

Holistic Harmony and Religious Nationalism: The Acculturation of *Bari'an Tumpeng Syafa'at* in Bugo Village

*Muhammad Arifin Ilham¹, Eka Setya Budi²

^{1,2}Universitas Islam Nahdlatul Ulama Jepara, Indonesia

*Corresponding Author: 221310004891@unisnu.ac.id

Abstract

This study explores the *Bari'an Tumpeng Syafa'at* tradition in Bugo Village as a ritual that brings together Islamic spirituality, Javanese cultural symbols, and elements of civic nationalism. The research was carried out in September 2025 using a qualitative approach through participatory observation, in-depth interviews with ten community members, and documentation of both historical and ritual aspects of the tradition. Data were analyzed using Miles and Huberman's interactive analysis supported by source, method, and time triangulation. The results show that *Bari'an Tumpeng Syafa'at* functions as an inherited form of Islamic-Javanese acculturation that strengthens social ties through collective prayer, *tahlil*, shared meals, and the distribution of *Tumpeng*. National symbols such as the flag-raising and Independence Day procession are also embedded in the practice, reflecting how local Muslim communities interpret the ritual as part of their civic identity. The tradition is grounded in Islamic legal reasoning, particularly *al-'ādah muhakkamah* and *maqāṣid al-sharī'ah*, which allows cultural customs to be maintained within an Islamic ethical framework. In this way, the ritual becomes a space where religion, culture, and national identity interact and support one another in contemporary village life.

Keywords: *Cultural Acculturation; Bari'an Tumpeng Syafa'at; Bugo Village; Javanese Islamic Tradition; Holistic Harmony*

A. Introduction

The spread of Islam in Java cannot be separated from the role of local kingdoms that adopted the new religion as a political identity. The *Majapahit* Kingdom, as one of the great Hindu-Buddhist kingdoms, became the initial arena for interaction between Islam and local power. Towards the end of its reign, many *Majapahit* nobles began to come into contact with Islam through family ties and marriages, which later paved the way for the birth of the first Islamic kingdom in Java (Mash'ud 2024).

Islamization in Java took place through trade, marriage, and the preaching of scholars and the *Walisongo*. Muslim traders from Gujarat, Arabia, and Persia introduced Islamic teachings to coastal communities, which were then continued by the *Walisongo* through a cultural approach. Local traditions such as *slametan*,

kenduren, and *Suronan* were adapted into media for spreading Islam that felt familiar to the Javanese people (Burhanudin et al. 2022).

One of the key figures in this transition was Raden Fatah, the son of Prabu Brawijaya V and a Chinese Muslim concubine, who founded the Demak Kingdom as the first Islamic kingdom in Java. Raden Fatah's position brought dual legitimacy, namely as the heir to *Majapahit* and as an Islamic leader who made Demak the new political and spiritual center of Java (Afidah 2021). Demak reached its peak of glory by expanding its political territory and strengthening the spread of Islam through Islamic boarding schools and da'wah during the reign of Sultan Trenggono (Adrisijanti 2014). Despite the transition of power, the genealogical relationship between *Majapahit* and Demak was maintained. *Majapahit* legacies such as art, architecture on tombstones and *Majapahit* ornaments in the Grand Mosque, and religious traditions such as *Suronan*, *Maulidan* and *Bari'an*, which had previously been passed down from generation to generation, were increasingly institutionalized and adopted into Demak culture (Nada 2022). The influence demonstrating the syncretism of Islam and local culture is particularly evident around the Demak Administrative Region (Mash'ud 2024).

