

TRADITION AND HARMONY: BUILDING ISLAMIC-CHRISTIAN RELATIONS THROUGH TRADITIONS IN DURENSEWU PASURUAN

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Abstrak

Slametan Sumber adalah tradisi yang dilakukan setiap tahun oleh komunitas Durensewu Pandaan Pasuruan; tradisi ini telah berlangsung selama beberapa generasi. Tradisi ini dilakukan setiap saat di akhir musim kemarau dengan melibatkan semua elemen masyarakat desa Durensewu, baik yang Muslim atau Kristen; mereka yang muda dan tua bersatu untuk mensukseskan tradisi slametan sumber. Penelitian ini ingin melihat secara lebih luas bagaimana tradisi ini berperan menciptakan kerukunan umat beragama di Durensewu. Penelitian ini menggunakan pendekatan kualitatif dengan teknik wawancara, observasi dan dokumentasi sebagai teknik ekstraksi data di lapangan. Temuan penelitian ini mengungkap fakta bahwa 1). Tradisi slametan sumber adalah salah satu warisan budaya lokal dari komunitas Durensewu yang secara rutin dilakukan; 2). Tradisi ini telah menjadi salah satu bentuk keharmonisan masyarakat Durensewu, yang mengikat rasa kebersamaan sosial, khususnya Muslim dan Kristen yang hidup berdampingan akibat dampak dari tradisi slametan sumber; 3). Dalam pelaksanaannya, slametan sumber tidak dapat dipisahkan dari pro dan kontra dari orang-orang yang setuju dan yang tidak, tetapi perdebatan tidak sampai meruncing.

Kata kunci: Slametan Sumber, Kerukunan Beragama, Islam-Kristen

Abstract

Slametan sumber is a tradition that is carried out every year by the Durensewu Pandaan Pasuruan community, this tradition has been going on for generations. It is carried out every time at the end of the dry season by involving all elements of the Durensewu village community, both those who are Muslim or Christian, those who are young and old, unite to succeed the slametan sumber tradition. This research wants to see more broadly how this tradition acts as a field of religious harmony in the Durensewu community. In this study using a qualitative approach with interview, observation and documentation techniques as techniques for extracting data in the field. The findings of this study reveal the fact that 1). The slametan sumber tradition is one of the local cultural heritage of the Durensewu community that is routinely carried out, 2). This tradition has become one of the fields of harmony of the Durensewu community, binding a sense of social togetherness, especially Muslims and Christians who co-exist in the success of the slametan sumber tradition, 3). In the implementation of the slametan sumber tradition cannot be separated from the pros and cons of the people who agree with those who do not agree, but it does not reach deep debate.

Keywords: Slametan Sumber, Religious Harmony, Muslims-Christians

Introduction

Javanese society is a society that has many cultural traditions that are kept hereditary, tradition is a part of community life; every event in the life of the people in ancient times is always associated with the existence of mystical things beyond human reach, which then causes humans to need to do according to R Otto, these activities are carried out as part of human responsibility for something that is

considered sacred that has more power than humans.¹

Long before Rudolf Otto mentioned the concept of the sacred, the era of ancient Greek philosophy had talked about the beliefs of ancient Greek society in the need for worship of all events that were beyond human reach², according to Aristotle, there was a prime mover in human life that governed all the

¹ Thomas F O'dea, *Sosiologi Agama; Suatu Pengantar Awal*, (Jakarta: CV Rajawali, 1992), pp. 38-39.

²William Turner, *History Of Philoshophy*, (London: The Athenaum Press, 1903).

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things that existed in the mini style, the movers according to Aristotle were the first movers that did not move³. Every belief in the almighty or the holiest has implications for the creation of religious actions in the community, which then entrenches or becomes a habit continuously, according to Durkheim it has an impact on religious attitudes carried out by the community.⁴

In practice in the community, traditions always adjust to the environment of the community to live, for coastal communities to respect and be grateful for fortune from the lau given by the almighty God, the community often carries out alms activities, research conducted by Luqman mentions that the sea alms tradition Palang Tuban coastal community has been going on for a long time since the days of our ancestors, this was done as a thanksgiving for all the blessings that have been given by the Almighty for the blessings of fortune sourced from the sea, in addition to being grateful for the safety that is always given by him in navigating the ocean Luqman also mentioned that the implementation of tradition in the community is inseparable from change, shifts in the implementation of tradition in the community often occur because of the new culture that enters the community, thus affecting the shifting process of the implementation of existing traditions.⁵

