Sri (incarnation of Goddess Laksmi) through the mediation of *lingga* and *yoni* (Nastiti, 2020; Purwaningsih et al., 2016). *Lingga* is considered sacred and is a symbol of representation of Shiva as the God of fertility and *yoni* is a symbol of representation of Laksmi (Goddess Sri) as the Goddess of fertility (Faiz, 2021; Maulana et al., 2023; Purwanto & Prawirajaya, 2020). For ancient Hindu communities, this tradition is sacred and transcendent, so they often place *lingga* and *yoni* in places are considered sacred.

Further identification of the origins of the *Sedekah Desa* tradition in Kandangan Village is also closely related to the Selogending megalithic site. As stated by the customary leader of Kandangan Village, Gatot Harjo Wardoyo:

"Indeed, the implementation of the *Sedekah Desa* tradition in Kandangan Village is closely related to the Selogending site from the Megalithic period which is believed to be a sacred place. However, according to previous village elders and myself, I also believe that the *Sedekah Desa* tradition may have existed before Hinduism and Islam entered Lumajang" (Wardoyo, 2024).

Gatot Harjo Wardoyo's statement is also supported by local Kandangan Village Islamic religious figure Achmad Hisyam Sofy:

"So before Hinduism or Islam in Lumajang, our ancestors believed that everything considered sacred must be respected. From there, the idea of holding a commemoration was born (it could be like *Nyadran*) but aimed at offering to the spirits that provide fertility or safety. As for the Selogending site, there are remains such as stepped *punden* and menhir that are clearly for the benefit of rites or traditions (*Sedekah Desa*) in the past" (Sofy, 2024).

From the statements made by the two important figures of Kandangan Village, it is clear from a historical – anthropological aspect, the tradition of *Sedekah Desa* in Kandangan Village has existed for a long time. The existence of the Selogending site opens the possibility of a longer period for the implementation of the *Sedekah Desa*

tradition, precisely since the Megalithic period, where this is reinforced by the findings of objects from the pre – script period. However, later developments do not rule out the possibility the Selogending site was once a sacred area during the Hindu – Buddhist civilization, in this case referring to the description of the *Tantu Panggelaran* manuscript written around the Majapahit period. *Tantu Panggelaran* explains in the Hindu macrocosm concept, the peak of Mahameru in India was moved to Java by the Gods, where the body of Mahameru turned into Mount Semeru, the peak became Mount Penanggungan (Munandar, 2015; Suprpta, 2021). This macrocosmic concept is the reference for ancient Hindu to erect sacred buildings as a means of *puja* (worship) in high geographical spaces, one of which refers to the slopes of Mount Semeru. This is indeed by the historical geographical fact the Selogending site is a sacred place on the slopes of Mount Semeru.

The natural landscape in the form of river flows around the slopes of the Selogending site is also believed to have provided prosperity for agricultural areas during the ancient Hindu community. Therefore, it is possible the expression of gratitude of the ancient Hindu community was shown through the implementation of a salvation ceremony (*Sedekah Desa*) accompanied by the presentation of offerings (crops and livestock) to Goddess Sri for her abundance of gifts. Meanwhile, in its development, the *Sedekah Desa* tradition survived until the Islamic period after the conquest of the Sengguruh area (around Malang – Lumajang) during the period of Sultan Tenggrana from Demak Sultanate. This tradition has gradually become part of the local identity of the Kandangan Village community to this day.

Related to the purpose of implementing the *Sedekah Desa* tradition include (1) as a form of expression of gratitude of the Kandangan community towards God who is believed to have the nature of compassion so with the outpouring of his love has maintained all – natural order which ultimately brings blessings, prosperity, and sustenance to local communities. (2) This tradition is a powerful social tool to strengthen inter – religious harmony because in its implementation this tradition is followed by all elements of society from various religious and social backgrounds.

PROCESSION OF THE *SEDEKAH DESA* TRADITION IN KANDANGAN VILLAGE, LUMAJANG REGENCY

The following is a description of the procession of the *Sedekah Desa* tradition in Kandangan Village, Lumajang Regency:

1. *Kenduri Bersama*

Kenduri bersama is the beginning of the *Sedekah Desa* tradition which is attended by several religious leaders in Islam, Hinduism, Christianity, and others taking turns leading prayers according to their respective beliefs. For the people of Kandangan, this procession is called *ujub*. In simple terms, *ujub* can be understood as the tradition of handing over the right to the person appointed to lead the prayer. *Ujub* is the core of a series of activities carried out in this *Sedekah Desa* tradition. The *ujub* held at the *kenduri bersama* event is the opening prayer of the series of *Sedekah Desa* will be held later. During its implementation, the entire Kandangan community brought *tumpeng* rice and also *jolen* as a symbol of thanksgiving for the *Sedekah Desa*, then the *tumpeng* had been brought was eaten together as a symbol of blessing. While *jolen* is the main cone for the next procession.



