

Buddhist-Muslim relationship through local wisdom as a form of multicultural education

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Abstract

While not particularly prominent in broader interfaith dialogues, the Buddhist-Muslim relationship is a tangible reality in the Kaloran community, Temanggung. This qualitative study aims to explore the Buddhist-Muslim relationship through the local wisdom that has developed in the community. Data was collected through observation, interviews, documentation, and focus group discussions (FGD). The collected data was then subjected to descriptive synthesis analysis. The relationship between Buddhist and Muslim communities can be fostered through local wisdom as part of implementing living religious values. This local wisdom is divided into three thematic groups: 1) local wisdom without text, in the form of expressions or wisdom that serve as principles and guidelines for the life of a multicultural society; 2) local wisdom in the form of ritual symbols that serve as a medium for dialogue in a multicultural society; and 3) local wisdom in the form of performing arts that serve as a medium for

dialogue in a multicultural society. Based on the sociology of religion approach and lived religion, local wisdom is part of the flexible media used by the Buddhist community to maintain relations with Muslims. This local wisdom serves as a medium for relations in order to maintain the harmonious life of a multicultural society.

Meskipun tidak terlalu dominan dalam dialog antaragama, hubungan antara Buddha dan Muslim merupakan sebuah kenyataan kongkrit di masyarakat Kaloran, Temanggung. Penelitian kualitatif ini bertujuan untuk menunjukkan hubungan antara Buddha dan Muslim melalui Kearifan Lokal yang telah berkembang di dalam tersebut. Pengumpulan data dilakukan melalui observasi, wawancara, dokumentasi, dan diskusi kelompok terarah (FGD). Data yang telah dikumpulkan kemudian dianalisis melalui sintesis deskriptif. Melalui kearifan lokal, hubungan antara komunitas Buddha dan Muslim dapat dijalin sebagai bagian dari implementasi nilai-nilai agama yang hidup. Kearifan lokal ini dibagi menjadi tiga kelompok tema, yaitu 1) kearifan lokal tanpa teks berupa ekspresi atau kearifan yang menjadi prinsip dan pedoman bagi kehidupan masyarakat multikultural; 2) kearifan lokal berupa simbol-simbol ritual yang menjadi media untuk dialog dalam masyarakat multikultural; dan 3) kearifan lokal seni pertunjukan yang menjadi media dialog dalam masyarakat multikultural. Berdasarkan pendekatan sosiologi agama dan agama yang hidup, kearifan lokal merupakan bagian dari media elastis yang digunakan oleh komunitas Buddha untuk menjaga hubungan dengan Muslim. Nilai kearifan lokal menjadi media hubungan demi menjaga kehidupan harmonis masyarakat multikultural.

Keywords: *Buddhism, Islam, Local wisdom, Multicultural education.*

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Introduction

Buddhism and Islam are fundamentally different in their doctrinal teachings and metaphysical beliefs. These differences are evident in their core principles, practices, and philosophical outlooks (Yusuf, 2005; Zreik, 2024). Doctrinally, the Buddha's teachings were delivered by a Buddha who discovered his

teachings by his own efforts. The teachings of Islam were conveyed by the prophet Muhammad on the basis of God's revelation. Nevertheless, socially, Buddhists and Muslims can live together in community life.

In Kaloran, Temanggung, the relationship between Buddhists and Muslims can be carried out in daily life relations. Mutual cooperation between Buddhists and Muslims has become natural in maintaining relations. A Muslim visiting a Buddhist home to help each other has become a common tradition, and vice versa. Muslims helping to build monasteries has become a natural activity, or conversely, Buddhists help build mosques as part of a shared responsibility. In other words, the relationship between Buddhism and Islam rests on daily relationships. This relationship emphasizes the relationship of lived religion more (Ammerman, 2015; Razick et al., 2016). Nevertheless, Indonesia still has challenges related to the disharmony of religious relations which are inseparable from various conflicts and violence.

This disharmony between religions has begun to appear on a local and national scale. This reality is evident from the threat of religious radicalism, religious violence, and arrogance of religious communities that have become the mark of Indonesian society (Al Qurtuby, 2016; Lattu, 2015; Titaley, 2013). Since 2002, social group conflict has remained a reality in Indonesia (Suranto, 2019). Likewise, the conflict occurred in Temanggung in 2011. As a local scale, the life of diversity in Temanggung is actually quite conducive. However, it does not mean that it is free from conflict. Conflicts that occur in society are a natural part when they do not end in violence. Several conflicts that have occurred in Temanggung, especially in the Kaloran area, have become a test of the community's ability to face diversity challenges (Yahya, 2017). It is proven that the Kaloran community has the ability to face these challenges. The conflicts that have occurred are not prolonged and can be resolved through deliberation by the community itself.