Masimambow said that the social changes in society can shift existing cultural systems, transform them, replace them, or add new ones that are juxtaposed with existing cultures. Such cultural dialectics will continue to occur and will never end as long as humans still carry out their role as social beings, moving from one generation to the next.⁶ Therefore culture is not a traditional practice that is static but always

changes according to the social conditions of the community (dynamic).⁷ Research on earth alms carried out by M. Thoriqul Huda,⁸ revealed the results that the Javanese people until now still do the typical traditions of the agrarian group community, this is manifested in the earth alms tradition, where people flocked together to make a prayer of salvation in Sendang Desa, as part of the thanksgiving for the abundance of the great harvest, however, in the process of its implementation is inseparable from the pros and cons in the community itself, some communities do not agree with the implementation of the Earth Alms Tradition, but some people support the implementation, however, there is a sociological value in the tradition, the implementation of the tradition can strengthen the social relations of rural communities.

Every implementation of culture in the community always provides space for each individual to interact with other individuals, thus creating social harmony in the community, eliminating fragments that exist in the community and can foster the values of cooperation in the community that has begun to fade⁹. Such as the source slametan tradition carried out by the Durensewu Pandaan Pasuruan village community, which in its implementation involves individuals from various community backgrounds with different religions/beliefs, including Islam, Christianity. This can be said that the implementation of the source slametan tradition is part of a tradition that can bind the community in a spirit of inter-religious harmony.

A Structural-Functional Approach

The theory of structural functionalism is a theory-building that has the most influence in regards to social science in the present

³Harus Hadiwijono, *Sari Sejarah Filsafat Barat*, (Yogyakarta: Kanisius: 1980).

⁴Koentjaraningrat, *Pengantar Antropologi: Pokok-Pokok Etnografi*, (Jakarta: Rineka Cipta, 1998), p. 201.

⁵Luqman Al Khafidz, "Pergeseran Tradisi Manganan Perahu", in *Jurnal Al Mada; Jurnal Agama Sosial dan Budaya*, Vol. 2 No. 2 2019

⁶Sjafri Sairin, *Perubahan Sosial Masyarakat Indonesia*, (Yogyakarta: Pustaka Pelajar, 2002), p. 184.

⁷Masimambow, *Koentjaraningrat dan Antropologi di Indonesia*, (Jakarta: yayasan bor Indonesia, 1997), p. 9.

⁸Mohammad Thoriqul Huda, "Harmoni Sosial dalam Tradisi Sedekah Bumi Masyarakat Desa Pancur Bojonegoro", in *Jurnal Religio*, Vol. 7 No. 2 2017, pp. 82-106.

⁹Samsul Ode, *Budaya Lokal Sebagai Media Resolusi dan Pengendalian Konflik di Provinsi Maluku*, *Jurnal POLITIKA*, Vol. 6 No. 2 tahun 2015, pp. 93-100.

century.¹⁰ At first, this theory was inspired by classical thinkers including Socrates, Plato, Auguste Comte, Spencer, Emile Durkheim, Robert K. Merton, and Talcott Parsons, all of whom clearly and in detail told how the functionalist perspective looked at and analyzed social and cultural phenomena.¹¹

Talcot Parson is the originator of this structural-functional theory. The basic assumption of this theory is the understanding or perspective in sociology that views society as a system that is interconnected because it cannot function if it is not interconnected with other components. There will be changes if there is one part that causes irregularities and changes in other parts. The basis of its development is the biological organization model, which holds that if everyone wants to carry out their functions properly, all elements must also function.¹²

The community has been integrated through agreement from all parties regarding certain social values that are considered to have the power to overcome problems about differences so that the community becomes a system that is seen as functionally subjected to integration within the scope of balance. The community can be said as a collection in social systems that will continue to be interconnected and needy.¹³

From the assumptions above it can be concluded that the main functional problem is the problem of how every human being can motivate himself and can motivate himself and be able to position himself as an individual in the “right” position. So in stratification, this can be made into two derivatives of problems. First, how can anyone put himself in the “right” position to fill a certain position? Second: when everyone is in the right position, then there is

a way to grow their desire to be able to fulfill the conditions they have occupied.¹⁴

Nature related to function, the activity to fulfill the needs of a system has four absolute requirements so that every individual in society can function, these four requirements are usually called AGIL (Adaption, Goal, Attention, Integration, and Letency). Of the four conditions above, the community must be able to carry out it so that life in the community can take place:¹⁵

1. Adaptation: a system must be able to overcome problems that are external, critical, and of course must be able to adapt to the environment and its needs.
2. Achievement of goals (goal attainment): a system must be able to achieve its main objectives and define its objectives.
3. Integration (integration): any system must be able to connect between one component with other components and of course, must manage between other important social relations (A.G.I.L).
4. Letency: a herus system can manage each individual to maintain motivation and improve thought patterns to maintain and create motivation.