After the reign of Sultan Trenggono, Demak's influence was continued by Queen Kalinyamat in Jepara, who was known as a religious and progressive leader (Hadi 2019). At that time, Jepara became a center of trade, military, and religion, as well as an important point of acculturation between the *Majapahit* heritage and Islamic values (Rejeki 2019). Traces of this acculturation can be seen in the Mantingan Mosque in Jepara, which displays a blend of Hindu, Buddhist, Chinese, and Islamic elements. *Majapahit* style reliefs stand side by side with Arabic calligraphy, signifying cultural harmony within an Islamic framework (Nijam and Falaq 2024). From Jepara, Islamic influence spread to rural areas such as Welahan District and Bugo Village through the preaching of scholars and local leaders (Lestari 2023). In Bugo Village, Islamic acculturation was strengthened by five elders: Great Grandfather Kamandowo, Great Grandfather Ngancar, Great Grandfather Penjalin, Great Grandfather Sadin, and Great Grandfather Mintorogo. These five elders of Bugo Village blended religious values with customs through local traditions, especially during the month of *Suro* (Lestari 2023).

This context gave rise to a syncretic form of cultural Islam, in which Islamic teachings did not eradicate local traditions, but gave them new meaning. One tangible manifestation of this process can be seen in the *Bari'an Tumpeng Syafa'at* tradition in Bugo Village, Jepara, Central Java. This tradition is the result of acculturation between the *Bari'an ritual* from the *Majapahit* era and Islamic values contextualized through communal prayer (*istighasah*), recitation of *barzanji*, *tahlil*, and national symbols such as the raising of the red and white flag

and cultural parades on Independence Day. Through this fusion, the tradition displays religious, social, and national dimensions that are unique to contemporary Javanese Muslim society (Setiyani 2021).

Most previous studies on Javanese Islam have focused on the history of its spread or forms of religious syncretism (Masykhur et al. 2018), but few have highlighted how local traditions such as *Bari'an Tumpeng Syafa'at* serve as cultural strategies to reinforce religious nationalism. This study attempts to bridge this gap by viewing religious traditions not only as *spiritual* practices, but also as arenas for the production of cultural citizenship that is continuously renewed through social and symbolic practices at the local level (Geertz 2019). Based on this framework, this study seeks to answer two main questions: how does the *Bari'an Tumpeng Syafa'at* tradition represent the acculturation of Islam and Javanese culture in the context of cultural-religious nationalism, and how is the concept of "holistic harmony" realized through the symbols, *ritual* practices, and social functions of this tradition. Theoretically, this study is expected to contribute academically to the current debate between cultural Islam and puritanical Islam, using the theoretical framework of civil religion and banal nationalism in (Aprilia Susilawati et al. 2025) as reinforcement of cultural Islam theory while placing the dimension of cultural citizenship in the *Bari'an Tumpeng Syafa'at* Tradition in Bugo Village, Jepara, in the plural and modern era.

B. Methods

This study employed a qualitative approach to understand the meanings, functions, and social expressions embedded in the *Bari'an Tumpeng Syafa'at* tradition in Bugo Village. Data collection was conducted in September 2025 through three techniques. First, participatory observation was carried out during the preparation and performance of the ritual, enabling the researcher to document symbols, sequences of practice, and community interactions. Second, in-depth interviews were conducted with ten informants consisting of religious leaders, village officials, community elders, and residents who actively participate in the tradition. These interviews explored how the community interprets the ritual in spiritual, cultural, and civic terms. Third, documentation was used to gather supporting materials, including historical notes, visual records of the event, and local narratives related to the origin and development of the tradition.

The analysis followed Miles and Huberman's (2019) interactive model, which includes data reduction, data display, and drawing conclusions. Throughout the process, the credibility of findings was maintained through triangulation of sources, methods, and time, along with informal validation through discussions with key informants. This methodological approach made it possible to interpret the *Bari'an Tumpeng Syafa'at* ritual as a form of Islamic-

Javanese acculturation that continues to shape social relations and civic identity in contemporary village life.

