

RELIGIOUS HARMONIZATION IN THE TRADITION OF HINTERLAND COMMUNITIES: A STUDY ON *ROBO-ROBO* TRADITION OF NUGUK VILLAGE COMMUNITY IN MELAWI REGENCY

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ABSTRAK

Kajian tentang tradisi Robo-robo telah banyak dilakukan oleh para peneliti, namun belum ada peneliti yang fokus menjelaskan makna moderasi beragama atau harmonisasi agama dalam tradisi Robo-robo, khususnya pada masyarakat pedalaman. Oleh karena itu, maka studi ini perlu dilakukan. Lokus studi ini adalah dusun Nuguk, yang ada di pedalaman kabupaten Melawi. Pendekatan studi adalah dengan kualitatif, jenis studi lapangan. Sedangkan teori yang digunakan adalah trilogi profetik oleh Kontowijoyo. Pengumpulan data dengan wawancara, observasi dan dokumentasi dan sumber utama adalah tokoh otoritatif dan representatif di dusun tersebut. Kesimpulan studi ini menjelaskan bahwa harmonisasi dalam tradisi Robo-robo di dusun Nuguk dapat dipetakan dalam tiga aspek: Pertama, aspek humanisasi, dalam pelaksanaan tradisi Robo-robo bukan hanya menguatkan nilai keakraban antar sesama masyarakat muslim saja, tetapi juga menguatkan keakraban dan harmonisasi keagamaan antar muslim dan non-muslim. Kedua, aspek liberasi, dalam pelaksanaan tradisi Robo-robo bukan hanya tradisi seremonial muslim saja, tetapi ada nilai-nilai kebaikan di dalamnya di antaranya adalah adanya upaya untuk meminimalisasi hal-hal negatif yang terjadi antar sesama dan antar agama. Transendensi, meskipun aspek transendensi dalam tradisi Robo-robo dilakukan oleh umat muslim, yakni sebagai penyandaran harapan kepada Tuhan untuk meminta keselamatan dan memohon terhindar dari segala mara bahaya-petaka, namun dalam kegiatan bedoa tersebut antar umat saling menghargai, khususnya non-muslim menghargai tata cara pelaksanaan ibadah umat muslim, yang dikejewantakan dalam bentuk doa.

Kata kunci: Harmonisasi, agama, pedalaman, Nuguk, Melawi.

ABSTRACT

The people in the hinterlands preserve various traditional riches, including the Robo-robo tradition, as seen in the Nuguk hamlet community in the Melawi hinterlands. In this traditional celebration, there are values of religious moderation that are accommodated, so this research will further analyze the meaning of religious moderation in the Robo-robo tradition among the Nuguk village community in the remote Melawi district. This study uses a qualitative approach a field research type. The theory used is the prophetic trilogy by Kontowijoyo. Data were collected using interviews, observation, and documentation, and the main sources were authoritative and representative figures in the hamlet. The conclusion of this study explains that harmonization in the Robo-robo tradition in Nuguk hamlet can be mapped in three aspects: First, the humanization aspect, in the implementation of the Robo-robo tradition not only strengthens the value of intimacy between fellow Muslims but also strengthens religious intimacy and harmonization between Muslims and non-Muslims. Second, the

aspect of liberation, in the implementation of the Robo-robo tradition is not only a Muslim ceremonial tradition but there are good values in it, including efforts to minimize negative things that occur between people and between religions. Transcendence, although the transcendence aspect in the Robo-robo tradition is carried out by Muslims, namely as a hope to God to ask for safety and ask to be spared from all dangers, in the bedoa activity between people respect each other, especially non-Muslims appreciate the procedures for implementing Muslim worship, which is manifested in the form of prayer.

Keywords: Harmonization, religion, rural, Nuguk, Melawi.

