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## Improvised Dialogue and Alliance of Religions in the *Kenduri* Tradition of Jatimulyo, Yogyakarta, Indonesia

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### Abstract

*This paper examines the role of the kenduri tradition as a medium for improvised interreligious dialogue and alliances in the multireligious community of Jatimulyo, Girimulyo Yogyakarta, Indonesia. Despite Indonesia's religious diversity and history of conflicts, kenduri persists as a way of life, fostering harmony amid differences in beliefs. The research problem centers on understanding why this community remains deeply rooted in kenduri and how it generates organic dialogue and cooperation across religions, addressing gaps in prior studies that overlook its improvisational aspects in building tolerance. Employing a qualitative ethnographic approach, data were collected through participatory observation, in-depth interviews, and documentation. Findings reveal that Kenduri is a culture and tradition that has become a way of life for the community. Based on their implementation, there are 3 types of kenduri: religious, traditional, and cultural. All three types of kenduri gave birth to a process of dialogue and alliance. Ultimately, kenduri serves as a powerful instrument for fostering interfaith harmony, presenting a compelling model for inclusive societies. It should therefore be deliberately integrated into multicultural policies and educational frameworks as a practical and culturally grounded approach to promoting social cohesion.*

**Key Word:** *kenduritradiation, interreligiousdialogue, interreligiousalliances, Jatimulyo'speople.*

### Introduction

One of the crucial issues in line with mainstream modernity in a religious context is the difference in understanding, beliefs, and practices of religious worship that embody mutual greeting or mutual pointing. Believers can dialogue and cooperate on the one hand. In fact, religions teach compassion, empathy, tolerance, and justice for one another, irrespective of their differences in beliefs and rituals, but on the other hand between believers can be hostile to each other (Islam, 2019: 1-2), even legalizing each other's blood. Dialogue and alliances aim to make religious people understand each other (Elius, 2023: 196 ) in building the welfare, safety, and civilization of mankind.

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Caicedo et al emphasize the importance of religion and the cooperation of humanity (Valencia Caicedo et al., 2023: 486). Religion and society or humanity are one (Durkheim, 2016) to create tradition or culture. Religion is one of the important pillars of tradition or culture. In social science research, the study has a long history (Valencia Caicedo et al., 2023: 479).

Indonesia is an archipelagic country that has 2,161 traditions or customs and 1,728 cultures. According to the 2024 population census, the majority of Indonesians practice Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism. In addition, the Indonesian people practice local beliefs and traditions, as well as other beliefs that have developed within the community. The people of the archipelago have several traditions and forms of worship that have been carried out for generations. Generally, tradition concerns human existence, including aspects related to nature, ancestors, and the supernatural. Religious traditions or ceremonies then became religious systems (Bagir et al., 2020: 40-41).

One of the traditions or religious ceremonies in Indonesian society that has been institutionalized is *kenduri* (Izzah, Misyrah, 2021). *Kenduri* has been practiced by the Indonesian people since before the major religions entered the archipelago. The *kenduri* process, from preparation to implementation to closing, is usually observed by almost all neighbors, co-workers, relatives, and *handi taulan*, regardless of religion, origin, social status, class, language, or gender. Those who participate in the *kenduri* maintenance do not pay attention to their background; the most important thing is being able to participate in the rite. The participants shared the same goal: to make the event successful. The people involved in dialogue and cooperation, both between individuals and between individuals and their environment and nature, and between individuals and their God.

In *kenduri*, religion can be lived through the spirit of vertical dialogue, the dialogue between the individual and his God. In addition, it can also be understood as the spirit of horizontal dialogue that gives rise to dialogue between His fellow creatures. Vertical dialogue will lead to a life that is holy, beautiful, and far from misery. While horizontal dialogue will create order and harmony. Dialogue and alliance can be recognized as effective ways to cultivate harmonious living among all believers.

Demographically, geographically, and sociologically, the author is interested in exploring the tradition of *kenduri* in one of the areas located in the Menoreh hills in the northern region of Kulon Progo Regency, Special Region of Yogyakarta (Daerah Istimewa Yogyakarta; DIY) (Rahardjo et al., 2022; Semiarti et al., 2020). The area is located on the border of Purworejo regency, Central Java, which is at an altitude of 750-800 meters above sea level, more precisely in Jatimulyo Village, Girimulyo, Kulon Progo (Fatmawati et al., 2021). Jatimulyo has a low population density but shows varying degrees of difference across gender, education, age, occupation, social status, and religion (RPJM Jatimulyo, 2019). In terms of religion, the majority of the population is Muslim, but followers of religions other than Islam are also not small in number, for example, Buddhism, Catholicism, and Christianity (Salim et al., 2023: 149). In Jatimulyo, several community

organizations were also developed, such as NU, Muhammadiyah, LDII (*Lembaga Dakwah Islam Indonesia*), and *Muda Mudi Buddhis*.

Jatimulyo is a small village that, since 2017, on 5 April, has been designated a Cultural Village by the DIY Governor, Hamengku Buwono X, with SK number 430/04823. Jatimulyo village is formed from the merger of Jonggrangan and Sokomoyo villages. The merger process began on 16 March 1947. Jatimulyo Village is currently divided into 25 Neighborhood Pillars (Rukun Warga; RW) and 107 Neighborhood Pillars (Rukun Tetangga; RT). The RT and RW are located in 12 hamlets spread over an area of 1,629.06050 Ha. Among the twelve villages with more heterogeneous communities are Sokomoyo, Gunungkelir, Karanggede, and Sonyo. (BPS Kulon Progo, 2023).

With a diverse population, the people of Jatimulyo can coexist in their social life. This happened from the establishment of this village to the writing of this paper. The undeniable reality of Jatimulyo village is that there are places of worship such as mosques, *musholah* (prayer rooms), monasteries, and churches located close to each other (Progo, 2008). This position is also not an influential thing or a trigger for violent conflicts between religious communities. Conflicts have occurred due to misunderstandings, but not to the point of erupting into violent conflict. These events can be minimized by frequent joint activities among residents, so that conflicts do not escalate into violent conflicts, and by themselves can subside, allowing the community to be reconciled.

The complexity of Jatimulyo society does not reduce peaceful social life. Such conditions can be seen in the continued warmth and familiarity with neighbors, and in social relations among religious people in society. The harmony of Jatimulyo society can be attributed to socio-cultural factors that are still inherent and developing in the area, namely *kenduri*, with all its values, rules, and ethics.

