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### Tolerance Through Tradition: A Sign in Maintaining Social Harmony in The Community of Gedang Klutuk Hamlet

Adilla Qoyyumilah

State Islamic University of Sunan Ampel Surabaya, Indonesia

Mevy Eka Nurhalizah

State Islamic University of Sunan Ampel Surabaya, Indonesia

E-mail: [adillaqoyyumilah@uisby.ac.id](mailto:adillaqoyyumilah@uisby.ac.id)\*\*

E-mail: [mevyekanurhalizah@gmail.com](mailto:mevyekanurhalizah@gmail.com)

\*\* Corresponding Author

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Abstract

This research aims to uncover the values of tolerance contained in the *Tanda'an* tradition and its function in maintaining social harmony. Indonesia as a multicultural nation upholds the principle of *Bhinneka Tunggal Ika* which emphasizes the importance of maintaining harmony in the midst of differences. However, diversity often raises potential for social conflict. One of the local traditions that plays a role in strengthening harmony is *Tanda'an*, the cultural practice of the people of Gedang Klutuk Hamlet, Sidoarjo. The study used a qualitative method with ethnographic approaching, through observation, interviews, and documentation, which was analyzed using the Miles and Huberman interactive model and validated by triangulation. The results of the study show that *Tanda'an* functions as a cultural heritage as well as a social instrument that fosters solidarity, togetherness, and egalitarian interaction. The values that are visible include mutual cooperation, mutual respect, and acceptance of differences. In the perspective of structural functionalism, this tradition becomes a mechanism of social integration that strengthens collective consciousness and maintains the balance of society. Thus, despite facing modernization challenges, *Tanda'an* remains relevant as a medium for planting tolerance and preserving harmony.

**Keywords:** Tolerance, Social Harmony, Local Traditions, Signs.

## INTRODUCTION

The Indonesian people uphold the national motto *Bhinneka Tunggal Ika*, which means that despite differences in ethnicity, language, culture, and religion, Indonesian people can still live in unity and harmony. This motto emphasizes that diversity is the identity of the nation which is actually a strength in building togetherness. Thus, every individual and group is expected to be able to maintain unity in the midst of differences in order to realize the ideals of nation development (Khilmi et al., 2024).

A multicultural society is a community consisting of various ethnicities and cultures. The formation of multiculturalism is influenced by historical factors, geographical conditions, and openness to foreign cultures. In the social framework, multiculturalism gives birth to certain characteristics in the interaction of community groups. Conceptually, multiculturalism emphasizes the recognition of cultural, ethnic, racial, and religious diversity at the national level. This concept contains the understanding that a pluralistic nation is a nation rich in differences, but is able to coexist peacefully through mutual respect (Khilmi et al., 2024).

Managing diversity is not a simple matter. On the one hand, the community tries to maintain their identity and fight for their aspirations, but on the other hand they also have a responsibility to contribute to maintaining the harmony and integrity of the nation. (Kamal, 2013). The condition of a multicultural society can be analogized to a double-edged sword. On the one hand, diversity is an important capital that is able to bring positive energy, but on the other hand, if not managed properly, these differences can cause conflicts that have the potential to damage the pillars of nationality. A destructive situation arises when the perspective of society is still trapped in the dominance of hegemonic interpretations filled with prejudices, suspicions, and exclusive attitudes towards other groups. As a result, social bonds are only built within the group's internal sphere (*In-Group*), while cooperation with other groups (*Out-Group*) to be limited (Komala et al., 2025).

The diversity of society is a wealth as well as a challenge in maintaining social harmony. In the context of pluralism, tolerance is the main pillar to create harmony while preventing horizontal conflicts. Tolerance between religions serves as a social mechanism in responding to differences in beliefs and religious plurality. The practice is reflected in daily life through

various mutual cooperation activities, both in the common interest and individual needs (Fitriani, 2020).

Harmonious relations in a multiethnic society are a common goal to realize a peaceful and comfortable life. Harmony is achieved when there is equality, balance, and common goals among community groups. Awareness and respect for cultural diversity are the keys to the formation of harmony, which naturally encourages the creation of social order. Maintaining the noble values of local culture is also important so that there is no domination of certain cultures that have the potential to weaken tolerance between members of the community (Prakoso & Wirdanengsih, 2024).