The Kaloran Temanggung area has a fairly diverse religious community. The community bases can be mapped out. For example, the eastern region is dominated by Buddhists, Christians dominate the central region, and Muslims dominate the western region. However, each hamlet or village has Muslim, Christian, and Buddhist communities. For example, the residents of Porot Hamlet, Getas Village are Muslim, Christian, and Buddhist. Likewise with other villages, each village has residents who adhere to various religions. This pluralistic condition ensures that the process of interfaith dialogue always occurs in the Kaloran, Temanggung community.

Various socio-religious activities in Kaloran, Temanggung serve as a medium for strengthening the community's socio-religious life. Through the principle of mutual cooperation, the construction of places of worship often involves people of different religions working together to build mosques, temples, and churches. This involvement in the construction of places of worship has become a common socio-religious activity in the community of Kaloran, Temanggung. Additionally, the construction of residents' houses and even the digging of graves for community members is often carried out through mutual cooperation among people of different faiths. This interfaith cooperation extends to various life events, from birth celebrations and thanksgiving traditions to marriages and funerals, highlighting the importance of communal support in Kaloran, Temanggung.

The development of socio-religious relations in the Kaloran community, Temanggung through the involvement of interfaith figures can be established through the celebration of religious holidays. For example, when Christians are celebrating Christmas, the invitation to the celebration reaches interfaith figures, both Muslims and Buddhists. Likewise, Buddhists attend the celebration of Waisak, which is also attended by Christian and Muslim figures. Not to be missed, during Eid al-Fitr, Christians and Buddhists also visit the homes of Muslims as a form of socio-religious involvement in the community. These

conditions and situations appear to be the culture of the Kaloran community, which knits together social cohesiveness in the community.

Various forms of culture in Kaloran become media for interfaith activities to create a good socio-religious life. Through the *Sadranan culture* (a celebration held at the grave and river) it becomes a joint socio-religious activity in the Kaloran community which is evident from the interfaith prayer activities in the *Sadranan*. Then, through the arts in the form of flat Horse (*Kuda Kepang*), Soreng dance, Ketoprak art performance, Puppet, Prajurit dance, Black mask performance (*Topeng Ireng*), and various arts in Kaloran become a shared space media in knitting together interfaith life. For example, these artists consist of varied elements of interfaith, namely Islam and Buddhism.

The various socio-religious activities above portray the life of the Kaloran community, Temanggung, in maintaining its social relations. However, it does not mean that there has never been inter-religious conflict in the Kaloran community. This conflict becomes a test of maturity in establishing religious relations in the Kaloran community. Conflicts have occurred in the Kaloran community, Temanggung. This conflict actually became a shared momentum in the Kaloran community to maintain and build community immunity in dealing with conflicts between religious relations.

Some narratives in the local wisdom of the Kaloran community can be used as capital in maintaining social cohesion. For example, the local wisdom of *Sadranan*, *Kenduri* feasts, and other local narratives have been implemented in the hearts of the community to strengthen their ability to resolve various conflicts that arise. However, the question remains: How do Buddhists and Muslims maintain their relationship through local wisdom as a form of multicultural education? This question leads researchers to further explore the inter-religious life in society, especially in the Kaloran area of Temanggung.

Based on the sociology of religion through local wisdom, the relationship between Buddhist and Muslim communities is of particular interest to

researchers. The inter-religious life in Kaloran, Temanggung, can be seen as a dynamic portrait of inter-religious relations. In other words, while conflicts may exist, dialogue through local wisdom as a medium helps realize inter-religious harmony. Therefore, this study examines how the relationship between Buddhists and Muslims in multicultural education is based on local wisdom in society.

Theoretical study on local wisdom

Local wisdom has an important meaning in this study. The meaning of local wisdom is to help explain how the scope is referred to as local wisdom. Etymologically, the word local wisdom consists of wisdom and local. Wisdom is understood as a form of wisdom, and local is better understood as a local or certain area only (Darmadi, 2018; Njatrijani, 2018; Pesurnay, 2018). In general, local wisdom is understood as local ideas that are wise, full of wisdom, and have good values, which are embedded and followed by community members (Sartini, 2004; Hasyem, 2022). In addition, local wisdom can be understood as a form of identity of the nation's cultural personality that allows the nation to absorb and process foreign cultures according to its own culture (Sartini, 2004). This local wisdom has characteristics that are integrated with society because the existence of local wisdom is always implemented and preserved (Wibowo & Gunawan, 2015). Therefore, this local wisdom has a binding power on certain communities, so that communities who already believe in local wisdom as the identity of the community will not abandon it, even if they move.