Every biological organization system concerning actions is related to the function of adaptation which adapts itself to the environment and changes the environment according to needs. Personality systems carry out the attainment of goals by formulating goals and mobilizing all resources to achieve goals.

The social system is related to the function of integration by controlling the components of the formation of society. Finally, the cultural system is related to the function of maintaining existing patterns or structures by preparing norms and values that motivate them to take action.¹⁶

¹⁰George Ritzer dan Douglas J. Goodman, *Teori Sosiologi Modern*, (Jakarta: Kencana, 2007), p. 117.

¹¹Wirawan, *Teori-teori Sosial dalam Tiga Paradigma*, (Jakarta: Kencana, 2015).

¹²Bernard Raho, SVD, *Teori Sosiologi Modern*, (Jakarta: Prestasi Pustaka 2007), p. 48.

¹³Richard Grathof, *Kesesuaian antara Alfred Schut dan Talcot Parsons: Teori Aksi Sosial*, (Jakarta:kencana, 2000), pp. 67-87.

¹⁴George Ritzer, Douglas J. Goodman, *Teori Sosiologi Modern*, (Jakarta: Kencana, 2010), p. 118.

¹⁵Ritzer, *Teori Sosiologi.*, p. 121.

¹⁶Raho, *Teori Sosiologi.*, p. 54.

From the core thoughts of Parson can be found from the four systems of action created. From the assumptions, he created dealing with the problem that parson noticed turned out to be the main source of criticism for his thinking, the Hobbesian problem about an order that could prevent social quarrels between people, which according to parsons was not answered by ancient philosophers. Finally, Parson is the one who can find the answer to the problem of structural functionalism using the assumptions below:¹⁷

1. The system has the attributes of order and parts that are interdependent with each other.
2. The system tends to move towards maintaining self-order and balance.
3. The system may be in a stationary position or may move according to an orderly process of change.
4. The nature of a system influences the shape of the other parts.
5. Allocation and integration are the two fundamental processes required to maintain system balance.
6. The system maintains boundaries with its environment.
7. The system tends towards the direction of maintaining and maintaining a balance that includes maintaining boundaries and the relationship between the parts of the system, controlling different environments and controlling the tendency to change the system from within.

A society that has an integrated agreement with its members about a social value that can deal with differences so that a society can be seen as a system that can functionally blend in a balance, and can conclude that the community is a collection of systems social that will continue to be interconnected and need each other.¹⁸

In studying something, a sociologist always looks at the problem from below, which is based on the facts of the community from the bottom

with an approach, always based on social effect (facts in the field). Finally, when going to look at education in a sociological approach, provide questions about how education is in society through the method of observation. Talcot Parsons, as one of the main figures in the modern structural-functional flow,¹⁹ proved to be very instrumental in capturing the condition of society with his social system theory, social adaptation, and social action.

From a functionalist perspective, it is seen as a network of groups that collaborate systematically in a way according to the system of rules and values shared by the majority of the community. Then society is seen as a fair and consistent system in a tendency that leads to balance. Each group or institution carries out some special and continuous tasks because it is functional.

Then there is the name social change. If this happens, it will disrupt the balance of society that is already stable. Although not long there will be a new balance. if a social change offers a harmonious balance, it can be considered functional, but if social change interferes with a balance, then it is interpreted as a functional disorder, because if a social change does not affect then it cannot be called functional. Sociologists who use an evolutionary perspective have looked for patterns of change and development that exist in society to find out if there is a general sequence that can be found.

Talcot Parsons analyzes society as a social system. Then it collects the essence of a system, that is the relationship between the parts that make up a whole or a social organism that seeks to anticipate also overcome disturbances and maintain balance. Then, Parson introduces two concepts related to social systems, as follows: (1) The concept of function: as a contribution to the safety and resilience of social systems; (2) The concept of maintaining balance: is the main characteristic of every social system. Thus the community according to Parson, a

¹⁷Ritzer, *Teori Sosiologi.*, p. 123.

