



Tradition Multicultural Society Religion in Serang City

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Abstract

This article examines the characteristics and cultural identity, as well as the socio-religious rituals of the people of Serang city. The research used is anthropological ethnography method. In analyzing the data, the researcher used a functional-structural approach. The results showed that although the people in Serang city were categorized as multicultural society, they still carried out their religious traditions. There are several things that affect this harmony, including the factor of religious understanding of each individual, educational background and social relations of the community. For the residents of Serang city, the distinctive characteristics wrapped in tradition have a positive meaning as local wisdom and have religious values that are still maintained today.

Keywords: Local Belief, Multicultural, Modern, Tradition.

Introduction

Draft life Public multicultural already Prophet Muhammad SAW exemplified when he builds Medina. Medina is thriving city _ inside its various religions, ethnicities and cultures. Even though Thus, the Islamic government led by the Prophet Muhammad protected and respected difference that. This thing shows how Islam as very noble teachings, already teach that since centuries past. Lifestyle public multicultural is sourced teachings from the Qur'an and Sunnah which reflect Islam as a religion of mercy.

In Indonesian society, in particular Public city attack various traditions with Islamic nuances carried out in moment celebration day big. Tradition this develop by generation and become wisdom valuable local high. Tradition in Islam that exists like *muludan*, *tahlilan*, or other moment still held though there is another fatwa related desire for change tradition this, with destination purify Islamic teachings. However, for a number of circles existence tradition in Islam is expression religious a Muslim and as tool for cultivate attitude social and togetherness in society. Related with this writing, the author learns a number of sources read as ingredient comparison thought. A number of research found related with discussion are:

Mahfudz Junaedi in article title *Religion in Modern Society: The View of Jurgen Habermas*. He writes that Religion in room public and Religion in modern society is two different side, but have the same substance, where religion is placed in space public not on space private. According to him that modern society always be marked with democracy, secularization, and pluralism put religion in position follow development knowledge modern knowledge and civilization. Differentiation push functional to direction religious individualization is not by sure implies loss influence and relevance of religion, good in the political, cultural arena community, as well as act in demand every day. So that religion in modern society must see in (1) *secularization as differentiation realms secular from religious institutions and norms* ; (2) *secularization as more decline beliefs and practices religion*; and (3) *secularization as a process of religious marginalization in privatized realm* _ (Junaedi, 2020) .

Abdul Halim K and Mahyudin , whose research about *Social Capital and Social Integration : Assimilation and Acculturation Multicultural Community Culture in Polewali Mandar, West Sulawesi*, They found that social capital is element important in Public multicultural. Developed social capital through institutions social society is one the road that bridges connection good social. From relationship socially built that, created beliefs, norms and relationships encouraging social integration social. Spirit integration this is what gave birth harmony social in scope life social as depicted in Public multicultural in Wonomulyo (K. & Mahyuddin, 2019) .

Ardhana January Mahardhani and Hadi Cahyono in *Harmony of Tradition Society in Framework Multiculturalism*. They stated that the difference is something that is natural and must be addressed with positive as treasure

Indonesian wealth. Difference don't make something split, will but make difference that a grace from God and become reason or because for always guard unity and unity in frame multiculturalism. we are great nation and blessed nation diversity culture and religion, which must guard that all as legacy that doesn't priceless (Hadi Cahyono, 2017) .

Ayatullah Humaeni in the research related *Rituals of Local Beliefs and Identity Banten Ciomas Community Culture*. his article study system trust local, characteristics and identity cultural society, as well as social rituals religious Public Ciomas. Research results show that " character " champion " often by several " writer like Williams and Kartodirdjo depicted with negative labels. The popularity of Golok Ciomas which has score historical and cultural for the people of Banten common too often juxtaposed with figure famous champion with his attitude is hard, brave, and likes do criminal. Though, for part big Public Ciomas alone characteristics typical they actually have more meaning positive inherited from grandma ancestors and still have values still religious maintained until moment this (Ayatullah Humaeni, 2015) .

