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## Uniting in Diversity: Multicultural Values in the Clean Tradition of Arjowilangun Village, Malang Regency

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### Abstract

Religious and ethnic diversity can trigger conflicts between communities such as intolerance, discrimination, and violence. This indicates that there is a need for strengthening related to the creation of a more tolerant environment and respect for differences of beliefs. Arjowilangun Village consists of various religions that are inevitable from intolerance conflicts. For this reason, it is necessary to study multicultural values so that they can be used as an effort to prevent conflict by promoting a deeper understanding of diversity. This is in accordance with the purpose of this research, which is to explore multicultural values that include the values of democracy, tolerance and harmony which are reflected in a series of village clean traditions in Arjowilangun Village. This research includes qualitative research with a field research approach. This approach was chosen to obtain real data and be able to understand directly the multicultural values contained in the village clean tradition. This study found that the clean tradition of Arjowilangun village was followed by all indigenous people and not Arjowilangun residents. The implementation of this village clean tradition contains very important values for life, namely, the value of democracy, the value of harmony, and the value of tolerance. The value of democracy is reflected in attitudes, namely, the freedom to express and respect differences of opinion during preparatory meetings before the clean tradition of the village is implemented. The value of tolerance appears in the attitude of respecting and respecting the rights of others when the recitation activity is not only followed by certain people, but both parents and school children can participate in the recitation activity. The value of harmony that arises in the form of the practice of mutual respect is reflected in the prayer of thanksgiving activities of each religion, mutual cooperation, togetherness shown with all community members involved in the preparation and procession.

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## INTRODUCTION

Conflicts between religious and ethnic groups have been a troubling problem in Indonesia over the past few decades. Although Indonesia is known as a country with rich cultural, ethnic, and religious diversity, these conflicts still often occur in various regions in Indonesia. Tensions between religious and ethnic groups in Indonesia arise in the form of smaller social conflicts, such as incidents of religious intolerance, ethnic discrimination, and inter-group violence. Tensions between religious and ethnic communities in Indonesia support smaller social conflicts, such as religious intolerance, ethnic discrimination, and inter-group violence. This is in line with the opinion Enjang & Irfan (2019:19) The diversity that exists in Indonesia triggers public concerns, especially about intolerance and violence that is increasing.

Setara Institute (2024) making observations on Freedom of Religion and Belief. Based on the results of the monitoring, it was found that there were 217 incidents with 329 acts of violations of freedom of religion or belief in Indonesia. The high level of violations indicates that the community has not fully supported and implemented the principles of tolerance and respect for these freedoms (Setara Institute, 2024:2). This indicates that there is a need for strengthening related to the creation of a more tolerant environment and respect for differences of beliefs. Plus the development of an all-digital era has caused the rate of conflict to increase. The community can be easily incited so that conflicts arise that can lead to division.

After making observations, it is known that the people of Arjowilangun consist of various religions, namely, Christianity, Catholicism, Islam, and Hinduism. These religious differences turned out to be unable to avoid conflicts of tension between religions. This indicates that society needs a stimulus to manage the differences that cause divisions. Arjowilangun Village has one of the local wisdom that is a means for its citizens to be able to interact and eliminate the boundaries of differences. This local wisdom is an inseparable part of the existing social system (Firmando, 2022). The social system has the potential to increase citizens' confidence to engage in various activities in the community. This is a settlement step based on the goal that presents openness and harmony, which is an action that leads to a noble attitude and commitment (Sudjatmoko & Hermawan, 2019:12).

Arjowilangun Village is famous as a cultural village. The village, which is located in Kalipare district, Malang Regency, East Java, has a total population of 14,646 residents (Desa Arjowilangun, 2025). This sizable population includes a variety of

diverse religious backgrounds among the local community. This diversity provides a distinctive nuance in the social life of the Arjowilangun community. One of the local wisdom that is characteristic of Arjowilangun Village as a cultural village is the tradition of village cleanliness. The village clean tradition is an activity that is carried out once a year, namely in the month of *Selo* or *Zulkaidah* precisely on Friday *Pahing* in the Javanese calendar. The uniqueness of the clean tradition of Arjowilangun village with other village clean traditions is the stage of *kirab temanten*, *Sukoco* and *Sukeci*. The purpose of carrying out this tradition is to honor the ancestors and as a form of expression of gratitude for the people of Arjowilangun Village to God for the various gifts received during the year. With various processions carried out, there are many meanings and values contained in the clean tradition of the village. These values can be applied in daily life. This is in line with the findings Bafana & Rizal (2025) that tradition can function as a means that includes the rules and guidelines of social life. The village clean tradition as part of the tradition of the Arjowilangun community, is a concrete example of how diversity can be managed harmoniously in a society. Through local traditions, it can be an adhesive in uniting existing differences, which is in accordance with a multicultural basis (Tilaar, 2004:260).

Multiculturalism comes from a combination of the word "multi" which means plural and "culturalism" which means culture or culture. The term plural has a variety of meanings, because pluralism does not mean not only the recognition of the existence of diverse things but also the recognition that it has political, social, and economic connections (Tilaar, 2004:82). This includes various aspects such as ethnic, religious, and traditional differences, as well as the emergence of subcultures that continue to evolve in the historical development of society (Masduki, 2016:20). According to Tilaar (2004:260) In the diversity of society, there is strength from the differences that exist in it. These differences are the strengths possessed by groups and when these strengths are united in the life of a loving and tolerant society, it can become a very strong glue in a society. This indicates that multiculturalism can be interpreted as an understanding of recognizing human values that are manifested in the existence of individuals and communities who live with unique cultural identities. This attitude rewards the individual's existence and encourages responsibility to create harmony in the community's co-existence (Bahtiar, 2020:45).

The ontology of cultural diversity contains the concept of culture that must be understood

from the perspective of its function for human life to create harmony (Mahfud, 2014:75-76). Values are an important handle for every individual or group, because values are beliefs and guidelines for all activities (Adisubroto, 1993:32). Values are a central aspect in every human life. Because value cannot be separated from human life because value is formed and possessed through a long process, namely as a result of individual interaction with the environment (Stagner dalam Adisubroto, 1993:29). According to Tilaar, in the context of multicultural education, there are four core values, namely: (1) respecting cultural diversity in human life, (2) recognizing human dignity, dignity, and rights, (3) building individual and societal responsibilities as part of the global community, and (4) strengthening the universal awareness of human responsibility towards the environment (Tilaar, 2004). These four core values are the philosophical foundation in managing diversity. These core values can be described into three practical values, namely the value of democracy, the value of tolerance, and the value of harmony.

