



Maintaining Tolerance and Religious Harmony Through *Nyadran* and *Tundun*: Sociological, Philosophical, and *Maqāṣid al-Sharī'ah* Perspectives

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Abstract

This research aims to comprehensively analyze the tradition of nurturing tolerance and religious harmony in the *Nyadran* and *Tundun* traditions of Pancasila Balun Village, Turi District, Lamongan Regency. These traditions serve as a means to maintain religious tolerance and harmony amidst inter-religious conflicts in society. The study adopts a sociological field research approach, and data is collected through observation, interviews, and documentation. The findings reveal that the sociological dynamics underlying the *Nyadran* and *Tundun* traditions represent the efforts of the ancestors of Pancasila Balun Village to protect its community by fostering harmony among different religions through promoting religious tolerance. The *Nyadran* and *Tundun* traditions serve as social bonds in Pancasila Balun Village and, from a philosophical perspective, symbolize prayers for safety after birth and death, as well as a way to live together in a better society. These traditions align with *Maqāṣid al-Sharī'ah*, namely *ḥifdh al-dīn* (preserving religion), *ḥifdh al-naḥs* (preserving human life), and *ḥifdh al-'aql* (preserving intellect).

Keyword □ *Maqāṣid al-Sharī'ah*, *Nyadran* and *Tundun* traditions, religious harmony, tolerance

How to cite: Huda, N., Ma'arif, M. J., Ningrum, I. K., Rohman, T., & Taufiq, A. (2023). Maintaining tolerance and religious harmony through *Nyadran* and *Tundun*: Sociological, philosophical, and *Maqāṣid al-Sharī'ah* perspectives. *Hikmatuna: Journal for Integrative Islamic Studies*, 9(1), DOI: <https://doi.org/10.28918/hikmatuna.v9i1.989>

Received: 20-03-2023

Revised: 08-06-2023

Accepted: 28-06-2023

Introduction

This research aims to analyze the tradition of "*Nyadran* and *Tundun*" among all residents of the village of Balun in East Java, both Muslims, Hindus, and Christians. They perform *Nyadran* before and after getting married, and *Tundun* when a child starts walking or taking their first steps. The *Nyadran* and *Tundun* ceremonies are conducted at the tomb of Mbah Alun (Rohim, 2022). This becomes a significant subject of study because normatively, in marriage law, there are no provisions for *Nyadran* and *Tundun*. However, the villagers of Balun continue to practice these traditions, compelling all members of the community to shed their roles as a symbol of asymmetrical relationships. Everyone is obliged to assist and collaborate to ensure the success of the ongoing ceremonies (Adi, 2022). The tradition of "*Nyadran* and *Tundun*" in the Balun customary wedding is unique and intriguing, as it is not commonly found in other traditional wedding ceremonies. The Balun community has specific intentions for incorporating these traditions into their marriage ceremonies, particularly to honor their ancestors and express gratitude to the Divine (Hassan, 1982).

The rituals and traditions carried out by the Balun community can be divided into two parts: rituals and traditions related to ancestors, such as *Nyadran*, *Tundun*, and the Balun lineage marriage stages; and rituals/traditions conducted by the Balun community that are unrelated to ancestors, such as feasts to commemorate births and deaths, and other rituals (Suwito, 2022).