INTRODUCTION

Melawi Regency is located at the Melawi River and the Pinoh River in West Kalimantan. In Melawi Regency, there are two majority ethnic, namely the Malays who are identified with Islam and the Dayak ethnic who are generally identified with non-Islam (Parwanto, 2021; Riyani, 2023; Wendi, 2022). However, so far, the Malay (Muslim) and Dayak (non-Muslim) ethnic groups in Melawi Regency have never been affected by negative issues, especially tensions or conflicts motivated by religious differences. The Malay and Dayak communities in Melawi Regency live side by side and are even very harmonious (Yusriadi et al., 2018). Historically, Melawi Regency was formed from the expansion of Sintang Regency, and indeed, in terms of cultural characteristics, both Melawi and Sintang Regencies are identical with Dayak and Malay cultures, as the majority of the ethnic groups present are Dayak and Malay.

Many activities or events are usually carried out together, especially by the Malay and Dayak communities in the rural or hinterland areas of Melawi. For example, in farming (*beumo*), which involves mutual assistance in planting rice, harvesting rice, or sharing seeds. In wedding traditions (*pengantetn*), people invite and attend parties with separate dining tables or invitation tables to respect each other's religious beliefs, among other traditions. The

togetherness in these various activities generally stimulates the close bonds of friendship between the Malay and Dayak ethnic in the inland of Melawi Regency (Parwanto et al., 2022).

As stated in the book "*Moderasi Beragama*" by the Ministry of Religious Affairs, among the important aspects of religious moderation are: *First*, one of the essences of the presence of religion is to uphold the dignity of humans as noble beings created by God. *Second*, to embrace the existing diversity as a human nature born into various religions, ethnicities, cultures, languages, and others. *Third*, especially in the context of Indonesian identity, religious moderation is necessary as a cultural strategy in nurturing Indonesian identity. (Kementerian Agama RI, 2019). Similarly, in the context of rural communities, such as the Nuguk village community in the Melawi hinterlands, the values of religious moderation are still deeply embedded in existing traditions. For example, in the farming tradition (*beumo*), traditional healing (*bebadi, kempunan, beliatn*), marriage (*pengantetn*), including in the *Robo-robo* tradition (Parwanto & Busyra, 2023).

Generally, *Robo-robo* is only regarded as an Islamic ceremonial activity or tradition, but in the Nuguk village community, the *Robo-robo* tradition contains many values of goodness, not only from the Islamic aspect but also values of inter-religious harmony

within it. Therefore, this article will delve deeper into how the values of religious moderation or religious harmony found in the *Robo-robo* tradition within the Nuguk village community in Melawi Regency.

Next, to see the distinction, contribution, and significance of this study compared to previous studies, it is necessary to present several relevant earlier studies that have examined the *Robo-robo* tradition. For example, Masrsiah Hairs and Astrini studied the values and meanings of *Robo-robo* as a preservation of local culture (Hairs, Astrini, 2019). This study only examines the *Robo-robo* tradition as a cultural preservation, whereas what the author does is explore the values of religious moderation within the *Robo-robo* tradition. Haris and his colleagues study the *Robo-robo* tradition from the aspect of value implementation within it as a reinforcement of character education (Marisah, Noor, Haris 2021). Almost the same as above, that Marsiah and her colleagues' study analyzes the aspect of character education reinforcement in the *Robo-robo* tradition, whereas in the author's study, the value or meaning of religious moderation in the *Robo-robo* tradition is explored.

Saripaini, a lecturer at IAIN Pontianak, West Kalimantan, studied the spiritual aspects or characteristics in the *Robo-robo* tradition (Saripaini, 2021); Rahmawati and her colleagues attempt to study the Robo Wekasan tradition using symbolic theory, specifically by examining the symbols within that tradition (Rahmawati et al., 2017); Similarly, Nurul also studies the ritual of the fourth week of the month of Safar in Sulasi, namely the *Jeknek* Sappara (Mandi Safar) tradition using a semiotic approach (Nurul,

2019). The three writings, in terms of object, both examine the same tradition as the author, namely the *Robo-robo* tradition, but the focus discussed differs from what the author has done.

