

Giliran Tradition as a Social Practice of Religious Plurality in Kalisat Community, Temanggung, Central Java

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Abstract

The community at Kalisat Hamlet is religiously plural, with the adherents of Buddhism, Islam, Protestantism, Catholicism, and Sapta Dharma living side by side. A social-religious practice called the *Giliran* tradition has emerged from this plurality—a religious gathering held regularly and simultaneously by all religious groups in Kalisat Hamlet on Saturday nights. This study aims to explain the religious plurality in Kalisat Hamlet, analyze the relationship between the *Giliran* tradition and the habitus of plurality using Bourdieu's social practice theory, and analyze the impact of the *Giliran* tradition on the social order in Kalisat Hamlet. This study uses a descriptive qualitative method with data collected from interviews and field observations. The results show that the plurality in Kalisat Hamlet has produced the *Giliran* tradition called Paritanan for Buddhists, Yasinan for Muslims, Bestonan for Christians, and Sujudan for Sapta Dharma. The *Giliran* tradition has also established three basic values—harmony, tolerance, and integration—embedded in the social life of the Kalisat Hamlet community. The values lay a foundation for creating a social order in the Kalisat Hamlet community, which is diverse yet harmonious.

Masyarakat Dusun Kalisat memiliki pluralitas agama dan kepercayaan, yaitu agama Buddha, Islam, Protestan, Katolik, dan Sapta Dharma. Pluralitas ini melahirkan suatu praktik sosial keagamaan yang disebut dengan tradisi *Giliran*. Tradisi *Giliran* merupakan kegiatan silaturahmi keagamaan yang dilakukan secara rutin dan serentak oleh setiap umat beragama di Dusun Kalisat pada malam minggu. Penelitian ini bertujuan untuk menjelaskan pluralitas agama dan kepercayaan di Dusun Kalisat; menganalisis hubungan tradisi *Giliran* dengan habitus pluralitas menggunakan teori Praktik Sosial Pierre Bourdieu; dan menganalisis dampak tradisi *Giliran* terhadap *social order* di Dusun Kalisat. Penelitian ini menggunakan metode kualitatif deskriptif dengan wawancara dan observasi lapangan. Hasil kajian menunjukkan bahwa pluralitas masyarakat Dusun Kalisat telah melahirkan tradisi *Giliran* dengan nama Paritanan bagi umat Buddha, Yasinan bagi umat Islam, Bestonan bagi umat Kristiani, dan Sujudan bagi Sapta Dharma. Tradisi *Giliran* tersebut juga membentuk tiga nilai dasar yaitu kerukunan, toleransi, dan integrasi yang tertanam dalam kehidupan sosial masyarakat Dusun Kalisat. Hal itu telah mendorong terciptanya tatanan sosial yang harmonis dalam keragamannya.

Keywords: *giliran* tradition; habitus; religious plurality; social practice

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Introduction

Religious plurality is a social fact that cannot be denied in Indonesia. The national motto *Bhinneka Tunggal Ika*, recognizes the reality of this diversity. Socially and culturally, religious pluralism can be seen as a potential for wealth (Karim and Munir 2017). However, plurality can also become a source of social friction and conflicts because differences often lead to segregation, fanaticism, radicalism, and inter-religion problems (Fitriani 2020). In the history of Indonesia, religious plurality has been recorded to trigger issues in religious relations, such as the inter-religion conflicts between communities in Maluku (Nataniel 2019) and conflicts over the establishment of places of worship in Aceh Singkil (Hartani and Nulhaqim 2020). Plurality may also lead to religious intolerance (Gusnanda and Nuraini 2020), which may lead to violent behavior, such as the destruction of places of worship (Arifinsyah, Siregar, and Nasution 2021; Wijayana and Sardini 2019).