Some writings that have been revealed about sagging are those of Mark R. Woodward (Woodward, 1988). He called *kenduri* with the *slametan* term. He attempted to present alternative interpretations of *slametan*-related matters, after his reading of the concepts offered by Geertz (Geertz, 1976). Then Jochem van den Boogert (Van den Boogert, 2017) tried to explain the Javanese ritual, which focused on the problem of syncretic elements in rituals. Slametan can be considered a medium of tolerance and harmony among members of religious groups.

Other research related to this study includes studies on the value of the myth of Jilu marriage in avoiding social conflicts within the *Tempursari* community (Permadi & Yantari, 2023). Research on the value of *the Cimplo tradition* in the Cirebon community, a tradition, can strengthen the community's gratitude and solidarity. In addition, the tradition is considered capable of resisting danger (Faqihuddin, 2024). Furthermore, research on cultural carnivals that promote tolerance and harmony between religions at Tlogo Wiro Bansari, Temanggung (Ahmad Asro Mundofi, Emi Fahrudi, 2024), and research on the *tahlilan* tradition that presents the precepts of Pancasila (Fajariyah & Dzulkifli, 2021). Izzah (2022) discussed *kenduri* in terms of multicultural Islamic religious education, focusing on the values of multicultural Islamic religious education that exist in *kenduri*. Furthermore, the article also reveals the process of internalizing the values of

multicultural Islamic education in Slack and its implications for people's lives. Watson et al. (2024) view feasting as a joint ritual that strengthens ties between religious communities, with elements such as *nyekar* and pilgrimage that foster tolerance.

Nasir 's research (2019) focuses on the meaning of the rite of death and argues that respect for ancestors and the maintenance of symbolic communication between the dead and the living, especially those left behind, are common in Javanese and Islamic values. Hutabarat research (2023) which focuses on the meaning of the rite of death, argues that respect for ancestors and maintaining symbolic communication between the dead and the living, especially those left behind, are common in Javanese and Islamic values. Nuriyanto (2025) seeks to see traditions such as *slametan* play an important role in fostering togetherness and harmony between different religious communities in Javanese culture. Agung et. al (2024) explores how local cultural values, such as the rituals of *Nyadran*, *Tingkeban*, *Mitoni*, and other agricultural ceremonies, become cultural capital that unites the Muslim, Hindu, and Christian communities in Malang Regency, East Java. Using Pierre Bourdieu's Social Capital theory, this paper highlights how this local wisdom helps overcome religious conflict, promotes tolerance, and fosters peaceful coexistence amid the heterogeneity of Indonesian society, while emphasizing the role of community leaders in sustaining it. Building on these several studies, the uniqueness of this research lies in its in-depth ethnographic approach to analyzing the *kenduri* tradition as a medium for improvised dialogue and interreligious alliances in the Jatimulyo community, Kulon Progo, DIY. In contrast to previous studies that focused more on aspects of syncretism, for example Van den Boogert, 2017, the value of myth or solidarity in similar traditions, such as Faqihuddin, 2024; Permadi & Yantari, 2023, or local wisdom in other locations, such as in Malang (Agung et al., 2024) which uses Bourdieu's Social Capital theory.

Building on some of the studies presented, this research focuses on: First, why do the Jatimulyo people still maintain *kenduri* as a way of life, including the calculation of good days, moons, and cardinal directions based on Javanese beliefs? Second, how to classify *kenduri* into three types, namely religious, traditional, and cultural *kenduri*, with specific examples such as life cycle *kenduri* (from pregnancy to death), the *kenduri* of tradition (*Saparan*, *Rejeban*, *Ruwah*), and cultural *kenduri* (*Dulkaidahan*, *Ruwat Bumi*), which gives birth to dialogue and alliances? Third, how do to identify improvised forms of dialogue (dialogue of action, dialogue of life, social dialogue, spiritual dialogue, collective prayer) and interreligious alliances for nature conservation, environmental protection, peacekeeping, preservation of traditions and culture, and development of tourist destinations, emerge organically from the feast process in a multireligious society? This contribution provides a new perspective on how *feasting* is not just a ritual but a social process that fosters interreligious harmony in an improvised manner, with recommendations for the development of religious ethnographic science and tolerance policies grounded in local culture.

## Research Method

Writings that seek to conduct research related to the *kenduri* (feast) tradition use a qualitative research type with an ethnographic approach (Poth, 2018; Spradley, 1980, 2017). A writing that seeks to describe, analyze, and interpret the philosophical foundations of the *kenduri* tradition. In addition, this paper also seeks to identify the classification of *kenduri*, forms of dialogue and alliances between religious communities that arise from these practices. Ethnography was chosen because of its immersive, contextual, and emic-oriented nature (deep perspective), so that it is able to capture the meaning of feasting as a way of life and lifestyle of the local community (Fetterman, 2023; Poth, 2023).

The ethnographic approach in this study adopts an interpretive-constructivist paradigm that views social reality as a joint construction of cultural actors (Hammersley, 2021). This approach is in line with contemporary ethnography that emphasizes reflexivity, thick description, and multi-source triangulation to avoid cultural reductionism (Elizabeth Campbell, 2014). In the context of interreligious dialogue and alliances, ethnography is used to uncover the process of social improvisation born from collective rituals (Madison, 2020). Ethnography is also considered an approach that can provide a holistic and comprehensive understanding of the feast among religious communities. In addition, the ethnographic approach is also considered an approach that not only examines issues related to anthropology, but other fields can also use ethnographic approaches (Sarah Pink, Vaïke Fors et al., 2021; Sattar et al., 2021; Wang & Liu, 2021).

The research was conducted in Jatimulyo Village, Girimulyo District, Kulonprogo Regency, Special Region of Yogyakarta from 2019-2023. A village has a population that is socially and religiously quite heterogeneous. The village is also a cultural site rich in the tradition of feasting across religions and customs. Jatimulyo is a small village with a low population density, but the community is heterogeneous, both in terms of gender, education, age, occupation, social status, and even religion. Jatimulyo Village received recognition from the government for its success as a cultural village that upholds the values of diversity. The Jatimulyo people have expressive, religious, and open tendencies that are easy to discuss and work together. Jatimulyo, which is rich in its party traditions, has an impact on the attitudes of its people.

This research requires participatory observation and direct interaction. This is needed to reveal and interpret the organization of feasts that represent dialogue and alliances between religious communities in various forms (Jensen et al., 2022). The researcher lives in the community and is directly involved in the *kenduri* process, from preparation (making offerings, coordinating among residents) to implementation (joint prayer rituals, performing arts, cultural carnival) to post-event (distribution of blessings). Observations are focused on interreligious interactions, spiritual expression, and the contribution of feasts to environmental conservation and social peace as a form of dialogue and alliance between religions (Fetterman, 2023; Emerson, 1995).