Based on the studies above, there has not yet been a study that focuses on exploring the values of religious moderation or religious harmony in the *Robo-robo* tradition. Therefore, this study needs to be conducted. The focus that the researcher will target based on the used prophetic trilogy theory is: 1) How the value of religious harmonization in the *Robo-robo* tradition of the Nuguk hamlet community from the aspect of humanization; 2) How the value of religious harmonization in the *Robo-robo* tradition of the Nuguk hamlet community from the aspect of liberation; and 3) How the value of religious harmonization in the *Robo-robo* tradition of the Nuguk hamlet community from the aspect of transcendence. These three aspects (humanization, liberation, and transcendence) will be explained in more detail in the discussion methodology. Therefore, the specific purpose of the study is to address the three focal issues mentioned above. However, in general, the significance of this study is to demonstrate that the preservation of culture and tradition is very necessary, because it contains the noble values of the nation, one of which is to strengthen unity and harmony among people.

RESEARCH METHOD

This study uses a qualitative approach, namely focusing on the quality of data. Therefore, if the collected data is deemed representative to answer the

research focus, there is no need to seek additional samples, because research with a qualitative approach does not focus on the quantity of data, but on the quality of data (Albi, 2018; Ramdhan, 2021; Sugiyono, 2017). So, the evaluation and strengthening of data are carried out by selecting authoritative and representative informants, so that the information provided is more valid and accurate. The type of study is a field study, particularly related to the traditions in the village of Nuguk. Since this study is a field research, the data collection techniques used are: 1) Interviews, where religious/community leaders and participants in the *Robo-robo* tradition will be interviewed using an unstructured interview model. Unstructured interviews were chosen so that the conducted interviews would be more natural and more flexible in developing questions according to the answers given by the informants. On the other hand, generally, rural communities are more accommodating and open to natural things rather than formal ones.

2) Observation, where the author will use participant observation, namely directly participating in the *Robo-robo* tradition process. participate in the sense of being a participant or member of the community in the implementation of the tradition, not as the main figure leading the event. 3) Documentation, what is meant by documentation is taking photos or recording important documentation of the Nuguk village community's collection related to this theme or other relevant photos or documentation that can strengthen this study or to reinforce data collection from previous interviews and observations. The timing of this research coincides with the

Robo-robo event in the month of Safar, specifically from September 3 to 4, 2024.

The data sources in this study are taken using the Purposive sampling model, meaning selecting sources based on specific goals or considerations, such as considering the capacity and authority of the informants' knowledge on the object being studied, like religious leaders, customary leaders, and community leaders who are deemed knowledgeable in the *Robo-robo* tradition. Therefore, in this study, the primary sources will be interviewed: Mr. Imam (Religious Leader, at the same time as the Traditional Leader), Mr. Bilal (Religious figure), Mr. Paja (Religious figure/Village Apparatus), Mr. Long (Participant/Community Member), and Mr. Aji (Participant/Community Member). Meanwhile, the secondary sources will use both printed and online literature that can strengthen the theoretical, methodological, and analytical aspects being conducted.

The type of analysis in this study uses interactive analysis, as proposed by Miles (Miles, 2014), which consists of four stages: 1) the stage of data collection from primary and supporting sources; 2) reducing or focusing the collected data according to the problem focus; 3) displaying or presenting the data, which in this article is presented in descriptive form for analysis purposes; and 4) conducting data analysis based on the theory or approach used and drawing conclusions based on the analysis conducted.

The theory used to analyze the value of religious harmony or religious moderation in the *Robo-robo* tradition within the Nuguk village community is the prophetic trilogy theory proposed by Kuntowijoyo, namely: First, the aspect of humanization is an effort to 'humanize humans' in another sense that

this aspect is an effort aimed at strengthening social bonds among individuals. Second, the aspect of liberation is an effort to reject negative things that could threaten the integrity and harmony that exist, including harmony within the community; and Third, the aspect of transcendence is after strengthening horizontal relationships among humans, it is necessary to strengthen vertical relationships between humans as social beings and Allah (God) as the transcendent being, which can be manifested in various forms of worship based on each religion's beliefs.

RESULTS AND DISCUSSION

A Brief Overview of Nuguk Village

Nuguk Village was initially a hamlet under the administrative jurisdiction of Nanga Man village. However, in 2007, through Regional Regulation Number 32 of 2007, there was an expansion and the formation of a new sub-district in Melawi

district, increasing the number of sub-districts from 7 to 11. Thus, one of the implications of the expansion was the increase in the number of villages and hamlets. For instance, the Nuguk hamlet, which was initially part of the Nanga Man village, eventually joined the Tebing Karangan village as a result of the expansion following the issuance of the regulation (Tim Desa, 2012).

