

The Concept Of Harmonization And Tolerance In Religious Plurality In The Pasuruan-Tengger Tribe

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Abstract:

Indonesia is famous for its great religious plurality. No wonder frictions sometimes happen which result in negative actions. On the other hand, there are also many people of different religions, but have strong brotherhood and unity, such as in the Tengger tribe which adheres to five religions, with the majority of Hinduism and Islam. The research is qualitative with a historical phenomenological approach. The results obtained that the origin formation of harmonization and moderation in religious plurality in the Tengger tribe is three, 1) part of relatives and family: they came from the Majapahit Royal family and one tribe; 2) mutual understanding: they understand that there is no wrong religion and hostility, and that a sense of togetherness is preferable; and 3) state rules: this is for the Tengger tribe people, they always keep the state and their rules side by side. With these three principles, they live by helping each other, implementing mutual cooperation in daily life, and respecting each other's rituals regardless of their belief.

Keywords: formation, harmonization, moderation, Tengger tribe

Introduction

Of the many uniqueness of the Indonesian nation is the strong dimension of plurality, starting from the aspects of language, customs, ethnicity, culture, to religion. This Pancasila-based country displays a phenomenal treasure of diversity. On the religious side, in addition to official religions recognized by the state, there are also local religions that are "unofficial" and scattered throughout the region. However, not everything is always peaceful. Some are fanatical so that hostilities occur, and some are harmonious that must such as what is seen in the Tengger tribe.

Studies on the similar topic have been conducted, including: 1) study on the dynamics of the interfaith cultural life of the Tengger tribe community by Muchamad Ibnu Fahriza Rizqi and Yuniar Mujiwati;¹ 2) the construction of the communal identity of the indigenous people of the Tengger tribe from the Kingdom Era to Post-Reformation by Ulfa Binada;² 3) portrait of the marriage system of the Tengger people in the middle of the modernity of the tourism industry by Putri Indah

¹ Muchamad Ibnu Fahriza Rizqi dan Yuniar Mujiwati, 'Dinamika Kehidupan Budaya Masyarakat Suku Tengger Dalam Harmoni Lintas Agama', *Pedagogi*, 10 (2023), 253 <<https://doi.org/https://doi.org/10.51747/jp.v10i1.1253>>.

² Ulfa Binada, 'Konstruksi Identitas Komunal Masyarakat Adat Suku Tengger Dari Zaman Kerajaan Hingga Pascareformasi', *WASKITA*, 3 (2019).

Kurniawati et al.,³ 4) the local cultural values at the Kasada Ceremony in attempt to preserve the culture of the Tengger tribe, Ngadisari Village, Sukapura District, Probolinggo Regency by Achmad Zurohman et al.,⁴ 5) the dynamics of Tengger tribe life behind Bromo Tourism activities by Khotimatul Hikmah et al.,⁵ 6) the process of enculturation of the Entas-Entas, Praswala Gara, and Pujan Kapat cultures (Local Social System: Inter-Ethnic Probolinggo Regency) by AA. Kusumadinata⁶ 7) religious moderation in the digital space, a case study of mainstreaming religious moderation among Islamic Higher Education Institutions by Wildani Hefni,⁷ 8) religious moderation according to the Quran and Hadith by Fauziah Nurdin,⁸ 9) the practice of religious moderation in the cultural diversity of the people of Cinangka, Serang, Banten by Hikmatullah et al.,⁹ and 10) religious moderation in Islam by Moh. Najib.¹⁰ The mentioned studies are categorized into three topics, inter religion, local indigenous culture, and tourism. Of the three, the thing that has not been touched and discussed in depth is about the concept of the harmonization and moderation formation in religious plurality in the Pasuruan Tengger tribe which makes them free from radicalism and hostility. This paper will elaborate the said concept so as to make the society peaceful and explain the forms of phenomena of harmonization and moderation of existing religions.

Research Methods

This study is a field research categorized in qualitative methodology.¹¹ This is because the study seeks to express meaning descriptively through data obtained from the field and ratify things related to the problem through several data. The approach used is a historical philosophical approach because researchers want to understand a concept of religious harmonization from the existing religious practices, symbols, and things that develop in society, then find out how these factors are turned into religious harmonization and moderation.¹² There are two sources of data; the primary data include observation, interview, and documentation; and the secondary data are from books, journals, and all relevant written sources. The analytical method used here is the descriptive-analytical method, to describe the theoretical construction of the concept of harmonization and moderation formation that occurs, then

³ Putri Indah Kurniawati, 'Potret Sistem Perkawinan Masyarakat Tengger Di Tengah Modernitas Industri Pariwisata', *Solidarity*, 1 (2019).