Democracy can be interpreted as an attitude of living together in a society in which there are democratic values that are then practiced and give rise to a democratic culture (Yuniarto, 2018:20). The values of democracy according to Zamroni (2011) Namely tolerance, respect for differences of opinion, understanding and realizing the diversity of society, open communication and upholding human values and dignity, being able to control oneself so as not to disturb others, togetherness and humanity, confidence not to prioritize oneself over others and obeying applicable regulations. Furthermore, tolerance according to Murphy (Sugarda, 2022:79) Having a complex meaning, tolerance is not only an attitude of defending or rejecting behavioral views, but also the acceptance of views and actions that do not harm any party either emotionally or psychologically, and physically. The value of tolerance is the existence of appreciation and respect by refraining from negative reactions to control towards goodness. The form of tolerance according to Japar et al. (2020:20) That is, respecting and respecting the rights of others, not discriminating or discriminating against people based on ethnicity, belief, race, gender and so on, not hurting or interfering with the freedom of others both in choosing beliefs, politics, and choosing groups. The value of harmony is a value that aims to maintain community harmony that can be carried out at the family and community level. This value is seen in all societies living peacefully, accepting each other, and cooperating with each other (Hasyim et al., 2023:29). Guyub rukun is a

tangible manifestation of harmony that is closely intertwined in Javanese culture. According to Sudarsih & Widisuseno (2021) The value of Guyub Rukun reflects the spirit of togetherness and social harmony which is expressed through cooperation, mutual respect, and tolerance in community life.

Research related to multiculturalism and village clean traditions has been carried out as carried out by Kurniyawan & Rahmat (2023) entitled "The Values and Philosophy of the Rural Alms Tradition in the Community of Gedipan Hamlet, Temanggung Regency". The result of this research is that the village alms tradition has character values that are relevant to the values contained in Pancasila, these character values include: communicative, discipline, unity and unity, religious, social concern, and tolerance. In addition, there is research from Maharani (2022) which discusses "The Values of Multiculturalism in the Nyanggring Tradition". The results of the research are the values of multiculturalism that emerge, namely the value of solidarity, the value of cooperation, the value of tolerance, the value of unity, religious value, the value of simplicity, and the value of caring for the environment. In addition, there is research from Fadli (2022) which discusses "The Values of Multiculturalism of the Kupatan Tradition in Plosoarang Village, Sanankulon District, Blitar Regency". The result of the research is that Kupatan contains the values of multiculturalism, which is seen from the symbolic meaning of the Kupatan tradition and the existing aspects of multiculturalism values consisting of religious aspects, spiritual aspects, and social aspects. The next relevant research is the research of Adji (2017) entitled "The Worldview of Arjowilangun Residents in the Village Clean Ceremony". This research focuses on analyzing local religious practices in the clean tradition of the village by looking at how one's understanding of oneself with other non-human entities, the pattern of public relations. The perspective of the Arjowilangun people shows that the community believes in the existence of humans and other creatures. This tradition is not only as entertainment but also as a means of communication between humans and other creatures.

On the basis of previous research, it can be seen that there are still gaps that have not been researched regarding the study of multicultural values, namely about the clean tradition of the village which has not been discussed in depth, especially in the part of multicultural values in the clean tradition of Arjowilangun village. The focus of the study in this study is the multicultural values contained in the series of clean traditions of Arjowilangun village. This research is limited to the

values contained in the framework of implementing village clean traditions in Arjowilangun Village, Kalipare District, Malang Regency. So it does not discuss in depth the history of tradition because it focuses more on values that are in accordance with the purpose and theory used. Multicultural values are important to be instilled in society, both parents and the younger generation so that they have a multiculturalistic understanding and attitude, with respect without distinction between the majority and minority ethnicities, can get used to coexisting in diversity of both character and culture, religion, and language.

The purpose of this research is to explore multicultural values that include the values of democracy, tolerance and harmony which are reflected in the series of village clean traditions in Arjowilangun Village. The solutions offered in this study are the identification, analysis, and documentation of multicultural values that include democratic values, tolerance values, and harmony values that exist during the village clean tradition. By studying the multicultural values reflected in the village clean traditions, identify how traditional societies manage religious diversity in harmony and implement multicultural values in daily life. And by exploring multicultural values in the clean tradition of villages in Arjowilangun, efforts can be made to prevent conflicts by promoting a deeper understanding of diversity. So that the Indonesian people can live together in peace and harmony, without being affected by conflicts that can result in division.

## METHODS

This research is a qualitative research, with a field research approach. Field research is a research method that examines phenomena that occur in its natural environment (Mulyana, 2004:160) Field research is used to study intensively the background of circumstances, and interactions of a social, individual, group, community institution (Usman, 2006:5). The research design was chosen to make it easier to obtain real data in the field and to be able to understand directly the multicultural values reflected in the village clean tradition activities. The locus of this research is in Arjowilangun Village, Kalipare District, Malang Regency. The data of this study is in the form of oral speech, behavior, and expressions of the behavior of the village clean tradition which contains multicultural values obtained from elders, traditional chiefs, village heads, and the people of Arjowilangun Village. The source of data for this research is the tradition of village cleanliness carried out in Arjowilangun Village, Kalipare District, Malang Regency.

The data collection techniques used in this study were interviews, observations, and documentation. According to Sugiyono (2019) To gain a clearer understanding and view from the source, the researcher can conduct in-depth interviews. To obtain data from this study, the researcher used structured and unstructured interviews. A structured interview is an interview conducted by the interviewer by setting the problem and questions to be asked to the informant, the questions have been arranged based on the problems in the research (Moleong, 2021:190). An unstructured interview is that the interviewer will ask questions that were not previously prepared in advance or spontaneously and flow as they adjust to the circumstances (Moleong, 2021:191). Structured interviews were conducted by asking about the stages and history of the village clean tradition, community participation, fostering existing harmony, and forms of tolerance that emerged from the community. In addition to asking questions that have been prepared during the interview with the resource person, accompanied by spontaneous questions as a form of response and deeper curiosity related to data.

Interviews were conducted with sources who were selected by *purposive sampling*. The research informant is determined by determining the source based on special criteria, namely the most helpful in understanding the research problem (Creswell & Creswell, 2018:235). Suitable resource persons to assist researchers in this research are resource persons who know the ins and outs of Arjowilangun village and understand the village clean tradition. The resource persons are elders or keymen, traditional leaders, village heads, and the Arjowilangun people who have never moved from birth at least 25 years old to a maximum of 70 years old because they are considered to have experience and involvement in the village clean tradition. This interview also selected sources who had different beliefs.

Observation is a data collection activity by directly observing the object being studied. In this study, participatory observation allows researchers to explore the situation or background directly (Sugiyono, 2019). This researcher will act as a passive participant, namely only observing the existing situation and not taking part in village cleaning activities (Sugiyono, 2019). Observation activities were carried out by observing the implementation of village clean traditions in Arjowilangun Village from May 9 to May 14, 2024. Observation activities began with people slaughtering buffaloes for trail activities to the leang-leong market carnival activities. The data

obtained from the observation activities were in the form of documentation, recordings, and records in the implementation of village clean traditions, as well as the behavior and expression of traditional behaviors that reflected multicultural values. Documentation is carried out to access books and journals to add literature about the village clean tradition, the history of the Arjowilangun village clean tradition, and multicultural values in traditional ceremonies.

