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Interaction Between Religious People in The Muharaman Tradition in Linggoasri Village, Pekalongan District

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Abstract: This research examines interactions between religious communities in the context of the Muharaman Tradition in Linggoasri Village, Pekalongan Regency. This research mainly focuses on understanding how the Muharaman tradition influences social harmony and tolerance between religious communities in Linggoasri Village. The research method used is a qualitative study with an observational approach and in-depth interviews. The research results show that the Muharaman Tradition has played an important role in strengthening interaction between religious communities, increasing social harmony, and strengthening the value of tolerance in Linggoasri Village. The Muharaman tradition is also designed as a series of activities that reflect Islamic values and local wisdom in Linggoasri Village. Implementing this tradition also provides a unique forum for interaction between religious communities and creates a space for dialogue and cooperation that transcends the boundaries of belief. The implication of this research is the importance of understanding and maintaining local traditions to strengthen relations between religious communities and promote peace in a multicultural society.

Keywords: *linggoasri village; social harmony; interreligious interaction; tolerance; muharaman tradition*

A. INTRODUCTION

Interaction is an integral part of humans as social creatures. Individuals can build relationships, create social networks, and participate in community life through social interactions. Social interaction is also important for developing individual identity, social learning, and adjusting to the norms and values that apply in society. Amid a diverse society regarding beliefs and customs, social interactions emerge that have their characteristics for each participant. (Nafita Amelia Nur Hanifah, 2023).

One of them is the interaction between religious communities. This concept

describes how differences in religion and belief do not break social relations in society, whether towards harmony or certain conflicts that are definitely experienced in the dynamics of society. At the community level, this interaction often occurs in the context of neighbors, work environments, or other public spaces. For example, members of different religions may interact while shopping at the market, attending community events, or working together in community organizations. This interaction can help build mutual understanding and reduce prejudice (Sujarwanto, 2012).

In some communities, interaction between religious communities even takes the form of joint celebrations of religious holidays. However, interactions between religious communities only sometimes occur with conflict. Challenges such as historical prejudices, different interpretations of religious teachings, or differences in social views can affect the quality of interactions. In some cases, conflict between religions can occur, especially if there is a perception of injustice or a threat to religious identity. Therefore, efforts to facilitate positive interactions between religious communities often require a careful and sensitive approach to the complexity of interfaith relations. (Rusydi & Zolehah, 2018).

In Linggoasri Village, Pekalongan Regency, the Muharaman tradition is a clear example of how various religious groups can live and interact. This tradition reflects local culture's richness and is an important medium in strengthening social cohesion among residents with diverse religious backgrounds. In this context, the theory of multiculturalism initiated by Charles Taylor offers a relevant framework for understanding the dynamics of these interactions. Taylor emphasized recognizing and appreciating diverse cultural identities to achieve social cohesion. Thus, this research explores how the Muharaman tradition in Linggoasri Village can function as an inclusive and fair space for interaction for all religious groups.

This research will explore how the Muharaman tradition can facilitate the process of social interaction for the diversity of groups in the village. Thus, this research will look at the Muharaman tradition as a cultural celebration and a platform for building understanding and tolerance between religious communities. This research is also expected to contribute to understanding the role of cultural traditions in promoting multiculturalism and social harmony in society.

B. METHOD

This research will use a qualitative approach with a case study type, focusing on the Muharaman tradition in Linggoasri Village, Pekalongan Regency. Data will be collected through participatory observation in implementing traditions, in-depth interviews with religious figures, community leaders, and residents, and documentation studies of village archives and local historical records. Data analysis will follow the stages of data reduction, data presentation, and conclusion, validating using triangulation of sources and methods.

C. THEORETICAL FRAMEWORK

The theoretical framework of this research will use Charles Taylor's theory of multiculturalism as the basis for analysis. The concept of "Politics of Recognition" will be used to examine how the Muharaman tradition becomes a forum for recognizing the identity and values of various religious groups. "Authenticity and Dialogue" will help maintain each group's uniqueness while building shared understanding. The concept of "Fusion of Horizons" will be applied to see the fusion of understanding and perspectives between groups in the context of this tradition. "Strong Evaluation" will help examine the process of evaluating important values by each group and forming shared values. Finally, analyzing the role of tradition in forming collective identity and strengthening a sense of community will use Taylor's concept of community and collective identity (Wattimena, 2017). This theoretical framework will help understand and explain the dynamics of interaction between religious communities in the Muharaman tradition and its contribution to social harmony in Linggoasri Village.