Studies on traditions have been carried out by several researchers, such as Susanti (2017), Riyadi (2018); Saputri, Rinenggo, and Suharno (2021), Siburian and Malau (2018). These studies discuss various traditions in Javanese society. Susanti (2017) researched the kenduri tradition during the Galungan holiday celebration. Riyadi (2018) focuses more on the tradition of saving the life cycle and celebrating Islamic holidays in Javanese society. Saputri et al. (2021) examine the existence of the nyadran tradition, which needs to be preserved by the younger generation so that it remains a distinctive characteristic of Javanese society. Siburian and Malau (2018) emphasize the tradition of the Suro month ceremony to prevent disasters, calamities, and bad luck and

to stay close to God. Meanwhile, Susanti and Lestari (2021) focused their research on the ruwatan tradition by holding wayang (puppets) performances in the month of Suro.

Several studies on social practices include Adi and Amalia (2022); Hak and Ibrahim (2023), Rahmawati and Harianto (2020), Ramadhani (2014), Suryanda, Fadlia, and Ahmady (2021). Adi and Amalia's (2022) study focuses on the social practices of majority communities and religious minorities in cultivating attitudes of tolerance. Hak and Ibrahim (2023) focus on the social practices of indigenous communities in the riolo tradition during the COVID-19 pandemic. Rahmawati and Harianto (2020) emphasize the focus on the social practice of the siraman tradition before the wedding. Meanwhile, Ramadhani (2014) focuses on socio-religious practices to maintain the existence of an organization through GP Ansor (Ansor youth movement). Likewise, using social practice theory, Suryanda et al. (2021) focus on cultural degradation due to assimilation, which gives rise to new cultures and habits.

Studies on religious plurality have been carried out by several researchers, for example, Djuniasih and Kosasih (2019), Fitriana (2021), Fitriani (2020), Muamalah et al. (2023), Nugraha and Firmansyah (2019), Urrozi (2019). These studies focus on religious plurality and the attitude of tolerance that is important to instill in a diverse society. Tolerance is an important element in creating harmony, tranquillity, and prosperity. Djuniasih and Kosasih (2019) focus their research on implementing religious tolerance in social life. Fitriana (2021) emphasizes a culture of tolerance to avoid conflicts due to religious differences. Meanwhile,

Fitriani (2020) examined the nature of tolerance in creating stability in a pluralistic society. Muamalah et al. (2023) focus on the *ogoh-ogoh* tradition in strengthening tolerance and harmony in Islamic and Hindu communities. Nugraha and Firmansyah (2019) examined the millennial generation's views on the culture of tolerance for religious diversity. Apart from that, Urrozi (2019) focused his research on the culture of tolerance, which is used as a religious ideology in a pluralistic society.

Based on previous research studies, the novelty of this research is in its study focus. This research examines the traditions of the people of Kalisat Hamlet, having different religions. This tradition is not only carried out by one religious community but simultaneously by all communities of Kalisat Hamlet. The social practice constructed religious tradition in Kalisat Hamlet is an element that strengthens harmony and a culture of tolerance amidst religious plurality. The Kalisat society leverages religious plurality to promote equality and makes it a distinctive characteristic that needs to be upheld

The data underlining Kalimanggis Village, Kaloran District, Temanggung Regency, Central Java Province as a religiously plural society is covered by some researchers (Mugiyono 2020; Suranto 2019). The village has five religious groups: 46.02% Buddhists, 42.87% Muslim, 5.83% Protestants, 0.29% Catholics, and 4.87% Sapta Dharma (Monographic Data Kalimanggis Village 2022). The data illustrates the plurality of religions, which includes several hamlets in Kalimanggis. Administratively, among these hamlets, Kalisat is the most religiously heterogeneous, with believers of Buddhism, Islam, Christianity, and Sapta Dharma. This plurality is the hallmark of the Kalisat Hamlet community. Pluralism such as this is a

nonavoidable social phenomenon (Arifin 2016), so people learn to live and adapt to this setting (Lestari 2020).

Although religious plurality could be a source of friction, in the context of Kalisat Hamlet, it functions more like a unifier than a divider of social life. The hamlet has become a model for inter-religious harmony because the community can live in harmony for decades. The Governor of Central Java, Ganjar Pranowo, appreciated the tolerance, harmony, and harmonious public relations between religious adherents in Kalimanggis Village, especially Kalisat Hamlet (Humas Prov. Jateng 2019; Rohman 2019). The harmonious living in Kalisat aligns with an argument by Djuniasih and Kosasih (2019), stating that community members can still interact well even though they live in a pluralistic environment.