Various data sources are determined using snowball sampling techniques. The process of collecting data that flows from one data source to another until it reaches the final data source, if the required data source is complete and in-depth. Data collection is also carried out by purposive sampling, a sampling technique of data sources with certain considerations (Fetterman, 2023; Moschella, 2023). This consideration, for example, is considered representative in revealing the inter-religious violence in Jatimulyo Girimulyo Yogyakarta (M. Djunaidi Ghony, Sri Wahyuni, 2020). In addition, this research requires in-depth interviews with subjects and informants, totaling 17 people. The subjects and informants involved in this study include religious leaders and citizens from Islam, Catholicism, Christianity, and Buddhism, as well as government figures. Subjects and informants are considered to have experience and knowledge related to the focus of the research and can collaborate with. The rest of the data sources used are documentation (Jensen et al., 2022: 1145-1146). The document comprises traditional records, invitations to feasts, old photos/films of cultural carnivals, offerings, traditional musical instruments, performance costumes, and photographs and videography from rituals.

The data that has been obtained, whether observations, interviews, or documentation, is analyzed inductively. It was then further analyzed to obtain findings aligned with the purpose of this discussion. The validity of the data in this study is assessed using a triangulation model. This means that the validity of the data is examined using other things in comparing the results of the interview with the research object (Poth, 2018; Spradley, 1980, 2017). The data analysis for this study used the Spredly analysis model, combined with Clifford Geertz's anthropological theory, to examine the slametan tradition in Mojokuto. The analysis model seeks to find cultural patterns in the various cultural data obtained. These cultural data can take the form of cultural practices, artifacts, and cultural knowledge that are obtained and recorded in field records (Spradley, 1980: 180).

## **Results and Discussion**

### **Jatimulyo in the *Kenduri* Circle: Calculations and Beliefs**

The people of Jatimulyo hold various ceremonies passed down by their ancestors from generation to generation (Anom Sucandro, 2019). The development of *kenduri* in Jatimulyo is almost identical to what Geertz described in *The Religion of Java*. For Geertz, all types of *kenduri* (*slametan*) are associated with events in both personal and social life, such as moving house, death, birth, marriage, circumcision, opening a factory, and illness. All these forms of *kenduri* are commemorated or sanctified by the abangan community (Geertz, 1976). The people of Jatimulyo largely participate in organizing nearly all types of *kenduri* related to culture and tradition, regardless of background or religious affiliation, except for those specifically tied to religious observances. Only a small portion of the community participates in organizing religious *kenduri*; these include adherents of the religion hosting the event and certain community groups assisting to ensure the smooth progression of the ceremony.

Interfaith *kenduri* held in Jatimulyo include (2021): *Gumbregi*, *Suran*, *Saparan* (Merti Dusun or village cleansing), *Rejeban*, *Ruwahan* (Nyadran), *Dulkaidahan*, *Syawalan*, *Tirakatan*, Jatimulyo's Founding Day, *Mitoni*, Birth and Postnatal *kenduri*, Weddings, Angon Buyut, Death, etc. Further details can be found in Table 1.

**Table 1 Types of Interfaith *Kenduri* in Jatimulyo**

No	Types of Interfaith <i>Kenduri</i>	The Ceremony
1.	<i>Gumbregi</i>	To be held on the 1st of Suro at 6:00 p.m. in the village of Banyunganti (Waringin Spring), in the form of a procession of offerings and a communal prayer
2.	<i>Suran</i>	Every Tuesday or Friday Kliwon, or on the 15th of Suro (the Islamic month of Muharram), a ceremony is held in the hamlets of Sibolong and Karanggede, where all the villagers gather, bringing offerings and their livestock, and pray together in the field
3.	Saparan (Merti Dusun or village cleansing)	Held every Tuesday/Friday Kliwon or the first or second Friday of the month of Sapar (Hijri), the event takes place in the hamlets of Sokomoyo, Banyunganti, Sonyo, Beteng, and Gendu. in addition to communal prayers, there are also artistic performances and offerings of ingkung, kupat, and lepet (Baritan Kupat Lepet), as well as agricultural produce paraded with local arts and music, circling the hamlets
4.	<i>Rejeban</i>	Held every Tuesday Kliwon and Friday Kliwon in the month of Rejeb at 10:00 a.m. at Gondangho Gunung Kelir (the former Puramanik hermitage), a cultural procession takes place carrying a "gunungan" (pyramid-shaped offering) of agricultural produce and a sacrificial goat; the goat's head is buried beneath the Gondang tree, while the meat is cooked and shared among the participants. The three hamlets participating are Gunungkelir, Banyunganti, and Sokomoyo. The <i>kenduri</i> is held as an expression of gratitude and a prayer for safety.
5.	<i>Ruwahan</i> (Nyadran)	Held during the month of Ruwah, cleaning the cemetery grounds and praying for deceased family members
6.	<i>Dulkaidahan</i>	Held on the third Friday of the month of Dulkaidah at the Jaro ancestral shrine. Participating villages: Sumberejo, Kembang, and Pringtali. The event features a procession of offerings and ritual items, a visit to the graves of the Jaro ancestors, a communal prayer, and traditional arts performances.
7.	<i>Syawalan</i>	Held after the Eid al-Fitr holiday in the month of Shawwal, it features communal prayers and mutual forgiveness to restore purity
8.	<i>Tirakatan</i>	Held on the eve of Indonesia's Independence Day to pray for the independence heroes
9.	Jatimulyo's Birthday	Held on the anniversary of the Jatimulyo subdistrict
10.	<i>Mitoni</i>	This is performed when a pregnant woman is seven months along, as an expression of gratitude and a prayer to God for safety, so that the mother may have a smooth delivery and the baby may be granted health and safety
11.	Childbirth and the Postpartum Period	<i>Babaran</i> or <i>Brokohan</i> (held after childbirth); <i>puputan</i> (held when the baby's umbilical cord falls off), <i>separasaran</i> or the Islamic term

		aqiqah (held when the baby is 5 days old), <i>selapanan</i> (when the baby is 35 days old, on the day of birth), <i>telung lapanan</i> (held when the baby is 5 months old), and <i>setahunan</i> (held when the baby turns one year old). <i>Tedhak Siten</i> (Ngedun-dhuni: the child's first time stepping on the ground); <i>Nyurani</i> ; <i>Nyapari</i> ; <i>Mbuyuti</i>
12.	Wedding	held before the <i>ijab qabul</i> (marriage ceremony) or in conjunction with the <i>midodareni</i> (one of the sacred rituals in a wedding held on the night before the marriage ceremony. The term derives from the root word <i>widodari</i> (angel), meaning the night when the bride-to-be is prayed for and adorned as if she were an angel descending from heaven).
13.	Angon <i>buyut</i> ( taking care of great-grandchildren)	Held when grandparents have many grandchildren and even great-grandchildren, as an expression of gratitude to God Almighty for the blessings of long life, good health, and a large and healthy family
14.	Death	The <i>kenduri</i> held include Beda Bumi (Surtana), 3 days, 7 days, 40 days, and 100 days after death; Pendak (1 year after death); Pelleng (2 years after death); and 1,000 days

Table 1 shows that almost every human activity is marked by a *kenduri*, so that the *kenduri* can be described as a lifestyle and way of life when individuals or community groups face crises (seeking protection and safety), experience happiness and good fortune (expressing gratitude), and commemorate important and extraordinary events (a means of reflection). This can be demonstrated by the background of the development of *kenduri* in the Jatimulyo neighborhood.