Local wisdom does not just appear in society. Local wisdom as a form of community genius in dealing with emerging problems so that it can have a good ability in the form of expressions, rituals, and symbols. As conveyed by Rahyono (in Wibowo & Gunawan, 2015) local wisdom is the fruit of society through their experiences. The experiences of one community with another will have different meanings so that they can provide different assessments in their

lives. Therefore, local wisdom in society can survive for a long time and has meaning in that society.

Although local wisdom is a form of past culture, its resilience in society is still strong. This is proven by the fact that today's local wisdom is a product of our ancestors. The product of ability as a form of past excellence has proven that local wisdom cannot be seen with one eye. Existing local wisdom has made a real contribution to maintaining the existence of the community over time. Local wisdom is tested naturally and is certainly of good value because these habits are repeated social actions and strengthened (Sartini, 2004). Through continuous strengthening, local wisdom shows that these actions are a form of goodness.

The position of local wisdom in society is very potential to explore the meaning of life. For example, Javanese society has local wisdom in various things. Rahyono (in Wibowo & Gunawan, 2015) explains that the strategic position of local wisdom is 1) to be one of the shapers of identity; 2) not a value that has been internalised in its owner; 3) strong emotional involvement in society; 4) able to foster self-esteem; 5) able to increase the dignity of the nation and state. The strategic position of local wisdom has been seen from its existence in society. The existence that is well maintained by society makes local wisdom remain the identity of society. In other words, this local wisdom has become a value, norm, and tradition in society that has meaning and function that cannot be simply abandoned.

Forms of local wisdom

The culture of a society in a particular environment has different forms and characters. Manifestations of local wisdom can be expressed in various forms. Forms of local wisdom in society can be in the form of values, norms, ethics, beliefs, customs, customary laws, and special rules (Sartini, 2004). This form of local wisdom shows that varied local wisdom has various moral messages.

In Javanese society, there is a moral message in the form of meaningful expressions. In this context, local wisdom will be conveyed and preserved orally, passed down from generation to generation. An example of this local wisdom is the expression *crab agawe bubarab, rukun agawe santoso* (Conflict leads to chaos, harmony leads to prosperity). This moral message is conveyed with meaningful expressions. In addition to meaningful expressions, local wisdom can be in the form of rituals carried out by the community. One form of ritual, local wisdom, is seen in the activities of *Sadranan* and *Slametan*, as well as rituals carried out by the community from generation to generation (Suranto, 2015; Arsal et al., 2023). Various forms of local wisdom in the realm of rituals are characteristic of Javanese society. The form of local ritual wisdom in society is seen from the emergence of various ceremonies starting from birth, adulthood, and death (Purwadi, 2005; Putri et al., 2022).

In addition to traditional rituals, local wisdom is also in the form of performing culture that conveys messages. Performing culture can be in the form of field arts, puppetry, dance, and other performances that are full of values and moral messages for the community. Each region has a variety of performing arts. For example, in the Kaloran community, several performing arts have developed, such as Prajurit dance, Soreng dance, Warokan art, *Kuda Lumping* (Horse braid vector), and Ketoprak performance. The diversity of forms of local wisdom cannot be separated from the background that precedes it. In addition to the background, the diversity of local wisdom also has different functions in each local wisdom in society.

The meaning of local wisdom

The significance of this local wisdom is part of the manifestation of its existence. Based on research on the social analysis of local wisdom of *sadranan*, there is a meaning in the local wisdom. Suranto (2015) explains that the meaning of local wisdom socially can be a medium for sharing with relatives

and other social groups in society and local wisdom can be a medium for community solidarity. Through the activity of sharing food, work, and sharing roles in the preparation, process, and implementation of local wisdom *Sadranan* provides social meaning.

In addition to the social meaning in the local wisdom of *Sadranan*, there is a meaning in maintaining human relations with nature. The relationship between humans and nature can be shown through the local wisdom of *Sadranan* because the meaning that grows from the practice of this local wisdom of *Sadranan* refers to efforts to preserve nature. *Sadranan* is part of the spiritual efforts of the local community to maintain good relations or harmonious relations with nature. The *Sadranan* tradition, which is a form of local wisdom of the Temanggung community, is also a form or expression of gratitude to God for the abundance of natural products of His creation (Al Qurtuby & Lattu, 2019; Friskadewi, 2019). Nevertheless, *sadranan* is not only an expression in maintaining the relationship between humans and nature, but also building human relations with humans. *Sadranan* is a space for dialogue between Buddhists and Islam, both during the preparation of *Sadranan* with cooperation and during the implementation of *Sadranan* in the form of sharing food and interfaith prayer.