Figure 1. The Procession of *Kenduri Bersama*
Source: Researcher Documentation

2. Arak—Arakan Jolen

Jolen is the Javanese acronym for *ojo kelalen* (do not forget). The meaning of do not forget implies we must always remember God. The procession of *arak-arakan jolen* certainly has a deep meaning as a representation of individual awareness of God's love has bestowed prosperity on the lives of the people of Kandangan. In this procession, people in each neighborhood make various creations of *tumpeng jolen*, either from raw or processed crops.

The philosophical meaning of *tumpeng jolen* cones upwards and towers symbolizes the greatness of God. Some of the accompanying vegetables also have implicit meanings in them such as long beans as a symbol of life humans should think long, kale as a symbol of building togetherness, red chili as a symbol of courage and determination to uphold God's greatness, shallots as a symbol of action full of consideration, and eggs as a symbol of human origins. In its implementation, all communities of Kandangan Village gathered together in the village field to organize the line route starting from the Kandangan Village field point to the shrine at the Selogending site as the last place where people gather. The selection of the *punden* as the last place certainly has a special reason, namely as a form of respect for a place is considered sacred in the Kandangan Village.



Figure 2. The Procession of *Arak-Arakan Jolen*
Source: Researcher Documentation

3. Core Ceremony (Closing *Ujub*)

The implementation of the closing *ujub* is not much different from the opening *ujub*. It's just the language used uses Javanese as a version of the previous ancestors' prayers and the inclusion of faith in prayer refers to the God embraced by every religion of the Kandangan community today. In the process of implementing this closing *ujub*, the entire series of prayer recitings centered in the Selogending site *punden* area led by the customary leader of Kandangan Village.



Figure 3. The Procession of Closing *Ujub*

Source: Researcher Documentation

4. *Kumpul Bujono*

After the closing *ujub* procession is complete, all communities are invited to enjoy the food and take the *tumpang* has been brought in the *jolen* procession. This procession is still maintained today because it has tremendous benefits for establishing a sense of equality, togetherness, and kinship between communities of Kandangan Village. In the process of implementation, all communities sit together as one in the *punden* without any difference in dishes for guests and officials involved. All communities sit together as one and enjoy food is only covered with banana leaves. Migrants from other villages who see the process are also given food treats to enjoy together. The *kumpul bujono* also shows a form of social piety is horizontal between communities of Kandangan Village. *Kumpul bujono* is also the essence of social concern for fellow human beings regardless of their different backgrounds (*hablum minannās*).

5. *Ujung* (Rattan Punch)

Ujung is a series of community entertainment events in the form of a game of dexterity of hitting and parrying using rattan tools. The game is played by pitting two people who must protect themselves from enemy blows. The art of the game contains a message of peace, if you don't want to be hurt then also don't hurt others. In the process, the two people are not allowed to be hit with hatred or anger, but must also be accompanied by a sense of happiness to create a sense of harmony in society.

6. *Dleweran*

Dleweran is a term derived from the Javanese language which means to keep extending. The philosophy of *dleweran* refers to the habit of the elders in the past when before the *Sedekah Desa* began they would visit the homes of children and grandchildren and relatives in turn. This procession is considered sacred by the local community because it has a very important meaning, as part of the actualization of gratitude and kinship. However, this procession has changed, where now the symbolic *dleweran* is replaced by throwing money in the middle of the *punden*. The money collected will later be deposited into the village treasury as a community benefit fund.