Nuguk Village is considered an inland village in the district, because geologically it is located very far from the coastline and is connected by tributaries. Dusun Nuguk is also located along the banks of the Melawi River, and the Melawi River is a tributary of the Kapuas River, which is the longest river in Kalimantan. In the past, the access used by the riverine communities, including the Nuguk hamlet, was via river routes as shown in the picture below, depicting the atmosphere of Nuguk hamlet and the flow of the Melawi river during the dry season or drought.(Parwanto & Antika, 2024).



Figure 1. River access route in Nuguk village, Melawi district

Source. Documentation by Saiful (Nuguk Hamlet)

The center of the Nanga Pinoh sub-district is the city of Nanga Pinoh, which is also known as the *Kota Juang* (City of Struggle).¹ The distance from the Nuguk hamlet to the city of Nanga Pinoh is approximately 50 km, and currently, access to the Nuguk hamlet can be reached via two routes: land and river. If taken by land route using a motorcycle under normal conditions, during the dry season and without rain, it can take about 1.5-2.5 hours. It can also be taken by river route, because if it rains or during the rainy season, the road becomes very damaged, muddy, and slippery, making it quite difficult to traverse. It can also be taken by river transport, such as using a water motor (*kelotok*) with a travel time of about 3-4 hours, but it is faster using a speedboat, taking only about 1-1.5 hours with a cost of around 100,000 rupiah/person without carrying much luggage (Parwanto, 2019; Wendi, 2018).

Economic aspect, the people of Nuguk village generally work as rubber farmers or rubber sap collectors. Previously, many residents of Nuguk village worked as gold miners in the Melawi River, but due to government regulations requiring permits to mine gold, the community no longer engages in gold mining. In fact, according to them, the price of gold can balance the prices of clothing, food, and shelter, which will continue to rise over time. Meanwhile, the price of rubber is very hard to increase and tends to decrease. Not to mention during the rainy season or on rainy days, rubber farmers cannot tap the trees, because if they are forced to tap them, it could cause the rubber trees to die quickly (Parwanto, 2024).

Then, social aspects, the relationships among the community or among the

residents are very harmonious, including the relationship between the Nuguk village community and other villages around them. For example, with the Otak village, which is predominantly non-Islamic, their relationship is very close and friendly. They often help each other in various events. For instance, in the *gawai* or wedding ceremonies in the Dayak community of Otak village, several residents of Nuguk village usually help, and all the residents are invited. From the cooks, utensils, and dining areas that are differentiated for Muslims and non-Muslims. This shows the strong character and attitude of mutual respect between them. So far, no tensions or conflicts have been found or have ever occurred between them that were triggered or motivated by religious differences (Parwanto, 2015).

Religious aspect, the entire community of Nuguk village adheres to Islam, and as a means or place of worship, there is a mosque in Nuguk village named *Baitul Huda*. The mosque serves as a facility for the daily, Friday, and annual (Eid al-Fitr and Eid al-Adha) worship of the local community (Tim Desa, 2012). In addition, it is also used as a container or place in other Islamic ceremonial activities or events, such as the *Maulid Nabi Muhammad Saw*, the commemoration of *Isra' Mi'raj*, and other incidental Islamic activities. Masjid Baitul Huda began to be used for prayer services in 2005 because the old mosque was located on the riverbank. The strong river current during high tide caused the land around the mosque to erode, leading to the construction of the current mosque. (Parwanto, 2019). However, at this time, when the researchers are collecting field data, the location of the mosque is quite concerning because the road

in front of the mosque has also started to erode, so the mosque should be relocated. (Wendi, Observation 4 September 2024). Because the economic conditions of the community can be considered minimal, the community is still waiting and hoping for assistance and support from donors to build or relocate the *Baitul Huda* mosque.