Several other articles that discuss theme multicultural namely Sonia Nieto, *Affirming Diversity: The Sociopolitical context of Multicultural Education* ; (Nieto, 2000) , JA Banks and CAM Banks (eds.), *Multicultural Education: Issues and Perspectives* ; (Banks, 1997) , Francisco Hidalgo, *Multicultural Education Landscape for Reform in Twenty First Century* (Hidalgo, 2003) . Meanwhile , posts that relate between religion and multiculturalism e.g. Lester R. Kurtz, *Gods in the Global Village: the World's Religion in Sociological Perspectives* , especially in the chapter sixth (Kurtz, 1995)

This post aim for researching *how system religion in society multicultural? how characteristics and identity the culture? as well as how forms of ritual and tradition social religion?*

Research Method

Method used in study this is *qualitative ethnography* which is very deep study about behavior that occurs by natural in a culture or a group social certain and understand a culture certain from side look the culprit. Experts call it as study field, because of course implemented in the field in background natural. Researcher observe behavior somebody or group as what existence. Data obtained through observation and interview with member group by deep as well

as learn document or artifact by jelly. Then research data ethnography analyzed in the field in accordance context or the situation that occurred at the time the data was collected. Study ethnography character anthropologist because roots the methodology from anthropology. As for research this with fetch data in environment people in the city Attack, the researcher considers as object representative research.

Research Results

System religion in society multicultural.

In view Public city Attack, religion is understood as a sacred, metaphysical, eternal, heavenly, and absolute realm. When religion is involved in affairs worldly though, still projected as affairs hereafter. Because there is element sacred and absolute that, then often feel difficult for a religion for could tolerate or life side by side with tradition considered culture character mundane. because of that, often religious and cultural encounter more many bring up problem than benefits. In Islam, for example, there are expression *heresy* who will blocking those who try To do compromise and appreciation to culture local, which is not culture original from Islamic teachings (Mahfud, 2016).

About connection Among culture and religion, some Public from respondents in the city attack state that culture is part from religion. Whereas a number of respondent state religion is part from culture. Opinion first, no can be understood by those who try explain all phenomena that concern life man by cognitive. On the contrary second opinion is no received for those who believe that life man is realization from revelation, which is not require understanding (Kusumohamidjojo, 2010: 219).

A religion is integral part in aspects activity another culture. Religion is what do people do from day to day. In other words, religion becomes a set of ideas and beliefs where everyone can involve, as well as framework for experience life and activity daily them. Studying religion and culture next is understand how religion became element important that manifests difference them. This thing means that studying religion comparative, or more specifically studying religion is cross culture, see religions across area from different cultures (Hadi Cahyono, 2017).

As multicultural society, urban society attack looking at multicultural as relative issue new if compared with draft plurality (plurality) and diversity (diversity). According to Monk Parekh, new around 1970s movement multicultural appeared, first in Canada and Australia, then in the United States, United Kingdom, Germany and others. Multiculturalism actually no comes suddenly. Multiculturalism as a wisdom, based on real melting pot theory is journey long from a product intellectual. Today, multiculturalism becomes discourse academics of academics in various around the world (Hidalgo, 2003) (Mahfud, 2016) .

Viewpoint this capable dampen various horizontal conflict that has occurs in various corner of the world. Through method look this , the Indonesian people are also able put forward tolerance in looking at the diversity that exists (Nasihin & Dewi, 2019) .

In the community in the neighborhood city attack this, implementation religious walk with good and orderly. None problem or conflicts that arise caused method different view related law worship. Even though in difference method view, society with attitude be tolerant capable resolve difference that and live side by side each other value one with other.

Not all community that has diversity ethnicity and culture even religion experiences split. Multicultural society in many too many places sow integration social. The integration form in state member the people who are in condition stable and steady bound in unity group though by identity have glaring difference (Banks, 1997) (Darlis, 2017) (Hadi Cahyono, 2017) .

Characteristics and identity cultural Public

In history our know that Banten is area ever be one center trading international power and the most powerful Islamic sultanate in the archipelago. The people is Public more Muslims aware self and more obey in operate religious teachings compared with area others on the island of Java. This trait is then made Banten get nickname as religious area. In fact, at the end In the 19th century, the Bantenese were very prominent among the Southeast Asians who settled in Mecca, both as a teacher or student (Junaedi, 2020)

This positive image attached to the people of Banten of course no free from the role of the rulers (Sultan) of Banten who did not only focus in field politics and economics, but also provides attention in field religious. In Martin van Bruinessen 's note, it says that for strengthen and develop field religion, the Sultan of Banten invited nusantara scholars and scholars from the Middle East, especially Mecca, to come and stay during period time certain in Banten. They teach religious sciences to society. Connection well intertwined among Sultanate of Banten with Mecca as the center and mecca world Islam joins build enough Islamic civilization strong in Banten.