ANALYSIS OF RELIGIOUS MODERATION IN THE PROCESSION OF *SEDEKAH DESA* TRADITION IN KANDANGAN VILLAGE, LUMAJANG REGENCY

The *Sedekah Desa* tradition in Kandangan Village is a real representation of the unity of the 3 indicators of religious moderation including tolerance, non – violence, and accommodation of local culture. The religious values (Hinduism, Christianity, and Islam primarily) can interact, adaptive, and not resistant to the local wisdom of *Sedekah Desa* which has historically existed first so this is a form of accommodation of local culture. In addition, the FKUB (*Forum Kerukunan Umat Beragama*) of Kandangan Village also agreed on the *Sedekah Desa* as a form of social worship (including the practice of praying together, sharing among others, respecting differences, and having good morals) that must be carried out by all religious communities in the village. This accommodation then creates a pattern of religious life that is open, inclusive, and far from coercion and even violence, because it is based on a consensus with FKUB representatives. The final goal achieved by the *Sedekah Desa* tradition is the realization of religious and social tolerance in the entire Kandangan Village community. Furthermore, the unity of the three indicators is reflected in the content of religious moderation values in the procession of the *Sedekah Desa* tradition as follows:

1. *Tasāmuh* (Tolerance)

In a simple meaning, religious tolerance directs a person to provide space for freedom for the beliefs, understandings, concepts, and religious rites of other people who are different from himself. In this context, it is not appropriate if religious tolerance is interpreted as castration of the rights of certain individuals or groups to be adjusted to the conditions of other individuals and groups or even sacrificing the rights of other individuals to be transferred by the conditions of certain groups. Tolerance is certainly very appreciative and respectful of the differences exist in each individual or group, but it is bound and united in the frame of togetherness for broader interests.

Responding to the traditional religious patterns of the Javanese community, some Islamic groups consider the Javanese Islamic tradition has been rooted for a long time is deviating from true Islamic values. This condition triggers the birth of *takfiri* claims based on purifying Islam against traditional religious patterns have been deeply rooted for a long time. For example, the traditions of *Brokohan*, *Puput Puser*, *Tulak Balak*, and *Sedekah Desa*, which are identical to the assimilation of Islam with Javanese culture, are considered polytheistic practices are far from the provisions of Islamic values. However, it is often forgotten the spread and domination of Islam in the Nusantara (Indonesia), especially Java, did not occur through *futuh* (military expansion) which is thick with elements of coercion, but Islam was able to spread widely in close connection with the

assimilation and adaptation between Islamic values and local wisdom continues to evolve. Therefore, the resulting product, in this case, the Islamic religious rites in the Nusantara, has a distinctive adaptive – moderate style, thus distinguishing it from other Islamic religious styles such as in the Middle East and Europe.

In the context of the *Sedekah Desa* tradition, it also contains noble Islamic values have undergone adaptation to Javanese culture. For example, in the implementation of the *kenduri bersama*, the series of *ujub* (prayers) does not only focus on reciting in one language version. To accommodate all religious communities present, prayers in the language of their respective religions or beliefs are used, which are performed alternately by the relevant religious leaders. This condition is a form of real religious tolerance, where the *Sedekah Desa* tradition becomes an open space for every religious representative in Kandangan Village to carry out a form of prayer ritual according to their respective beliefs. This is also an important key in efforts to maintain religious harmonization and harmony from a socio – religious – cultural perspective.

2. *Musāwah* (Equality)

In terms of *musāwah*, it can be understood as an attitude upholds the equality or egalitarianism of individuals in terms of their rights and obligations. The meaning of the term *musāwah* in the modern concept can be understood as equality of opportunity, namely giving equal portions to each individual by removing elements can be a barrier for them in realizing their potential. The term egalitarianism in Nurcholish Madjid's perspective is a logical continuation of the principle of divinity. This certainly indicates all humans in the realm of human dignity are equal, then no human has the right to undermine or dominate the dignity of other humans. As in the implementation of the *Sedekah Desa* tradition in Kandangan Village, the principle of equality is upheld through a series of *kumpul bujono*.

In the series of *kumpul bujono* events, the value of equality is seen when all elements of society including communities, religious leaders, cultural figures, village officials, and police officers gather together in the *punden* area to eat together with *tumpeng* and *jolen* treats. In this case, there is also no difference in place, food, and special treatment for all elements of society involved, so in this moment equal rights are upheld. The same can be seen in the art of *ujung* (rattan beating), where men and women, are allowed to show their potential in this performance. There is no restriction only men are allowed to perform. The absence of the seed of segregation is an illustration of the real efforts of the people of Kandangan to realize the spirit of social equality through the procession of the *Sedekah Desa* tradition.

3. *I'tidāl* (Upright)

Implicitly *i'tidāl* is part of the application of justice and ethics for every Muslim. Justice, in this case, is an order to realize the balance of obligations, both obligations when carrying out God's commands and kindness to fellow humans. In determining this balance, a person must be able to see 4 important things as argued by Quraish Shihab, (a) the background of why it must or has been done; (b) considering the points of interest in a case; (c) being able to compare the levels of goodness or badness will occur; and then (d) examining the impact of the choices have been taken whether they have reached the expected target or vice versa (Junaedi, 2017). Like the implementation of the *Sedekah Desa* tradition in Kandangan Village, the value of *i'tidāl* is reflected in the procession of the *jolen* which starts from the Kandangan Village field and ends around the Selogending site area.