Based on the explanation above, the meaning of local wisdom is more on social, spiritual, and environmental ethics. The meaning of local wisdom can lead to social meaning as seen from local wisdom which can be a medium for sharing and community solidarity. The meaning of local wisdom in spirituality emphasises more on the relationship between humans and their God through local wisdom. The meaning of environmental ethics is a reciprocity between humans and nature which has provided the earth's produce.

Theoretical study on multicultural education

The discourse on the concept of multiculturalism is always interesting to observe. It is not only discussing the etymology of multiculturalism that leads to the statement of the meaning of the word. Multiculturalism consists of the words multi; cultural; and ism. Multi is often interpreted as many; cultural as culture; and ism is better understood as understanding. In terms of the meaning of the word, multiculturalism is understood as an understanding of diverse cultures (Guilherme & Dietz, 2015; Suryana & Rusdiana, 2019). A broader discourse on the concept of multiculturalism is often conveyed that multiculturalism is not only a recognition of diverse cultures, but also provides space for implications on political, social, economic, and cultural issues themselves (Suryana & Rusdiana, 2019). However, this discourse does not stop at the level of etymological concepts alone; it develops based on mutually reinforcing issues.

One of the important issues regarding multiculturalism has been conveyed by Bhikhu Parekh. Multiculturalism articulated in his book *Rethinking Multiculturalism* emphasises not as a political doctrine with a programmatic content, nor as a philosophical theory about humans and the world, but a perspective on human life (Parekh, 2018). This human life is always changing, therefore, multiculturalism will also always follow the changes in human life itself. Thus, as long as there are changes in human life, this multiculturalism perspective can still be used in viewing and interpreting human life. For humans who experience lifelong learning, multiculturalism becomes an important thing to understand humans. As an important thing to highlight in this realm is multicultural education. Education about multiculturalism is something that is very much needed to be taught, emulated, and implemented with a certain urgency.

The theory and concept of multicultural education can indeed be said to be still something new in today's society. Building awareness of differences in

tribe, race, ethnicity, religion, and other differences is a challenge today so discussing the concept of multiculturalism feels like something new. Kristiyanto & Chang (2014) shows that multiculturalism did not become a commonly used vocabulary sixty years ago. Although in fact in Indonesian society the practice of awareness of differences has been a characteristic of the Indonesian nation since this nation was founded. Therefore, strengthening and understanding multiculturalism still needs to be proclaimed, and this needs to become a shared awareness in filling the independence of the Indonesian nation.

Multicultural education becomes an important urgency to be the basis for maintaining the diversity of this nation. In other words, the dimension of multicultural education is very important to be appreciated in community life to uphold humanitarian values. The current globalization that has crushed all barriers in society can cause turmoil if it is not based on the principles of multicultural education. Seeing this urgency, the discourse on multicultural education will be solid if it is associated with the world of education informally, formally, and non-formally in society (Kristiyanto & Chang, 2014; Sleeter, 2018).

Multicultural education tries to help unite the nation democratically by emphasizing the perspective of a plurality of society in various nations, ethnicities, and different cultural groups (Al-Hakim, 2018; Baihaqi, 2021; Waston & Suwartini, 2022). Awareness of these differences is the substance of multicultural education. The continuity of awareness of these differences provides equal space in maintaining the existence of each individual in society. Through this principle, differences can be placed as a source of reflection on the life of a multicultural society, so that it can create a harmonious society.

Understanding multiculturalism is important for the current context because the flow of globalisation collides with various cultures owned by humans that can intertwine with other human cultures. Therefore, multiculturalism includes understanding, appreciation, and assessment of one's

culture, as well as respect and curiosity about the ethnic culture of others (Dana & Arista, 2014; Akova & Kantar, 2021). This attitude will be a starting point in strengthening shared awareness of differences that are more valuable than understanding differences as capital for dividing society.

The types of multiculturalism can be understood in the categories below (Parekh, 2018; Rustanto, 2016; Dana & Arista, 2014). 1) Isolationist multiculturalism refers to the vision of society as a place where different cultural groups live independently and engage in minimal interaction with each other; 2) accommodative multiculturalism refers to a society that has a dominant culture that makes certain adjustments and accommodations for the cultural needs of minorities. This society formulates and implements culturally sensitive laws, laws, and provisions, giving minorities the freedom to maintain and develop their culture. Likewise, minorities do not oppose the dominant culture. 3) Autonomous multiculturalism is a plural society in which the main cultural group seeks to realise equality with the dominant culture and desires an autonomous life within a collectively accepted political framework. The concern of these cultural subjects is to maintain their way of life as equal partners. 4) Critical or interactive multiculturalism is a plural society that does not focus too much on autonomous cultural life but rather forms a collective creation that reflects and affirms their distinctive perspectives. 5) Cosmopolitan multiculturalism seeks to erase cultural boundaries altogether to create a society that is no longer tied to a particular culture. In other words, society freely engages in intercultural experiments and at the same time develops its own cultural life.