The data analysis stage involves several steps, as explained by Miles and Huberman (Rijali, 2018:83). First, data collection is the researcher collects data from observation activities, interviews, and various document studies on multicultural values in the village clean tradition, then the results are developed through a data deepening process in accordance with the required research data. Second, the stage of data reduction or eliminating and reducing unnecessary or irrelevant information regarding the value of democracy, the value of tolerance, and the value of harmony. Third, the data presentation stage is when the data has undergone the data reduction stage, the data is then processed. Data is presented in various ways at the data display stage to make it easier for the writer to understand the existing conditions and organize work for the next stage. Fourth, is the drawing of conclusions and verification, by re-examining the data that has been summarized and presented regarding multicultural values which include the value of democracy, the value of harmony, and the value of tolerance in the clean tradition of the village.

## RESULTS AND DISCUSSION

### Arjowilangun Village Clean Tradition Series

Each region must still have traditions from ancient times that the community has passed down, just like the Javanese people who are thick with traditions inherited from their ancestors. Arjowilangun village also has a clean village tradition carried out once a year in the month of Selo or Zulkaidah, precisely on Friday *Pahing*. The village clean tradition is carried out to honor the ancestors and as a form of expression of gratitude of the people of Arjowilangun Village to God for the various gifts received, as well as containing hope to get blessings in the coming year. These findings align with research from Pratoyo (2013:37) that the village clean tradition is carried out as a form of gratitude of the Javanese people to God because of the blessings that are late given in the form of luck, safety, and comfort. In addition, this tradition is a manifestation of nature, because humans and nature complement each other, so humans should not exploit nature too much.

*Tradisi bersih desa itu untuk membersihkan desa kita dari segala hal-hal yang jahat, baik yang terlihat maupun tidak. Bersih desa ini dilakukan sebagai warisan dari leluhur yakni Eyang Demang Mertowijoyo. Yang dilakukan setiap satu tahun sekali, yaitu pada hari Jumat pahing bulan Selo. Kegiatan bersih desa itu mengiring temanten, Sukoco dan Sukeci. Manfaat, untuk keselamatan dan masyarakat Arjowilangun menjadi rukun, damai, dan sejahtera dengan adanya hubungan sejarah bersih desa.*

(Wawancara dengan KA, 10 Mei 2024, 19:34 WIB)

*The tradition of village cleanliness is to clean our village from all evil things, both visible and invisible. Cleaning this village is carried out as an inheritance from the ancestor, namely Eyang Demang Mertowijoyo, which is done once a year, namely on the Friday of the month of Selo. Friends, Sukoco and Sukeci, accompanied the village cleaning activity. The benefits are that the safety and community of Arjowilangun will become harmonious, peaceful, and prosperous with a clean historical relationship with the village.*

(Interview with KA, May 10, 2024, 19:34 WIB)

Apart from being a form of gratitude, the tradition of village cleanliness is also carried out to get rid of nasty things. The clean tradition of Arjowilangun village is carried out for a week and includes various activities. The villagers believe that every human and non-human entity, such as animals, spirits, and natural objects, can communicate from time to time. Including communicating with *Mbaurekso* or the village of Danyang (Adji, 2017:77). According to the residents' beliefs of Arjowilangun village, Sing Mbaurekso still exists and protects his children and grandchildren. The residents believe the series of activities to be a means of praying to God Almighty for an abundance of safety, blessings, and a safe and prosperous life. They believe that *Danyang* (ancestors) protect nature and the welfare of the village. So, they must also pay respect in return. Reciprocity is achieved by preserving the existing culture (*nguri nguri budoyo*). There is a belief that ancestors will always exist and accompany to protect the village, and the community realizes it to respect the ancestors.

*Tradisi ini dibuka dengan kesenian khas Jawa Timur yaitu Ludruk, dihari kedua terdapat karaoke, kemudian dihari ketiga terdapat kesenian Jaranan asli dari Desa Arjowilangun, di hari keempat pada hari Kamis dilanjutkan*

dengan kegiatan napak tilas dan jalan sehat untuk mengedukasi warga mengenai asal-usul dimana perjalanan awal Mbah Demang Mertawijaya melakukan pembukaan desa (bedhah kerawang) dengan rute dari Gunung Gurit, Punden Ngandong, Punden Perdeng Duren, Punden Eyang Rokek, Punden Sumber Suko, Punden Eyang Sariaton, Punden Eyang Ampel, Punden Wahyu Agung, Punden Paron Agung, dan Sanggar Padepokan Merto Wijoyo. (Wawancara dengan KP, 12 Mei 2024, 19:30 WIB)

Temu manten dilaksanakan dengan menikahkan Sukoco dan Sukeci di rumah juru kunci yang berada di dusun Barisan. Jumat pagi selamatan seribu lengkong, seluruh warga desa mengadakan selamatan dengan lengkong kegiatan ini dilaksanakan di setiap punden yang ada di tiap dusun. Kemudian hari kelima diadakan kirab leang-leong (kirab arak-arakan Sukoco-Sukeci), pada malam hari diadakan kirab pusaka Eyang Demang. Kegiatan kirab pusaka Eyang Demang Mertawijaya ini dilakukan pada malam hari dari Padepokan Eyang Demang Mertowijoyo yang berada di Dusun Pangganglele menuju Balai Desa Arjowilangun. Kemudian dilanjutkan upacara sakral, masyarakat berkumpul bersama-sama mengikuti upacara sakral. (Observasi, 9-14 Mei 2024)

This tradition was opened with an East Javanese art that is Ludruk, on the second day there was karaoke, then on the third day there was the original Jaranan art from Arjowilangun Village, on the fourth day on Thursday followed by a trail activity and a healthy walk to educate residents about the origins where the initial journey of Mbah Demang Mertawijaya opened the village (bedhah kefilan) with a route from Mount Gurit, Punden Ngandong, Punden Perdeng Duren, Punden Eyang Rokek, Punden Sumber Suko, Punden Eyang Sariaton, Punden Eyang Ampel, Punden Wahyu Agung, Punden Paron Agung, and Sanggar Padepokan Merto Wijoyo. (Interview with KP, May 12, 2024, 19:30 WIB)

The meeting was held by marrying Sukoco and Sukeci at the housekeeper's in Barisan hamlet. Friday morning, Selamatan a thousand lengkong, all villagers held a Selamatan with lengkong. This activity was carried out in every punden in each hamlet. Then, on the fifth day, there was a leang-leong carnival (Sukoco-Sukeci parade carnival) and an Eyang Demang heritage carnival in the evening. The Eyang Demang Mertawijaya

heritage parade activity was carried out at night from the Eyang Demang Mertowijoyo Padepokan in Pangganglele Hamlet to the Arjowilangun Village Hall. Then, followed by a sacred ceremony, the community gathered to participate in the holy ceremony.