When Jatimulyo was established as an independent village, residents, along with religious and government leaders, held a joint prayer ceremony (*kenduri*) and planted five teak trees (History of Jatimulyo Village, Kulon Progo, DIY, 2019). The same applies to the Saparan feast (DIY Cultural Office, 2021); according to the story, this tradition dates back to when Jatimulyo was still comprised of two sub-districts: Jonggrangan and Sokomoyo. At that time, the head of Sokomoyo Village was Simbah Jogo Diharjo. Every Sapar month, Simbah Jogo Diharjo would hold a charity event featuring *kupat lepet* in the village courtyard. Consequently, the community continues to this day to honor Simbah Jogo Diharjo's kindness by preserving the Saparan *kenduri* (pendamping desa, 2020). This tradition is observed to maintain a balanced relationship with God, humanity, and nature, especially during crises and moments of joy in life.

The community of Jatimulyo, with a population of 7,338, is diverse in terms of social status, education, religion, and gender. In terms of gender, the Jatimulyo community consists of 3,656 men and 3,682 women. In terms of religion, the Jatimulyo community is also diverse. They practice Islam, Christianity, Catholicism, and Buddhism (BPS Kulon Progo, 2023). This diversity of beliefs does not deter community members from participating together and helping one another in organizing the *kenduri*. Durkheim (2016) in "The Elementary Forms of Religious Life" views religion as a pillar of society that fosters solidarity through collective rituals. The observation of the moon and the seasons connects humans with nature (such as the *Labuh Udan* season for house construction),

fostering a sense of security against disasters, such as the 1911 plague (*pagebluk*), which was averted through the *Saparan* ritual. This aligns with Durkheim's argument that rituals strengthen social bonds—in Jatimulyo, interfaith cooperation in preparing for *ubo rampe* (such as *jenang moncowarno* during *Rejeban*) prevents conflict, as Elius (2023) notes regarding dialogue for mutual understanding.

*Kenduri* has also been embedded in the life cycles of Buddhists, Catholics, Christians, and Muslims. From the time humans are in the womb until birth, *kenduri* is performed, either by the person themselves or by family members. Not to mention when humans enter at the ages of children, adolescents, adults, and old people, and even die. When humans in the womb of society carry out *kenduri ngapati* and *mitoni* or *tingkeban* (Izzah et al., 2023). At birth, humans are introduced to brokohan thorns. After birth, the community held a *kenduri sepasaran*, *tedhak siten*, and *selapanan* (Isti Gedhis, 2019; Yogyakarta, 2021). In childhood, humans perform circumcision or a circumcision for boys, while for girls, it is called a drip. After humans are teenagers and later, they hold wedding slack with various trinkets. After reaching old age, sometimes people experience a period of severe illness, during which time, the family holds a forgiveness *kenduri*. If one family member dies, the surviving family members organize different types of *kenduri*. Among them are *surtanah* (*kenduri* after the funeral process is complete), *kenduri* the 1, 2, 3, 7, 40, 100, *pendak pisan*, *pendak pindu*, and 1000 days, then still continue with haul every year on the day of death.

The *kenduri* of the life cycle are no less interesting than other *kenduri*, such as customs and cultural *kenduri*. The types of customary and cultural *kenduri* are also the inheritance of the ancestors. For example, *kenduri Rejeban* demonstrates the story of Bandung Bondowoso. According to the story, before going to Prambanan, Bandung Bondowoso once lived under the *Gondangho* tree of Gunungkelir. The story is believed by the community for generations, as a sign of respect and gratitude to God Almighty, and then made a *kenduri* of Rejeban (Tukiran Dukuh Gunung Kelir, 2020). Most of the maintenance of barbs is based on the calculation of days, months, and *pranata mangsa* (traditional Javanese seasonal calendar), even in the cardinal directions, except for the *kenduri* of death.

Jatimulyo people mostly determine the good day first (Sonntag, 2025) before taking action or organizing a *kenduri*. Especially *kenduri* in building houses, carrying out celebrations, getting married, circumcision, and so on, except for death, which is considered as fate or the provision of Almighty God. People believe that choosing the wrong day will bring bad luck, accidents, or chaos. For example, in building a house, the person concerned first determines a good day. This is believed to be an effort to avoid unwanted outcomes, such as preventing family members from being easily affected by disasters. In addition, determining a good day is also a form of dzahir effort so that family members are not easily attacked by illness and fall ill, even leading to death, frequent quarrels between family members, divorce, and even the difficulty of finding sustenance. The determination of good days is generally based on general days (Gregorian calendar) and *pasaran* days (*weton*). The method can be done by calculating the Gregorian number

plus *pasaran* numbers, then dividing by 5 (five). The calculation will produce *pasaran* figures or *Pancasuda*. If in the addition and division there is no excess, then the excess is considered the number 5 (Astuti, n.d.).

In determining the good month of the Jatimulyo community, and most Javanese people, based on the Javanese Islamic calendar. There are 12 months, which include *Sura* (*Muharram*), *Sapar* (*Shafar*), *Mulud* (*Rabiul Awwal*), *Bakdomulud* (*Rabiul Akhir*), *Jumadilawwal* (*Jumadil Awwal*), *Jumadilakhir* (*Jumadil akhir*), *Rejeb* (*Rajab*), *Ruah* (*Sha'ban*), *Puasa* (*Ramadan*), *Sawal* (*Shawwal*), *Dulkaidah* (*Dhulka'dah*), and *Besar* (*Dhul-Hijjah*). People's beliefs about the good month in the Javanese Islamic calendar in living life can be interpreted as follows, for example: *Sura* month (*Muharam*), in the month of *Sura*, it is not advisable to perform *ijab qabul*. This month of *Sura* is often believed to cause the bride and groom to quarrel, even to face many difficulties and riots. If a house is built in the month of *Sura*, the homeowner will face many difficulties. If the house has its roof installed and begins to be occupied in the month of *Sura* (*Muharam*), then the house will catch fire, and the owner will move quickly, always encounter riots and sleeplessness, as well as many woes. *Besar* month (*Dhul-Hijjah*), if someone builds a house, puts up its roof, and first occupies it, people believe the owner of the house will be rich and everything is safe, get property, and will have a lot of wealth. Likewise, when someone performs *ijab qabul*, the bride and groom will be rich and happy.

