



The Role of Local Culture in Preventing Radicalism and Intolerance through the Nyadran Tradition

Solechan¹

STIT Al-Urwatul Wutsqo Jombang, Indonesia¹

Solehchan89@gmail.com¹

Abstract: This research has two main objectives, namely describing the implementation of the Nyadran tradition and analyzing its implications in preventing radicalism and intolerance in Sirkandi Village, Banjarnegara Regency. The Nyadran tradition is carried out before the month of Ramadan, precisely in the month of Sha'ban, and these activities take place in village cemeteries and local mosques. This tradition is the result of harmonious acculturation between Javanese culture and Islamic teachings. In its implementation, Nyadran involves various activities, such as visiting graves, praying together, cleaning graves, and sharing food, to strengthen social ties and maintain the values of togetherness in society. The implications of the Nyadran tradition are very significant, especially in maintaining social stability and preventing the emergence of radicalism and intolerance. By encouraging healthy and inclusive social interactions, Nyadran helps create a safe and harmonious environment. This tradition also strengthens the values of multiculturalism, contributing to the creation of social harmony not only at the local level but also more broadly, both at the national and global levels. Nyadran is not just a cultural ritual but also plays a vital role in building a tolerant and respectful society

Keywords: *Nyadran Tradition, Prevention of Radicalism and Intolerance.*

Abstract: Penelitian ini memiliki dua tujuan utama yakni mendeskripsikan pelaksanaan tradisi Nyadran dan menganalisis implikasinya dalam pencegahan radikalisme dan intoleransi di Desa Sirkandi, Kabupaten Banjarnegara. Tradisi Nyadran dilaksanakan menjelang bulan Ramadan, tepatnya pada bulan Sya'ban, dan kegiatan tersebut berlangsung di makam desa serta masjid setempat. Tradisi ini merupakan hasil akulturasi yang harmonis antara budaya Jawa dan ajaran Islam. Dalam pelaksanaannya, Nyadran melibatkan berbagai kegiatan, seperti ziarah kubur, doa bersama, membersihkan makam, dan berbagi makanan, untuk mempererat ikatan sosial dan menjaga nilai-nilai kebersamaan di tengah masyarakat. Implikasi dari tradisi Nyadran sangat signifikan, terutama dalam menjaga stabilitas sosial dan mencegah munculnya radikalisme serta intoleransi. Dengan mendorong interaksi sosial yang sehat dan inklusif, Nyadran membantu menciptakan lingkungan yang aman dan harmonis. Tradisi ini juga memperkuat nilai-nilai multikulturalisme, memberikan kontribusi terhadap terciptanya harmoni sosial tidak hanya di tingkat lokal, tetapi juga secara lebih luas, baik di tingkat nasional maupun global. Nyadran bukan hanya sekadar ritual

kebudayaan, tetapi juga berperan penting dalam membangun masyarakat yang toleran dan saling menghormati.

Kata Kunci: Tradisi Nyadran, Pencegahan Radikalisme dan Intoleransi.

Corresponding Author:

Solechan

STIT Al Urwatul Wutsqo Jombang, Indonesia; solehchan37@gmail.com

Introduction

Radicalism and intolerance are phenomena that not only create instability at the national level but also have a broad impact globally (Solechan, 2024). According to Hafidz, radicalism is an attitude or spirit that leads to actions aimed at weakening and changing the established order by replacing it with new ideas or understandings. The change movement is sometimes accompanied by violence (Hafid, 2020). Meanwhile, intolerance is an attitude or behaviour that does not accept differences in opinion, belief, or culture, which often leads to discrimination or conflict (Qodir, 2018).

The main difference between radicalism and intolerance lies in the nature and purpose of the actions taken. Radicalism tends to be orientated towards systemic change that involves trying to replace the established order, often with extreme and sometimes violent approaches. In contrast, intolerance is more likely to reject diversity in social life, emphasising an unwillingness to accept different views or beliefs without always being oriented towards changing existing structures or systems. Both phenomena often arise from ideological or religious extremism, threatening diversity and tolerance in society.