Harmonization is a form of balance in living social life in the midst of a diverse society with different backgrounds, a reality that cannot be avoided by every individual. This harmony is created through social relations between individuals and between communities, which then fosters solidarity in a pluralistic society. This harmonization process can be seen from the interaction patterns and behaviors of citizens in daily life, which can be maintained and maintained sustainably (Ajietal, 2024).

One of the efforts to maintain social balance can be found through local traditions that are passed down from generation to generation. Tradition has an important role as a medium for internalizing values, strengthening solidarity, and a means of social glue that is able to transcend the barriers of difference. Koentjaraningrat (2009) explained that cultural values are a set of concepts that are believed and live in the minds of most members of society about things that are considered important and of high value in life" (Afriansyah et al., 2025).

The traditions or local wisdom that develop in Indonesian society are full of various values, one of which is the value of tolerance based on humanitarian principles. This value of tolerance is reflected in the implementation of ceremonies or rituals, which teach the importance of receiving, appreciating, and respecting differences in society. Thus, tradition is a means of social learning that supports the creation of peace and a harmonious community ecosystem. (Anshori, 2012; Rosyad et al., 2022).

Tradition has an important role in the social order of society because it contains various values that are interrelated and form a system of life. Based on Law Number 32 of 2009 concerning Environmental Protection and Management, local wisdom or tradition is interpreted as noble values that become guidelines in people's lives, including in maintaining

and managing the environment in a sustainable manner. Local wisdom is also the result of a long historical process, shaping the outlook on life and philosophy of society that is reflected in various aspects of life, such as social, economic, architectural, health, and environmental (Alfarisi & Saepuloh, 2023). Tradition is a cultural heritage that is passed down between generations and becomes the identity of a society. Its function is not only to maintain cultural identity and values, but also to create social harmony. However, the changing times are a challenge for the sustainability of the tradition (Nugroho et al., 2025).

Durkheim argued that rituals and traditions, especially those that are religious, are fundamental "social facts". These traditions are not just beliefs, but are mechanisms that create social solidarity. When individuals come together and participate in shared rituals (e.g., traditional ceremonies), they experience "collective effervescence" that strengthens social bonds and a sense of community. The main function of this tradition is to unite communities and affirm common values (Durkheim, 2016). Parsons sees tradition as part of a larger "social system." He argues that social stability is achieved through inherited norms and values, which form the framework for individual actions. Local traditions serve as guides that direct individual behavior to conform to social expectations, thus preventing anarchy and maintaining order. In other words, tradition is a tool for social integration and the maintenance of balance in the social system (Kusno, 2023). In the context of the people of Gedang Klutuk Hamlet, one of the traditions that has an important role in maintaining cultural values while strengthening social harmony is tradition *Signs*. This tradition is not only a cultural identity, but also a medium for learning tolerance and harmony between citizens in the midst of diversity.

A number of previous studies have shown that local traditions play an important role in building tolerance and maintaining social harmony. Majid et al. (2022) found that the *tanèan lanjâng* tradition in Madura is able to strengthen community harmony through religious values and local wisdom. Research by Rahmawati & Haryanto (2020) revealed that the *interfaith halalbihalal* tradition in Yogyakarta is a means of strengthening a common social identity that transcends religious barriers. Fitria (2023) emphasizes the role of the *Unan-Unan* tradition of the Tengger community in strengthening solidarity and unity, while Alfarisi & Saepuloh (2023) show that the *Mapag Sri ceremony* in Cirebon serves as a medium of social education about the acceptance of differences.

However, research on *the Tanda'an* tradition in Gedang Klutuk Hamlet is still very limited. In fact, this tradition has an important meaning as a form of local wisdom that not only preserves cultural identity, but also instills the value of tolerance, strengthens harmony, and maintains social harmony in the midst of plurality. These limitations can also be seen in research related to the *Tanda'an* tradition in Gedang Klutuk Hamlet which until now is still minimal and talks more about cultural aspects in a wide range without emphasizing its social function in forming tolerance values. In fact, *the Tanda'an* tradition has a significant role as a social mechanism that binds citizens, strengthens solidarity, and creates a space for togetherness that prevents conflicts. Therefore, this research is important to examine in depth how *Tanda'an* can function as a means of maintaining social harmony in the midst of the diversity of the people of Gedang Klutuk Hamlet.