¹⁸Grathoff, *Kesesuaian.*, pp. 67-68.

¹⁹Abdullah Ali, *Sosiologi Pendidikan dan Dakwah*, (Cirebon: STIAN Press Cirebon bekerjasama dengan Penerbit Cakrawala Yogyakarta, 2007), p. 36.

system of mutual influence, need and has a goal to always totality in working together to create a balance.

The functional theory has the view that humans who are in the sphere of society are characterized by two types of needs and two types of tendencies in terms of acting. Humans must respond to their environment, for example by adapting to an environment where they live, or even by controlling and controlling it. This functionalism theory views the contribution of religion to society and culture based on its important characteristics. Namely the transcendence of his daily experience in the natural environment.

In the functional contribution of religion to social theory, it is a functional theory that has raised his attention. Religion with its proximity to something unreachable and the belief that humans who have an interest in something that holds this realistic, cause a sense of disappointment and frustration over the uncertainty and the impossibility of acceptance and adjustment of the degree. Moreover, by viewing norms and regulations in society as part of a larger empirical ethical order, it has been established and sanctified by religious beliefs and practices. Then religion, in this case, has encouraged its implementation.

In the context of the implementation of the source slametan tradition in the village of Durensewu, all communities have functions according to what they can do, no longer differentiating the origin of the community, whether Muslims or Christians have a role in the social life of the Durensewu community so that an ideal community structure is achieved, peaceful peace, without a conflict of interest, this cannot be separated from the understanding of each individual and group in playing their role and function as part of the community.

Culture Adhesive to Religious Relations

Some previous studies that have been carried out mention that culture has a role as a binding social harmony community, including

research conducted by Mohammad Thoriqul Huda²⁰, stating that the Earth Alms culture has a function of strengthening the social ties of the community of Pancur Temayang Bojonegoro village, then several other studies also produce findings the same (read previous research).

Today, the emphasis is on the element of community solidarity by prioritizing the function of religion which functions as a social cohesion that makes group members lose individuality and feel united with other communities.²¹ Durkheim also stated that “society is an organismic analogy of the body, where all the parts work together to maintain overall balance, and religion is understood as the glue that holds society together.”²² The point is that community life according to Emile Durkheim is the same biological and in doing all its work together and bound by religious values so that humans can unite through cultures that have been formed by mutual agreement.

Durkheim sees social changes in the interaction of individuals with society caused by moral density in the division of labor. Moral density due to the increasing population, according to him the main factor involved in the division of labor. The increasing number of residents the closer the community relations in the division of labor. In the matter of social change, Durkheim contributed his assumption, namely social solidarity caused by the division of labor. Solidarity in various walks of life works as a social glue in the form of values, customs, and beliefs shared by community members in collective bonds and awareness. He distributed social solidarity into two main types, namely mechanical solidarity and organic solidarity.²³

The type of mechanical solidarity, according to him, is found in primitive, rural, and pre-industrial societies that characterize traditional society, and collective

²⁰Thoriqul Huda, “Harmoni Sosial.”, pp. 82-106.

²¹Amal Taufik, *Sosiologi Agama*, (Surabaya: UIN Sunan Ampel Press, 2014), p. 30.

²²Taufik, *Sosiologi*, p. 31.

²³Ambo Upe, *Tradisi Aliran dalam Sosiologi dari Filsosofi Positivistik ke Post Positivistik*, (Jakarta: Rajawali Press, 2010), p. 95.

awareness that encloses all similar individual consciousnesses such as sanctioning people who deviate sanctions. Mechanical solidarity is repressive because sanctions imposed are outraged social towards people who violate, this awareness is called collective consciousness because this mechanical solidarity has shared beliefs and values rather than individuals. Whereas organic solidarity is found in industrial societies, that is, urban communities created by the division of labor that depend on individual differences with differences in industrial societies can be united between communities.²⁴

Mechanical solidarity is characterized by the relations of social societies that bind the unity of a social society. The pattern of social community relations is based on togetherness, the type of work and religion that is held by the same beliefs. Cultural values that can unite social communities will strengthen relations between communities. All individuals are involved in togetherness based on an important component, namely collective awareness. What is felt by someone will also be felt by others.²⁵

Mechanical solidarity is more inclined to people in rural areas whose work uniformity is always passed through togetherness of collective community awareness and having the same overall trust. Collective awareness in primitive (simple) communities is strongest because basically community members have the same beliefs, values, and lifestyles. But in the case of the division of labor is low because the types of work of mechanical community members are the same. Given Durkheim's very strong view that religion has a strong influence on the social aspects of society especially Islam which includes all cultures in it. The existence of cultural-religious values in the tradition of source slametan, this research can be said to fall into the category of mechanical solidarity, as stated by Durkheim.