(Observation, May 9-14, 2024)

Based on the results of the interviews, the series of village cleaning traditions has structured stages. The entire Arjowilangun community attended the tour, both parents and young people. By visiting historical places in Arjowilangun Village, the trail activity shows the awareness of the Arjowilangun people of the importance of local history by participating directly in the trail activity to visit the history of the village. The existence of an educational function provided by the local government shows that this activity fosters a sense of belonging in the younger generation. According to Hobsbawn & Terence (2000) Tradition often functions as an "invented tradition", which is giving back in a particular society, by trying to secure the values and norms that form social solidarity. In this case, the repetition is a form of reconstruction of the past to strengthen the communal identity of the Arjowilangun community.



**Figure 1.** Heritage Kirab Activities  
Source: Personal Documentation, 2024

The village clean-up tradition activity at the Eyang Demang Mertawijaya heritage carnival (Figure 1) was carried out at night from the Eyang Demang Mertowijoyo Padepokan in Pangganglele Hamlet to the Arjowilangun Village Hall. Traditional elders attended the Kirab along with the community and young people who wore striated clothes or a kebaya. The purpose of this use is to maintain the sacredness of tradition; it is not allowed to use clothes carelessly. In this sacred night activity, it was told about the story of the founder of the village, the origins of the town, and about Sukoco-Sukeci sung by the sinden accompanied by gamelan after completion, the shaman stood up and led the prayer in Javanese (Adji, 2017:76). This is done so that the children and grandchildren of Arjowilangun Village do not lose the history of the origin of their native village.



The carnival is carried out using traditional clothes and kebaya to show visual symbols that are the identity of Javanese culture. Opinion Warsito (2020) The Village Clean Tradition is a means of collective archiving, a tradition passed down from generation to generation through visual symbols and oral narratives. In the Arjowilangun community, tradition is not only for spirituality but also for regenerating knowledge of the village's traditions and history, which continues to be maintained in changing times. The multicultural values found in the village's clean tradition are the values of democracy, harmony, and tolerance, which will be further discussed, namely, the following.

### **The Value of Democracy in the Clean Tradition of Arjowilangun Village**

Democracy is not only interpreted as a system of government, but can also be understood as an attitude of living together in society. According to Dewey (Zamroni, 2001:31) stated that the essence of democracy is a way of life that emphasizes the importance of the participation of adult society in creating values that become a guideline in regulating life. Democracy becomes stronger if democratic culture and values develop in society. Democratic values consist of tolerance, respect for differences of opinion, understanding and realizing the diversity of society, open communication, upholding human values and dignity, being able to control oneself so as not to disturb others, togetherness and humanity, confidence not to prioritize oneself over others, and obeying applicable regulations (Zamroni, 2011:50). The value of democracy as part of multicultural values is reflected in the clean tradition of Arjowilangun village, namely, the freedom to express and respect differences of opinion. According to Hasanah et al. (2023) Freedom is essential to living in a democracy, including the freedom to express opinions. As in the Arjowilangun village cleaning activity, there was a simulation of village officials, starting from the committee to the Chairman of the RT, whose goal was to reach a mutual agreement. Even though there are differences of opinion in the process, it does not dampen the community's enthusiasm to continue carrying out activities that fall on Friday, *Pahing* in the month of *Selo* or the month of *Zulkaidah* (Hijri Year). This was obtained during the interview.

*Seperti kemarin sempat terjadi perbedaan pendapat antara perangkat desa dengan warga kegiatan hendak diundur. Namun karena*

*musyawarah yang telah dilakukan kegiatan ini dapat tetap berjalan.*

(Wawancara dengan MA, 12 Mei 2024, 20:32 WIB)

*Like yesterday, there was a difference of opinion between the village apparatus and the residents about the activity to be postponed. However, because of the deliberations that have been carried out, this activity can still run.*

(Interview with the Supreme Court, May 12, 2024, 20:32 WIB)

There were differences of opinion in the implementation of the village clean tradition preparation meeting. Residents who attended the meeting at the village hall and village officials had conflicting views because of the implementation that was to be postponed. Because this decision cannot be taken carelessly, deliberation is carried out to reach a joint decision. In deliberations, equality of position, freedom of opinion and criticism, and recognition of humanity are shown. Through this deliberation, a solution can be found to unite different communities and become a forum for exchanging ideas and opinions. (Hanafi, 2013:229). The community continues to carry out the tradition in addition to seeing good days and showing a sense of devotion or respect for the ancestors. In addition to having an opinion, the community also provides solutions so that others can accept the views conveyed to prevent tension between individuals.

In addition to the freedom to express and respect differences of opinion, the value of democracy that emerges is the understanding of diversity in society. The people of Arjowilangun Village are not only residents, but many come from communities outside Java. Residents collaborate by jointly paying contributions for the implementation of village clean traditions. Democracy provides a fair opportunity for all societies to participate and collaborate regardless of differences. Democracy rejects all forms of oppression, both individuals and groups (Suparno et al., 2002:3). According to the interview, the village community, especially in this village, maintains a clean tradition of activity, and residents come to the *buwuhan* event at the Village Office.

*Dalam kegiatan bersih desa masyarakat sama-sama membayar iuran dengan datang ke kantor desa Arjowilangun. Sistemnya ini undangan, seperti buwuhan pada umumnya. Kita datang sambil memberikan amplop tersebut. Kemudian nanti akan dicatat. Untuk pembayarannya setiap warga tidak sama karena dibagi menjadi*

beberapa kelompok. Namun juga terdapat Masyarakat yang akan menyumbang dengan sukarela.

(Wawancara dengan LA, 09 Maret 2025, 21:22 WIB)

*In village cleaning activities, the community pays contributions by coming to the Arjowilangun village office. The system is an invitation, like buwuhan in general. We arrived while giving the envelope. Then it will be recorded later. Each resident is not the same for the payment because it is divided into several groups. However, some people donate voluntarily.*

(Interview with LA, March 09, 2025, 21:22 WIB)



**Figure 2.** Buwuhan activities

Source: Personal Documentation, 2024

People who have received invitations will come to the buwuhan event (Figure 2), which is carried out before the Eyang Demang heritage carnival activity, by paying dues to the committee on duty. All communities, both parents and young people, participated in attending the event. At this event, the committee served as a bido and sinoman, a community that volunteered and cooperated in helping implement marriage. Some guests are in charge of welcoming new guests.

The active participation of all levels of society in the tradition by participating in the preparation and implementation of the activity shows that each individual is considered equally important in maintaining and celebrating cultural traditions together. Furthermore, it is open communication and preserves human values and dignity. An open attitude and the desire to protect human values and dignity are among the values that shape democratic life. People will insult and degrade each other if there is no willingness to be open and defend the values, dignity, and humanity (Adisel & Suryati, 2021:72). In this clean tradition of the village, this value can be reflected through the symbol/tool of the rite, namely offerings. This was obtained during the interview.