This research aims to identify the values of tolerance contained in the *Tanda'an* tradition and explain the mechanism of how these practices contribute to community harmony. In terms of novelty, this research provides a new perspective by presenting specific case studies that have not been explored much in the previous literature. Scientifically, this study can enrich the understanding of the relationship between local traditions and the practice of social tolerance, while making a practical contribution to the wider community that local traditions are not only culturally valuable, but also have a strategic function in strengthening social cohesion. Thus, this research is significant to answer the main problem: how the *Tanda'an* tradition plays a role in maintaining the social harmony of the people of Gedang Klutuk Hamlet.

## RESEARCH METHOD

This research uses a qualitative approach with ethnographic design, because the main focus of the research is to understand the meaning, value, and social function of traditions *Signs* in the life of the people of Gedang Klutuk Hamlet. The qualitative approach is used because it provides an opportunity for researchers to explore the meaning, values, and perspectives of social actors in a natural context and in accordance with the actual situation (Moleong, 2017). The subject of the study is the people of Gedang Klutuk Hamlet who are directly or indirectly involved in the implementation of the tradition *Signs*, including traditional leaders, religious leaders, village officials, and residents who are traditional actors. The selection of informants is carried out with the aim of obtaining diverse and in-depth data through various perspectives that are considered relevant (Scott, 2010).

The object of this research is traditional practice *Signs* as a form of local wisdom that has a role in building tolerance and maintaining social harmony of the community. Data collection was conducted through participatory observations, in-depth interviews with key informants such as community leaders, religious leaders, and traditional actors, and documentation that included field records, photographs, and related archives. The data obtained was then analyzed using the Miles and Huberman interactive analysis model, which consisted of three stages, namely data reduction, data presentation, and drawing conclusions or verification. To ensure the validity of the data, this study applies triangulation of sources and techniques so that the results have scientific validity and credibility (Hilda, 2025).

To ensure the validity and reliability of the findings, this study uses triangulation techniques. The triangulation used is:

1. Source Triangulation: Comparing information obtained from various research subjects (indigenous leaders, the general public, etc.) to ensure consistency.
2. Triangulation Techniques: Examining the same data using different data collection techniques (e.g., comparing interview results with observations) (Nurhayati et al., 2024).

This method will help you produce an in-depth and credible article, which not only explains what the marking tradition is, but also why it is so important in maintaining tolerance and social harmony in Gedang Klutuk Hamlet.

## ANALYSIS AND DISCUSSION

### Description of the Tanda'an Tradition

The *Tanda'an tradition* is a form of local wisdom that is still maintained by the people of Gedang Klutuk Hamlet, Gempolklutuk Village, Tarik District, Sidoarjo Regency. The presence of this tradition cannot be separated from the long process of acculturation of Javanese culture with Islamic da'wah during the time of Wali Songo. Etymologically, the word *sign* is believed to be rooted in the Arabic phrase "انت تداء" (*anta tandā'*) which means "*you who call*". The term is used by Wali Songo as a persuasive da'wah medium, namely by inviting the community to gather, then subtly inserting the values of Islamic teachings in it.

According to Djohan Efendi, the da'wa strategy in Indonesia as a continuation of the pattern that has been applied since the early days of the spread of Islam by missionaries and traders. The pattern includes similarities in the use of media and da'wa methods that are adapted to the social and cultural context of the local community (Kifayah & Niamah, 2021). The approach taken by Wali Songo reflects an inclusive and adaptive da'wah strategy. Instead of removing cultural practices that were previously synonymous with negative behavior, such as drunkenness or excessive entertainment, Wali Songo modified the form of tradition to be in harmony with Islamic moral values. Through this approach, traditions that initially had the potential to plunge society into vices slowly turned into a da'wah medium that was loaded with religious values, togetherness, and social harmony. This kind of transformation shows how da'wah is not only understood as a verbal delivery of religious teachings, but also as an effort to touch the culture of the community in a wise way.

In Gedang Klutuk Hamlet, the continuity of the *Tanda'an* tradition has been passed down from generation to generation. People view this tradition as an integral part of their social as well as spiritual identity. It also confirms that *Tanda'an* is not just a ceremonial ritual, but has been transformed into an important instrument in strengthening social ties and maintaining the continuity of ancestral heritage. Tradition *Signs* Not only is it present as a cultural practice, but it also contains moral and spiritual meanings that are inherited from generation to generation. This tradition serves as a medium of connection between ancestral values and the life of today's people, so that it is able to maintain the collective identity of the community. In line with that, cultural heritage that has moral and spiritual dimensions can be recognized through various forms of traditions, beliefs, or beliefs that live in a society. The cultural values contained in it become part of the communication system that reflects the patterns of human interaction. In this context, the lives and relationships between individuals are often influenced by beliefs that are believed to be common truths (Kasmiati et al., 2024). Traditions and rituals carried out from generation to generation bind this community in a deep togetherness (Lestari et al., 2023).