The people of Balun are referred to as "*Benjeng Balong Panggang*" and they hold their traditions and culture steadfastly. This community is defined by customs, moral systems, and cultural aspects that collectively embrace differences and are capable of coexisting in diverse life circumstances. Balun is a part of the Turi sub-district and consists of 19 villages, namely: Sukoanyar Village, Sukorejo Village, Tawangrejo Village, Tambakploso Village, Balun Village, Gedongboyountung Village, Ngujungrejo Village, Bambang Village, Kemlagigede Village, Turi Village, Keben Village, Wangunrejo Village, Geger Village, Badurame Village, Karangwedoro Village, Putatkumpul Village, Kemlagilor Village, Pomahanjangan Village, and Kepudibener Village, with the sub-district's capital located in Sukorejo Village. The geographic location of the Turi sub-district is to the west of the capital of Lamongan Regency, with an orbital distance of 5 km from the Lamongan capital, traversed by the Surabaya – Jakarta highway. Kepudibener Village is the farthest from both the sub-district capital and the regency capital, with a distance of 14 km. Following that, Gedongboyountung Village is 13 km away from the sub-district and regency capitals. On the other hand, Sukoanyar Village and Sukorejo Village are the closest villages to the sub-district and regency capitals, being less than 3 km away. Various traditions and cultural practices in Balun village have been preserved up to the present day. This includes the *Nyadran* and *Tundun* traditions, symbolizing the shedding of roles as a representation of

asymmetrical relationships. Everyone is compelled to help and cooperate with one another to realize the ongoing ceremonies (Rohim, 2022).

Several previous studies have been conducted on the community of Balun village. examined the culture of mutual cooperation (gotong royong) in Balun village to understand how it maintains the harmony among different religions. The findings revealed that mutual cooperation in Balun village can be categorized into two models: one carried out by individuals from the same religious group, and the other that can be performed by all residents regardless of their religious affiliation.

Intan Musdalifah conducted further research on the Balun village community titled "*Religious Moderation Based on Socio-Cultural Aspects among the Millennial Generation in Balun Village, Turi Sub-District, Lamongan Regency.*" The study explored religious moderation in Balun village within the social and cultural aspects of the community, including social activities, religious practices, youth engagement, national holidays, and weddings, all while maintaining the boundaries of tolerance. The Karang Taruna organization serves as a platform for cross-religious interaction among the youth. The study indicated that the religious tolerance of the millennial generation in Balun village is strongly influenced by the role of education within families, passed down from generation to generation by their parents (Musdalifah et al., 2021).

The novelty of this research lies in integrating the traditions of promoting tolerance and religious harmony in Balun village with Islamic values. Previous studies presented descriptive data about the Balun community's traditional culture without considering Islamic perspectives. A normative approach is employed to analyze the data, particularly utilizing the theory of Maqāsid al-Syarī'ah.

Method

Field research was conducted in Pancasila Balun Village, Turi Sub-District, Lamongan Regency, in August 2022. The field study approach involved the collection and processing of data to generate descriptive information (Asmara & Sahara 2022), either through direct quotations from respondents or as studies that depict specific events (Miu and Morgan, 2020). Three data collection techniques were utilized: observation, interviews, and documentation (Champion, et al., 1999). Primary data collection was carried out through interviews and direct observations involving various participants, including the village head, representatives of Islamic, Christian, and Hindu faiths, youth from different religions, traditional leaders, and community figures in Balun village. Secondary data was obtained by documenting relevant themes (Malekian, 2011)

This research used a normative-sociological approach (Turner, 1974) to examine the relationship between the customary rules of *Nyadran* and *Tundun* and the nurturing of religious tolerance and harmony within Islamic law. The sociological approach investigated the roles of *Nyadran* and *Tundun* customs in Balun village society, their connections with political and economic structures, and their roles in historical changes and social transformations within the community (Luckman & Berger, 1991)

Four stages of activity were employed in the data analysis process, including theory development (Buresh, 2002) inductive analysis (Haneef, 1995) typological analysis (Stepanova, Polk, and Saldert, 2020) and counting. These steps were not separate from each other or from the data collection process.

In this context, field research provides a profound insight into how the Nyadran and Tundun customs contribute to fostering religious tolerance and harmony within the framework of Islamic law in the village of Pancasila Balun. Through interviews and observations, participants such as the village head, religious leaders, cross-faith youth, and traditional leaders can offer diverse perspectives on the roles and significance of these customs in the local community's life. Secondary data also lends support in identifying relevant themes concerning religious tolerance and harmony in this context (Malekian, 2011).