Local wisdom in Buddhist and Muslim community in Kaloran

In this context, local wisdom occurs in Buddhist and Muslim communities that live together in certain places. The Buddhist and Muslim communities carry out this local wisdom, so Buddhists and Muslims celebrate local wisdom with an

open heart. Local wisdom that has developed in the Buddhist and Muslim communities in Kaloran is part of the ancestral heritage preserved from generation to generation. The Buddhist and Muslim communities in Kaloran carry out and preserve this local wisdom as a form of devotion to their ancestors because they have given them *guidance* or teachings to continue to respect the traditions and culture that have become part of their lives. As conveyed by Taswan, the local wisdom in our community, as a legacy from our ancestors, must be preserved because it provides meaning and value in people's lives so that people do not dare to abandon it (Interview, 2020). The lack of courage to abandon this local wisdom will provide the strength to continue to preserve it. In addition, some values and meanings influence society. Various forms of local wisdom in the Buddhist and Muslim communities in Kaloran have become the strength and principles of life in carrying out community life. This existing wisdom can be in the form of expressions/wisdom, rituals, and performing arts as a binder of community life. Local wisdom binds society because it has become a collective consciousness.

Wewarah: textless local wisdom based on phrases

Local wisdom in the Kaloran community, particularly among Buddhist and Muslim groups, emphasizes moral values and mutual cooperation without the need for written rules. This wisdom is expressed through various traditional practices and activities that have been passed down through generations. These practices are not just about completing tasks but are deeply rooted in the community's ethos of living harmoniously and supporting one another. The expressions of this local wisdom, such as proverbs and communal activities, serve as guidelines and shared awareness in responding to differences within the community. They become a way of life, shaping the community's behavior and interactions.

Gugur Gunung, translated as "communal work," is a significant aspect of this local wisdom. It involves community members coming together to address collective needs, such as building infrastructure, cleaning up after disasters, or repairing public facilities. This activity is driven by the principle of mutual cooperation and is typically organized by the hamlet head. The essence of *Gugur Gunung* lies in its voluntary nature; community members participate without expecting any material reward. This practice not only helps in solving practical problems but also strengthens the social fabric by fostering a sense of unity and shared responsibility. It reflects the community's commitment to helping one another and maintaining social harmony. For example, the community service carried out by the Depok Hamlet community to complete the casting of the temple's dag was attended by people from various religions, demonstrating the inclusive nature of *Gugur Gunung*.

Sinoman, another form of local wisdom, is often seen during harvest seasons or wedding celebrations. It involves community members assisting with tasks, divided by gender roles, to lighten the workload for those hosting events. For instance, women usually handle kitchen affairs, while men take care of tasks outside the kitchen. This division of labor ensures that the work is completed efficiently and that no single family bears the burden alone. *Sinoman* underscores the importance of collective effort and mutual support, reinforcing the idea that everyone has a role to play in maintaining the community's well-being. This practice not only helps in completing tasks but also serves as a social event that strengthens community bonds. Udjatno said that the principle of *Sinoman* is that everyone will experience difficulties in completing work when they have gawe (work), so mutual assistance is essential (Interview, 2020).

These principles of working together and mutual cooperation are deeply rooted in the community's values, as articulated by local leaders. They emphasize living in harmony, sharing responsibilities, and supporting one another to ensure the community's well-being. The local wisdom of *Gugur*

Gunung and *Sinoman* reflects the community's understanding that individual well-being is closely tied to collective effort. This shared responsibility helps to lighten each member's burden, making it easier to navigate life's challenges. The community's commitment to these principles fosters a sense of unity and shared identity among its diverse members (Interview, 2020).

The local wisdom in the Kaloran community also extends to interfaith relations, where the principles of harmony and mutual respect are paramount. Leaders in the community emphasize the importance of living together in peace and understanding, regardless of religious differences. This local wisdom has become the identity and character of the Buddhist and Muslim communities in Kaloran, encouraging every individual to carry out responsibilities without expecting anything in return and to work together for the common good. The principle of "*sepi ing pamrih rame ing gawe*" (working hard without expecting rewards) is a testament to the community's commitment to these values.