Harmonious living in a plural community requires tolerance, which can be defined as the attitudes, actions, and behaviors of appreciating and respecting each other's differences. Conflict-free social life cannot be realized without religious tolerance. Therefore, it becomes a priority among religious leaders (Dowd 2016; Gea, Aritonang, and Harefa 2022; Sumbulah 2015). In Falina (2021), religious leaders emphasize that state control must prioritize consultation regarding religious diversity; the goal is to avoid destabilization. In addition, religion is also used as part of social control to build community tolerance (Azisi 2020; Guo and Metcalfe 2019; Urrozi 2019). Some argue that morality and social control are derived fundamentally from religion (Hoffmann 2015).

Tolerance can minimize conflicts, strengthen a sense of belonging, and maintain relations between communities (Fitriana 2021; Fitriani 2020). Religious tolerance may also create

community activities that bring religious peace (Fitriani 2020). In Kalisat Hamlet, the community activities that support tolerance are the cultural socio-religious activities. One of them is the regular meeting on Saturday evenings called *Giliran* (taking turns), a tradition for around ten years since the first establishment.

The initiators of the *Giliran* tradition are the religious and community leaders. Ghazali (2016) explains that religious dialogue can be initiated from religious awareness based on community knowledge and experience. The dialogue can occur if the truth claims of each religion are not included. The various activities include communal prayers and dialogue between adherents of religions. The goal is to avoid ethnocentrism in a pluralistic society, meaning no particular religious community feels the most dominant. Adherents of all religions are expected to have the same goals and be aware that there are indeed many religions and beliefs in this world (Sumbulah 2015).

From the perspective of the sociology of religions, relations between religious communities in Kalisat Hamlet, especially during *Giliran* tradition on Saturday nights, is an interesting phenomenon to study. The discussion is not only about religious plurality but also about cultural and communal activities. As such, this study aims to review the social phenomenon in the Kalisat Hamlet community, which is inseparable from religious diversity and belief systems.

Based on this background, the research objectives are: 1) to explain the plurality of religions and beliefs in

Kalisat Hamlet; 2) to explore the relationship between the *Giliran* tradition and the plurality

habitus in the community; and 3) to find out the impact of the *Giliran* Tradition on the social order in Kalisat Hamlet. The results of this research was analysed using the theory of social practice of Pierre Bourdieu.

The *Giliran* tradition performed by the Kalisat Hamlet community is a social phenomenon that can be seen theoretically as a social practice in the postulate of Pierre Bourdieu (2010). In the social practice theory, Bourdieu's novel idea on constructive structuralism emphasizes structure and objectivity as well as agency and subjectivity. In other words, the social practice theory integrates a modified view of agents and structures in social life. In Bourdieu's theoretical ideas, social practice results from habitus, capital, and arena interactions. The hypothesis of social practice can be summarized in the following model: Social Practice = (Habitus x Capital) + Arena.

In that model, the description of social practice is inseparable from the concepts of habitus, arena, and capital. The first concept, habitus, can be defined broadly as a person's life in the community and social interaction with other community members. Interactions are internalized into one's mind and become a habit in everyday life, forming a habitus. Learning carried out repeatedly through socialization in society forms one's habitus and does not include nature or innate nature (Siregar, 2016). On a community level, habitus is related to communal practices constructed frequently and understood as part of cultural actions for a long time. Bourdieu first introduced the concept of habitus through an idea borrowed from the Scholastic philosophy. The concept is similar to Chomsky's generative grammar as both emphasize the understanding of human agents' creative, active, and inventive abilities.

The second concept is the arena. Bourdieu explains that social formation constitutes a series of arenas structured and organized in the education, economy, politics, culture, and other systems (Bourdieu 2010). Arena is part of a structured space with its function, with agents or actors occupying it with specific interests and goals. Jenkins (2016:124) explains that arena is part of a social order structured and occupied by specific individuals, communities, and institutions. The power relations of a social arena are structured internally.