For gain the legitimacy religion, some of the Sultans of Banten asked title "Sultan" to Sharif in Mecca. It is this title that makes the Sultans of Banten seen no only as ruler of the country, but also valid considered as religious leaders (ulama or guardian). Sultanate of Banten showing great love and care to religious knowledge, as well as awards as well as high respect against the scholars. because of that, in a number of notes written by Europeans who ever visit Sultanate of Banten in the 16th and 17th centuries, it is mentioned that the sultanate of Banten became center activity Islamic scholarship in the archipelago (Scharfstein & Gaurf, 2013) .

About obedience Banten people in general and the city attack especially, in line with Sprenger's point of view emphasizes that man will Becomes real human if develop values spiritual (values culture) which includes score knowledge, religion, art, economy, society and politics (Riyanto, 2002) . In view people in the city attack this , that pattern traditions that have conducted by down decrease already becomes obligation for run by the community and inherited to generation next though they already get nickname modern society (Hadi Cahyono, 2017) .

Forms of ritual and tradition social religious public

As majority society Muslim, community city attack no only recognizes, understand and practice the rituals of worship to God as taught in the Qur'an and hadith, but also do various social rituals religious as part from tradition public local. There are some social rituals routine religion conducted every year through warning day big Islam that is:

1. Commemoration of 1 Muharram.

At the moment this, people city attack celebrates with some events. Usually Public do special events, namely *riungan*, *slametan* with porridge shura '.

Warning year new to Islam too usually filled with activity tausiyah and eat together prosper the mosque. Giving Theory related year new Islam reminds people Muslim will the struggle of the Prophet Muhammad in spread Islamic law.

2. Safar month

For the community city attack month of Safar known as month where Allah sent down various type disease. Therefore, on the month this they perform rituals or *Slametan* reject more reinforcements _ known with designation *Wekasan Rebo*. This event usually done on the day Wednesday week last month of Safar with to do Salat reject reinforcements by congregation in the mosque or prayer room. Based on trust here, parents usually no allow her children for traveling far away, because worried get accident or disaster.

3. Commemoration in the Month of Mawlid

On the moon this Exactly 12 Rabiul beginning or more _ known with month Maulid, commemorated as day the birth of the Prophet Muhammad. This event generally celebrated by massive. in some area in the city Attack, community celebrate with make ceremony long mulu or known with designation " *Never mind* ". In a very lively activity this, whole long mulu brought to Islamic Prayer Room or the mosque after being paraded and doing prayer together, next long mulu shared to citizens.

4. Commemoration in the month of Sili Mulud or more known with month of Rabiul Akhir

In society city attack, moon this commemorated as day birth the daughter of the Prophet Muhammad, namely Sayyidah Fatimah. In some area in the city attack, this event usually conducted small by mom study. Each mother study brings the name *cheeks or cecepon small* (container for bring rice and other food) brought to madrasa or to ta'lim assembly. Food that then collected and prayed for by the kiyai or ustadz (male) before eaten or diung together.

5. Rajab month

On the moon this Public city attack celebrate Isra Mi'raj commemoration of the Prophet Muhammad SAW. Celebration this held with method make food that will diung together in the mosque or mosque. Apart from riungan together, the community also does study the *book of dardir* (a

book containing history Prophet Muhammad 's journey in Isra Mi'raj). study this done at night day 27 Rajab, from 8 pm until 3 or 4 in the morning day.

6. Spirit Moon

In society city Attack, moon rowah commemorated as incident or slametan change book or notes charity human. on the moon here, God closes charity old record humans, and replace them with new record. For commemorate this event, citizens To do slametan and riungan usual in the usual prayer room conducted Among 12th of Spirit until with the 25th of the Spirit .

7. Ramadan Fasting Month

Ramadan is month holy where whole Muslims are required for fast during one month full. For commemorate month this, people usually to do Slametan pick up in the middle month of Ramadan. Tarawih prayer that ends with Salat *witr* usually accompanied with prayer *Qunut* since night 15th of Ramadan. Riungan events are also held at night day 15th of Ramadan, usually conducted after salat *Taraweeh* congregation.