Overall, this research makes a significant contribution to understanding how the customary rules of *Nyadran* and *Tundun* play a role in upholding religious tolerance and harmony within the framework of Islamic law. The normative-sociological approach utilized helps depict how these customs are integrated into the social, political, and economic structures of the local community, as well as their roles in historical changes and social transformations. The findings of this research can offer valuable insights for efforts to promote religious tolerance and harmony in multicultural and multi-religious societies, as seen in Pancasila Balun village.

This research can also provide a strong foundation for policies and social interventions aimed at strengthening interfaith harmony and promoting the values of tolerance in society. The findings of this research can serve as a basis for developing educational programs and religious awareness initiatives that encourage a better understanding of values in religions that respect and appreciate differences. Furthermore, the normative-sociological approach employed in this study can serve as a model for similar research in other areas that also experience multicultural and multi-religious dynamics.

In the context of Indonesia, rich in cultural and religious diversity, this research holds broad and pertinent implications. Efforts to appreciate, understand, and maintain harmonious interfaith relationships are of great importance in upholding social stability and peace. Therefore, studies like this can provide valuable contributions to advancing the understanding and practices that promote interfaith harmony and tolerance across the country.

Result and Discussion

Nyadran and Tundun Traditions of Balun Community in Nurturing Religious Tolerance and Harmony

Local traditions often play a crucial role in promoting religious tolerance and harmony within diverse communities. *Nyadran* tradition, a rotating cemetery cleansing ritual involving members of the Balun community from various religious backgrounds, including Islam, Hinduism, and Christianity, is conducted at the tomb of Mbah Alun. The *Nyadran* tradition establishes a platform for dialogue and interaction that strengthens unity and mutual understanding among individuals of different faiths. The tomb of Mbah Alun is considered a community asset rather than exclusive to a single religion. The execution of the *Nyadran* tradition in the Balun Village of Turi Subdistrict, Lamongan Regency, is categorized into two forms. Firstly, every newlywed couple is expected to visit the tomb of Mbah Alun as part of their wedding ritual. Secondly, the tradition of honoring the ancestors, particularly Mbah Alun, occurs on Thursdays (Kamis Wage) or Friday evenings (Jumat Kliwon) and Friday mornings (Jumat Kliwon).

In the meantime, the *Tundun* tradition involves lifting a toddler onto a flight of stairs as they begin to walk, symbolizing interfaith cooperation towards a common goal. Both *Nyadran* and *Tundun* traditions foster positive social bonds and promote tolerance by embracing religious diversity.

Nyadran and *Tundun* traditions are imbued with strong symbolic elements, such as distinctive clothing like blangkon for Christians, songkok for Muslims, and udeng for Hindus, along with traditional Javanese attire. These symbols convey messages of unity and balance, reflecting the collective identity of the Balun community that values differences and reinforces social bonds. By commemorating these traditions, the people of Balun affirm their commitment to religious harmony.

Nyadran and *Tundun* traditions create spaces for interactions that transcend religious boundaries (Geertz, 1973). Through dialogues and the exchange of stories, the Balun community enhances their understanding of each other's religious practices and beliefs. These social dynamics diminish prejudice and stereotypes, fostering an inclusive environment and nurturing tolerance (Nas, 1993).

Although *Nyadran* and *Tundun* traditions have positive impacts, they also face contemporary challenges. Globalization and social changes pose threats to their continuity and the values they represent. Collaborative efforts involving the community, government, and cultural institutions are necessary to protect and preserve these traditions. Cultural education and preservation programs should be considered to ensure the continuity of tolerance and harmony values.

These age-old traditions, *Nyadran* and *Tundun*, continue to serve as bridges that connect the different religious communities in the Balun village. The *Nyadran* tradition, with its emphasis on communal participation regardless of religious background, underscores the shared values of togetherness and respect. This inclusive approach fosters a sense of belonging and mutual acceptance, allowing individuals to see beyond religious differences and embrace their common humanity. Similarly, the *Tundun* tradition, through its symbolic act of lifting a toddler across religious lines, beautifully encapsulates the spirit of cooperation and support that transcends faith boundaries.