Nationally, radicalism and intolerance can trigger instability, such as horizontal conflict, social unrest, and even terrorism. For example, the Bali bomb attack in 2002 carried out by extremist groups was a manifestation of radicalism that destroyed security and social harmony (Husein, 2017). The phenomenon of terrorism also involves individuals from various backgrounds, including educated people, to the State Civil Apparatus (ASN) (Hasan dkk., 2023). At the global level, radicalism is also a threat, as seen in armed conflicts involving international terrorist groups such as ISIS. Intolerance, on the other hand, can trigger discrimination against minority groups; such cases still occur in Indonesia, one of which recently occurred in Cerme Indah Housing, Betiting Village, Cerme District, Gresik Regency, East Java. Some residents objected and protested against a joint prayer event held by one of the families in the neighbourhood. The act of protesting reflects an attitude that does not respect the freedom of worship and religious activities of others,

mainly when carried out peacefully and in a private environment. This shows a lack of acceptance of diversity in carrying out religious beliefs or traditions, which is one of the characteristics of intolerance (Manumoyoso, 2024).

Ideological or religious extremism can trigger the emergence of radicalism and intolerance in society. According to Nurikhsan, this understanding characterises an attitude or belief that promotes extreme views and does not accept differences of opinion or belief (Nurikhsan et al., 2021). When individuals or groups are exposed to extreme religious ideologies or teachings, they tend to reject tolerance for diversity and create a dogmatic mindset.

An approach that can be taken to prevent the spread of radicalism and intolerance is to utilise the potential of local culture to build understanding and peace among various community groups. Based on the results of a survey conducted by BNPT, it is said that the preservation of cultural values and local wisdom upheld by communities in each region is very helpful in preventing the emergence and spread of radical ideologies (Hajiji, 2022). Local wisdom inherent in social life in the area must be maintained and preserved. The old values that have underpinned society over the years are a rich and valuable foundation. Therefore, it is essential to continue to preserve this cultural heritage so that it remains relevant and useful for future generations.

Local culture plays a role in preventing radicalism and intolerance for several reasons. Firstly, local culture easily adapts to change without losing its identity. Secondly, in reality, local culture allows other cultures to interact with it without disturbing customs. Third, the wisdom of local culture is considered a recording tool and moral control that can build a cultured attitude. Local culture has the power to unite people within the framework of diversity and strengthen the values of tolerance (Roszi & Mutia, 2018).

The Nyadran tradition in Sirkandi Village, Purwareja Klampok Sub-district, Banjarnegara Regency, is one of the local cultural heritages that has been going on for a long time and has been preserved for generations. This tradition is held every year before the holy month of Ramadan, precisely in the month of Sya'ban, as a means to practice cultural values. Nyadran is held in the village tomb area, followed by the village community bringing tumpeng rice to be eaten together. The series of activities begins with cleaning the tomb, followed a tahlil recitation led by the village religious officials, and closed with a meal together. This tradition also acts as a form of informal education, encouraging understanding and appreciation of local cultural heritage

Research on the role of local culture in preventing radicalism and intolerance has not been widely discussed. Several related studies have been conducted, one of which is a study by Madjid that discusses the prevention of

radicalism based on local wisdom at Khairun University (Madjid & Pramuji, 2022). The research focuses on preventing radicalism in the campus environment, without discussing aspects of intolerance and local culture. Another relevant research was conducted by Periansyah, discussing efforts to prevent radicalism and terrorism through local wisdom, but the focus is more on preventing terrorism (Isabella & Periansyah, 2021). Based on some previous research results, this research is expected to fill the knowledge gap by examining the role of local culture in preventing radicalism and intolerance through the Nyadran Tradition.

This research aims to discuss two aspects. First, this research will explore the implementation of the Nyadran tradition, including the series of activities, symbolic meanings, and the involvement of the local community in maintaining the continuity of this tradition from generation to generation. The main focus in this aspect is to understand how the Nyadran tradition is carried out, the values contained in it, and how the tradition has become part of the local cultural identity. Second, this research aims to analyse the implications of the Nyadran tradition in preventing radicalism and intolerance in society. In this case, researchers will examine how the values contained in the Nyadran tradition, such as gotong royong, togetherness, and respect for diversity, can function as a social shield to inhibit the spread of radical and intolerant ideologies. By exploring these two aspects, the research is expected to contribute to understanding the role of local culture as an effective instrument in maintaining social harmony and preventing radicalism in society.