The implementation of *the Tanda'an tradition* is generally carried out in the *village punden*. Punden is considered sacred by the community because it is believed to be a place where ancestral spirits or village founding figures dwell who have contributed greatly to the community. Linguistically, the term *punden* comes from the Javanese word "*pephunden/pephundi*", which means "*wong seng di endhi-endhi*" or people who are always

sought after for their services and benefits. Thus, the selection of the location of the *punden* as the center of activities has a deep symbolic meaning, namely as a form of respect for the ancestors as well as a reminder of the origins of the community.

The stages of implementing *Tanda'an* began with the gathering of residents around the *punden*. Furthermore, the event was opened with an art performance in the form of gamelan and Javanese songs that are full of meaning, accompanied by *sinden* dances that added a solemn and festive atmosphere. This element of art is not only intended as entertainment, but serves as a symbolic communication medium that strengthens people's emotional attachment to traditions. After the art event, the activity continued with strengthening the spiritual aspect, namely *tahlil* reading and joint prayer. This activity shows the integration between local culture and religious values, where prayers are offered for mutual safety and respect for the spirits of ancestors. The last series is the tradition of *alms exchanging food*, where each resident brings food from home to be exchanged and eaten together. This ritual shows the spirit of sharing, brotherhood, and a sense of equality among citizens, thus further strengthening social cohesion.

Symbols present in the tradition *Signs* It has a very deep and multidimensional meaning. Cultural knowledge is not just a collection of symbols, both in the form of community terms and other forms of symbols. Every symbol—such as a spoken word, a specific object such as a flag, a gesture such as a handshake, a place of worship such as a mosque or church, and an event such as a wedding—is part of a system of meaning. Symbols serve as markers that refer to something, encompassing everything that can be felt and experienced by humans (Melinda & Paramita, 2018). Gamelan music, for example, not only creates a sacred atmosphere, but also symbolizes the harmony of life that must be maintained by the community. The Javanese songs performed by *sinden* represent moral messages that are rooted in the Javanese philosophy of life, such as *Squirrel Tail* (tolerance) and *Gotong Royong*. Simuh explained that Javanese culture has a high wealth of symbols and symbols. In the past, Javanese people were more accustomed to using concrete symbols as a means to convey their ideas and thoughts, because at that time the abstract way of thinking had not developed widely in Javanese culture (Yurisma & Bahrudin, 2020). Practice *Tahlil* and joint prayer is a symbol of strengthening religiosity, which shows that local traditions are able to synergize with Islamic teachings without stripping away their cultural roots.



Meanwhile, *food exchange alms* is a concrete symbol of the spirit of solidarity, sharing sustenance, and awareness of the importance of living together. This symbol also teaches the value of simplicity and brotherhood that transcends economic and social barriers. Thus, the *Tanda'an tradition* can be seen as a symbolic space that combines artistic, cultural, and spiritual dimensions. It is not only an entertainment medium or religious ritual, but also a social instrument that functions to maintain harmony, strengthen collective identity, and preserve local wisdom in the midst of changing times.

### The Value of Tolerance in the Mark Tradition

One of the most prominent values in tradition *Signs* is the spirit of mutual cooperation. This activity involves almost all residents of Gedang Klutuk Hamlet, regardless of social or economic status. The collective participation of the community is reflected in various aspects, ranging from the preparation of equipment, the provision of food, to the implementation of events. From a sociological perspective, this is in line with the view that traditional rituals function as a social binding mechanism (*Social Bonding*), where individuals find space to work together and interact in harmony. Ritual behaviors have an important function in giving legitimacy to symbolic expression, as well as building emotional bonds between individuals and strengthening their attachment to communal values (Rossano, 2012).

Mutual cooperation in *Tanda'an* is not limited to physical work, but also reflects the value of togetherness and the willingness to respect each other. Every citizen has a role, both big and small, which is equally considered important for the sustainability of the event. Thus, this tradition is an effective means to foster a sense of belonging to the community. This shows that tolerance is not only manifested in an attitude of accepting differences, but also in real practice in the form of shared involvement in social activities.