The unique combination of symbolism, cultural attire, and interfaith interaction within these traditions contributes to shaping a community that thrives on diversity and understanding. By celebrating these customs, the Balun community showcases a model for other societies, demonstrating how embracing local heritage can lead to peaceful coexistence among various religious groups.

In the contemporary context, where globalization and rapid changes often challenge traditional practices, the *Nyadran* and *Tundun* traditions stand as a testament to the resilience of local culture. As these customs face the risk of erosion, it becomes essential for stakeholders, including community members, authorities, and cultural organizations, to collaborate in preserving and revitalizing these invaluable practices.

Cultural education plays a pivotal role in this endeavor. By educating the younger generation about the significance of *Nyadran* and *Tundun*, the Balun community can ensure the transmission of these traditions to future cohorts. Workshops, seminars, and community events centered around these practices can impart not only the rituals themselves but also the underlying values of tolerance, unity, and harmony.

Nyadran and *Tundun* traditions of the Balun community represent powerful conduits for nurturing religious tolerance and harmony. Their role in fostering understanding among different faiths, combined with their symbolic richness,

underscores their importance in an increasingly interconnected world. By safeguarding and promoting these traditions, the Balun community not only preserves its cultural heritage but also paves the way for a brighter, more harmonious future, both within their village and beyond.

Furthermore, the enduring impact of the *Nyadran* and *Tundun* traditions extends beyond the borders of the Balun village. Their success in cultivating interfaith understanding and harmony holds valuable lessons for societies grappling with religious diversity worldwide. These traditions showcase that fostering tolerance is not merely about coexistence but about actively engaging with one another's practices and beliefs. The Balun community's commitment to preserving these traditions serves as an inspiration for others to explore their own cultural heritage as a means to bridge divides and promote unity.

As the world becomes increasingly interconnected, the Balun community's approach to religious harmony becomes even more relevant. The global landscape often witnesses tensions arising from religious differences, making it imperative for societies to adopt methods that promote peaceful coexistence. The *Nyadran* and *Tundun* traditions' emphasis on dialogue, cooperation, and understanding can offer a blueprint for communities worldwide to navigate the complex terrain of religious diversity.

To ensure the continued effectiveness of these traditions in nurturing religious tolerance and harmony, ongoing efforts are required. Collaborative initiatives involving community members, scholars, and cultural experts can contribute to their preservation. These efforts should encompass documentation, research, and the development of educational materials that not only celebrate the traditions themselves but also highlight their significance in promoting tolerance and unity.

Nyadran and *Tundun* traditions of the Balun community stand as beacons of hope and unity in a world often divided by religious differences. These customs exemplify the power of cultural practices in fostering understanding and harmony among diverse religious groups. As they continue to weather the challenges of the modern era, their legacy serves as a reminder that embracing one's cultural heritage can be a pathway towards a more tolerant and harmonious future.

***Nyadran* and *Tundun* Traditions in Nurturing Religious Tolerance and Harmony within the Balun Community: A Sociological Perspective:**

Local Traditions and Culture Play a Significant Role in Shaping and Sustaining Social Harmony Amidst Diverse Communities. *Nyadran* and *Tundun* Traditions have long been integral parts of the Balun community's life. Both of these traditions provide a foundation for participation and interaction among different religious groups, which in turn promotes understanding and mutual respect (Durkheim, 1912).

Nyadran and *Tundun* Traditions create spaces for social interaction that transcend religious boundaries. In this context, the Balun community engages in the exchange of stories, knowledge, and cultural values among different faiths. This helps dispel stereotypes and prejudices that may exist between religious groups. This process also reduces interfaith tensions and strengthens existing social bonds (Smith, 2003).