²⁴Peter Beliharz, *Teori-teori Sosial Observasi Kritis Terhadap Para Filosof Terkemuka*, terj. Sigit Jatmiko, (Yogyakarta: Pustaka Pelajar, 2005), p. 107.

²⁵Emile Durkheim, *The Division of Labour in Society*, (London, 1964).

Durkheim's thought is the same as Ibn Khaldun's thought that religion can strengthen social solidarity and the unity of humanity in its goal²⁶. While culture is an act of society to apply the values of religious teachings through cultures that have been mutually agreed upon and carried out together. So that with these actions bridge the cohesion of the community with a feeling of solidarity between communities and the formation of community unity with solidarity over the awareness of each individual through religion and culture.

A Glance at Slametan Sumber

In the beginning, the Slametan Sumber tradition was closely related to the Durensewu village community's belief in the existence of danyang, who was the watchman of the water source that was believed to drain the water and maintain the community's rice fields, to keep getting water so that the farming process went smoothly. The tradition to be offered to the sacred always goes from generation to generation, to maintain obligations towards the sacred. However, it cannot be denied also that a tradition carried out by the community that is never separated from the influence of outside culture and the challenges of social change in society, a tradition that was initially oriented to the existence of a source watcher believed by the Durensewu people began to shift with the belief in an almighty God, in Islamic theology, this is believed to be a belief in Allah SWT, this cannot be separated from the strong influence of Islam in the last few decades in the environment of the Durensewu people.

Historically, the beginnings of the Slametan Sumber in Durensewu village no one knows since when it started because they only received from their ancestors down and down. People only know from the traditions of their

²⁶Syarifudin Jurdi, *Sosiologi Islam dan Masyarakat Modern*, (Jakarta: Kencana Prenada Media Group, 2010), p. 179. Read also Nahriya Fata, "Tinjauan Sosiologis tentang Pentingnya Agama dalam Perubahan Sosial", in *Al Maqasid*, Vol. 2 No. 1 2016, pp. 239-254.

ancestors, they don't know the origins of their implementation.²⁷

However, from several explanations, it was revealed that the Durensewu community in the past always got abundant harvests, because the rice fields they planted received water from the village sources. As an initiative of gratitude for fountains of water from a source that is always flowing without stopping even though in the dry season, giving the initiative to the villagers to pay their respects and give thanks to the "sacred" who have given water flow to their fields, this tradition then takes place every year. This year it was held on October 27, 2019.²⁸

The Slametan Sumber starts with burning offerings at the village water source, Javanese syncretism feels thick in its implementation. This has continued for generations from the ancestors of the village community. However, in the 1980s the Islamic values of the Durensewu village community became stronger. The intensity of strengthening Islamic values is apparent in people's lives, both personally and in general, for example with the increasing attention of the community to build places of worship, mosques, and prayer rooms, as well as the increasing number of people who carry out worship activities at the mosque. It also looks at the existence of Islamic-based educational institutions, as well as organizations oriented to the development and strengthening of Islamic values.

The strengthening of Islamic values has an impact on the procedure of intentions and values of the procession of the implementation of the Slametan Sumber culture. The initial purpose of offering thanksgiving to the spirits in the water source turned into the intention to give thanks for God's gift in the form of water overflows, even though the implementation was carried out at the Durensewu village water source, to respect tradition, although some communities still believed in the existence of

spirits in water sources that need to be sent prayers and offerings.

The people believe in Allah, believe that Muhammad is a messenger of Allah, believe in the existence of other Prophets, believe in the existence of sacred Islamic figures, but they also believe that certain spirits control parts of the universe, believe in the existence of creatures spirits incarnate ancestors or people who have died, sure of the spirits guarding certain places. Therefore, the community continues to carry out the Slametan procession of sources which has become a tradition for generations, besides as a form of respect and appreciation for village elders, the implementation of the Slametan Sumber held at the water source is also a form of an effort to preserve the existence of the water source.