Methods

This research was conducted using a qualitative approach, aiming to understand the phenomenon in depth through the perspective of the participants or subjects involved. As the primary method, this research uses a case study design, which allows researchers to explore a particular situation or phenomenon in more detail and contextually (Sugiyono, 2017). The case study design allows researchers to deeply and comprehensively understand the implementation of the nyadran tradition and its implications for preventing radicalism and intolerance in the Sirkandi village community in Banjarnegara Regency. The qualitative approach used in this study will allow researchers to explore in depth the perceptions, experiences, and views of participants related to the phenomenon under study (Creswell, 2010).

This research was conducted in Sirkandi Village, Banjarnegara Regency, a village known for its success in maintaining and preserving local traditions that have been passed down from generation to generation and demonstrating the ability to prevent the development of radicalism and intolerance in the community. The

participants in this study included various essential elements of the Sirkandi Village community, such as the village head, religious leaders, community leaders, and villagers. The selection of participants was based on their roles, which are considered to have diverse understandings and views on the implementation of local traditions and efforts to prevent radicalism and intolerance in the village.

Data collection in this study was conducted through three main methods, namely in-depth interviews, participatory observation, and documentation (Hove, 2014). In-depth interviews were conducted with the village head, religious leaders, community leaders, and villagers. Interviews with the village head were conducted to obtain information related to the history and origins of the nyadran tradition in Sirkandi village, as well as village government policies or efforts in supporting the preservation of this tradition. Interviews with religious leaders aimed to explore the religious values contained in the nyadran tradition and their views on the role of this tradition in maintaining social harmony. Interviews with community leaders focused on the socio-cultural aspects of the nyadran tradition, such as its role in strengthening relations between citizens and creating solidarity. Meanwhile, interviews with villagers aimed to understand their direct experience in participating in the nyadran tradition, their views on this tradition, and how the tradition affects their daily social interactions. In addition, researchers also conducted participatory observations, where the nyadran tradition was directly observed. This observation aims to obtain data on the details of the nyadran tradition implementation process, including the stages of activities, interactions between residents, and the atmosphere created during the procession. To complement the data, researchers also collected documents in the form of photographs of nyadran activities as visual evidence and analysis reinforcement.

The data analysis technique in this study uses the approach developed by (Miles, Huberman, Saldana, 2014). The process begins with qualitative data collection through interviews, observations, or documentation studies. The data obtained was analysed to find patterns, themes, and critical issues relevant to the research focus. The next stage is data reduction, where researchers filter and organise data by looking for similarities, differences, or specific patterns to support a more in-depth analysis. After the data has been reduced, the next step is to present the data in the form of tables, matrices, or diagrams to facilitate the identification of emerging patterns. Data verification was carried out by re-matching the results of the analysis against the raw data that had been collected to ensure accuracy and consistency. Then, conclusion drawing was carried out based on the results of the study that had been compiled, resulting in findings in the form of patterns, themes, or statements that reflected the meaning of the data. The conclusions were further

verified by utilising additional data or through consultation with research colleagues or experts in related fields to ensure validity.

Results and Discussion

Research Results

The Nyadran tradition is held before the fasting month, precisely in the month of Sha'ban. People call it 'Nyadran' as a form of respect for the month. Muhidin conveyed this information as a religious figure:

"The term 'Nyadran' actually comes from the word 'Sya'ban', which is the name of the eighth month in the Hijriyah calendar. Nyadran traditions or activities are usually carried out on the eve of Ramadan, so people call it 'Nyadran' as a form of commemoration or respect for the month."

Giri Saron, Village Head, said Nyadran is a hereditary tradition with spiritual meaning as an expression of gratitude and prayer for the ancestors, as well as a means of strengthening friendship and maintaining the value of togetherness among residents:

"Nyadran is part of a tradition passed down from generation to generation by Javanese people, especially in the Banyumas region including Banjarnegara. This tradition has a deep spiritual meaning, namely as a form of gratitude to God and to pray for ancestors. In addition, Nyadran is a means to strengthen the relationship between residents and families. The community views Nyadran as an important momentum, because through this activity, the values of togetherness, mutual cooperation, and mutual respect between residents are maintained."