The traditional calendar is also used to determine planting seasons, organize festivals and rituals, and manage other ecosystem activities (Iskandar & Abstract, 2022; Saifuddin Zuhri, 2025; Salsabila, 2022). The vast majority of the people of Jatimulyo earn their livelihoods through farming (RKKJ 2024, 2023; Population Statistics of Jatimulyo Village, 2022). Before planting or beginning other activities, they generally use the pranata mangsa calendar, the Javanese calendar, most crucial for their survival. The rotation of the seasons is based on local observations of natural phenomena related to the sun's movement and consists of 12 seasons (Salsabila, 2022).

### **The Form of Interfaith *Kenduri***

Geertz often refers to feasts as *slametan* (Geertz, 1976; Herlambang, 2023), classifying them into four types: *slametan* related to life crises, *slametan* related to social integration, *slametan* related to extraordinary events, and *slametan* related to Islamic holidays. Herlambang classifies *slametan* based on Islamic holidays, specifically: *slametan* held on the 10th of Muharram (*Ashura*), *slametan* commemorating the birth of the Prophet Muhammad (*Mawlid*), and *slametan* commemorating the Revelation of the Quran during Ramadan (*Hijri* calendar) (Herlambang, 2023). *Kenduri* in the heterogeneous Jatimulyo community, both in terms of religion, education, social, economic, and cultural conditions. The community's heterogeneity also affects cultural customs, especially those of *kenduri*. In terms of implementation, the feasts observed in the Jatimulyo community can be grouped into three types of *kenduri*. These include religious, traditional, and cultural *kenduri*.

### a. Religious *Kenduri*

The religious *kenduri* in this article is a *kenduri* related to religious practices and teachings. The Jatimulyo community carries out several types of religious *kenduri*, namely religious celebrations, a cycle of religious life conditioned by religious teachings (Geertz, 1976), and events beyond man's control. The Jatimulyo community has a religiously plural society. Jatimulyo has various types of religious celebrations. In celebrations, the community does not avoid *kenduri*, *slamatan* (salvations), or joint prayers that involve individuals with other individuals. For example, Buddhists celebrate Vesak (*Vaisakha*; Sanskrit), *Magha Puja*, *Asadha*, and *Khatina*. In Islam, Eid al-Fitr is celebrated as one of the most memorable moments for Muslims worldwide. Muslims also celebrate Eid al-Adha, or *Qurbani*, which is commemorated on the 10th of Dzulhijjah. In Catholicism, the Eucharist is celebrated, originating from the Last Supper Jesus held in anticipation of His Passion, Death, and Resurrection. The Feast of the Easter faith (once a year) occurs on Easter Eve and Easter morning, and finally, the celebration of Christmas. In Protestant Christianity, there is Christmas (meaning birth), which is a holiday celebrated every year by Christians on 25 December to commemorate the birth of Jesus Christ.

The people of Jatimulyo also still believe in life cycles, which are part of the ritual of human life. To ensure human life is always safe, every stage of the human life cycle holds a *kenduri* or *slamatan*. Among the cycles of human life are the womb, birth, adolescence (circumcision), marriage, and death. There are also religious feasts associated with the rituals of the human life cycle. Among them is the *Ngapati ritual*, performed when the fetus is 4 months old. After the umbilical cord is cut, the community generally holds a *puputan*. The implementation is accompanied by a *separasaran* ritual (a feast is held when the baby is 5 days old), also known in Islam as *aqiqah*. After the baby is 35 days old, the community holds a *selapanan ritual*, then continues with a *telunglapanan* (feast) when the baby is 5 months old, and a year later (feast) when the baby is one year old.

On the day of birth, every 35 days, the community generally still holds a *kenduri* (*bancak'an*), inviting neighbors or distributing *among-among* (food gifts). This is done with the hope of a safe and blessed life. After the children enter the age, the community holds a tradition of circumcision for boys, and *tetesan* for girls. After entering adolescence, people usually marry off their sons and daughters through various rituals. During wedding preparations, the community works together to install a *tarub* (a yellow janur decoration placed along the edge of the *trataq*). After *tarub* is installed, a *langkah*an ritual is held. A ritual is held when the bride-to-be steps over or precedes her siblings to get married first. The implementation of the *langkah*an ritual aims to ask permission from his elder brother, who will marry first, to shave. After the *siraman* and *ngerik* ceremonies, the *midodareni* ceremony followed. Usually, the *midodareni* is held at night before the *ijab qobul* ceremony, starting from 18.00 – 24.00 hours.

The highlight of the wedding ceremony is *Ijab Qobul*, in which the bride's guardian hands over (marries) her daughter to the groom to become his wife. The groom accepts the bride to be his wife, exchanging rings. Followed by the *panggih* ritual, which is the meeting of the two brides after the marriage contract ceremony is over. Next, the *wiji dadi*

ritual is held, which is a ritual of breaking eggs by the groom, while the bride washes the groom's feet. Then the *dhahar klimah* ritual is a ritual symbolizing the stability of the bride's heart for his choice to live together to build a family. The *dhahar klimah* ritual symbolizes the husband's hope for determination and for a wife who can keep family secrets. The event continued with the *sungkeman* ritual. The ritual of the bride and groom prostrating themselves before both sets of parents to seek blessings. After the series of peak wedding rituals is completed, it is followed by *walimahan*, the wedding party. Finally, the ritual of *boyongan* or *ngundu manten* takes place when the bride and groom are escorted together by the bride's family to the groom's family.

The last cycle of human life is death. Before humans die, they sometimes experience painful times to face the *sakarot maut* (near-death experience). During this period, the community generally held forgiveness ceremonies and read *Yasin's* letter for people who were seriously ill and did not recover. After passing away, it is then continued with the care of the corpse, including: *Talqin* of the corpse, the mortuary bath, and *brobosan* (a ritual process of burial of the corpse carried out by the family of the corpse, especially the child is told to go around the corpse while passing under the stretcher before departure to the cemetery).