Next, in aspect of tradition, customs, and local rites, the people of Nuguk village still preserve several traditions or customs, including: in the death rite, there is what is commonly called the communal Maghrib and Isha prayers at the mourning house for 7 consecutive nights, there is also the tradition or custom of giving clothes that were usually worn by the deceased on the seventh day, and there is also the tradition of voluntary donations to the grieving family upon hearing the sad news, such as bringing money as one wishes, salt, rice usually 1 to 2 cups, and 1 coconut (Parwanto & Antika, 2024). Likewise, as is generally the case with death traditions in several regions of Indonesia, such as the 3, 7, 25, 40, 100, and 100-day traditions, they are also practiced in the village of Nuguk (Parwanto et al., 2022).

In traditional medicine, such as the traditions of *betonung*, *bebadi*, *kempunan*, *betopas*, *beliatn*. In marriage, there are traditions such as *nijak toluk*, *bekasai*, *nyangkau jalo*, *menoit*, and others. There are also rites that are generally performed at specific times, for certain reasons, and in particular months, for example, *Berowah* is performed when the month of Sya'ban begins or before and after the celebration of Idul Fitri and Idul Adha, or when there is a prayer request to be offered for deceased family members, then the *Berowah* tradition is carried out. There is also *Beselamat*, which

is generally done when receiving good fortune or something that brings happiness. There is also *Selamat Tolak Balo*, which is usually performed when experiencing a bad dream or escaping from dangerous situations, during an outbreak, and it is also included in the implementation of *Robo-robo* along with the *Selamat Tolak Balo* prayer (Parwanto et al., 2022; Parwanto & Antika, 2024).

Implementation of the *Robo-robo* Tradition in Dusun

The *Robo-robo* tradition is generally carried out in the last week of the month of Safar, which in Indonesia is referred to by various terms based on each region or area. In Java, for example, it is called *Rebo Kesan*, *Pungkasan*, *Wekasan*; in Jeneponto, Sulawesi, it is known as *Je'ne je'ne Sapara*; in some communities in Banjarmasin, it is known as *Arba' Mustamir*; and in West Kalimantan, it is generally referred to as *Robo-robo*. The implementation is also varied, with some using models like communal meals, joint prayers, ritual cleansing with water to ward off misfortune, and so on.

Similarly, in the *Robo-robo* tradition of the Nuguk village community, *Robo-robo* is synonymous with a prayer and communal meal event in an open field. With makeshift tools or means. In describing the *Robo-robo* tradition among the Nuguk village community, the author does not focus on the sequence of its implementation. But the focus is on uncovering the values contained within the tradition, so the interviews conducted are aimed at seeking and exploring the values of goodness and religious harmony embedded in the *Robo-robo* tradition practiced by the community in the village of Nuguk.



Figure 2. The *Robo-robo* traditional event in Dusun Nuguk
Source. Documentation by Saiful (Nuguk Hamlet)

According to several community leaders there, many values of goodness are present in the implementation of the *Robo-robo* tradition. As stated by Imam, a religious and community leader in the village of Nuguk:

"Dalam kebiaso Robo-robo tuk banyak makno e, bukan dalam makno agamo gono am, tapi makno misale bersamo, sak samo-samo bekumpol antaro yang mampu dan kurang mampu, yang biaso jarang betomo sak betomo, jadi sak makin akrab semuo masyarakat yang ado"

Translation: In the tradition/custom of *Robo-robo*, there are many meanings and values, not only religious values or meanings but also other meanings. For example, the value of togetherness, so that everyone can gather with one another, between those who are able and those who are less able, and those who rarely meet can meet. Thus, it further strengthens the closeness and togetherness within the community. (Imam, on September 4, 2024).