This statement was added by one resident who said Nyadran strengthens the relationship between residents, from the old to the young:

"Nyadran involves all levels of society, from children, teenagers, to adults and the elderly. All villagers participate, especially extended families who have ancestral graves in the village. Usually, each family brings food to share after the prayer event."

Alim, one of the residents, explained that the Nyadran series begins with cleaning the ancestors' graves. He believes that cleaning the graves is a form of respect for the spirits of the ancestors. After the tomb is cleaned, it is usually followed by a joint prayer or tahlilan in the tomb area. Daryo, a religious figure, added that Nyadran is followed by all levels of society and is carried out in two forms: first, in the village tomb area and second, in the village mosque on the night of 15 Sya'ban, where residents bring food in the form of tumpeng.

"Nyadran is usually held in two forms. Firstly, in the cemetery, where families and communities come together to the grave, bring food, then pray together there usually on Thursdays coordinated by the village government. This form is still common until now, especially in villages or areas where people still maintain the tradition."

Based on the observations that have been made, residents are seen starting to gather at the grave to carry out pilgrimages and prayers together. Elders and religious leaders lead tahlil prayers which are followed by all the families present. This activity involves almost all villagers, both men and women, from the young to the old. The community looks very compact and works together. In addition to honouring the ancestors, this activity shows the strong spirit of gotong royong among the villagers.



Figure 1: The Nyadran tradition in Sirkandi Village takes place in the courtyard of the cemetery.

In the Nyadran tradition, all residents, regardless of social status, gather together. The value of togetherness is significant because it acts as a community binder for understanding and respecting each other. Nyadran teaches the importance of respecting differences. People who participate in this tradition come from various backgrounds and social statuses, but all of them participate. This information is as informed by Wahidun, one of the community leaders:

"In Nyadran, we learn to respect differences. People who participate in this tradition come from various backgrounds and social statuses. everyone participates because this is a shared tradition. From this, we learn that

differences are not an obstacle to unity. This value of tolerance is important and teaches us to respect differences"

Giri Saroni, the village head, explained that through Nyadran, residents who may rarely greet each other become more familiar, and there is strong cooperation in various activities.

"Every time after Nyadran, I see that the atmosphere in the village becomes more intimate. Residents who previously rarely greeted each other or were busy with their own activities, after Nyadran are seen interacting and working together more often. This togetherness feels very strong, because Nyadran teaches us to share, not only in terms of food during the siege, but also attention and help to each other. Tolerance also increases because in this event all residents, both from various social backgrounds and religions, participate together without discriminating. "

Discussion

Implementation of Nyadran Tradition in Sirkandi Village, Banjarnegara Regency

Nyadran is one of the Javanese traditions that welcomes the holy month of Ramadan. This tradition is carried out in the Banyumas region, especially in Banjarnegara, in the month of Sya'ban, so people call it "Nyadran". According to the theory of functionalism in Husna's research, traditions such as Nyadran function to strengthen social solidarity and maintain harmony in society through ritualistic collective activities (Husna, 2024). This is as conveyed by the head of Sirkandi Village that the Nyadran tradition has been carried out for generations, although the exact time it began is not known with certainty. Nyadran is also done as a form of commemoration or respect for the month of Sha'ban, which is considered a time to prepare oneself spiritually before entering the holy month of Ramadan.

The Nyadran tradition not only has spiritual value but also serves as a means of strengthening the relationship between residents and families. In this tradition, Sirkandi villagers from all walks of life gather in the grave area with tumpeng (rice cone) to be eaten together. The series of events begins with the reading of tahlil together led by appointed religious leaders. Based on the theory of symbolic interactionism in an article written (Derung, 2017), this practice creates collective symbols, such as tumpeng and prayer readings, which strengthen a sense of community and community identity. Through social interaction in a ritual atmosphere, the Nyadran tradition strengthens the values of solidarity and relationships between individuals, so that this tradition is not only part of religious practice, but also social culture to maintain harmony to prevent radicalism in the

community. The Nyadran tradition, with all its symbols, strengthens social interactions and values of togetherness in society (Setyorini & Yani, 2020).