8. Shawwal month

The month of Shawwal, to be exact the 1st of Shawwal, is day victory for Muslims around the world who have do fasting _ During one month full. In some areas of the city Attack, use enliven day Eid this, held competition decorate their villages. Seen from decorated gate _ with beautiful in the villages in the city Attack. As usually celebration Eid Fitri Public no only to do Salat circumcision together in the morning day, but also do friendship to family and relatives, and on pilgrimages.

9. Month of Hajj

In the month of Hajj, to be exact from 10-13th of the month of Hajj, people Muslims around the world commemorate day raya eid adha or day raya sacrifice. Same thing with eid fitri, society city Serang also performs the same rituals and activities as day raya eid fitri.

From the explanation above, it seems existence various social rituals religion that exists in the community in the city attack, is one of the form glorifications a servant to God namely Allah SWT. Social rituals the religion they do is expression emerging religion because existence awareness that man is creatures and servants of Allah SWT. Of course, social rituals are also means

for cultivate sensitivity social and awareness as religious society in public multicultural.

Overview Literature

Harsojo (1984), in a literature, related mention of religion and religion, explain first, that he more like use term religion than religion. This thing caused because religious terms already have a specific meaning such as Islam or Christianity and so on. He more like use the term 'religion' rather than 'confession'. Religion in his view as the term you want summarize system trust man as something phenomenon general. Second, he explained that anthropology investigate religion by empirical and comparative for understand origin religion, function religion, and systematics religion. Anthropology no investigate truth in religion, but investigate the influence of religion on humans and society as well as its influence on development culture. Religion is part from culture humans, therefore second approach it (theology and anthropology) is not need each other contradictory.

According to Leslie A. White, religion or one element that make up belief (belief). System this alone is one the essence of culture. With thereby religion is part in room scope culture human. In study this, author understand religion no solely as a religion, but as phenomenon cultural. Religion is face cultural something unique nation. Religion is base belief, so aspect the culture often floats on it. This thing represent religion as phenomenon universal culture. Religion is part culture that is typical. According to Malinowski (1954: 17), no there is no one in this world , as primitive whatever the person , who is not religious and not trust magical (Kurtz, 1995) (Nieto, 2000) .

Statement this put forward based on data and facts that already many the researches carried out related with belief and religion public primitive in various part of the world. in nature thought they are there something trusts to something sacred (the sacred), besides something considered _ ordinary (the profane). These two domains no once can free from natural thought human. The sacred domain appears and is present in form trust to magic and religion, and the profane domain reveals self and grow be a science. It means that, as primitive whatever a community, always in the idea no miss from these two domains.

Draft religion contains various element like beliefs, rituals, ceremonies, attitudes and patterns Act behavior, as well natural the thoughts and feelings of its adherents. Various activity like pray, prostrate, make pilgrimage, sacrifice, *slametan*, eat together, dance and sing, procession, perform drama, fast, meditate, meditate, chant, practice magical, believe creatures subtle (unseen), provides offerings and so on is part from activity religion (Koentjaraningrat, 1980: 81). Activity this is what makes a trust Becomes something religion (Ayatullah Humaeni, 2015) .

Even though Islam became symbol civilization new for the people of Banten since the sultanate, but the Sultans of Banten did not as well as immediately delete footsteps tradition and culture local Banten who already there is far before Islam entered and developed in Banten. Indication that current ruler of Banten that still appreciate and respect tradition and culture local is story in ' *Sadjarah Banten*' which states that Sultan Agung Tirtayasa , since young and still take office as the Young Sultan, known as son nobles who really like culture . Even he often involved active in a number of tradition game Banten people like game racket (sort of puppet *wong*), gods, *sasaptoan* , and various tradition local others. This indicates that the Sultan of Banten, who is considered as religious leaders, scholars, even guardian, no once attempted delete footsteps tradition and culture considered local no damage Aqedah Muslims. Even in a number of things, try make variety tradition and culture local as a medium of da'wah in spread Islam to the former resident of Banten still many adhere to trust animism, dynamism, Hinduism and buddhism (Michrob & Chudari 2011: 19-46; Lubis 2004: 1-24; Lubis 2006: 2-13).