Based on Imam's explanation above, it is stated that not only religious aspects or values are obtained in the *Robo-robo* tradition, but many humanitarian social values are also accommodated within it. Thus, this tradition needs to be preserved from time to time or from generation to generation. Bilal, as a religious figure, also explained that the *Robo-robo* tradition has indeed been passed down through generations because, besides being an ancestral heritage from the past, it also contains many values of goodness within it. Bilal also added that this tradition holds significant social meaning, as he narrated:

"Banyak nilai baet dalam tradisi Robo-robo tuk, misale kita samo-samo dudok di atas tika atau alas, tuk ke nilai kito di dunio tuk samo rato, sak ngabon raso somong antar kito dengan yang laen. Biok am segalo ngkayu yang dipakan di tanon tuk, samo ngiso pemaik pangan, jadi samo ngiso pemaik yang berado dan yang biaso" ; Translation: Many values of goodness are found in the *Robo-robo*

tradition, for example, sitting equally on mats or platforms, which demonstrates the value of social equality among fellow citizens in this world, thereby minimizing feelings of arrogance in the heart. Likewise, the food brought in the tradition of communal dining allows everyone to taste each other's dishes, so they can experience the vegetables brought by the wealthy and those brought by the less fortunate. (Bilal, on September, 4, 2024).

Based on Bilal's statement above, it correlates with what the Imam said that the *Robo-robo* tradition practiced by the Nuguk village community contains many values of goodness, especially in fostering togetherness among each other. Indeed, generally speaking, the *Robo-robo* tradition is practiced by Muslims, especially in the last week of the month of Safar. However, in the village of Nuguk, it is not only the Muslim community that actively participates, but also some members of the non-Muslim community who also attend. This is as narrated by Faja, a religious figure and village official of Tebing Karangan, Nuguk hamlet:

"Biaso e beberapa orang perangkat deso kan dok dari duson Otok (non-muslim) sidok pun pas acaro Robo-robo nerompoh gom, jadi samo-samo makan di tanoh, tamoh kami"; Translation: Usually, a number of people or some village officials from the Otok hamlet (non-Muslims) also attend the *Robo-robo* ceremony that is held (Faja, on September 4, 2024).

Based on the account provided by Faja above, the *Robo-robo* tradition not only accommodates the values of goodness in Islam but can also serve as a means to strengthen interfaith familiarity, thereby

creating religious harmony among different faiths, especially for the local community. Faja's statement is also supported by several other arguments, for example, Aji from the Nuguk village community. Aji explained that not only non-Muslims from Otok village usually come to their village (Nuguk village), but also Muslim communities from Nuguk village often help and are even invited by non-Muslims from Otok when there are wedding ceremonies in Otok community to assist as cooks for the Muslims who will later attend the invitation. So the cooks or cooking teams for Muslims and non-Muslims are differentiated (Aji, on September 3, 2024).

In addition to Aji, Long, also a resident of Nuguk village, explained that it is indeed true that the relationship between the Muslim community of Nuguk village and the Otok village (which is predominantly non-Muslim) is very harmonious, as seen in many events where they generally attend each other, including in *Robo-robo*, as well as in the *Takbir* of Ramadan night, and several other customs. Therefore, the two villages or hamlets have become like 'brothers' in the customs of the people in that area (Long, on September 3, 2024).

Religious Harmony: A Mapping Based on Kuntowijoyo's Prophetic Trilogy

To categorize the values of religious harmony in the *Robo-robo* tradition, the author uses a mapping proposed by Kuntowijoyo known as the prophetic social trilogy, which includes:

First, the aspect of humanization; it is the behavior of 'humanizing humans' in the sense that this aspect of humanization is an effort to strengthen relationships among individuals and between religions (Bahri, 2018; Kuntowijoyo, 2019; Rozi, 2023). Similarly, in the

Robo-robo tradition among the Nuguk village community, as explained by several informants above, the *Robo-robo* tradition is not just an Islamic ceremonial activity, but it also accommodates many values of goodness, such as strengthening the bonds of friendship among community members who may rarely meet in their daily lives due to busyness and work. Thus, with the moment of *Robo-robo*, the community can meet each other, exchange ideas, thereby stimulating social closeness among one another. Similarly, in the *Robo-robo* tradition, it usually involves not only Muslims but also non-Muslim participants. Therefore, this is very good for enhancing togetherness and religious harmony among religions.