The third concept is the capital. Social practice theory defines capital as property that may be used to control or dominate society. Bourdieu divides capital into four: economic, cultural, social, and symbolic (Jenkins 2016:125). Economic capital is related to material or financial capacities to meet one's needs and develop a business. Cultural capital is associated with the knowledge accumulated through the socialization of culture and traditions. Social capital is gained from meaningful relationships between a community member and another. Lastly, symbolic capital refers to a person's prestige in society.

With the concepts explained above, the model predicts that social practice can occur if habitus meets capital in an arena. Social practice will not happen if one of the components is not present. All three—habitus, arena, or capital—must be present and integrated to allow for the pursuit of a specific goal.

This study uses a qualitative descriptive method to elaborate on the investigated problems. Descriptive qualitative is a method that can be used to explore, explain, and understand the meaning of social problems in society (Nugrahani 2014). The data in this study consisted of primary data collected through

interviews and direct field observations in Kalisat Hamlet. The interviews were conducted directly and openly with the religious leaders, local communities, community leaders, and other supporting figures in Kalisat Hamlet. To support the interview data, direct observations were conducted at the location to capture the social interactions and other data relevant to the research topic. This study also uses secondary data from documents, written sources, archives, and photographs.

The Religious Plurality in Kalisat Hamlet

Kalisat Hamlet is religiously plural. The community comprises the adherents of Islam, Buddhism, Protestantism, Catholicism, and Sapta Dharma. Figure 1 shows the percentages of the adherents in the population. The data shows that Buddhism in Kalisat Hamlet is predominant, which consists of two sects, namely Majubuthi and Magabudhi. Likewise, the minority Christianity comprises two groups, namely Protestantism and Catholicism. Every religion or belief system has its place of worship in Kalisat Hamlet. There are two monasteries, a mosque, a church, and a studio used by the respective religious observers.

Historically, before 1966, the entire population of Dusun Kalisat was Muslim, although, at that time, the hamlet did not have a place of worship. After the 30 September Movement by the Indonesian Communist Party (*Gerakan 30 September/Partai Komunis Indonesia* or G30S/PKI or Gestapu), various transitions occurred in the province, especially in politics and religion (Sukamto 2015). This influence extends to Kaloran District, Kalimanggis Village, and Kalisat Hamlet. The most fundamental change is in terms of religion.

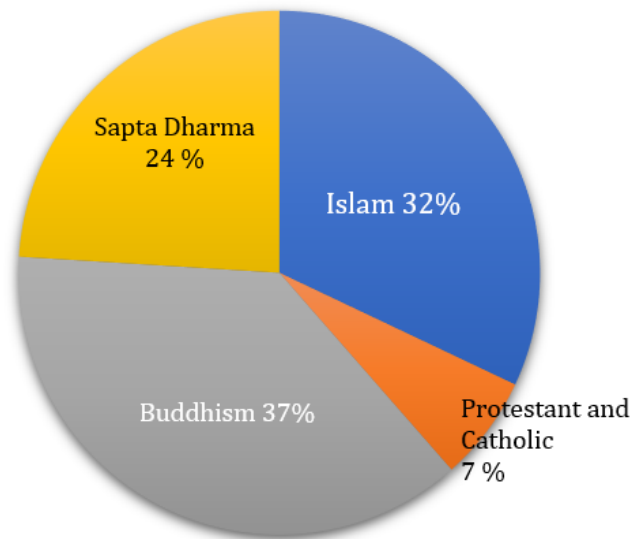
Residents of Dusun Kalisat were ordered to convert to Buddhism by their village head, Mr. Mangunsudarmo. The village head, who served for approximately 32 years until his death, was nicknamed the *lurah glondong*, a respected village head because of his authoritative characteristic. No one declined this order because Pak Mangunsudarmo was a highly respected figure in Kalimanggis Village and Central Java Province. Apart from that, the consequence of unwillingness to change religions was that they might be considered part of the Indonesian Communist Party.

In 1968, Buddhism developed in Kalisat Hamlet. The whole community members had converted to the religion. In 1980, a belief system known as Sapta Dharma flourished. The

Sapta Dharma belief is part of the Kejawen culture many Javanese people observe. Kejawen is a philosophy of life for the Javanese people, applied and manifested in everyday life through special symbols or rituals (Prakoso and Wilianto 2020). Following this revival of Kejawen, around 1989, the Islamic religion rose again. A religious figure, Mr. Priyono, confirmed this in the following statement.