Nyadran and *Tundun* Traditions also possess a strong symbolic dimension. This symbolism includes elements like collaborative music performances during Indonesia's Independence Day celebrations, where Christian groups use bands, Islamic groups

employ traditional instruments, and Hindu groups use gamelan. They even create a song titled "Balunesia," whose lyrics revolve around differences yet unity. Through this symbolism, the Balun community conveys messages of unity, balance, and togetherness. These traditions solidify the collective identity of the Balun community as a group that values differences and collaborates for common goals (Turner, 1974).

Although *Nyadran* and *Tundun* Traditions have a positive impact on nurturing religious tolerance and harmony, the passage of time and modernization can pose serious challenges. Traditional cultural values may erode due to external influences that are not always aligned with the spirit of tolerance and harmony. Therefore, measures to protect and preserve these traditions need to be considered, including cultural education and support from both the government and the broader community.

In examining the *Nyadran* and *Tundun* Traditions through a sociological lens, we can appreciate their transformative role in shaping the social fabric of the Balun community. These traditions act as mechanisms that transcend the boundaries set by religious affiliations, offering a platform where individuals from different faiths can interact, communicate, and share experiences. Emile Durkheim's theory of collective effervescence becomes relevant here, as these traditions create a sense of unity and shared purpose that binds the community members together (Durkheim, 1912).

The *Nyadran* and *Tundun* Traditions foster an environment where narratives of religious diversity are exchanged and valued. Clifford Geertz's concept of "thick description" helps us understand how these traditions provide a meaningful context for individuals to explore the richness of various religious practices (Geertz, 1973). The Balun community engages in dialogues that go beyond superficial differences, enhancing their understanding of one another's worldviews.

These traditions also exemplify Victor Turner's notion of "communitas," a state of collective identity and equality that emerges during rituals or events that break down social hierarchies (Turner, 1974). The collaborative music performances and the creation of the song "Balunesia" reflect this communities, reinforcing the idea that shared participation in cultural practices can strengthen social cohesion and promote tolerance.

However, the passage of time and external influences can disrupt the delicate balance that these traditions maintain. Globalization and modernization may introduce value systems that challenge the traditional foundations of these customs. Anthony Smith's theory of cultural nationalism suggests that communities often face external pressures threatening their cultural identity and practices (Smith, 2003). Therefore, the Balun community must find ways to adapt these traditions to contemporary contexts without diluting their essence.

Nyadran and *Tundun* Traditions stand as powerful sociological phenomena within the Balun community. Through their interfaith interactions, symbolism, and role in creating a collective identity, these traditions facilitate the nurturing of religious tolerance and harmony. As the community faces the complexities of a changing world, their commitment to preserving and adapting these traditions will be essential in ensuring a harmonious and inclusive future.

Nyadran and Tundun Traditions in Nurturing Religious Tolerance and Harmony in the Balun Community: A Philosophical Perspective

Philosophy plays a crucial role in understanding cultural and religious aspects within society. In this context, it delves into the role of Nyadran and Tundun Traditions in nurturing religious tolerance and harmony within the Balun community through a philosophical lens. The focus lies in analyzing the concepts, values, and meanings embedded in these traditions within the context of interfaith harmony (Stepanova, 2020).

Nyadran and *Tundun* Traditions have profound philosophical roots. The concepts of unity and harmony among diverse religious communities are reflected in these practices. The philosophy behind these traditions is the idea that all religions possess fundamental spiritual values that can unite under the spirit of mutual respect. These traditions demonstrate that interfaith harmony is not merely a goal but a fundamental principle underlying the existence of the Balun community (Rohim, 2022)

Nyadran and *Tundun* Traditions encompass rich symbolic and allegorical dimensions. This symbolism includes elements like water, fire, and earth, representing the spiritual aspects present in various religions. Through this symbolism, these traditions teach the importance of understanding and respecting religious differences as part of a larger harmony (Gadamer, 1975).