According to Durkheim (Maunah, 2016), every tradition or ritual in society has a function to maintain social stability and order. Based on the observation, this is reflected in the life of the Sirkandi Village community, which coexists with mutual respect between residents. In this case, the Nyadran tradition is proven to strengthen social ties and maintain the values of togetherness that can prevent radicalism and intolerance. Social stability can be seen in joint activities such as cleaning tombs and joint prayers, which strengthen solidarity among the community.

As stated by the Head of Sirkandi Village, the Nyadran tradition aims to pray for the ancestors foster the value of cooperation and strengthen social ties in the community. This is in line with Emile Durkheim's structural functionalism theory (Maunah, 2016), which states that traditions and rituals function as mechanisms to strengthen social solidarity and maintain harmony in society. Through joint activities, such as praying together and eating together, the Nyadran tradition creates a sense of togetherness and attachment between citizens, thus contributing to social stability and order. This is very important, because social stability will prevent actions that lead to radical acts in society.

Every aspect of society has an important function maintaining social stability and order (Maunah, 2016). Nyadran, with its collective activities such as gotong-royong cleaning the grave and pilgrimage, strengthens social ties and a sense of shared responsibility among community members. This tradition serves as a mechanism that creates community solidarity, where all levels of society are involved, both young and old. Saputri explains that the Nyadran tradition is not only a form of respect for ancestors, but also a tool to strengthen social structures in Javanese society (Saputri et al., 2021). These shared activities strengthen social networks and maintain community harmony.

The Nyadran tradition reflects the importance of symbols in strengthening relationships between individuals in society (Fajrie, 2016). Symbols such as gotong-royong and pilgrimage activities mean more than just physical activities they; represent the values of togetherness, kinship, and friendship that are highly upheld in Javanese culture. Every social interaction that occurs during Nyadran activities, such as sharing food or cleaning graves together, not only affirms the relationship between residents, but also symbolises spiritual and social unity. Through the Nyadran tradition, people continue to maintain a balance between spiritual relationships with God and social relationships with fellow humans (Riyadi, 2017). The value of cooperation, which is a characteristic of Javanese culture, is still maintained in the implementation of Nyadran, so this tradition contains not only religious elements but also a means of maintaining cultural values that have been passed down from generation to generation. Through the process of acculturation, the

Nyadran tradition creates a balance between religious and cultural elements, making it an important pillar in the life of Javanese society which, is rich in the value of togetherness.

The Nyadran tradition not only functions as a religious ritual but also as an important means to strengthen social relations, maintain local cultural values, and affirm community cohesion in the face of modernity's challenges that often threaten social harmony. This tradition serves as a reminder of the importance of maintaining balanced spiritual and social relationships in everyday life.

Implication of Nyadran Tradition in Preventing Radicalism and Intolerance in Sirkandi Village, Banjarnegara Regency

The Nyadran tradition is not only a cultural ritual that is passed down from generation to generation in several regions in Indonesia, especially in Java, but it is also one of the concrete manifestations of the implementation of the values of togetherness and social tolerance (Huda & Purwadi, 2024). This tradition shows how people from various social, religious and cultural backgrounds can unite in an activity that aims to honour ancestors and establish more harmonious social relations. In this context, the Nyadran tradition can be seen as a tool to strengthen social cohesion and counteract the emergence of radicalism and intolerance.

Sociologically, Nyadran is in line with Talcott Parsons' theory of structural functionalism (Maunah, 2016), where social integration is considered an important element maintaining the stability of society. In the Nyadran tradition, despite the diversity of social, religious, and cultural identities, people can still unite and respect each other through shared values such as gotong royong, togetherness, and respect for ancestors. Nyadran becomes an instrument to maintain social balance because there are strong and positive interactions between individuals with different backgrounds. In this context, Nyadran teaches the importance of solidarity and social attachment, which are important elements in preventing conflict and the emergence of radicalism.