⁴ Achmad Zurohman, 'Nilai Budaya Lokal Pada Upacara Kasada Dalam Upaya Pelestarian Kebudayaan Masyarakat Suku Tengger Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo', *Pendidikan Berkarakter*, 5.2022.

⁵ Khotimatul Hikmah, 'Dinamika Kehidupan Masyarakat Suku Tengger Dibalik Kegiatan Pariwisata Bromo', *Of Tourism and Creativity*, 4, 2020.

⁶ AA Kusumadinata, 'Proses Enkulturasasi Dalam Budaya Entas-Entas, Praswala Gara, Dan Pujan Kapat (Sistem Sosial Lokal: Antar Etnis Kabupaten Probolinggo)', *Komunikatio*, 1 (2015).

⁷ Wildani Hefni, 'Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri', *Jurnal Bimas Islam*, 13.1 (2020), 1–22 <<https://doi.org/10.37302/jbi.v13i1.182>>.

⁸ Fauziah Nurdin, 'Moderasi Beragama Menurut Al-Qur'an Dan Hadist', *Jurnal Ilmiah Al-Mu'ashirah*, 18.1 (2021), 59 <<https://doi.org/10.22373/jim.v18i1.10525>>.

⁹ Hikmatullah, 'Praktik Moderasi Beragama Dalam Keberagaman Budaya Masyarakat Cinangka, Serang-Banten', *Pengabdian Masyarakat LPPM UIN Sultan Maulana Hasanuddin Banten*, 10 (2021), 199–213.

¹⁰ Moh Najib Syaf, 'Moderasi Beragama Dalam Islam', 17.2 (2022), 1–14.

¹¹ Mestika Zed, *Metodologi Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2018).

¹² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan RND* (Bandung: Alfabeta, 2012).

analyzed critically, and look for the core roots of the community.

Results and Discussion

The History of Hindu-Islam of the Tengger People

According to the local community, in general, the people of the Tengger tribe adhere to five religions recognized by the Indonesian government, namely Hinduism, Islam, Christianity (Protestant and Catholic) and Buddhism. Of the five, two religions adopted by the Tengger tribe in the Pasuruan Regency, namely Islam and Hinduism. Both religions were recorded in the golden ink of the history of archipelago civilization as the important religions that in their development have been able to change the landscape of Indonesian civilization. Hinduism is the main religion adopted by the majority of the archipelago's population at the beginning of the royal period for hundreds of years. The hegemony of Hindu power in the archipelago is very clear and can be read through carving traces of the history of the founding of the Indonesian nation. The Majapahit Kingdom with its empire that covers the archipelago even parts of Asia is undeniably the evidence of the phenomenal history of Hindu domination in a very long period, influencing the religion in the archipelago.

After the enactment of a great war that ended with the conquest of Majapahit by the Islamic kingdom of Demak, Islam began to spread widely and at the same time the Hindu dynasty of power weakened and then collapsed. Since then slowly Islam has become the ideology of the community until today and managed to reach the majority of religious believers in Indonesia. Meanwhile, Hindu began to scatter in various directions. Many scholars of the sociology of religion believe that most of them fled eastward and southward. Those who fled eastward then settled on Bali island so that they lived and spread religion brilliantly there. Meanwhile, those who fled to the south tried to isolate themselves to the mountainous regions of Semeru and Bromo and formed the Tengger ethnic and cultural group which is famous for its Hindu nuances. This historical story is believed to be the sociological foundation behind the social existence of the people of Bali and the Tengger mountains who still survive with their Hindu ideology.¹³

The Initial Concept of Harmonization and Moderation in Religious Plurality in the Pasuruan Tengger Tribe

Based on the results of observations and interviews conducted in the process of searching and recording this study, the researchers concluded that the beginning of the formation of harmonization and moderation in religious plurality in the Tengger tribe that made coexistence safe is due to these three factors explained in the following paragraphs.