Nyadran and *Tundun* Traditions reflect a profound understanding of the relationship between individuals, society, and the universe. The philosophy behind these traditions teaches that every individual has a vital role in maintaining harmony and balance within both society and nature. In this context, tolerance and interfaith harmony are seen as reflections of a broader harmony (Rohim, 2022)

The philosophy underlying *Nyadran* and *Tundun* Traditions carries strong ethical implications. These traditions teach values like respect, compassion, and caring for fellow human beings. These ethical concepts form the foundation for practices that nurture religious tolerance and harmony. By embracing and practicing these values, the Balun community demonstrates that tolerance is not merely tolerance but also a deep ethical calling (Adi, 2022).

Philosophically, it demonstrates that the long-standing religious pluralism in Balun Village will constitute the existence of each religion as "das sein," which means always being-in-the-world. Martin Heidegger's formulation, when applied to the issue of religious pluralism, implies that each religion present in Balun Village must be understood as an inseparable unity.

The existence of religion as "das sein" is not merely factual, meaning its existence is constituted in Balun Village when one religion understands itself to be bound with the existence of other religions. It is also factual in a way that we can perceive with the naked eye. Thus, the world inhabited by each religion as "das sein," coincidentally named Balun, is not a totality of descriptive objects depicting the separation of one religion from another. It is not a domain encompassing various stand-alone religions with their authorities.

Philosophically, the *Nyadran* and *Tundun* Traditions epitomize the interconnectedness of all aspects of existence. They symbolize the unity of diverse faiths in the pursuit of a shared purpose – the cultivation of harmony and understanding. By engaging in these traditions, the Balun community exemplifies the philosophical

concept of "interbeing," championed by Thich Nhat Hanh. This notion underscores that all things are interconnected and interdependent, reflecting the community's commitment to unity and cooperation across religious boundaries (Phillipson, 1972).

The philosophical analysis also reveals that *Nyadran* and *Tundun* Traditions promote an existential authenticity that transcends mere superficial coexistence. The Balun community doesn't simply tolerate diversity but embraces it as a fundamental part of their being. Jean-Paul Sartre's ideas on existentialism shed light on this perspective, emphasizing the importance of individual choices and responsibility in shaping one's existence (Suwito, 2022). The Balun community's choice to engage in these traditions reflects a conscious commitment to fostering genuine connections and harmony.

The philosophical lens elucidates the timeless nature of these traditions. Alasdair MacIntyre's philosophy of virtue ethics underscores that traditions embody practices that have stood the test of time and contribute to the flourishing of individuals and communities (Mitchell and Alexandrova, 2021). The enduring presence of *Nyadran* and *Tundun* Traditions in the Balun community signifies their enduring relevance and the profound impact they have on nurturing religious tolerance and harmony.

The philosophical perspective magnifies the depth and significance of the *Nyadran* and *Tundun* Traditions in nurturing religious tolerance and harmony within the Balun community. These traditions are not merely cultural artifacts; they encapsulate profound philosophical concepts of unity, interconnectedness, and ethical responsibility. The Balun community's commitment to these traditions reflects a genuine desire for harmony that goes beyond coexistence, demonstrating that embracing diversity is a fundamental aspect of human existence.

The philosophical exploration of the *Nyadran* and *Tundun* Traditions also highlights their potential as bridges between individual spirituality and communal well-being. The traditions serve as conduits through which individuals can transcend their personal beliefs to engage in collective practices that foster understanding and respect. This mirrors the ideas of philosopher Charles Taylor, who emphasizes the interplay between individual identity and the common good. The *Nyadran* and *Tundun* Traditions create a shared space where individual faiths contribute to a greater sense of unity and shared values (Muslih, 2016).

Moreover, the philosophical perspective underscores the role of narrative and storytelling within these traditions. Paul Ricoeur's hermeneutic philosophy posits that narratives hold the power to shape our understanding of reality and our place in the world (Hasanah, 2013). In the context of *Nyadran* and *Tundun* Traditions, the stories embedded within these practices help cultivate a sense of identity, allowing community members to relate to one another's religious experiences. This narrative dimension contributes to building empathy, an essential component of religious harmony.