According to Abdullah et al. (2008), there are six important meanings and functions of local wisdom when used as an approach in conflict resolution. First, local wisdom plays a role as a marker of the identity of a community. Second, it becomes an adhesive element or cohesive aspect between citizens, cross-religions, and beliefs. Third, local wisdom is not something that is forced from outside or is *top-down*, but rather grow from cultural elements that live and develop in society, so that they have a strong and lasting bond. Fourth, local wisdom provides a color of togetherness to the social life of a community. Fifth, local wisdom is able to form a mindset and reciprocal relationships between individuals and groups based on shared cultural

values. Sixth, local wisdom serves to encourage the creation of a sense of togetherness, appreciation, and social mechanisms that strengthen communal solidarity, which grows from collective consciousness in an integrated society (Japar et al., 2020).

The value of tolerance in the *Tanda'an* tradition is also seen in the openness of the community to accept differences in beliefs and backgrounds. Although the core of this event contains elements of Islamic da'wah, community participation is not limited to those who are religious alone. This tradition emphasizes more on the value of togetherness, respect for ancestors, and social solidarity, so that all levels of society can participate.

In a multicultural context, this practice shows the existence of *Cultural Inclusivity*, that is, the ability of tradition to embrace all parties without discrimination. Tradition can be an effective means of building social spaces that respect the diversity of religions, ethnicities, and other social backgrounds—not only as cultural heritage, but also as a moral and social foothold in an inclusive society (Simandjuntak et al., 2023). This is in line with the values of tolerance taught in Islam and Javanese philosophy, which emphasizes social harmony as the foundation of social life. Thus, *Signs* It is a real example of how local wisdom can function as a bridge between individuals with different backgrounds.

Tradition *Signs* in Gedang Klutuk Hamlet provides a space for participation for all residents regardless of religion, ethnicity, or social status. This inclusivity shows an open attitude to differences while affirming that the value of tolerance has become part of local cultural practices. In this context, maintaining harmony in the midst of diversity is not only a social need, but also the implementation of religious values that uphold peace and brotherhood (Ishak & Albustomi, 2025).

In this context, the value of tolerance contained in tradition *Signs* It is not only realized through the collective participation of the community, but also through openness to accept differences in beliefs. This tradition provides an inclusive space where citizens with different religious and cultural backgrounds can still be present and play an equal role. This is in line with the view that the success of cultivating an attitude of tolerance between religious communities can be measured from indicators such as respecting the beliefs of others, recognizing the human rights of everyone, understanding each other, building awareness and honesty, and upholding the spirit *Bhinneka Tunggal Ika* (Hasan & others, 2019).

## Tradition of Mark and Social Harmony

Tradition *Signs* plays an important role as an inclusive social interaction space for the people of Gedang Klutuk Hamlet. In this event, residents from various backgrounds gather, participate, and interact in a familiar atmosphere. These interactions are not only limited to personal relationships, but also build broader collective solidarity. Based on Robert K. Merton's Functional Structural theory, every tradition or social activity plays a role in maintaining balance in the social structure" (Hidayat et al., n.d.).

Thus, when society holds fast to a traditional value as truth and belief is able to strengthen communal solidarity, then the tradition functions like a scientific principle or inherited rule. These values become part of the collective memory that continues to be believed in and passed on by the next generation as a common guideline in social life (Ichawan et al., 2021). If analyzed through the perspective of the theory of structural functionalism developed by Émile Durkheim and Talcott Parsons, the tradition *Signs* It can be understood as one of the social mechanisms that plays a role in maintaining the stability, integration, and sustainability of society. According to Durkheim (1995), rituals are an important part of social life because they not only function manifestly as cultural or religious celebrations, but also have a latent function in strengthening social bonds, creating solidarity, and fostering *Collective Consciousness* or collective consciousness (Durkheim, 2016). It is this collective consciousness that becomes the common moral foundation that binds individuals in a community, so that they are able to see themselves as part of a larger social whole. In context *Signs*, this ritual creates a symbolic space in which the community not only participates physically, but also experiences the internalization of the values of togetherness, respect and solidarity.

In line with that, Talcott Parsons (1951) argues that social systems can only survive if there is a mechanism that guarantees the integration of values and norms, so that each individual is able to adapt to a broader structure (Parsons, 2013). *Signs* It can be positioned as one of these integrative mechanisms, because through this tradition there is a process of internalizing values, transferring culture between generations, and strengthening social ties that create order in society. In other words, *Signs* become a social media that allows for adaptation, integration, pattern maintenance, and the achievement of common goals—the four main functions that in Parsons' framework are known as *AGIL scheme* (Adaptation, Goal Attainment, Integration, Latency).