Slametan Sumber as a Field of Harmony

Every cultural procession carried out by a group of people is inseparable from the aims and objectives contained therein. In implementing the *slametan sumber* culture, the Durensewu village community is also inseparable from the meaning that animates the cultural procession. In several interviews that researchers have conducted in general, the community said that the culture of the slametan sumber was still carried out to express gratitude for the abundance of fortune from the *limapahan* water given by the almighty God. Apart from that preserving the culture of ancestors is also evidence that future generations continue to respect and preserve cultural heritage.²⁹

The most important dimension of the *slametan sumber* ritual is to give religious social meaning to the people or the community that carries out the Ritual. The religiosity aspect of the implementation of the *slametan sumber* ritual should be absorbed by the community so that it can be effective in bringing about social change for the better, namely the creation of togetherness and solidarity. The cohesiveness of the community in the implementation

²⁷Interview with Abdul Manan, Pasuruan, 17 September 2019.

²⁸Interview with Kartadji, Pasuruan 27 Oktober 2019.

²⁹Interview with Bapak Abdul Majid, Pasuruan 27 Oktober 2019.

of *slametan sumber* to the community in the Village of Durensewu, can provide its meaning in creating an atmosphere of togetherness in increasing social closeness during increasingly individualistic community life in the lives of a global society. Socially, the ritual can further enhance the dynamics of the people in a more productive social intimacy. This dynamic social intimacy can foster social conditions that are conducive to developing thoughts, discourses and social behavior that can create increased social integration both within the small community environment such as the family, and the wider community.

The meaning of the *slametan sumber* tradition can be reinterpreted as a medium for realizing social solidarity. at the level of social interaction in social processes that are dynamic social relations, involving relationships between individuals, between groups that involve a variety of *soroh* (clan), as well as between individuals and groups of people. The impact of the implementation of the *slametan sumber* ritual, aside from being a medium to foster family and internal solidarity in the Durensewu village community.

In terms of the religious dimension, the Durensewu community consists of two elements of different religions namely Islam and Christianity. The history of the existence of Islam in Durensewu has been more than ever, followed later at the beginning of Christian independence in Durensewu and then slowly established places of worship and flourished until now, in quantity the presence of Christians is still small, but unity and unity in Durensewu are maintained with well, the relationship of Christian Islam in the dimension of time and daily life practices runs in harmony and peace, this is not out of understanding tolerance and mutual respect between fellow human beings who are entitled to the same life as in worship and belief. Besides, the role of social activities involving the union of two elements from each religion also became a point of harmony in social life. The *slametan sumber* has been carried out for a long time and has been a hereditary

point of harmony or a harmony field that unites these two different religious communities in the same socio-cultural dimension. Researcher's interview with research sources in Durensewu states that the implementation of the *slametan sumber* tradition can tie the sense of unity and integrity of the Durensewu community, regardless of the background of religious attributes, the community mingles and is united to successfully implement the *slametan sumber* activity.³⁰

Aside from being sociological, the *slametan sumber* also has several other roles in people's lives, namely: (1) Theological value, the attitude of resignation to the ruler of nature and respect for ancestors is one of the characteristics of rural communities who majority live as farmers, that attitude is even inherent and has become a culture of Javanese society in general; (2) Ecological value, Furthermore, the value contained in the implementation of this *slametan sumber* is the value of love for the natural environment as proof of the community's love for their God, the people of Desa Durensewu continue to preserve and maintain the existence of the water source where the procession of the *slametan sumber* ritual takes place, so to preserve the source the water is still there, the people of Desa Durensewu still allow the conditions around the water source to grow with shady trees because, with so many trees in the area around the water source, the water source will still be there.

Conclusion

The *slametan sumber* tradition is one of the traditions that has long been carried out by the community of Durensewu, Pandaan, Pasuruan. This tradition has a strategic role in improving the religious social relations of the Durensewu community, especially the relationship between Muslims and Christians. This tradition received strong supports from all elements of the Desa sumber community,

³⁰Interview with Yonathan Riko, Pasuruan 27 Oktober 2019

including among the youth, village officials and also other elements. They were always waiting for the moment of implementing the *slametan sumber* tradition as part of their local culture that had been preserved for generations.

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