*Irisan lidah, irisan bibir, irisan telinga, dan ada irisan hati. Dulu saya tanya pada sesepuh dulu terdapat*

*maknanya. Artinya bahwa dari irisan hati, hatimu selalu mantep harus suci. Kemudian telinga, dengarkan kata-kata yang baik. Selanjutnya lidah, ucapanmu ucapan yang baik. yang bibir sebagai ucapan yang baik.*

(Wawancara dengan KA, 09 Mei 2024, 20:22 WIB)

*Tongue slices, lip slices, ear slices, and liver slices. I used to ask the elders if there was a meaning. This means that from the slice of the heart, your heart is always steadfast and must be pure. Then, listen to good words. Next time, your speech will be good, which is a good speech.*

(Interview with KA, May 09, 2024, 20:22 WIB)

According to the elders, offerings are not just ordinary treats but have good intentions and purposes. As in the village's clean tradition, each piece of buffalo parts has its meaning. The piece of the heart means that humans must have a clean heart and not have resentment or envy. Furthermore, ear pieces have a sense so that, as human beings, we must listen to good words. The tongue cut means that humans speak with good words, for example, not to be used to belittle, reproach, and gossip about others. Lip cuts have a sense so that the words spoken have good intentions. From these offerings, we can teach ourselves to maintain our attitude in behavior, to maintain our words when speaking. To keep the feelings of others by using good, polite, and friendly language so as not to be harmed or offended by someone's attitude or behavior (Sari, 2020:161). By keeping our mouths shut, we will prevent offending others, which can damage brotherly and familial relationships between communities.

Furthermore, it is balanced or can be interpreted as obeying the regulations that apply to societal peace. The rules made must be implemented jointly because the regulations are the result of mutual agreement. In the clean tradition of the village, the community must obey the rules set to create a peaceful atmosphere, and activities can run smoothly. As has been urged by the committee, anyone who makes a noise must pay a fine. As explained in Figure 3 below,.



**Figure 3.** Notification banner

Source: Personal Documentation, 2024



In addition, the regulations that apply when village cleaning activities take place or there are private celebrations, the village community and immigrant communities are not allowed to wear extinct green/light green clothes, and it is forbidden to use jarik parang cantel. The purpose of banning the use of clothes/kebaya and jarik is to avoid disasters that befall someone who violates these rules. If the regulation is violated, there will be a disaster in the form of rain and strong winds. This rule can be referred to as a taboo, which is something that is prohibited or not allowed to be done. Taboo is an unwritten rule that is conveyed and inherited from generation to generation (Winarti & Amri, 2020:143).

*Pernah ada kejadian unik gangguan kecil karena ada satu yang kurang terkait sesajinya nah itu hujan deras setelah itu didatangkan dan dilakukan upacara kembali itu terang. Pernah juga di punden nyi gadhung melati, kalau ada orang luar yang memakai jarik parang cantel dan datang kesini menggunakan itu pasti akan hujan disertai petir dan angin.*

(Wawancara dengan LA, 13 Mei 2024, 20:30)

*There was once a unique incident of a minor disturbance because there was one lacking related to the offering, now it was heavy rain, after which it was brought in, and the ceremony was carried out again, it was light. Once also in Punden Nyi Gadhung Melati, if an outsider wears a cantel machete and comes here using it, it will definitely rain, accompanied by lightning and wind.*

(Interview with LA, May 13, 2024, 20:30)

The Arjowilangun people themselves, to maintain harmony with other creatures who are not human, do not dare to violate regulations that can have an impact on their lives (Adji, 2017:77). The attitude of obedience to the regulations is in the form of existing prohibitions that realize respect for local values inherited from generation to generation. In addition, the regulation emphasizes the importance of human beings to be aware that we coexist with other beings, so that we should not act arbitrarily. We must also respect sacred places, traditions, and customs believed to bring blessings or calamities if violated.

These findings show that democratic values are reflected in the implementation of the village's clean tradition. Arjowilangun. The value of democracy is seen through the participation of the community to carry out deliberations for planning, division of committees that will be on duty, determination of time, and offerings to be prepared. This is by the theory put forward by Zamroni

(2011) Which states that democratic values consist of tolerance, respect for differences of opinion, understanding and realizing the diversity of society, open communication and upholding human values and dignity, being able to control oneself so as not to disturb others, togetherness and humanity, confidence not to prioritize oneself over others and balance.

In addition, these findings are in line with research (Sinaga & Ivanna (2024) Those who find democratic values in local traditions in the form of democratic values such as participation, representation, and transparency. However, in this clean tradition of Arjowilangun village there is a peculiarity, it can be seen through the freedom to express and respect differences of opinion during the preparatory meeting before the village clean event is held, the understanding of diversity in the community the active participation of all levels shows that each individual is considered equally important in maintaining and celebrating common cultural traditions, open communication and maintaining the values and dignity of humanity reflected through symbols or Ritual tools, namely offerings in the form of buffaloes, balance or obedience to the community must comply with the rules both in the form of symbols and in the form of prohibitions that are set to create a peaceful atmosphere and activities can run smoothly.

### **The Value of Tolerance in the Clean Tradition of Arjowilangun Village**

An essential basis in forming a peaceful life in a diverse society is tolerance that is not only about religious differences, but also includes attitudes. Tolerance is not just an attitude but also a special awareness and way of thinking because it is willing to accept and appreciate each other's differences (Djuaningsih dan Kosasih dalam Japar et al., 2020:15). A person does not need to sacrifice beliefs or principles to be able to respect others, but being open and accepting of other people's actions, attitudes, or opinions can enrich the individual's knowledge (Alfian, 2013:432). Japar et al. (2020:20) States that the form of tolerance is, respecting and respecting the rights of others, not discriminating or discriminating against people based on ethnicity, belief, race, gender and so on, not hurting or interfering with the freedom of others both in choosing beliefs, politics, and selecting groups.

The value of tolerance is part of the multicultural value contained in the village clean tradition, based on the explanation according to Japar et al. (2020:20) Tolerance is an attitude of mutual respect without differentiating ethnicity, religion, race, gender, culture, and so on. This

attitude does not arise spontaneously, but is influenced by various factors such as education, experience, culture, mass media, etc. The clean tradition of the village of Arjowilangun Village reflects the values of tolerance through various aspects of its activities. First of all, there is an attitude of respect for the rights of others. Multiculturalism can develop with tolerance and respect (Nurhayati, 2023:98). For example, during the *Leang-leong Cultural Carnival*, a modified motorcycle community also participated in the procession. Although some people feel disturbed, the community and the village head cannot regulate people's pleasure. Moreover, the convoy was only carried out during the village clean-up event.