Likewise in history Islamic movement, that Islam brought by Wali Songo in the archipelago, especially in Java, really appreciate it culture local every society. Reality this show how existence balance Among personalities and reality diversity in society multicultural. Because in Islam, every Muslim responsible answer for doing obligations in aspect personal, apart from calling to kindness and prevention crime at a time give respect to diversity, in aspect social . (Ledang, 2019) .

Discussion

Based on views on could see how trust people in the city attack related tradition everlasting religion celebrated, made Public so compact unite in life social. Often events, offerings, offerings, and various other forms of ritual no could be understood by economical, rational, and pragmatic. Religious rituals it also shows existence desire public for guard identity cultural they as religious society in the middle various view different religion (Azizah & Purjatian, 2015)

One method for conserve this Islamic tradition is through education. Relation with Thing this so in line with profile student moderate Pancasila echoed government mature this. Character profile student Pancasila include:



Islamic tradition which is mirror from multicultural this in line with values in character Pancasila, which reflects Indonesian diversity. Values this no will come true if no actualized past humanist education to society. Then educator as end spear implementation education, in the era of pluralism and multicultural era this, will always face to face with problem how to make each tradition religious permanent could continue, perpetuate, preserve, transfer, maintain as well as bequeath beliefs and traditions as something truth, but at

the same time also realize fully existence group tradition religious another. at the point here the need confession will diversity, and attitude this important grown on participants educate.

Wisdom locally owned the Indonesian nation is asset riches culture community that can made as adhesive social. That Indonesia is diverse by identity culture and religion in it there is values encouraging social public to spaces integration through network the social they shape. Putnam mentions that existence network (*network*) inside life social, will repair efficiency Public because facilitate action coordinated. Connection between ethnicity through network social together with agreed norms _ is source adhesive power public by large (Good, 2016) .

In formation public multicultural here will our get draft community that has characteristics are:1. fulfilment needs base individuals, families and groups in society. 2. Development of conducive human capital and social capital for formation ability doing tasks life and intertwining trust and relationship social between group. 3. no existence discrimination in various field development, in other words the opening access to various service social. 4. existence right abilities and opportunities for communities and institutions self-subsistent for involved in various forums where issues interest together and policy public could develop. 5. existence cohesiveness between group in public as well as growing attitude each other value difference between culture and belief.6. implementation system enabling government institutions economic, legal, and social walk by productive and social justice.7. existence guarantee , certainty and trust Among networks enabling society -intertwining relationship and communication between they by organized, open and reliable (Soim, 2015) .

Factors Existence Harmonization in Public Multicultural

Factors of individual religious understanding

Understanding religious very influential individual to understanding will existence plurality and multiculturalism. Correct understanding on Thing this is very decisive harmony in the practice of their respective religions. This thing by clear has set in Al Quran and 1945 Constitution. That every individual has right on the religion he adheres to, and has right for operate sharia his religion. For the community multicultural, caring plurality is also

based on good understanding of religion, so that the view certain religious groups, no bring up things conflictual. A number of incident when occur attack to certain religious groups, people who do attack usually argue that attack that they do it for the sake of defending their religion.

Religious sensitivity in public compound that can becomes factor cause and root happening conflict caused things following. *First*, there is claim truth absolute (absolute truth claims); claim truth absolute must be addressed to in self alone or internal adherents of that religion alone, no worn in judge other religions. *Second*, there is obedience blind (blind obedience), i.e., with rule out sense healthy and attitude critical in understand religious teachings. *Third*, there is destination end justify anything in reach the goal (the ends justify the means). Things this usually vulnerable ignited when face conflict between religious followers. Factors this can also make conflict social happening _ looks more permanent and difficult for solved because keep deep grudge, moreover if based on that dead in defending religion is deed commendable and dead martyr.

Background factor behind education public

Education is indicator important determinant quality residents in an area. Serang City residents who have in level education, realized or no realized, start merges with culture, traditions and character of the Banten people in general. Townspeople attack already used to watch the Thanksgiving event or salvation in skeleton express gratitude on the successes that have been achieved. Residents of Serang City today character heterogeneous with character complex personality high. Heterogeneity population city attack when seen from background behind education, life social, cultural, economic and political moderate society growing.