The philosophical lens also prompts us to consider the ethical implications of these traditions on a broader scale. Martha Nussbaum's capabilities approach emphasizes the importance of cultivating capabilities that enable individuals to live a meaningful life. The *Nyadran* and *Tundun* Traditions not only enable individuals to exercise their capabilities for religious expression but also cultivate the capability for empathetic engagement across religious divides. This aligns with the traditions' broader mission of nurturing harmony and understanding (Mitchell and Alexandrova, 2021).

The philosophical perspective enriches our understanding of the *Nyadran* and *Tundun* Traditions as dynamic vehicles for nurturing religious tolerance and harmony.

These traditions encapsulate philosophical concepts of communal well-being, individual identity, narrative significance, and ethical development. As the Balun community continues to engage in these traditions, they demonstrate a commitment to a shared journey toward unity, empathy, and a more harmonious existence.

Nyadran and Tundun Traditions in Nurturing Religious Tolerance and Harmony within the Balun Community: Maqāsid al-Syarī'ah Perspective

This paper examines the role of *Nyadran* and *Tundun* Traditions in maintaining religious tolerance and harmony within the Balun community through the lens of Maqāsid al-Syarī'ah. This concept refers to the noble objectives in Islamic teachings, encompassing the preservation of religion, life, intellect, lineage, and property (Qardhawi, 1994). In this context, the analysis focuses on how the Nyadran and Tundun traditions align with the perspective of maqāsid al-syarī'ah and the concept of interfaith tolerance.

In the framework of maqāsid al-syarī'ah, Nyadran and Tundun Traditions can be interpreted as efforts to preserve religion and humanity. Nyadran Tradition, involving reverence for ancestors, reflects the respect for spiritual values within religious teachings. Tundun, emphasizing cooperation and mutual assistance, nurtures solidarity and togetherness among community members regardless of their religious affiliations (Aljloud, 2014).

Nyadran and Tundun Traditions encompass spiritual and intellectual dimensions. Through reflection and commemoration within these traditions, the Balun community can nurture their souls and intellects. The concepts of knowledge and introspection within Maqāsid al-Syarī'ah support these practices, implicitly promoting understanding and respect for differing religious beliefs (Kamali, 1999).

Maqāsid al-Syarī'ah emphasizes the importance of safeguarding lineage and property. *Nyadran* and *Tundun* Traditions, through their social dimensions, create an environment that supports the well-being and protection of all community members, regardless of their religious backgrounds. This embodies the concrete manifestation of the concept of protection within maqāsid al-syarī'ah (Baderin, 2010).

The concept of Maqāsid al-Syarī'ah can guide the Balun community in preserving and reinforcing *Nyadran* and *Tundun* Traditions as means to foster tolerance and harmony. Understanding that these traditions reflect broader religious objectives can motivate the community to continue practicing and preserving these traditions as part of their religious and ethical obligations (Azli, 2011).

The Maqāsid al-Syarī'ah perspective also encourages an understanding of the moral and ethical aspects within the Nyadran and Tundun Traditions. The concept of social justice in maqāsid al-syarī'ah teaches the importance of aiding those in need within society. The Tundun Tradition, which demonstrates cross-faith cooperation in supporting toddlers learning to walk, reflects the values of inclusivity and social support within the Balun community (Al-Najjar, 2008).

The Maqāsid al-Syarī'ah perspective also provides insight into the importance of maintaining balance in life. This concept indicates that all objectives of maqāsid al-syarī'ah, including religion and harmony, should be pursued with appropriate balance (Al-Qardhawi, 1994). The Nyadran and Tundun Traditions, by striking a balance

between exploring religious diversity and maintaining harmonious relationships, embody this principle in action.

In the context of *Maqāṣid al-Syarī'ah*, these traditions also teach the significance of upholding purity and integrity in social relationships. The concepts of justice and social ethics in *maqāṣid al-syarī'ah* emphasize the importance of maintaining good and sincere relationships among community members, regardless of religious differences. These traditions illustrate how to maintain dignified and respectful relationships within the framework of diversity (Al-Najjar, 2008).