In addition, Clifford Geertz (1973) emphasized that rituals are not just repetitive actions, but symbolic systems that represent the values, beliefs, and identity of a society (Dadze-Arthur, 2017). In this case, *Signs* functions as a symbol of togetherness and representation of the collective identity of the people of Gedang Klutuk Hamlet. This ritual forms a "web of meaning" that reinforces social cohesion, as each individual involved feels that he or she is part of a community that has a common vision and purpose. This is in line with the concept *Cultural Inclusivity*, where tradition can embrace all parties regardless of religious background, ethnicity, or social status, thus strengthening harmonious pluralism (Nurannisa et al., 2024).

Thus, *Tanda'an* has a dual and strategic role. First, it functions as an instrument for the preservation of local culture and identity inherited from generation to generation, so that the community remains connected to its traditional roots. Second, it functions as an instrument of social integration that is able to create harmony through egalitarian interaction, togetherness, and the value of tolerance. These two functions suggest that *Tanda'an* is not only a ceremonial ritual, but also has a broader social significance as a social glue and instrument of cultural conflict resolution.

The presence of *the Tanda'an tradition* has a significant impact on community harmony. First, this tradition creates an atmosphere of togetherness that eliminates social and economic barriers. All residents have the same opportunity to be involved, both in the preparation and implementation of the event. This gives birth to a sense of social equality, which in turn strengthens relationships between others.

Second, this tradition internalizes virtue values, such as mutual respect, sharing, and cooperation. These values indirectly function as a social fortress that prevents the emergence of horizontal conflicts. Third *Signs* also strengthen the identity of the community. By preserving the heritage of our ancestors, the community not only maintains the continuity of traditions, but also builds collective pride that encourages the creation of solidarity. From the point of view of the sociology of religion, this impact reflects the existence of *religious social capital*, namely social capital formed through religious and spiritual activities, which ultimately produces social benefits in the form of harmony and harmony. Coleman (1990) states that social capital is built through networks, norms, and beliefs that facilitate coordination and cooperation for the sake of mutual benefit (Haridison, 2013). When the religious dimension and spiritual traditions

merge in social activities such as *Signs*, then a network of trust and solidarity was formed between citizens that transcended the barriers of religious identity.

Despite its many benefits, *the Tanda'an tradition* also faces serious challenges in the modern era. Changes in lifestyle, globalization, and modernization have caused some young generations to begin to be less interested in local traditions. The dominance of modern technology and popular culture often makes traditions such as *Tanda'an* considered ancient and irrelevant. In addition, cultural homogenization due to global mass media has the potential to erode the uniqueness of local traditions. If there is no systematic effort to preserve it, *Tanda'an* can lose its social and spiritual meaning. Another challenge is the limitations of regeneration, where not all young generations have a deep understanding of the philosophical and spiritual values contained in this tradition. Therefore, an adaptive preservation strategy is needed. For example, integrating *Tanda'an* into cultural education activities, documenting it through digital media, or packaging it in a more contextual form for the younger generation. Such efforts will ensure that *Tanda'an* not only survives as an annual ritual, but also lives on as a source of the values of tolerance, solidarity, and social harmony amidst the dynamics of the times.

## CONCLUSION

The *Tanda'an tradition* in Gedang Klutuk Hamlet contains social, cultural, and spiritual values that play an important role in strengthening community cohesion. Based on the results of the analysis, this tradition is not only a means of preserving ancestral heritage, but also functions as a social mechanism that fosters solidarity, a sense of belonging, and collective awareness of citizens. Through a series of activities such as joint prayer, food alms, and egalitarian interaction regardless of social status, *Tanda'an* creates a space of togetherness that instills the values of tolerance, mutual respect, and mutual cooperation among villagers. Based on the perspective of structural functionalism, *Tanda'an* plays a role as a social institution that maintains the balance and order of society, as well as a form of *religious social capital* that strengthens social and spiritual relationships between individuals. This tradition has been proven to be able to maintain social harmony, reduce the potential for conflict, and strengthen the collective identity of local communities. However, in the midst of modernization and changes in the values of the younger generation, the preservation of this tradition requires an adaptive and participatory approach to remain relevant, sustainable, and continue to be a medium for forming the values of tolerance, brotherhood, and togetherness across generations.

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