The next death ritual is a funeral or burial. The processions carried out in the burial ceremony are held after the body arrives at the cemetery, where *talqin* is held together. Before the funeral ritual, a *Surtanah* ritual is held, which is to make a hole to bury the body. After the funeral, a *kenduri* was held in the evening on the day of the death, the 1st, 2nd, 3rd, 7th, 40th, 100th, and then 1000th day. Generally, during the time break from the 7th to the 40th day, every Friday night, the family also holds a *slamatan* that is quite inviting to the neighbors.

People also carry out this religious *kenduri* when they receive gifts, good fortune, abundant sustenance, or avoid calamities, and when they are in danger, which is called thanksgiving (gratitude to God Almighty). The community also holds *kenduri* when experiencing nightmares, disasters, illnesses, or disease outbreaks, in the hope of getting out or surviving the anger and disaster. This *kenduri* is called *salvation*. The essence of the *kenduri* is giving alms and hoping for help, protection, and pleasure from Allah, God Almighty. Alms can be given to humans, animals, and the universe to maintain a balance of life cycles.

#### **b. Traditional Kenduri**

This traditional *kenduri* is organized by the Jatimulyo people, because it has become a habit. The community organizes several types of traditional *kenduri*, including the *kenduri of Suran*, *Saparan* (Ahmad Zulkarnain, Luqman Najib, 2025) *Suran*, *Ruwahan*, *Tirakatan*, *Jatimulyo's Birthday*, *Babaran*, *Tedhak Siten*, *Nyurani*, *Nyapari*, *Mbuyuti*, *Angon buyut*, and building houses. The *Kenduri Suran* is taken from the word '*Ashura* ('*asyara*; ten; Arabic), *Suran* means the 10th day of the first month (*Muharam*) of the Hijri calendar. In the implementation of this traditional *kenduri*, the Jatimulyo people are greatly influenced by the Islamic Mataram kingdom of Yogyakarta, which shapes their customs, traditions, and religious life, including this *Suran kenduri*.

Ahead of Ramadan, or during the month of Shaban, between the 15th, 20th, and 23rd, the community cleans the graves of their ancestors, known as the graves' net. Cleaning the grave or tomb is usually done in the morning. Then the community of Hamlet residents (men) will hold a feast together. They will bring food. The food brought must be traditional dishes, such as apem, ayam ingkung, sambal goreng ati, vegetable urap with spicy side dishes, cakes, *tempeh* and tofu *bacem*, and so on. Various types of *ubo rampe* are brought to the traditional chief's house. Furthermore, the collected food was prayed over by the traditional elders. After praying, the food will be eaten together as a sign of togetherness and gratitude to God Almighty for all the gifts of salvation and blessings received over the past year. As the highlight of the Tomb Cleanup tradition, a hamlet clean will be held. In the evening, there will be a *Wayang Kulit* art performance by the village artists as an expression of their joy. One of the areas that still maintains this tradition is Prangkokan Hamlet, Purwosari Village, Girimulyo District, Kulon Progo Regency.

Another type of *kenduri* (feast) in Jatimulyo is *Suran*, which aims to seek safety for livestock, especially those often used in agricultural processing. The *Suran Kenduri* is held on the 15th of Shura to commemorate the miracle of the Prophet Sulami, who was able to control livestock. Community members gathered in the field of Karanggede hamlet with their livestock and offerings.

Likewise, with building a conditional house with a feast. One of the basic human needs is a house or a board (Javanese). Boards are a place of refuge and interaction among family members, and a place to educate and raise children for community members who have them. Home is also considered a place that provides a sense of security, comfort, and tranquility, so that, in building houses for the Javanese people in general, the Jatimulyo people in particular still pay attention to customary procedures. They pay attention to the trinkets of the customary ordinance since the planning, establishment, and post-establishment.

In planning, the Jatimulyo community pays attention to the right day, date, and month to build a house. After finishing building the house, they held a feast (ritual) or congratulation. The purpose of holding a ritual is not only a form of gratitude to God Almighty, as a means to ask for safety so that the house building remains strong and provides protection and comfort for its residents, but also asks for moral support from the surrounding community, so that everything that is done well runs well and smoothly. At the feast, the house builder invites the surrounding community, workers on the house's construction, and relatives, as well as village leaders (*kaums* or *modin*) to lead the feast. At the feast, the people greet each other, state the purpose of the feast as the deputy host, and conclude with a prayer offered to God Almighty. The *ubo rampe* that must be prepared in this feast ceremony is in the form of 1 tunden plantain, rice, eggs, market tukon, various kinds of *jenang*, savory rice, devil flowers, *tumpang*, one bunch of rice, and 8 young coconuts.

In addition to those mentioned, there are several traditional ceremonies related to the life cycle that have been passed down from generation to generation by our ancestors, such as the

*tingkeban* or *mitoni ritual*, a *kenduri* that is carried out when the fetus is in the womb and 7 months old, *Tedhak Siten*, *Nyurani*; *Nyapari*; *Mbuyuti*, *Angon buyut*, After the fetus is born, generally people hold *babaran* rituals, rituals that are held after knowing the baby is born.

### c. Cultural *Kenduri*

This cultural *kenduri* is similar to a traditional *kenduri*; at this feast, the organization is accompanied by local cultural art performances. In the cultural *kenduri*, there are *Gumbregi*, *Rejeban*, *Dulkaidahan*, and *Saparan*. In the month of *Muharam* (*Syuro*), the community holds a *Gumbregi kenduri*, a *kenduri* for the earth. The implementation of the *Baritan kenduri* is divided into three stages. The first stage of preparation begins at the start of the month of *Syuro*. Usually, before *Syuro*, the village officials hold a meeting to form a committee and determine the time, place, and required cost. Three days before the implementation of the *baritan feast*, one of the village officials or elders is obliged to make a pilgrimage to the graves of village ancestors. In addition to the preparatory meeting, the community worked together to set up tents, arrange gamelan and other needs. In the afternoon, a goat slaughter was held, then continued with the planting of goat heads at the intersection of the *Jatimulyo* village road. In the evening, at around 18.00 on the 1st of *Suro* (*Muharam*), read *Yasin* and *Tahlil* to pray for the spirits of the ancestors together.

The second stage of implementation, the *Baritan kenduri* starts at around 09.00. 1 *Shura* after the elders install the needs needed in the puppet performance. In the *baritan kenduri*, the harvest is hung around the puppet performance. The community believes the harvest consists of superior seeds. Before the *wayang* (puppet) performance, the puppeteer read the song of pushing the block. It is hoped that *Jatimulyo* village will be safe and peaceful next year and free from disasters. Usually, the puppet show lasts until 17.00, ending with a burst of puppeteers. After that, the community scrambled for the hanging crops, and the water was poured into soil-made containers. Water is believed to cure diseases, nourish plants, and prevent plants from leafhopper pests. All religious people participated in the implementation of this *baritan kenduri*.