*Dalam kegiatan Kirab Budaya Leang-Leong terdapat iring-iringan yang mengikuti mulai dari jaran degling, temanten Sukoco-Sukeci, terbangun/kempling, jaran joget, srandung, dan kesenian pengiring. Terdapat banyak komunitas-komunitas yang mengikuti dan memeriahkan acara ini, terdapat sound system yang datang dari masyarakat luar Arjowilangun dan komunitas motor dari anak muda desa Arjowilangun. Selain itu pada kegiatan Kirab Benda Pusaka yang dilakukan dari Sanggar Pangganglele menuju Balai Desa Arjowilangun masyarakat yang ingin mengikuti iring-iringan harus menggunakan baju adat Jawa seperti yang telah menjadi aturan yang berlaku.* (Observasi, 10 Mei 2024).

*Some processions followed in the Leang-Leong Cultural Carnival, starting from jaran degling, temanten Sukoco-Sukeci, flying/kempling, jaran joget, srandung, and accompanying arts. Many communities participate and enliven this event, there are sound systems that come from people outside Arjowilangun and motorcycle communities from young people in Arjowilangun village. In addition, in the Heritage Goods Carnival activity from the Pangganglele Studio to the Arjowilangun Village Hall, people who want to participate in the procession must use Javanese traditional clothes as has become the applicable rule.*

(Observation, May 10, 2024).

In the Heritage Objects Kirab activity, the village community and people outside the village of Arjowilangun who want to participate must use Javanese traditional clothes, namely beskap or lurik/surjan. To maintain the sacredness of this tradition, the Arjowilangun Village Customary Institute provides opportunities for anyone who wants to participate in the carnival using

traditional clothing. In addition, the attitude of respect and respect for rights is through observation activities. That the trail activity is not only followed by certain people, but both parents and school children can take part in the trailblazer activity, but the route provided is somewhat different because it sees the road conditions that cannot be passed by small children. This activity is carried out so that the younger generation can learn about the histories in the village.

*Yang pasti kita kan selalu terbentuk dalam forum kepemudaan. Banyak pemuda disini yang ikut kepanitiaan untuk kegiatan yang pastinya kita tidak mati saja tradisi ini. Sayang sekali kalau sudah seperti ini ditinggalkan. Jadi memang selalu memperkenalkan kepada para pemuda, mangkanya pada acara temu manten itu diceritakan supaya mereka tahu, dan kemarin di kantor desa setelah kirab pusaka diceritakan mangkanya banyak anak-anak muda disini minimal tahu sejarah ceritanya.* (Wawancara dengan LA, 13 Mei 2024, 20:36)

*What is certain is that we will always be formed in youth forums. Many young people here participate in the committee for activities that we certainly do not just die this tradition. It's a pity if it's left like this. So indeed always introduce to the youth, so at the meeting event it was told so that they knew, and yesterday at the village office after the heritage carnival was told, many young people here at least know the history of the story.*

(Interview with LA, 13 May 2024, 20:36)



**Figure 4.** Carnival Carnival

Based on the interview results, it was found that most of the young people of Arjowilangun already knew about the history and traditions of the village. Because traditional stakeholders and the village government always read history yearly using Javanese and Indonesian. The younger generation also needs to understand the clean history of the village so that these activities are not forgotten. This tradition is being introduced to the younger generation from an early age through the

Napak Recelas activity. In addition, at the Kirab Arak-Arakan (Figure 4), the younger generation participates in the procession by wearing traditional clothes. With the development of globalization currents, the love for culture will decrease, therefore the role of the younger generation is expected to be able to continue and maintain local culture and will be a strength for the existence of local culture itself (Sanjaya, 2022:195). Furthermore, the attitude of tolerance reflected is the attitude of not discriminating against people based on ethnicity, culture, gender, age, and so on. This is by the results of the interview with the train.

*Pendatangnya juga banyak jadi untuk kesadaran Tradisi Bersih Desa sudah luar biasa. Sebagian orang-orang pendatang yang menetap di Arjowilangun merasakan nyaman, aman, tentram. Warga pendatang tidak merasa dikucilkan masyarakat pendatang juga turut berpartisipasi dalam memeriahkan Tradisi Bersih Desa.*

(Wawancara dengan KA, 11 Mei 2024, 11:24 WIB)

*There are also many immigrants, so awareness of the Village Clean Tradition is extraordinary. Some immigrants who settled in Arjowilangun felt comfortable, safe, and peaceful. Immigrant residents do not feel excluded by the immigrant community and participate in enlivening the Village Clean Tradition.*

(Interview with KA, May 11, 2024, 11:24 WIB)

The clean tradition of the village is the proper means to strengthen the relationship between residents, both Arjowilangun residents and immigrants. Immigrant communities in Arjowilangun Village participated in enlivening the village clean tradition event by also being present with the community during the activity. With tolerance between residents so that discrimination is avoided that can cause disputes. Tolerance has several benefits, especially in fostering harmony in community life, a sense of family, a sense of affection, and peace, tranquility, and a sense of security (Muawanah, 2018:62). This is in accordance with multicultural values that emphasize the importance of mutual respect for differences and living in harmony with others. With mutual tolerance, the community can avoid disputes so that a safe and peaceful environment is created.

*Pernah terjadi permasalahan pada saat pemotongan kerbau ketika ada mengirim video ke group whatsapp. Ada beberapa orang yang*

*protes karena waktu melihat videonya ternyata kerbau tersebut tidak mati dalam sekali tebasan hal ini menimbulkan perdebatan sampai ada yang takut untuk makan.*

(Wawancara dengan KA, 11 Mei 2024, 11:32 WIB)

*There was a problem during the buffalo slaughter when someone sent a video to a WhatsApp group. Some people protested because when they saw the video, it turned out that the buffalo did not die in one slash, which caused a debate until some were afraid to eat.*

(Interview with KA, May 11, 2024, 11:32 WIB)

However, the diversity of the arjowilangun community in this village's clean tradition also leads to conflicts. The difference in religious beliefs, related to the slaughter of buffalo which will be used for offerings and eating at *buwuhan* causes some people to hesitate to eat buffalo meat because at the time of slaughtering the buffalo is not slaughtered according to sharia or it can be understood that the buffalo does not die immediately with one slash. This causes problems between residents, because it is considered disrespectful to tradition if they do not eat. This situation shows the potential for conflict between religious beliefs and local customs. These conflicts can create social isolation if they are not appropriately managed through interfaith dialogue and mutual respect (Azra, 2011).

In addition, there is a social change in the sacredness of tradition. This can be seen where the modified motorcycle and *sound* community that participated in this procession caused most people to be disturbed by the noise caused, but due to regulations from the village government to ensure noise limits and participation that did not cause riots. These findings are in line with research Aprilian et al. (2025) The impact of *horeg sound* can cause a disturbance of a sense of security for children or vulnerable groups. The existence of cultural transformation due to the modernization of the village's clean tradition can shift the original meaning of the tradition. This is in line with the opinion Koentjaraningrat (1984) which states that when there are elements of foreign or modern culture that enter show cultural transformation, which can affect people's behavior so that there is a shift in the original meaning of a tradition. In the clean tradition of Arjowilangun village, there is a shift in the original meaning, which originally functioned as a sacred ritual and then shifted to become an entertainment venue to show the expression of popular culture.