Local wisdom as a symbolic ritual

Sadranan: cleaning graves, water source, and irrigation

Local wisdom in the Kaloran community, involving both Buddhist and Muslim activities, takes many forms and serves as a public space for interfaith communication and sharing. These rituals emphasize togetherness and are a key identity of the community. One such ritual is *Sadranan*, a joint ceremony held at graves, water sources, and irrigation points, which is an annual event for all Kaloran residents.

The largest *Sadranan* ritual occurs at the community cemetery, where multiple hamlets with ancestors are buried. Each hamlet has its own schedule, usually in the Javanese months of Mulud or Ruwah, and the rituals are held on Fridays. For example, in Depok, Kemiri, and Mruwah, *Sadranan* is observed on Friday Pon in Ruwah, while in Gletuk, Krecek, Porot, Banyurip, and Cendana, it is on Friday Kliwon.

Preparations for *Sadranan* include cleaning graves and the cemetery environment, setting up offerings, and holding a communal meal (*slametan*) at the grave. All community members, regardless of religion, participate in these activities. The *slametan* at the grave involves sharing food and praying together, reinforcing the community's unity and shared ancestry. As Kimi noted, "*Nyadran is a form of belief and expression of gratitude, fostering good bonds of brotherhood among community members*" (Interview, 2020). This ritual strengthens the community by honoring their common ancestors.

Suronan: celebrating Javanese new year

Welcoming the Javanese New Year, known as 1 Suro, is a joyful day for the Javanese people. It is the same as the Hijri new year as the new year for Muslims, but all members of society celebrate it regardless their religious background.

The *suronan* celebration has become a local wisdom of the Buddhist and Muslim communities in Kaloran. Although it is more inclined towards Islamic culture, the Buddhist community also participates in *ngayubagyo*, which means sharing in the happiness of others. This tradition is not new but is part of the local wisdom that must continue to be practiced.

Preparations for *suronan* are often associated with sacred activities. The night of 1 Suro is traditionally used to purify heirlooms such as *keris* (traditional daggers) and other sacred objects. The Buddhist community in Kaloran also participates in *melekan* or *lek-lekan*, which involves staying awake all night. It is considered an opportune time for spiritual and ascetic practices, reflecting the community's commitment to maintaining their cultural and religious traditions.

Muludan: celebrating Prophet Muhammad's birthday

The attitude of sharing happiness for the joy of others is a defining characteristic of the Buddhist and Muslim communities in Kaloran. This spirit

of sharing is exemplified by their participation in each other's religious holidays. For instance, *Muludan* is a celebration where Buddhists express their joy for Muslims celebrating the Prophet's Birthday. During *Muludan*, Buddhists engage in *ngayubagyo* by bringing food supplies, such as *kolak* and sticky rice, to the village head's place to be shared and enjoyed together. This tradition of sharing *kolak* and sticky rice is a common practice among both communities.

Almost all Buddhist communities in Kaloran participate in the *Muludan* celebration voluntarily, without any coercion or demands. This collective awareness to share happiness strengthens the community's social capital, fostering good relations between Buddhists and Muslims. The *Muludan* celebration highlights the community's commitment to mutual respect and understanding, reinforcing the bonds of friendship and cooperation between the two religious groups.

Celebration of religious holidays

Celebration of religious holidays becomes a space for dialogue between religious communities in the Kaloran community. It is not strange when religious holiday celebrations are attended by all levels of society. Starting from the preparation to the end of the religious celebration event. As conveyed by Sugeng Sugiharso who showed the harmony of society in celebrating religious holidays. Here it is diverse, for example Buddhists hold a *Waisak* celebration, here *Waisak* is not only a celebration of Buddhists, but Muslims and Christians also seem to be celebrating. Likewise, Muslims, on *Eid al-Fitr*, in celebrating the day, other communities also celebrate together. So we must be able to respect each other, there must still be unity. The power of culture to help provide an atmosphere of happiness has become the intention of society in living in a multicultural society.

Dialogue space with religious holiday media is a characteristic of the Kaloran community. The momentum of the holiday in the Kaloran community

is a choice in spending time to visit and share with each other. There is no substantial prejudice in carrying out religious celebrations. Feelings that grow and develop are related to a sense of sharing happiness for religious holidays. This attitude developed in all the hamlets studied. The community has blended with the cultural power and *mangayubagyo* attitude which is shown by actions and words in the Kaloran community.

Although not all religious holidays are used as a medium for dialogue, but each religion that develops in Kaloran, there is one religious holiday that is used as a momentum to share and share happiness. For Islamic religious holidays that are used as a momentum simultaneously by the Kaloran community to dialogue precisely on Eid al-Fitr. Then for Christianity at Christmas and for Buddhists focused on Waisak.