. The term *Dulkaidahan* is derived from the name of the Hijri calendar month, *Dzulkaidah* (the 11th month). Therefore, this feast is called *Dulkaidahan*. This *Dulkaidahan kenduri* is filled with a sense of village cleanliness. This *Dulkaidahan* is carried out for generations by the people of *Pringtali Hamlet*, *Jatimulyo Village*, *Girimulyo District*, *Kulon Progo*. This *Dulkaidahan* ceremony is held as a form of expression of the farmers' gratitude to God Almighty for the abundance of His sustenance. This ceremony is also a form of supplication to God Almighty to always be given protection, convenience and success in obtaining the necessities of life, both clothing and food.

The *Dulkaidahan* was held in the morning, around 09.00 WIB. It is usually held on Friday of the 3rd week of *Dzukaidah*. Community members together prepare offerings and art performances for the village clean-up *kenduri*. The village cleanup in *Dukaidahan* was held at the *Pringtali market* and at the tomb of the *Karo Sumberjo pepunden*, *Jatimulyo*, *Girimulyo*, *Kulonprogo*. The series of *Dulkaidahan kenduri* began with the *Kedung Banteng Pringtali* tour to *Pringlarangan*, led by village elders. First of all, the village elders perform rituals and sow flowers in the *Pringlarangan gepura*, then rotate three times and perform

rituals and sow flowers at the location of the pepunden. Then the community did Kendari at the Nur Iman mosque next to the location of the pepunden and the peak ended with a Jatilan art performance and a puppet show, and a joint prayer at the Jaro *pepunndhen* complex.

*Kenduri Saparan* (Merti Dusun or village cleansing) is taken from the term of the 2nd month of the Hijri calendar, namely Sapar. The *Saparan Custom* is carried out with various kinds of rituals of traditional activities. This *kenduri* is named *Baritan Kupat, Lepet*. Before the *kundiri* was held, the community worked together to make *kupat, lepet, and ingkung*. This *kenduri* is held every Tuesday *Kliwon* or Friday *Kliwon* in the month of *Sapar* (second month of the hijri calendar). This *Saparan kenduri* is routinely held every year as a vehicle to establish friendship, as well as preserve the culture of the community. This *Saparan kenduri* was carried out with a motorcade of residents wearing complete Javanese clothes, walking down the cliff in the Jatimulyo area. The men wear *surjan* complete with *blangkon*. While the mothers wear *kebaya* and other traditional clothes. The teenagers brought some traditional arts such as *jathilan* and *lumping* horses. This motorcade was also enlivened by a number of mountains of produce brought by several RTs (*Rukun Tetangga*; neighborhood Association). Several *ubarampe* (a Javanese term referring to the equipment and offerings used in various traditional ceremonies, rituals, and religious ceremonies, especially in Java) also surround the *tumpeng* which is specially made in the context of *greetings*. The *Saparan kenduri* is known as the *village clean kenduri*.

The *Saparan kenduri* process ends with a joint prayer led by *rois* or traditional elders. Various mountains of produce and fruits were contested by the people present. Residents held *kembul bujono* (meal together) prepared from each RT. In the past, this tradition was to repel the army, because in the 1911 era this area was attacked by *pagebluk* (disease disaster), but the community considers this tradition more to bond friendship between residents. With their own busyness, it is difficult for residents to be able to gather. But with this tradition, everyone comes and gathers to eat together. *The Saparan* is held every Friday, the 2nd week of the month of *Sapar* at the *Sonyo hamlet*. Community members work together to prepare for this *kenduri* by making offerings and art performances. This earth funeral is not only carried out in the *Sonyo hamlet*, but the same event is also held in the *Sokomoyo hamlet*.

The community also knows *the Rejeban kenduri* taken from the term of the 7th month of the Hijri calendar, *Rajab*. *The Rejeban kenduri* is held every Tuesday *Kliwon* or Friday *Kliwon*, around 10.00 a.m. The event was attended by residents from the hamlets of *Gunung Kelir* and *Banyunganti* wearing traditional clothes and accompanied by several *bregodo* troops and traditional Javanese clothing. *Bandung* figures *Bondowoso, Roro Jonggrang, and Prabu Boko* were also displayed as part of the story related to the *Gondangho* sacred place. The community works together to prepare *ubo rampe* (offerings), for example *grilled chicken, kupat lepet, Jenang Moncowarno* which consists of 7 kinds of *jenang* (rice porridge) colors. They also prepare *golong sajodho* (rice shaped into balls, usually served in *kendil* or pot containers, and is part of Javanese tradition as a symbol of togetherness and unity), *tumpeng pitu, sekar telon* (3 kinds of flowers; *kanthil, mlati, rose*),

and *wedhus kendit*. Making offerings on the night of Friday Kliwon or Tuesday Kliwon to start the implementation of *the series of Rejeban kenduri*.

Before the peak of the traditional event in the form of cultural carnivals and the giving of offerings. Residents also carry out environmental clean-ups, roads, and funerals. The carnival was enlivened by a procession of *bregodo langensari*, kindergarten students carrying and spreading flowers, *langen wanito* warriors, *bregodo wirotamtomo*, *bregodo pinisepuh*, among farmers, and art. In the carnival, there are images of Bandung Bondowoso riding a horse, Roro Jonggrang on a stretcher, and Prabu Boko. The three characters are considered to be related to *petilasan* (sacred place) Gondangho. The essence of the ceremony begins with the slaughter of the *kendhit* sheep which is located under the Gondhangho tree, after the slaughter of the head, legs and tail or buried in the slaughter pit, while the body is taken from the meat to be cooked. This meat will be distributed to all residents in the hope that by eating this meat will get blessings, while the planting of goats' heads, legs and tails as a rejection of reinforcements aimed at the villagers. The purpose of the implementation of the *Bersih in Rejeban* village is to ask for strength and peace from the Almighty, as well as as a thank you and gratitude of the people of Jatimulyo to God for all the abundance of safety, peace, and success in terms of livelihood (agriculture).

The three forms of feasting were presented by Geertz (1976) as a Javanese syncretic ritual that combines Islam, Hindu-Buddhism, and animism. This can be seen in the *Rejeban* feast with the *kendit* goat (*kendit* goat as a sacrifice) and the cardinal direction symbolically honoring the ancestors, while interfaith joint prayer adds an element of Islam. This differs from Woodward's (1988) study, which focused on textual interpretation, because ethnographic data show improvisation—an organic dialogue that emerges during *tirakatan* (the night commemorating Indonesian Independence Day) in the homes of traditional leaders. Novelty lies in how Javanese calculations (days, months, prey) become a lifestyle to maintain vertical (human-God) and horizontal (human-other/nature) balances, as analyzed by Valencia Caicedo et al. (2023) about the role of religion in human cooperation. Linking to another theory by Van den Boogert (2017) highlights syncretism, but this data adds a practical dimension—feasting as a tool of rejection and gratitude, such as *Gumbregan* for the safety of livestock.