With the problems that have arisen, it shows that the clean tradition of Arjowilangun

village is experiencing internal and external challenges. Internal challenges are in the form of value friction, while these external challenges are in the form of the entry of popular culture that can cause a weakening of the spiritual meaning and collective consciousness of society. This requires efforts to recontextualize the meanings of local traditions through cultural and religious dialogue so that the sacredness of tradition can still be maintained, and with the restriction of modern entertainment elements, tradition does not only function as a celebration, but remains a sacred tradition that is maintained as sacred which can strengthen community solidarity (Koentjaraningrat, 1984).

### The Value of Harmony in the Clean Tradition of Arjowilangun Village

Harmony is a coexistence characterized by a peaceful and harmonious atmosphere. Harmony is reflected in the existence of peace, mutual respect, and coexistence in the midst of differences without conflict. This is in accordance with the opinion Nasruddin & Ma'rifah (2021:542) that living in harmony means that there is no conflict, but rather unity in our hearts and agreeing in thinking and acting to achieve common prosperity. Guyub rukun is a tangible manifestation of harmony that is closely intertwined in Javanese culture. Guyub rukun consists of two different words, namely: guyub and rukun, in Javanese literature guyub means togetherness or unity, while rukun means without conflict or avoiding conflict. The term guyub rukun is an interrelated phrase, because harmony arises from guyub, and a community that is together will definitely experience harmony. When the concept of harmony is applied in social life, harmony will be established (Fitriyah & Fariyah, 2016:57).

Guyub rukun is coexistence with others in conformity or alignment, which creates togetherness. Guyub gets along well presupposes humans as *homo socius*, meaning they are social creatures. Communion means gathering with others because they need each other (Sudarsih & Widisuseno, 2021:45). The value of harmony reflects the spirit of togetherness and social harmony which is expressed through cooperation, mutual respect, and tolerance in community life (Sudarsih & Widisuseno, 2021:46). A society that upholds the value of harmony is a society that is united and harmonious, *tepo seliro*, respects each other, and upholds empathy (Octaviana, 2022:166).



**Figure 5.** Prayers of Hindus

Source: Personal Documentation, 2024

In the clean tradition, Arjowilangun village reflects the values of harmony through various aspects of its activities. First of all, the practice of mutual respect is reflected in the thanksgiving prayer activities of each religion (Figure 5) held by each religious community in turn showing the attitude of tolerance between villagers towards differences in beliefs and beliefs. By holding alternating prayers according to their respective religions, Arjowilangun Village shows a willingness to accommodate and respect differences in beliefs in their community. This is in line with the interviews that have been conducted.

*Kegiatan doa masing-masing agama baru pertama kali ini dilakukan karena menyesuaikan dengan kondisi masyarakat yang terdiri dari banyak agama. Kegiatan doa bersama dilakukan di balai desa. Karena di desa Arjowilangun terdiri dari banyak agama maka dari itu doa bersama ini tidak hanya dilakukan oleh satu agama saja. Akan tetapi agama yang lain juga dapat melakukan doa bersama tersebut. Doa bersama masing-masing agama baru saat ini dilakukan karena atas permintaan para warga untuk mengadakan doa bersama agar dapat berdoa sesuai dengan keyakinan masing-masing.*

(Wawancara dengan KA 10 Mei 2024, 11:24 WIB)

*The prayer activities of each religion are only carried out for the first time because they adjust to the conditions of the community consisting of many religions. Joint prayer activities were carried out at the village hall. Because Arjowilangun village consists of many religions, therefore this joint prayer is not only carried out by one religion. However, other religions can also perform the joint prayer. Joint prayer for each new religion is currently carried out because at the request of residents to hold joint prayers so that they can pray according to their respective beliefs.*

(Interview with KA May 10, 2024, 11:24 WIB)



In Arjowilangun Village, there are 4 religions, namely Christianity, Catholicism, Hinduism, and Islam. Prayer activities for each religion are carried out at the village hall which is carried out alternately. Sunday afternoon begins with Christians, then continues in the evening with Catholic prayers. On Monday, it is carried out by Hindus, and on Tuesday it is closed by the prayers of Muslims. In religious life, it is important to be aware of the existence of other religions and it is an obligation for every religious individual to practice tolerance as an effort to maintain peace and welfare of the community. The community does not deny the differences that exist because although the process carried out in praying is different, the purpose and hope of the prayer is the same, namely to pray for the safety of the village and as an expression of gratitude for the community. With an attitude of mutual respect and not making riots so that the prayer activities of each religion can run smoothly. In the prayer activity of each religion, it shows the adaptation of cultural values in a multicultural society, the community has a collective right, namely that minority communities can express their identity and beliefs without domination from other groups (Kymlicka, 1995).



**Figure 6.** Eating Together

Source: Personal Documentation, 2024

In the prayer activity of each religion, the community brings their own food, then there will be a meal activity together after the prayer is over. Because those who participate in the activity are not only certain people but there are village officials who are Muslims, therefore non-Muslim people respect by bringing food that can be eaten by the Muslim community. All residents enjoy food together showing social harmony between fellow community members. The participation of the community in carrying out the clean tradition of the village shows that there is an act of balance between humans and nature, social order, and also describes a social harmony between fellow members of the community which is shown in an atmosphere of togetherness to enjoy the same food (Syam dalam N. Sari, 2018:15). The attitude of helping shows that the people of Arjowilangun have

a good awareness by maintaining good relations with each other or with religious people. Although the tradition is based on a particular belief, all villagers, regardless of their religion or belief, participate in celebrating and honoring the tradition even on the holidays of each religious community.

Next is cooperation. The spirit of mutual cooperation and community solidarity was created because the community could not carry out activities on their own. There needs to be cohesiveness from the community so that it can be easily resolved. When one does not work together to solve problems together, social life becomes very difficult (Adisel & Suryati, 2021:72). Togetherness in the village clean tradition is shown by all community members involved in the preparation and procession. This is as conveyed in the interview.

*Sebelum acara bersih desa masyarakat sudah memiliki jadwal dusun yang menjadi panitia acara penyelenggara. Baik dari orangtua hingga kelompok pemuda juga berpartisipasi untuk menyukseskan acara bersih desa.*

(Wawancara KA, 09 Mei 2024, 20:22 WIB).

*Before the village cleanup event, the community already had a hamlet schedule that became the organizing committee. Both parents and youth groups also participated to make the village cleanup event a success.*

(KA interview, May 09, 2024, 20:22 WIB).

In its implementation, this village cleaning activity takes up to 2 months to prepare for the event. Starting from the formation of the committee, looking for buffalo to be used as an offering, as well as the horses used should also not be chosen carelessly. In addition, in the process there are people who volunteer to help by making donations. This shows that the community is able to work together to solve problems so that activities can run smoothly.