Merti dusun: hamlet anniversary

Merti dusun, or the anniversary of each hamlet, serves as a medium for eating and praying together. It is as a form of gratitude for living in the hamlet and getting a blessed life, hold by both the Buddhist and Muslim communities in Kaloran. The instinct to live together with all community members can manifest in this activity.

The celebration highlights the importance of communal harmony and the role of shared cultural practices in maintaining peaceful coexistence between Buddhist and Muslim communities in Kaloran. By coming together to share meals, enjoy art performances, and engage in collective prayers, residents reaffirm their commitment to mutual respect and understanding. The success of *merti dusun* in fostering interfaith relations underscores the potential of local wisdom and cultural traditions to bridge religious divides and promote a more inclusive and harmonious society.

Local wisdom in the form of performing arts

Local wisdom besides without text and ritual, Buddhist and Muslim in Kaloran also has and develops local wisdom through performing arts. Performing arts are generally only as a spectacle, but in depth that performing arts have a moral message as a guide for society. This local wisdom is further strengthened in performing arts activities that can be carried out by people of different religions in the forum of art or culture. All communities are involved in art or arts issues, especially communities that have an attraction to art. This does not look at any religion that is a member of the arts. As conveyed by Rustanto, art does not look at any religion, in fact all members of society help develop it (interview, 2020).

Various forms of art that have become the local wisdom of the Buddhist and Muslim in Kaloran. The arts that have developed to date include field arts and *Ketoprak* arts, puppet, and *campur sari* (music orchestra). Local wisdom through art becomes the right media for dialogue together by understanding that a harmonious and harmonious life is prioritized. Local wisdom as a space for dialogue can be seen from how the community shares roles in organizing and forming this art group. For example, Christians who are good at music will often become musical instrument players, Buddhists and Muslims who are good at dancing will act as dancers. By sharing roles through the local wisdom of this performing art, the community is awakened to be able to live together through the local wisdom of this performing art.

In addition to being part of the dialogue, local wisdom is also a form of effort in preserving and maintaining the nation's culture. As emphasized by Moh Ruhman as a community leader in Banyurip Hamlet, local wisdom is a reminder of the history and identity of the community as part of the Indonesian nation. This local wisdom of performing arts can strengthen public awareness of differences without having to prioritize differences as a problem for living together. The community actually learns from sharing these different roles, it

can foster a shared awareness of the nature of social beings. The community cannot be separated from social relations with the media of local wisdom of performing arts.

Analysis of Buddhist and Muslim relations based on local wisdom as multicultural education

The analysis of the sociology of religion approach and the lived religion approach (Ammerman, 2015; Nyhagen, 2017; Knibbe & Kupari, 2020) shows that the relationship between Buddhism and Muslims occurs from the encouragement of community life in practicing daily religion. On the basis of humanizing humans mediated by local wisdom, these relations provide a space for dialogue that strengthens interreligious relations. This approach occurs because local wisdom is a medium that strengthens interfaith relations.

The community has its own way or method in providing education to live together in its environment. The expression *desa mawa cara negara mowo tata* (the village has a way, the country has rules) is an appropriate expression to see the way the community in Kaloran learns to live side by side with people of different religions. Each village or region has its own way of educating its people, especially the ancestors, who are very aware of the characteristics of the Indonesian nation and have various local wisdoms. In accordance with the theory of the function of local wisdom as a source of knowledge, human resources development, advice, social meaning, and ethics can be analytical tools in this context.

Local wisdom becomes the identity of the community and at the same time as the community's immunity in maintaining the dialogue space of a multicultural society. A society that has local wisdom has more opportunities to maintain relations between members of its community within the framework of community life. Local wisdom as community immunity can be seen from the responses of the local community in accepting and responding to other cultures

that are not in line with the values of local wisdom used by the community itself. Therefore, community leaders are needed to maintain the local wisdom of the community. As conveyed by Moh Ruhman in responding to the important role of community leaders in maintaining local wisdom in order to uphold the harmonious life of a multicultural society, the involvement of community leaders as *role models* in multicultural education will provide strength in preserving local wisdom. In this position, the role of religious and community leaders as teachers in providing dedication and role models to their community for multicultural education.

Awareness is the initial step and also the peak of an educational process regarding multiculturalism. Without the power of awareness regarding multiculturalism, multicultural education will not succeed. The Buddhist and Muslim community in Kaloran was awakened by awareness regarding the reality of multiculturalism in everyday life through local wisdom. Local wisdom in the community is a source for building shared awareness in the community. This is the genius of the ancestors who have built and preserved local wisdom as a source of narrative for multicultural education. As conveyed by Suyatno who revealed that local wisdom has long existed in the community environment which has meaning in the community itself. The power of this local wisdom has been tested that in any case local wisdom provides great benefits in building and maintaining community harmony long before religion entered the community environment.