"Lajeng agama Islam berkembang kembali amargi tekad lan kesadaran beberapa kalangan masyarakat Dusun Kalisat yang dulunya sudah pernah memeluk agama Islam (Islam was reviving because of the determination and awareness of several members of the Kalisat Hamlet community who used to be Muslim)."

Figure 1
Religious Diversity in Kalisat Hamlet



Source: Kalisat Hamlet Monograph Data in 2022

The village did not have a place of worship for the Muslims then, but various religious activities were carried out at a villager's house, Pak Mintono, while the mosque was constructed. The construction of this mosque began in 1994 and was completed in 1997. Thirteen years later, around 2010, Protestantism and Catholicism entered the Kalisat Hamlet through mixed marriage. Some villagers converted to Christianity because they had to compromise for the sake of the marriage.

Before 2016, the state only recognized the major religions, not indigenous beliefs. The adherents of Sapta Dharma had to proclaim that they were members of another religion on their national identity card. Some proclaimed the adherents of Buddhism and some other Islam and Christianity. The issuance of Constitutional Court Number 97 of 2016 regarding the review of the population administration law for adherents of indigenous beliefs states that they had to be given legal recognition and protection (Jufri 2020; Pransefi 2021). Around 2020, the government legalized the belief systems, especially Sapta Dharma, and recorded them on the national identity card as part of the Belief in God Almighty.

The brief history above constitutes the religious diversity in Kalisat Hamlet, which later strengthens the social relations in everyday life. The harmonious relations in the hamlet are particularly apparent during religious holidays and celebrations. A tradition called a *metukan* or *kenduri* (gathering for supper and prayer) is held at Hamlet Head's house. *Metukan* is a mass prayer to express gratitude for God's blessings. For example, all community members are invited to join at the hamlet head's house on Christmas. The main activities are prayer and

dining together. If it is a celebration of a Christian holiday, the Christian community members host the event, and the Christian religious leaders lead the prayers. Likewise, if it is a Muslim holiday like Eid al-Fitr, all community members of Kalisat Hamlet take turns holding the gathering. This applies to all religions in Kalisat Hamlet community. The hospitality tradition is to visit relatives of the same religion first, then proceed to relatives of a different religion.

Every religious activity in Kalisat Hamlet involves the members of other religions for assistance. Members of all ages, from teenagers to parents, can assist with the event, although only limited to technical needs. The decision-making remains in the hands of the adherents of the religion hosting and organizing the event. In addition, community involvement can also be seen in interfaith deliberations or discussions. This interfaith event is carried out every 70 days, on the night of Thursday *Kliwon* (Javanese calendar), and is attended by religious leaders and community leaders.

In addition to intra- and inter-religion activities, the people of Dusun Kalisat have joint non-religious activities carried out annually. For example, they celebrate the Indonesian independence on 17 August by holding *Sadranan* and *Merti Dusun*. *Sadranan* is visiting and cleaning the ancestors' graves, held in the month of *Ruwah*, on Friday *Kliwon* on the Javanese calendar. Meanwhile, *Merti Dusun* is a traditional ceremony to give thanks and clean the village, held in the month of *Bakda Mulud*, to be precise, on Sunday *Kliwon* on the Javanese calendar.

The social reality in Kalisat Hamlet illustrates tolerance and togetherness between communities regardless of religious differences. This

harmonious living was appreciated by the sub-district head during the opening of the Qur'an Education Center (*Taman Pendidikan Qur'an/TPQ*) at the end of 2022.

The Relationship between the *Giliran* Tradition and the Habitus of Plurality in the Kalisat Community

The *Giliran* tradition becomes a hallmark of Kalisat Hamlet. This regular activity is carried out on Saturday nights for approximately ten years. Initially, the *Giliran* tradition was scheduled on different days for each religion. This was then deemed ineffective. Through interfaith discussions, the community leaders and religious leaders agreed to hold the *Giliran* tradition simultaneously on Saturday nights. The timing was selected for practical purposes. Some community members work outside the area, and they usually go home on Saturdays, so they are at home in the evening. The scheduling would not work well if it is during the weekdays. The participation would not be as high as when the event is held on the weekends. Based on this, the community agreed to schedule the joint religious activity on Saturday evenings.