Second, the aspect of liberation; simply defined as an effort to reject negative things that are considered to threaten unity and togetherness (Anisa et al., 2021; Nasar Lundeto, 2022; Saputra, 2020). Similarly, in the *Robo-robo* tradition of the Nuguk village community, as described in the data above, during the implementation of the *Robo-robo* tradition, the wealthy and the less fortunate sit together equally on the same mat and floor. Each community member also brings food or dishes from their home to eat together. Exchanging dishes and tasting each other's food. This indicates an effort to reject differences, particularly in the social divides between the rich and the poor, the able and the less able. Thus, with such an implementation pattern, it will at least minimize negative occurrences, especially traits that feel superior to others, arrogance, and other reprehensible characteristics. Similarly, in terms of interfaith aspects, the *Robo-robo* tradition is sometimes also attended by the Otak village community, which is generally non-Muslim. Thus, with the

existence of that tradition, it indirectly stimulates familiarity and rejects differences in humanitarian values. Thus, it will trigger an attitude of mutual respect in terms of behavior, speech, and actions to avoid conflicts between religions, especially for the communities in that area.

Third, transcendence; after strengthening social values, in the horizontal context of humanization and liberation aspects, the value of transcendence is the value that strengthens the aspects of humanization and liberation, namely a transcendental value or vertical value between individuals or groups and their God, which can be manifested in the form of prayers or other worship rituals (A'yuni & Hijrawan, 2021; Alfred, 2018; Muammar et al., 2021; Novita Sari, 2019; Riyanto et al., 2022). Similarly, in the *Robo-robo* tradition, a communal prayer is held as an effort to place hope in God to seek safety and to ask to be spared from any dangers that could threaten the safety of individuals, families, and the local community. So generally, before the communal meal begins, a prayer is held or recited first by a religious leader or local religious figure, which is commonly referred to as the "Prayer for Safety and Protection from Calamities" in the Melawi Muslim community. Although this prayer is specifically for Muslims because it is recited based on Islamic texts and teachings, it is not wrong for non-Muslim attendees to also respect this practice. This is a form of harmony that has been well-preserved through generations by the people of the Nuguk village.

CONCLUSION

Based on the discussion and analysis conducted in observing the religious harmonization in the *Robo-robo* tradition of

the Nuguk village community, the researcher can conclude as follows: *First*, the aspect of humanization, that in the implementation of the *Robo-robo* tradition, it not only strengthens the value of camaraderie among the Muslim community but also reinforces the camaraderie and religious harmonization between Muslims and non-Muslims. For example, those present at the *Robo-robo* tradition in the village of Nuguk are not only the Muslim community but also the non-Muslim community.

Second, the aspect of liberation, that in the implementation of the *Robo-robo* tradition, it is not only a Muslim ceremonial tradition but also contains values of goodness, including efforts to minimize negative occurrences among individuals and between religions. For example, efforts to reject the categorization of social status and the categorization of camaraderie stimulated by religious differences. *Robo-robo* sit equally on the same mat and bring food from their respective homes, then the food is exchanged among each other, so they don't just eat the food they brought.

Third, the aspect of transcendence, although the aspect of transcendence in the *Robo-robo* tradition is performed by Muslims, namely as a reliance on God to seek safety and to be spared from all calamities and disasters, the prayer process certainly holds values of religious harmony for the local community. In this prayer activity, people respect each other, especially non-Muslims who appreciate the way Muslims perform their worship, which is manifested in the form of prayer.

RECOMMENDATION

Studies on religious harmony in plural societies, including remote communities, are

still quite worthy of being conducted, especially in capturing the real phenomena occurring in society. Forms of religious harmonization in rural communities are generally sufficient to be displayed in their shared activities across many aspects, including being showcased in the form of traditions. As shown in this study, the preservation of traditions and culture is very important because it holds the noble values of the nation and religion. The preservation of culture and traditions is one way to maintain religious harmony in a diverse society amidst the challenges and tensions of inter-religious conflicts that often occur today. Additionally, considering that Indonesia is a diverse country in terms of race, ethnicity, language – including religion, studies on religious relations and harmonization still need to be conducted, especially supported and mapped with relevant theories and approaches, such as survey models or comparative analysis with other regions and other forms. Thus, the studies conducted can yield maximum results and have optimal sustainability value, not only in theoretical aspects but also in practical aspects for the broader community.

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