The procession include carrying of *tumpeng jolen* is interpreted as a representation of a person carrying out his obligations, both to God (*hablum minallāh*) and to fellow humans (*hablum minannās*). The location of the meaning related to obligations to God and humans is the carrying of *jolen* as a form of gratitude of each individual for the gift of safety, blessings, and prosperity has been bestowed by God. Seeing the philosophical meaning of the *jolen* procession implicitly contains the implementation of the value of *i'tidāl* as a concept of balance in the practice of individual obligations proportionally.

4. *Tathawwur wa ibtikār* (Dynamic and Innovative)

Tathawwur wa ibtikār is understood as an attitude of a person or group is always open (dynamic) and always strives for renewal (innovative) by current conditions (Syahri, 2021). The discussion of this dynamic and innovative value refers to the concept of local cultural accommodation as carried out by Walisongo when spreading Islam in the Nusantara. When referring to the historical review, it is known the spread of Islam in Java was carried out adaptively through the absorption of existing local culture. This also confirms Islam is always able to blend and cannot be separated from the locality, thus giving birth to the pribumization of Islam, where Islamic teachings can be harmonized with human cultural products without losing their respective identities.

The 4 important points about Islam Nusantara include (1) Islam becomes a religion and tradition. (2) Islam does not discriminate against pre-existing traditions. (3) Islam always considers the existence of traditions, although opposing traditions are not rejected, instead trying to provide new colors and harmonize with the value of Islam itself. (4) Islam is not anti to other religions or beliefs, so it can live and develop side by side (Maulana, 2022). As in the tradition of *Sedekah Desa* in Kandangan Village, where the value of *tathawwur wa ibtikār* is reflected through the core ceremony uses Javanese *ujub* as the closing prayer of the event. In this case, the Javanese *ujub* used to be a prayer recited in Javanese only, but in recent developments, it has been changed to use multiple languages according to the religions of Hindu, Muslim, and Christian, who follow this tradition. This condition is a form of continuous adaptation by the dynamics of time.

CONCLUSION

Regarding the *Sedekah Desa* tradition in Kandangan Village, from a historical perspective, it is strongly suspected that it is rooted in the *Nyadran* tradition of the Megalithic period, which is corroborated by its implementation at the Selogending Megalithic site. However, in its development, the tradition received some adjustments since the early Hindu and Islamic periods in Lumajang. Currently, the *Sedekah Desa* tradition has been readjusted to follow the current conditions and needs, which are more emphasized as a socio-religious rite by the local FKUB. The procession of the *Sedekah Desa* tradition includes a *kenduri bersama*, *arak-arakan jolen*, closing *ujub*, *kumpul bujono*, *ujung* (rattan punch), dan *dleweran*. Furthermore, the *Sedekah Desa* tradition has represented indicators of religious moderation, including tolerance, non-violence, and accommodation of local culture as evidenced by (1) the value of *tasāmuḥ* when reciting interfaith prayers in the procession of the *kenduri bersama*. (2) The value of *musāwāh* when enjoying *jolen* (*tumpeng*) dishes followed by all social layers of society in the procession of *kumpul bujono*. (3) The value of *i'tidāl* when interpreting the spirit of *hablum minallāh* and *hablum minannās* through symbolizing the procession of *arak-*

arakan jolen. (4) The value of *tathawwur wa ibtikār* in the form of successful adaptation of the integration of religious and cultural values with the development of the current context and conditions of society.

The *Sedekah Desa* tradition in Kandangan Village is certainly a form of *ghairu mahdhah* religious practice remains accommodative of local wisdom. In this case, both individuals and the community at large have the intention of a more inclusive view and acceptance of this local wisdom as long as in practice it does not contradict the provisions of Islamic law. Therefore, the harmony of Islamic values and local traditions finds a meeting point if reviewed through the *ushul fiqh* rule *al-'ādatu muḥakkamah*. This rule can be a bridge to review the harmony of Islam and local traditions were previously not explained in the *naqli* source of evidence, so as to ultimately realize the pribumization of Islam as an order of inclusive and adaptive patterns of religious life typical of Indonesia. Furthermore, this study is expected to be a reference for future researchers to explore the context of religious moderation from the scope of other local wisdom practices in Indonesia

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