All religious groups perform *Giliran* simultaneously, around 20.00 West Indonesia Time (WIB) or GMT +7. The mechanisms in the *Giliran* tradition include: 1) the *Giliran* event is carried out alternately, 2) the replacement system is based on the location of the house, and there is no written schedule, 3) every community member joins the *Giliran* event depending on their respective religions and beliefs. One youth member named Slamet Wandu said:

"Menawi ajeng ningali kompaknya masyarakat Dusun Kalisat saget diamati wonten malam minggu, sebab hampir seluruh masyarakat berada di rumah (If you want to

see the social cohesion of the Kalisat Hamlet community, you can observe it on Saturday nights because almost all community members gather at the meeting house)."

The roles of religious leaders in the *Giliran* tradition vary, depending on what activities are scheduled in the event. The main activity differs significantly from one religion to another. The Buddhist community calls it *Paritanan*; the Sapta Dharma community calls it *Sujudan*; the Muslims call it *Yasinan*; and the Protestantism and Catholicism communities call it *Bestonan*.

First, the term *Paritanan* derives from the word *Paritta* (the Buddhist scripture). In this event, the Buddhist community members pray together by reading *Paritta*. The part being recited varies depending on the request of the person organizing or hosting the *Paritanan* event. These requests vary and are based on the purposes of the prayers. Some are intended to send prayers for the ancestors, and others are expressions of gratitude. Kusuma, Yonata, and Handoko (2020) stated that the *Paritta* recited frequently is the *Paritta Avamangala* and *Paritta Manggala*. After the recital, there will be a social gathering where attendees collect some cash to be given to the host for next week's event. After that, there will be a discussion and eating together. In this *Paritanan*, there are no specific rules. The only expectation is that all Buddhists need to continue to work together to preserve the tradition.

Second, the term *Sujudan* derives from the word *sujud*, which means prostration. This is the *Giliran* activities by the Sapta Dharma community. In *Sujudan* activities, there are two obligations that adherents must perform, namely *sujud* and prayer. *Sujud* is a practice of worship or meditation practiced by followers of Sapta Dharma to achieve wisdom. Meditation

has similarities with mindfulness meditation, which focuses on a person's learning process through prostration and actualizing the lesson learned in everyday life (Ahda and Agung 2022). The following agenda in this event is the collection of attendance money, deliberations, and eating together.

Third, *Yasinan* activities are carried out by the Muslim community. The term derives from the word Yasin, which is a surah in the Holy Qur'an. The *Yasinan* tradition is mainly carried out by Muslims who adhere to Nahdlatul Ulama/NU, one of Indonesia's most prominent Muslim organizations (Muniri 2020). The activity begins with reading Yasin, *tahlil* (dhikr), and *shalawāt* (salutations to the Prophet Muhammad), followed by a prayer, a discussion or deliberation, and eating together. The topic of the discussion is not pre-determined, sometimes discussing the next agenda or just small talk. In *Yasinan* activities in Kalisat Hamlet, a specific rule is agreed upon: the menu served in the event consists of only three types of food. The goal is that the religious activities do not burden the host. The main purpose is to worship, not to hold a lavish gathering.

Fourth, the *Bestonan* is carried out by the Christian community. The *Bestonan* activity begins with reading the holy book, followed by a social gathering and dining together. In *Bestonan*, the Protestant and Catholic Christians co-organize the event. In other words, the events for Protestant and Catholic Christians are not differentiated (combined). This is because the number of adherents is not too many. In the entire Kalisat Hamlet community, there are only 14 households.

The socio-religious practices in the *Giliran* tradition in Kalisat Hamlet are flexible. If there

are other concurrent events or activities, such as weddings, funerals, and other significant events, they can be postponed in advance. In addition, if someone wants to host the next event for whatever reason, they can swap with those who will take turns to host the next event. This indicates that the *Giliran* tradition aims to facilitate each other and does not burden one another.