Thus, through the *Maqāṣid al-Syarī'ah* perspective, the Nyadran and Tundun Traditions philosophically illustrate how Islamic teachings can be embodied within the context of cultural practices that nurture religious tolerance and harmony within the Balun community. Understanding *maqāṣid al-syarī'ah* strengthens the significance and meaning of these traditions in embracing religious differences and fostering interfaith brotherhood. From this viewpoint, the *Nyadran* and *Tundun* Traditions are not only cultural heritage but also a reflection of deep and universal religious values within a modern context (Toriquddin, 2014).

Looking at the Nyadran and *Tundun* Traditions from the perspective of *Maqāṣid al-Syarī'ah*, we can also delve into broader aspects of social responsibility. The principles of *maqāṣid al-syarī'ah* emphasize the importance of contributing to the overall well-being of society. Through the Nyadran and Tundun Traditions, the Balun community not only prioritizes their individual good but also considers the welfare and harmony of the community as a whole (Al-Najjar, 2008).

Furthermore, the *Maqāṣid al-Syarī'ah* perspective teaches the concept of alignment between the individual and the community. In this context, the Nyadran and Tundun Traditions teach that religious diversity can be integrated within the framework of harmony and common goals. This idea reflects the *maqāṣid al-syarī'ah* principle that emphasizes the importance of respecting individuality and harmoniously integrating diversity into a greater unity (Al-Qardhawi, 2009).

Moreover, the *Nyadran* and *Tundun* Traditions also reflect the values of akhlak (morality) in Islam. The *maqāṣid al-syarī'ah* principle underscores the significance of practicing good akhlak in every aspect of life. In these traditions, values such as mutual respect, cooperation, and tolerance are strongly evident, teaching the importance of living a noble life guided by good akhlak (Al-Najjar, 2008).

Overall, viewing the Nyadran and Tundun Traditions through the lens of *maqāṣid al-syarī'ah* brings a deeper understanding of the Islamic values embedded in local cultural practices. The principles of *maqāṣid al-syarī'ah* connect religious values with broader objectives, such as societal harmony and the preservation of interfaith tolerance. In this regard, the Nyadran and Tundun Traditions become not only symbols of local wisdom but also vehicles for embodying Islamic principles in tangible actions that support interfaith harmony and social cohesion.

Conclusion

This article presents a comprehensive and multidimensional study on the role of *Nyadran* and *Tundun* Traditions in nurturing religious tolerance and harmony in Balun Village, Lamongan. Through sociological, philosophical, and *Maqāṣid al-Syarī'ah* approaches, this research offers deep insights into the contributions of local traditions in preserving interfaith harmony.

From a sociological perspective, it was found that *Nyadran* and *Tundun* Traditions act as platforms for cross-religious interactions. These rituals facilitate the exchange of culture, knowledge, and understanding among communities with diverse belief backgrounds. This aids in constructing inclusive social networks while reducing the potential for conflicts arising from religious differences.

Philosophically, the article explains how universal values like unity, balance, and respect for differences are reflected in *Nyadran* and *Tundun* Traditions. This philosophy underscores the importance of respecting the diversity of beliefs as an integral part of harmony. It demonstrates that these traditions are not only cultural symbols but also support broader religious principles.

The *Maqāṣid al-Syarī'ah* perspective reveals that *Nyadran* and *Tundun* Traditions resonate with higher religious objectives, such as upholding religion, life, intellect, lineage, and property. Through this lens, these traditions not only promote tolerance and harmony but also reflect deeper ethical and religious goals.

This study affirms that *Nyadran* and *Tundun* Traditions have a positive impact on nurturing religious tolerance and harmony in Balun Village. Employing a multidisciplinary approach involving sociology, philosophy, and *Maqāṣid al-Syarī'ah* provides a holistic perspective on the significance of these traditions within the context of religious diversity. By engaging communities, governments, and cultural institutions, and implementing appropriate protection and preservation measures, these traditions can continue to be essential pillars in building tolerance and harmony in diverse societies.

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