Charles Taylor, a prominent philosopher, introduced the concept of recognition as a key element in the theory of multiculturalism. According to Taylor, individual and group identity is formed through recognition given by other people and society. This recognition becomes more complex in a multicultural society because it involves various cultural identities. Taylor emphasized that failure to provide fair recognition can lead to marginalization and social conflict. Therefore, in the context of Linggoasri Village, it is important to understand how the Muharaman tradition provides recognition of the cultural identity of various religious groups. This research will analyze how this tradition can create space for respectful dialogue and interaction.

D. DISCUSSION

The Muharaman tradition in Linggoasri Village, Pekalongan Regency, is a cultural heritage that has taken root over the last 26 years. Started in the late 1990s, this tradition was born from the initiative of local community leaders who wanted to create meaningful moments to strengthen relations between residents while welcoming the Islamic New Year. From the start, Muharaman was designed as a series of activities that reflected Islamic values and local wisdom. The main activities consist of four important elements: compensation for orphans as a form of social concern, recitation to increase religious understanding, Salawat, a shared spiritual medium, and kenduri as a symbol of togetherness and gratitude. Interestingly, even though it has Islamic roots, this tradition has successfully attracted participation from all levels of Linggoasri society, including non-Muslim residents. This makes Muharaman a religious ritual and an effective social glue in building harmony between religious communities in the village. (Nazmudin, 2018). This tradition has continued to develop and adapt for over two decades but maintains its essence as a unifying moment for society.

The Muharaman tradition in Linggoasri Village has become a unique forum for

interaction between religious communities, creating a space for dialogue and cooperation that transcends the boundaries of belief. One of the most prominent forms of interaction is collaboration in event committees. A committee of members from various religions works together to plan, organize, and implement a series of Muharaman activities. This process involves intensive discussion, joint decision-making, and fair distribution of tasks. This interaction is not only limited to the organizational level but also reaches the grassroots level, where people from various religious backgrounds help each other prepare for events, such as decorating the venue or preparing dishes for the kenduri.

The formation of a Muharaman tradition committee in Linggoasri Village involving members from various religious backgrounds is a concrete manifestation of inclusivity and representation in a multicultural society. This committee not only consists of Muslims as the majority but also involves representatives from other religions, including Hindus, Buddhists, Christians, and Catholics in the village. This diverse committee composition reflects the Linggoasri community's commitment to equality and mutual recognition, which aligns with Charles Taylor's concept of "politics of recognition." According to Taylor, recognizing various groups' identities and equal participation in society is key to building a healthy democracy and strong social cohesion (Dulmanan, 2020). In the context of Linggoasri Village, providing equal space and roles for committee members from various religions in planning and implementing the Muharaman tradition is a real form of recognition and appreciation for diversity.

The decision-making process in this multi-religious committee reflects Taylor's concept of "fusion of horizons." (Wattimena, 2017). In committee meetings, there is an exchange of ideas, values , and perspectives from various religious traditions. This process produces more inclusive and representative decisions and creates a space for intercultural dialogue that allows for deeper understanding between the individuals involved. In keeping with Taylor's thinking, this interaction allows each individual to expand their understanding of the "other" while maintaining their distinctive identity. The result is a creative synthesis that enriches the Muharaman tradition, making it a celebration that truly reflects the diversity and unity of the Linggoasri community.

This concept emphasizes the importance of cross-cultural dialogue to achieve shared understanding and inclusive decisions (Ajidin, 2020). In practice in Linggoasri Village, meeting various perspectives in committee meetings creates a space for dialogue that allows for the exchange of views and values. The result is a decision that not only meets the practical needs of the event but also strengthens social ties between religious communities. This approach aligns with Taylor's vision of an ideal multicultural society, where differences are tolerated and, appreciated and integrated into the community's social structure and decision-making.

One of the important elements in the Muharaman tradition in Linggoasri Village is

compensation for orphans, which reflects the spirit of inclusiveness and social care of the local community. What is interesting is that this compensation program is not limited to Muslim children but also includes children from various religious backgrounds. The criteria for receiving compensation are orphans under 17 years of age, regardless of their religious affiliation. Currently, 14 children benefit from this program, showing the community's consistency in maintaining the tradition of social care. The compensation provided is not only in cash but is more focused on meeting children's practical needs according to their age. Often, compensation is in the form of stationery or school supplies, which aims to support their education (Sujarwanto, 2012).