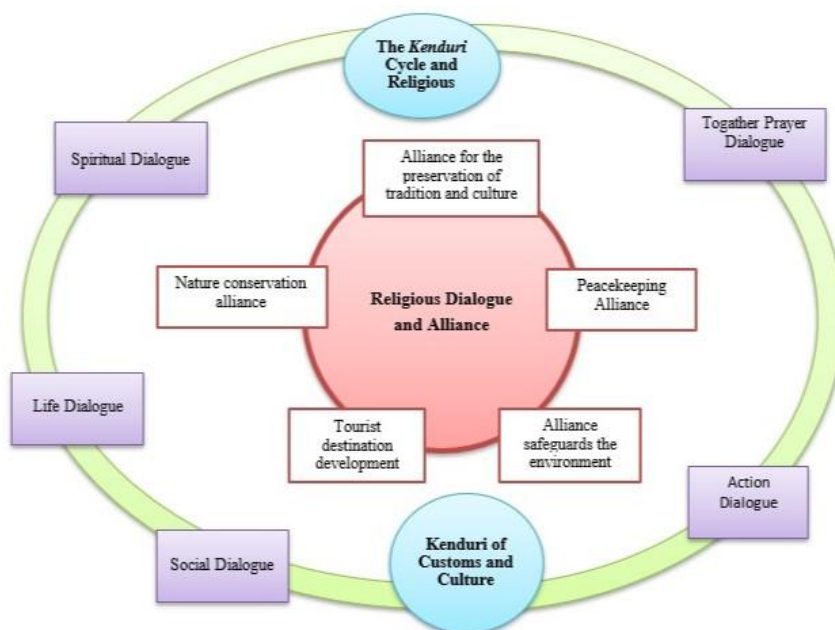
### **Spirit of Dialogue and Alliance of Religions in Kenduri**

Alliance in the sense of interreligious cooperation requires tolerance, dialogue (Bayduri Dinanti Nasution, 2025), and harmony. The Jatimulyo community has finished building tolerance, dialogue, and internal harmony between religious, interreligious, or inter-religious people with the community government. As Hans Kung said, quoted by Ganther Gebhardt, “no peace among the nations without peace among the religions, no peace among the religions without dialogue among the religions” (Gebhardt, 2000). Without tolerance, dialogue, and harmony, an alliance of religions would be impossible. Dialogue can build conflict resolution and reconciliation, strengthen trust and social cohesion, and foster a culture of peace and solidarity (Khalid & Lopez; Widiyanto, 2023).

At the *kenduri* ceremony, there are several dialogue activities, namely life dialogue, social dialogue, spiritual dialogue and joint prayer dialogue, as well as action dialogue.

Social dialogue in a *kenduri* occurs without design, happens by itself (Ahmad Zulkarnain, Luqman Najib, 2025; 9-10). Dialogue in any type of *kenduri* they interact with each other, greet each other, shake hands, and work together shoulder to shoulder to succeed the *kenduri*. In *kenduri* there is also spiritual dialogue and prayer together, without prayer together means there is no *kenduri*. Even in the *kenduri* is full of contents of spiritual activities, without spiritual activities there is no *kenduri*. In *kenduri* there is also a dialogue of action or dialogue of cooperation as a concrete action to solve life problems that are beyond human control. This dialogue is the highest form of dialogue in the life of religious people, between mankind, between God's creatures, between man and his God.

Action dialogues that manifest into alliances (cooperation) of religions can be in the form of nature conservation alliances, environmental protection alliances, peacekeeping alliances, traditions and culture preservation alliances, and tourist destination development alliances. Nurcholis Madjid et al., divided cooperation or alliance of religions into 5 forms of alliance (Nurcholis Madjid, 2004: P. 15-30). Among these are the alliance of religions for drug deterrence, the eradication of gambling, the fight against liquor, the tackling of crime, and the alliance of religions for social support (Nurcholis Madjid, 2004). The religions alliances are evident in religious *kenduri*, traditional *kenduri*, and cultural *kenduri*, such as the village purification *kenduri* at the Kedung Banteng spring in Pringtali village, and so on. This explains why the *kenduri* tradition persists in the midst of globalization. The *kenduri* maintains Javanese identity and prevents conflicts as discussed by Bagir et al. (2020) about religious freedom in Indonesia. The *kenduri* tradition survives because of its function as an adaptive philosophical foundation, integrating Javanese beliefs with religious plurality for social harmony.



Picture 1 Dialogue Improvisation and Alliance of Religions in Interfaith *Kenduri*

## Conclusion

This research succeeded in revealing the central role of the *kenduri* tradition as a medium of improvisational dialogue and alliance of religions in the multireligious community. In the midst of Indonesia's religious diversity which often triggers conflicts due to differences in religious understanding and practices, feasting continues to exist as a *way of life* and *lifestyle*. This tradition is rooted in a deep Javanese philosophy, as well as the orientation of the cardinal direction, which connects humans with God, nature, ancestors, and others. *Kenduri* are classified into three main types: religious, traditional and culture. The entire process—from the preparation of offerings, the coordination of mutual cooperation, the implementation of interfaith joint prayers, to the distribution of blessings—gives birth to an improvisational organic dialogue: action dialogue (working hand in hand), life/social dialogue (free interaction regardless of religious background), spiritual dialogue, and joint prayer as the essential essence that marks "not a *kenduri*" if absent. This improvised dialogue naturally leads to concrete and functional interreligious alliances, namely the alliance of nature conservation and environmental protection, the maintenance of peace, preservation of traditions and culture, as well as the development of cultural village tourist destinations that have received official government recognition.

This study recommends that in the development of science be made with a new framework, namely "improvised interreligious dialogue" to understand *kenduri* as a process of interreligious dialogue and alliances that arises naturally. This research give a new direction to government policy, by incorporating the values of *kenduri* into the curriculum of tolerance education or multicultural education, supporting the cultural village program, developing cultural tourism, environmental conservation, disaster mitigation, and resilient village development by utilizing rituals. So that the *kenduri* tradition becomes a national policy based on local wisdom that is concrete, measurable, and able to strengthen social harmony in the midst of Indonesia's religious pluralism.

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