The religious activities in the *Giliran* tradition can be studied using the social practice theory by Pierre Bourdieu. The three concepts are habitus, arena, and capital. The regular agenda cultivated by the community in the *Giliran* tradition becomes a habit or habitus. This habitus is constructed repeatedly, carried out continuously, and understood by the community as part of a common routine. The community environment itself also awakens habitus through interacting and socializing. Even though the initial schedule was not on Saturday night, the community members agreed to change the schedule to Saturday nights. Bourdieu explains that habitus is not easy to change but can be changed if awareness exists (Rooksby 2017). This awareness includes the job-related factor, so the most suitable time is Saturday nights.

The system in the *Giliran* tradition becomes part of constructing the arena of social practice. The arena includes the space or place where the habitus is performed. In this case, the arena is the meeting held by each religious group. The meeting is part of social practice with specific community functions. Although seemingly separated, the sub-arenas of Buddhism, Islam, Christianity, and Sapta Dharma are still integrated into one network.

The next concept in social practice is capital. Bourdieu divides capital into economic, cultural,

social, and symbolic capital. The economic capital covers the event's necessities, including meals, social gathering money, and money to attend. Economic capital is related to the material or financial aspects of an activity. Meanwhile, cultural capital is related to the kinship system. In Kalisat Hamlet, there is a lot of diversity of religions and beliefs within one family. This indicates that the kinship system is multicultural, even within one family tree. Meanwhile, social capital is about relations, including social interaction, aiming to improve community relations. Lastly, the symbolic capital is the awareness that they are diverse, unique, and different from other societies.

By observing the habitus, arena, and capital, it can be concluded that the routines in *Giliran* activities fall within the framework of Pierre Bourdieu's theory of social practice.

The Impact of *Giliran* Tradition as a Social Practice on Community Social Order

Overall, religious and social practices provide many positive impacts because the diversity in the community can be embraced through the *Giliran* tradition. Moreover, this activity is regularly held on Saturday nights. With this, cohesiveness between communities can be fostered, and harmonious relations are preserved. No one feels the most dominant among religions or other beliefs. In other words, the people of Dusun Kalisat are highly tolerant. Communities can also live side by side, appreciate, and respect each other.

The life of the Kalisat Hamlet community as a social phenomenon, especially in the *Giliran* tradition, creates values that benefit the community. These values are harmony, tolerance, and integration, which can help build and

maintain social cohesion. Value creation is possible because the community members interact intensively without involving religious elements. In other words, the people of Kalisat Hamlet are not brought together on an interfaith basis but in a social environment. This social environment must be maintained, as it provides a space for dialogue between religious communities.

The following statement of the Kalisat Hamlet's head, Mr. Misdiyono, reflects the harmony in the community.

"Dusun Kalisat mriki dereng nate wonten keributan perihal agama. pada hari libur besar masyarakat niku guyup, saling membantu, tolong menolong, dan bekerja sama (In Kalisat Hamlet, there has never been a clash over religious matters. On major holidays, the people get together, help each other, and work together)."

The community cares for each other and never disturbs people of other religions, especially during worship. The people of Kalisat Hamlet hold the principle that they are free to practice their belief in their respective consciences but still prioritize togetherness.

Conclusion

This study provides the history or background of the plurality of religions and beliefs in Kalisat Hamlet. This plurality has constructed various socio-religious practices, including the *Giliran* tradition held on Saturday nights. The *Giliran* tradition has generated values that become the distinctive characteristics of the Kalisat people, i.e., harmony, tolerance, and integration. The *Giliran* tradition as a social practice survives because it is supported by the habitus of plurality in society, the availability of arenas through regular meetings of each

religious community, and the existence of capital, including economic, cultural, social, and symbolic capitals.

It should be noted that this study has limitations. This research focuses on the *Giliran* tradition of the Kalisat Hamlet community, which is characteristically a rural-type community still strong with *gemeinschaft* characteristics. Therefore, further research studies are needed to determine whether industrial-type communities in urban areas have the same or different social practices.[]

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