Education is most effective tool for continue, perpetuate, preserve and maintain tradition from one generation to generation next, and from one century to another century. Education is able transform and internalize score multicultural and education character past humanist education that recognizes and accepts _ existing values _ in plurality society and culture, as well as develop ability for communicate and work same with other people.

Humanist education should since early implant to participant educate, with put forward togetherness in plurality on base principles tolerance and anti- all form violence. Tolerance, respect, polite, honest, applicable fair and

helpful is mirror nature base a pluralistic Indonesian nation, and is a form values Indonesian character who started eliminated of the educational process moment this. Disclaimer existence religious traditions in advance the earth, both in the west and in the east, is a step that don't right. Traditions the have right same for maintain tradition and identity individually with various usual way done.

In society found many individual or originating group from culture different, as well as in institution education. Reality the no can circumvented. Diversity culture that can found among _ participant educate as well as the teachers involved by direct or no in the educational process. Diversity it can too found through enrichment other cultures that exist and develop in constellation cultural, local, national, and global. Diversity culture this will possible achieved in education if education that alone confess the diversity that exists , behave open and give room to every the difference for involved in one educational process (Mahfud, 2016) . Because of that, humanist education that has score character and multiculturalism must developed in Indonesia so that capable lift honour and dignity humanity rooted in wisdom local *wisdom* and religious values.

For understand conflict in context multiculturalism required base knowledge in the form of building relevant concepts that support existence as well as functioning multiculturalism in life Indonesian people and people. Building concepts this must communicated between various stakeholders who have attention same scientific about multiculturalism. This is so that their similarity understanding and mutual support in fight for ideology this.

Community social relations

Reality plurality is potency big for the Indonesian people at the same time become potency conflict in vulnerability social. Pluralism sometimes becomes because happening contradiction various interests between different groups. A number of incidents the conflict caused existence contradiction with bring issues of SARA (Ethnicity, Religion, Race, and Intergroup). Issue this with fast spread becomes conflict stressful and unsettling social conflict wrapped in religion often becomes very sensitive issue in plural society.

Based on the study by the Research and Development Agency of the Ministry of Religion of the Republic of Indonesia stated that that various

incident conflict the social that happened in the beginning no religious conflict. Many factors other social frequently related, then religion was brought as factor legitimacy at a time for cover root conflict.

Development of the Ministry of Religion of the Republic of Indonesia views: that root problem happening conflict social media in Indonesia is motivated by three things. (1). existence crises in various happening field a number of years then. Lost trust part public to apparatus government, bureaucracy and military who have many years already show lack of attitude get sympathy part society, also raises attitude each other high suspicion between various group society. (2). existence difference interest, good individual nor between groups in the field of economic, social, political, order and security. Gap this make it easy followers of the religion in current competition, conflict, and even hostility between group. (3). current globalization information going to growing religious understanding create exclusivity and sensitivity interest group.

Whatever root problem, conflict social in essence permanent harmful all parties, especially circles public bottom. What is needed is revitalization and transformation process score with more put forward understanding functional religion and change approach from approach mystery Becomes a rational and functional approach. Values sublime nation, consciousness on pluralism, and the need attitude inclusive in religious is values basic must built by systematic past intelligence humanist education and learning.

State social people in the city Attack already more forward, marked with a number of inhabitants by economy already good level his life. A number of them income a lot, mediocre, and below his needs. People in the city attack have belief strong religion, mediocre course, and belief perfunctory religion. Population his there are those who behave modern and elitist, behave wishy - plan no determined, and the population behave simple, political practical by careful and transparent, residents behave political allied practical axis center, and residents' politics practical with rigid and orthodox way. Diversity this make life people in the city attack the more advanced, moderate, no there is conflict even becomes strong inside life social.

Conclusion

A cosmopolitan civilization will create when Muslims have attitude inclusive and have ability to adapt self to environment around. With notes that identity true on the authentic parameters of fixed religion awake. Attitude tolerance need grown good to sibling fellow Muslim nor to non- Muslim brothers. Need standing up principal democracy or in the Islamic world more known with term deliberation. Remembering in the Qur'an there are also values social and democracy and respect on the plurality that must we respect. Principle base this make Public strong and alive side by side in diversity.

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