Determining the form and recipient of compensation is done through a committee meeting whose composition reflects the religious diversity in Linggoasri Village. This includes identifying compensation recipients, collecting funds, and distributing aid involving the active participation of the entire committee, which also carries out direct inspections of the local community so that existing compensation can be right on target. Of course, in this process, there are efforts to ensure that decisions taken take into account perspectives from various backgrounds while strengthening ties between religious communities in a spirit of cooperation and concern. Residents from various religions contribute to collecting funds from individuals or local village government institutions. At the same time, the distribution of aid is carried out regardless of the religious background of the

recipient. This activity is a concrete manifestation of the human values shared by all religions and an opportunity for residents to practice empathy and solidarity across faiths. (Engkizar et al., 2022).

Assisting orphans in the Muharaman tradition in Linggoasri Village reflects the essence of Charles Taylor's theory of multiculturalism, especially in his concept of the politics of recognition. Taylor argues that recognition of the identity and uniqueness of each group is the key to creating a just and harmonious society (Wattimena, 2017). In the context of Linggoasri Village, providing compensation that does not look at the religious background of orphaned children is a real recognition of each individual's diversity and equal value in society. This aligns with Taylor's thinking that every culture has intrinsic values that deserve respect and that mutual recognition between various groups is an important foundation for social justice.

Another form of interaction can be seen in interfaith participation at every stage of the Muharaman event. Although this event is rooted in Islamic traditions, non-Muslims also attend and participate in various activities, including recitations and salawat. They do not participate in specific religious rituals, but their presence acts as a committee team, including event security and parking control for visitors who bring vehicles. This shows respect and support for the tradition. In contrast, in a kenduri event, which is more cultural, all residents, regardless of religion, sit together, cook, share food, and interact at the event location. Moments like this are valuable

opportunities for residents to get to know each other better, share stories, and build personal bonds that do not look at each other's religious identity. (Syaifudin, 2017).

Even though the Muharaman tradition in Linggoasri Village has succeeded in becoming a forum for unifying people across religions, the potential for conflict still exists and needs to be watched out for. Potential conflict can arise regarding the distribution of roles and responsibilities within the committee, where there can be a perception of unfair representation or decision-making. To overcome this potential conflict, the Linggoasri community has developed several strategies. First, they apply the principles of deliberation and transparency in every event planning and implementation stage. All important decisions are taken through open discussions involving representatives from various religious groups. Second, the committee consistently emphasizes the cultural and social aspects of the Muharaman tradition while respecting its religious roots. This helps create an inclusive space where all parties feel valued. Third, religious and community leaders proactively conduct interfaith dialogue throughout the year, not just before celebrations. This helps build mutual understanding and trust, providing a strong foundation when facing potential conflict. Lastly, the committee also opened communication channels for community members to convey concerns or suggestions so small problems can be resolved immediately before they develop into larger conflicts. (Nisa, 2019).

The social cohesion built through these interactions is multidimensional and sustainable. At the cognitive level, there is increased understanding and appreciation of the diversity of religious beliefs and practices among citizens. Negative stereotypes and prejudice against other religious groups are slowly eroding, replaced by more accurate knowledge and appreciation of the uniqueness of each tradition. At the affective level, emotional bonds and a strong sense of togetherness are built among residents, transcending the boundaries of religious identity. The feeling of "us" as one Linggoasri community has become more dominant than the sentiment of "us" and "them" based on religious affiliation. At the behavioral level, this social cohesion is manifested in the increasing frequency and quality of daily interactions between residents of different religions and the readiness to help each other in various aspects of community life, not only limited to the Muharaman celebrations.

E. CONCLUSION

After researching interactions between religious communities in the Muharaman Tradition in Linggoasri Village, Pekalongan Regency, it can be concluded that the Muharaman Tradition has a significant role in strengthening social harmony and tolerance in society. Research findings show that through participation in the Muharaman Tradition, relations between religious communities can be strengthened, and the values of tolerance can be increased. This emphasizes the importance of understanding and maintaining local

traditions to promote harmony between religious communities.

This research also provides important implications for efforts to build an inclusive and harmonious society. By paying attention to the role of the Muharaman Tradition in facilitating interaction between religious communities, steps can be taken to strengthen interfaith cooperation, increase understanding between groups, and strengthen the values of tolerance in everyday life. This conclusion emphasizes the importance of promoting inter-religious dialogue and maintaining local traditions to create a diverse society that remains harmonious and respectful of each other in Linggoasri Village.

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