According to Gordon W. Allport (Sugarda, 2022), direct interaction between different groups can reduce prejudice and increase tolerance. Nyadran becomes a medium where various community groups can interact directly in an atmosphere full of togetherness. This theory states that contacts that occur in equal conditions, with common goals and normative support, can reduce inter-group conflict and tension. The values taught in Nyadran, such as inclusiveness, cooperation, and respect for differences, reflect how healthy social interactions can create harmony and strengthen social cohesion, which in turn prevents the growth of radicalism.

Nyadran tradition can be understood as part of the community habitus that internalises specific values through repeated social practices (Fatmawati & Sholikin, 2020). This tradition slowly shapes the mindset of a more open, tolerant, and inclusive society. By engaging in activities that prioritise cooperation and

togetherness, individuals in the community indirectly learn how to respect differences, which eventually become part of the social structure they live in. The habitus formed from this Nyadran tradition encourages people to stay away from extreme and exclusive views and creates a more inclusive space for every individual, regardless of their background.

From the point of view of radicalism theory, described by several experts such as Olivier Roy and Quintan Wiktorowicz (Shofan, 2011), radicalism often arises from conditions of social dissatisfaction, closedness, and the inability of individuals to integrate with the broader society. Nyadran, with its spirit of gotong royong and openness to all community groups, offers a powerful alternative to counteract radicalisation. The tradition encourages dialogue, interaction and acceptance of differences, which in turn can reduce the social conditions that can trigger radicalism. Robert Putnam (Syahra, 2003) emphasises the importance of social interaction in creating trust and healthy social networks. Nyadran acts as social capital that can increase mutual trust between community members and foster strong social ties.

Thus, the Nyadran tradition is not only a local tradition full of cultural values, but also a social tool that functions as an antidote to intolerance and radicalism. This tradition strengthens the values of multiculturalism, which in Bhikhu Parekh's theory (Baharun & Awwaliyah, 2017) is explained as the ability of a society to live in diversity by appreciating every difference that exists. Nyadran teaches the importance of togetherness, cooperation, and openness to diversity, which are important foundations for preventing radicalism and maintaining social harmony. With these values, Nyadran not only strengthens social cohesion at the local level but also contributes to stability and peace at a broader level, both nationally and globally.

Conclusion

The Nyadran tradition in Sirkandi Village, Banjarnegara Regency, is a combination of Javanese culture and Islamic teachings carried out before Ramadan in the month of Sya'ban. The tradition includes a grave pilgrimage, prayers, grave cleaning, and food sharing. Nyadran serves to strengthen social ties, maintain the value of cooperation, and teach respect for ancestors. In addition, this tradition helps maintain social stability and creates harmony in the community. Symbols such as grave pilgrimage and gotong royong strengthen social interaction and the value of togetherness, making Nyadran an important pillar of community life.

The implications of the Nyadran tradition for the prevention of radicalism and intolerance lie in its ability as a cultural heritage that strengthens togetherness and social tolerance. This tradition makes people from various backgrounds unite in

honour ancestors and establish harmonious relationships. In line with the value of cooperation and respect for differences, Nyadran plays a role in preventing radicalism and intolerance. Through healthy social interactions, this tradition teaches solidarity and social attachment, as well as forming an inclusive and open mindset. With the spirit of togetherness and openness, Nyadran becomes an important tool in maintaining social cohesion, preventing conflict, and contributing to social stability.

To optimise the Nyadran tradition as an instrument to prevent radicalism in the modern era, several practical recommendations can be implemented. First, involve the younger generation in every stage of Nyadran so that they experience first-hand the values of cooperation and respect for their ancestors. Second, technology can be utilised to document and disseminate Nyadran practices, such as through social media or video-sharing platforms, to make it more accessible to various groups. Third, cooperation between religious leaders, the government, and the community should be strengthened to support the preservation of this tradition by organising training or workshops on the importance of the value of togetherness in facing social challenges. Finally, it is important to continue to adapt Nyadran practices to the times without changing the core teachings of the tradition so that it remains relevant for future generations and can serve as a tool to build tolerance, strengthen brotherhood, and prevent radicalisation.

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