The power of local wisdom has become a shared value and function in building a multicultural society. Prioritizing the value of harmony is the peak of the moral message of local wisdom in the Buddhist and Muslim community of Kaloran. This has also been emphasized by Moh Ruhman by stating that *the cultures (local wisdom) have values and the life of the community to maintain harmony. It is very strong to unite in the life of society. So later in the life of society there will not be easy conflicts* (Interview, 2020).

Conflict is indeed unavoidable in community life, but violence in the name of religion, ethnicity, and class must be minimized. Efforts to minimize this conflict can be done according to the capabilities and strengths of the community itself. The strengths within the community are key to overcoming emerging problems. Ideas or concepts from outside the community are not necessarily in accordance with the conditions and situations of the community. Therefore, the strengths and capabilities of the Buddhist and Muslim community already have social capital through local wisdom as a shared narrative in multicultural education.

In principle, the Buddhist and Muslim community in Kaloran has its own way of building multicultural community relations. These relations are built through three aspects of local wisdom that are manifested in community life. Local wisdom that is not written but has the power to maintain multicultural community relations. Local wisdom without text has built awareness and become a principle of life for the multicultural community in Kaloran. Although not taught theoretically and using complicated methodologies, shared awareness of multicultural reality has become a collective consciousness. After understanding the basic principles of local wisdom without text, the community also implements local wisdom in the form of symbolic rituals as a practice in community life.

Local wisdom through this symbolic ritual becomes a reinforcement of the principles of multicultural life that have developed in the community. Local wisdom in the form of symbolic ritual becomes a medium for sharing and sharing happiness for the community. In addition, as a medium for community solidarity because local wisdom with symbolic ritual can become a public space for the community to have a dialogue with the heart. Based on this, the approach to multicultural education with a contribution approach can be carried out in society, because the community shares roles and prays for each other between members of society.

In the Kaloran community, both Buddhist and Muslim activities involving local wisdom and symbolic rituals often use food as a unifying medium. Food, a basic human need, serves as a shared medium for maintaining survival and social cohesion. Public spaces for multicultural dialogue also include performing arts, which convey local wisdom and promote values like mutual cooperation.

Multicultural education through local wisdom narratives has been successful but faces challenges. Changes in society can lead to the religiousization of culture, which may reduce communal efforts and sow division. For example, when local wisdom practices like suronan, muludan, and religious holidays are directed towards specific places of worship, it narrows the space for dialogue and inclusivity. Religion, born from civilization and culture, should adapt to humanize society. Therefore, strengthening local wisdom as a source of multicultural education narratives is crucial to maintain inclusivity and social harmony. Based on the analysis above, local wisdom can be an approach in multicultural education. Multicultural education that comes from local wisdom narratives can show that the multicultural education approach can be implicitly developed. The multicultural education approach through contribution, addition, transformation, and social action can be seen from local wisdom which is the source of the multicultural education narrative. The transformation approach, in this case, can be strengthened by the existence of interfaith prayers that have been carried out so that it can be known about the community's awareness in understanding the differences in interfaith prayer procedures. Then, the social action approach has been carried out both in preparation, process, and after the implementation of local wisdom in the community by showing the social attitude of mutual cooperation in bearing the burden and responsibility in implementing social wisdom with a sincere heart.

Conclusion

The relationship between Buddhists and Muslims is more visible from the social aspects of people's daily lives through local wisdom, rather than in the aspect of relations based on religious texts. The ability of Muslims to elastically establish a relationship with Buddha is evident because Muslims in Indonesia have a unique character in implementing their teachings. As Geertz (1987) discussed, the development of Islam in Indonesia is inseparable from the development of Hinduism and Buddhism. Therefore, sociologically, the relationship between Buddhists and Muslims is not a significant obstacle, even though religious texts have significant differences in teaching texts both in terms of religious goals and religious rituals. The narrative of local wisdom constructed on Buddhists and Muslims is actually a strength in strengthening relations between religious communities.

The narrative constructed in viewing this multicultural reality cannot be separated from the contribution of local wisdom of the community. Local wisdom can be said to be a source of narrative, preserver, and also reinforcement in multicultural education. Local wisdom as a source of narrative of moral education is evident from the principles and perspectives of the community regarding the multicultural reality itself. Then local wisdom as a preserver of multicultural education is seen from how the community continues to implement and preserve local wisdom without daring to abandon it. Local wisdom as a strengthener of multicultural education is seen from the routine and continuity of the implementation of local wisdom in every moment, making local wisdom stronger in the collective consciousness of the community.

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