First, they feel like they are relatives or family. In this case, it comes from ancient history. It is believed that the Tengger tribe are relatives from the Majapahit Kingdom era. When the kingdom was defeated, the remaining went to a safe place. It took longer when Islam became a widely adopted religion for the people of the Tengger tribe who were originally Hindu. They did not worry when Islam widely spread because the religion is known for never forcing people to do the compulsory

¹³ Hasil wawancara dari Pak Sengit (Hindu) dan referensi tambahan dari Koentjaraningrat, Sejarah Teori Antropologi: Jilid I (Jakarta: UI Press, 1987), 80

worship, also never killing without reason. It took Islam long time to spread, starting from the Tengger area, Probolinggo Regency. However, the Hindus of the Tengger tribe did not mind, because it is their personal responsibility. Therefore, people of the Tengger tribe never question others' religion. Whatever religion they embrace, they are still family. This was expressed by Mr. Rahmat "Hinduism, Islam, and other beliefs in the Tengger tribe are harmonious, because they believe they are their relatives. So, there is no hostility."¹⁴

Second, mutual understanding. It is when they understand that there is no wrong religion, they promote a sense of community rather than hostility that makes their society destroyed. That is what makes the formation of harmonization and moderation in the Tengger tribe strong. None of them felt their religion was wrong and other people's religions are not a threat and harmful for them. This was conveyed by Mr. Rahmat and Mr. Sengit, "People of the Tengger tribe prefer to live together rather than be hostile because no one disturbs each other's belief."

Third, state/government rules. In addition to the aforementioned two factors, the Indonesian government regulation also strengthens the Tengger Tribe community to be together in differences rather than being hostile. With the state regulations, the people of the Tengger tribe are being helpful to one another, where all can live, enjoy, and perform the worship well. They feel obliged to maintain mutual respect among religious differences. "For me, especially, and generally for all people in the Tengger tribe, the existence of Indonesian State regulations really helps to stay away from problems and prioritize togetherness even though there are different religions," said Rahmat.

Therefore, these three important principles are the foundation of the Tengger tribal community in forming harmonization and moderation amid religious plurality, thus, the community is peaceful. This is also in accordance with the theory of religious moderation issued by the Ministry of Religious Affairs of the Republic of Indonesia that religious moderation exists when harmony is created.¹⁵

Harmonization and Moderation amid Religious Plurality in the Pasuruan-Tengger Tribe

Among the implementations of religious harmonization and moderation carried out by the residents of the Tengger tribe, especially in Pasuruan, is mutual respect when one of the parties from the existing religion holds religious events. Especially for people who are Muslim, Hindu, and Christian. This includes a series of religious events that are annually commemorated such as Eid al-Fitr, Eid al-Adha, Mawlid of the Prophet Muhammad for Islam, or Nyepi, Galungan, and Kuningan for Hindus, and Easter, Christmas and the Ascension of Jesus for Christians. The habit of visiting, delivering and sharing food has become a common tradition among residents, especially for Muslims and Hindus who have a large dominance for the community in Tengger Pasuruan. Respect and appreciation for believers of other religions for them is not something special because for generations traditions and attitudes of tolerance have been taught and passed down by their ancestors and are still maintained to the current generation even though they are very different.

One of Muslim citizens explained,¹⁶ when Nyepi is celebrated by Sedaeng

¹⁴ Interview with Rahmat on April 7, 2023.

¹⁵ Nurdin.

¹⁶ Interview with Sumaryadi (Muslim in Tengger tribe), on April 7, 2023.

Hindus, all Muslims are willing to “suffer” and abandon their interests and daily activities in honor of the Nyepi celebration full of togetherness. The Muslim community on that day was happy to also limit (temporarily) out of the house, not turning on the lights, not sounding, and so on. All of this is done simply as a form of tolerance and respect for different religious groups as well as other groups respect them. Thus, practically, the symbols of religious harmony have always been maintained by citizens so that they do not disappear in the midst of time.

Similarly, when there is a meal together carried out by other residents, they come despite whoever invites them. People in the Pasuruan area of the Tengger tribe routinely invite others to eat in a feast. Usually, the food is separated or served in one, so each can take the meal individually. They are also very considerate to others, when selecting the menu. Sometimes, they separate the meal based on religion, especially for Islam believers who cannot carelessly eat haram food. This is the implementation key in addition to the initial principles of the concept of harmonization and moderation in religious plurality in the Pasuruan Tengger Tribe.

Conclusion

There are three main principles held by the people of the Tengger tribe, (a) part of relatives or family, considering they came from the Majapahit Royal family, and are both living in one tribe; (b) mutual understanding, they understand that there is no wrong religion and avoid hostility to promote a sense of togetherness; and (c) government rules, the Tengger people believe that they must keep their own rules and government rules side by side. The example of the harmonization implementation is the existence of mutual assistance in building an activity in the community, both religious and state activities. There is mutual respect for the religious annual celebration of each religion, without disturbing others' events.

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