**Figure 7.** Buffalo Slaughter Activities

Source: Personal Documentation, 2024



In addition, during the preparation ahead of the recitation event and the *Sukoco-Sukeci reunion*, 2 days before the community had gathered at the village hall for kitchen service work, peeling coconuts, making a *pavilion* to make *jenang* and cooking. In the morning before the regatta, male sinoman will gather at the village hall to assist in the process of slaughtering buffaloes (Figure 5). At this time, the community creates social interactions that encourage cooperation between citizens. The community gathers and participates in the event together with the spirit of *tepo seliro* and *andhap ashor* regardless of differences, united in harmony (Octaviana, 2022:168). The attitude of harmony in the community can be seen from the cohesiveness of the residents in dividing tasks and helping each other selflessly. This spirit of togetherness reflects the harmony that lives in the Arjowilangun community and strengthens the social relations of the community.

*Dalam pelaksanaan tradisi bersih desa masyarakat berpartisipasi untuk mempersiapkan keperluan yang digunakan seperti keperluan untuk sesajen, untuk suguhan kepada tamu, dan untuk selamatan. Masyarakat baik laki-laki maupun perempuan sudah memiliki tugasnya sendiri-sendiri. Masyarakat yang bertugas yakni laki-laki akan turut serta dalam proses penyembelihan kerbau untuk acara Kirab Pusaka Eyang Demang Mertawijaya, sedangkan perempuan memiliki tugas memasak untuk disuguhkan kepada para tamu atau orang yang menghadiri acara pernikahan Sukoco dan Sukeci. (Observasi, 9 Mei 2024)*

*In the implementation of the village clean tradition, the community participates to prepare the needs used such as the needs for offerings, for treats to guests, and for salvation. Society, both men and women, already have their own duties. The people in charge, namely men, will participate in the process of slaughtering buffaloes for the Eyang Demang Mertawijaya Heritage Kirab event, while women have the task of cooking to be presented to guests or people attending the Sukoco and Sukeci weddings. (Observation, May 9, 2024)*

To create a peaceful life to avoid conflict, mutual cooperation is a reference that reflects togetherness in society. From these mutual cooperation activities, there is value to increase between communities (Anggorowati & Sarmini, 2015). The people of Arjowilangun have shown a harmonious attitude by respecting each other,

helping each other, and working together and working together in the preparation and implementation of village clean traditions. Activities can be carried out well by forming a committee for the division of labor. The division of labor can strengthen the mutual relationship between residents. Gender-based division of labor in tradition does not result in gender subordination, but can strengthen relationships between citizens (Koentjaraningrat, 1985). In addition, the existence of *tepo seliro* and *andhap ashor* can glue the Arjowilangun community to Javanese ethics, this attitude prioritizes the common interest rather than personal interests to maintain the social harmony of the community (Magnis-Suseno, 1991). This shows that there is awareness in maintaining ancestral heritage coupled with a sense of mutual need is a strengthening factor in maintaining the value of harmony in the clean tradition of Arjowilangun village.

However, it is necessary to realize that with the development of an increasingly modern era, the spirit of togetherness and mutual cooperation can be weakened due to the attitude of individualism which is a challenge in managing harmony. This is in line with my research Abdullah et al. (2019) which states that individual cultural trends are a challenge because of the attitude of individualism causes people to experience a decrease in social concern which can be a threat to the value of togetherness in cultural life. Therefore, it is necessary to have village regulations that are not only administrative but can be based on local wisdom, namely by emphasizing customary ethics and religious values for sustainable development (Suardana et al., 2022).

The clean tradition of this village reflects the multiculturalism of the Arjowilangun people which consists of various religions. Multiculturalism is an idea that aims to manage diversity with the principles of equality and recognition for common goals (Hadijaya et al., 2024:3104). Multiculturalism is also understood as a form of recognition of pluralism and diversity in a society (Baidhaw, 2005:7). The clean tradition of Arjowilangun village has shown multiculturalism by being able to manage existing diversity. The community is given the opportunity to pray in accordance with their respective beliefs, showing that all are equal for the same purpose for the salvation of the village and an expression of gratitude to God. In this tradition, as a means for people to gather with each other regardless of religion which reflects noble values that are the guidelines for social life.

Values are a central aspect in every human culture. In the social life of the community, the values formed in the moral realm become a guideline for life that is understood by all members of society (Haditono, 2002:168). In the implementation of the village clean tradition, this tradition contains values that are very important for life. According to James A. Bank (Yaqin, 2015:106) Multicultural values are principles that grow from the awareness of the importance of cultural diversity as part of daily life, so that existing differences can be accepted and lived together in social harmony. In the clean tradition of the village, there is community awareness of the diversity that is accepted and has the same goal to create social harmony. The community must have a multiculturalistic understanding and attitude by being used to coexist with existing diversity.

Through deliberation and consensus activities, the community is given the freedom to express their opinions and with participation has the opportunity to protect and preserve traditions. With these democratic values, it can foster a sense of tolerance. The community is able to coexist to prioritize common interests and with the existing differences, it can be used as a reinforcement of traditions with mutual respect. The establishment of democratic values and tolerance will cause or foster social harmony. This clean tradition of the village is not only used to preserve the heritage of the ancestors but is used as character education to live in harmony and harmony with each other by the community. This proves that multicultural values such as democratic values, tolerance values, and harmony values are not just concepts but real in the social life of the community.

Multicultural values are the forces that bind a pluralistic society towards a harmonious and peaceful life. These three values are the philosophical foundation in managing diversity, especially in a society that has diverse cultural backgrounds and beliefs. The village clean tradition is not only a cultural symbol, but also a forum to realize multicultural values in community life. By internalizing multicultural values in daily life, people can live peacefully and harmoniously without being affected by conflicts that can cause division. This tradition can be an example that local wisdom can be a very strong glue in uniting existing differences so that the community is united with love and mutual tolerance.

## CONCLUSION

In the social life of the community, the values formed in the moral realm become a guideline for life that is understood by all members of society. The clean tradition of Arjowilangun

village is a clear example that diversity can be combined in a celebration. This clean tradition of the village is not only used to preserve the heritage of the ancestors but is used as character education to live in harmony and harmony with each other by the community. The clean tradition of this village reflects the multiculturalism of the Arjowilangun people which consists of various religions. Multicultural values in the village clean tradition have three values that emerge, namely, the value of democracy, the value of tolerance, and the value of harmony which are reflected in each series. By internalizing multicultural values in daily life, people can live peacefully and harmoniously without being affected by conflicts that can cause division.

Suggestions for further research can reveal more about the functions and meanings that exist both from the symbol of the sacrificial rite and from the clothing used. In addition, it can study the story about the history of the village accompanied by the gamelan of nine *gendhing* that is sung must exist and must not be in the wrong order. This is to deepen the study of the clean tradition of Arjowilangun village, both in terms of language and culture. So that further research can be useful to fill the gaps that have not been discussed in this study.

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