C. Result and Discussion

1. Overview of Bugo Village

Bugo Village is located in Welahan Subdistrict, Jepara Regency, Central Java, with a total population of 3,559 people divided into 8 hamlets within the administrative area of 8 neighborhood associations and 2 community associations (Administrator 2025). In addition to its abundant human resources, Bugo Village is also strategically located, as it is in the northernmost part of the northern coast road, which is bustling with socio-economic activity. The village is directly adjacent to Gidangelo and Kendengsidialit in the north, Kedungsarimulyo in the south, Guwosobokerto in the west, and Welahan in the east. This location greatly facilitates the mobility of residents and cultural exchange, as Bugo Village is close to Demak (± 21.8 km), Kudus (± 17.2 km) and the center of Jepara City (± 27.3 km). These geographical conditions have led to the rapid development of Bugo Village in economic, social, and religious aspects (Setiyani et al. 2023). Therefore, it is not surprising that religious traditions such as *Bari'an Tumpeng Syafa'at* have become part of the religious identity that has grown amid high community mobility.

The flat and fertile topography of Bugo Village initially supported the agricultural sector, but over the past three decades, or more precisely since 1987, the community has shifted to home industries, particularly bread production. Today, Bugo Village is known as the Village of Cake and Bread Industries (Rokhayati 2021). This shift demonstrates the community's ability to adapt to modernity without abandoning its traditional roots. Industrialization has not eroded religious values but has instead strengthened them through religious social practices such as *Bari'an*. This phenomenon proves that economic development and the preservation of traditions can coexist harmoniously at the local level (Rahmayanti et al. 2025).

Socially and religiously, the Bugo community is known for its strong religious life. As stated by *Ustadz* Sholikhul Muslim Al Hafidz, caretaker of the Istimaul Qur'an Al Mubin Islamic boarding school: "Even though we are busy working in the bread industry, every 17 August, we take a break to perform *Bari'an*. It is not just a prayer, but our way of preserving the blessings of the village." (Interview, August 2025). This statement emphasizes how economic and spiritual activities can run synergistically, rather than dichotomously. The tradition of the marker collective morality that regulates the balance between work and worship.

In addition, the governance of Bugo Village is known to be clean and transparent. The village has even been dubbed an "village without corruption"

due to its openness in managing public budgets (Huntua et al. 2025). This success shows that social integrity can go hand in hand with the preservation of religious values (Sopiyan et al. 2022). Ethical governance and living traditions are two sides that reinforce each other in shaping the character of the Bugo community (Satibi and Ediyanto 2020).

The origin of the name “Bugo” is believed to come from the word *Boga* or *Tata Boga*, which began to develop in this region in the past (Administrator 2021). This historical narrative has become a symbol of identity and collective memory for the community, passed down from generation to generation (Setiyani 2024). It is this kind of historical value that strengthens the position of *Bari'an Tumpeng Syafa'at* as a tradition rooted in local history and a medium for both *spiritual* and social purposes.

Gotong Royong (mutual cooperation) is a fundamental value in the life of the Bugo community. Although statistical data from the Village of (Administrator 2025) shows that one religion dominates and two other religions are in decline, this cannot overcome the community's tradition of working together to manage natural resources since its inception (Koentjaraningrat 2019). This value is then manifested in the practice of *Bari'an*, where residents gather to pray together, share food, and strengthen solidarity. From an economic perspective, the bread industry has become a new identity for the village without displacing its traditional cultural values. The development of home-based industries based on social networks shows that geography and economics are intertwined in shaping the social dynamics of the village (Ningsih et al. 2023).

Meanwhile, religious *ritual* are maintained as symbols of collective *spirituality*. The geographical proximity to religious centers such as Demak, Kudus, and the city of Jepara also plays an important role in the formation of the *Bari'an* tradition. According to *Ustadz* Faidzin: “this tradition was inspired by the religious practices of local scholars and community leaders, then adapted to local values” (Interview, August 2025). The strategic position of the village allows for the exchange of values between regions, making acculturation more dynamic and inclusive (Mukhoyyaro 2021). Field findings show that the overview of Bugo Village, including its geography, social, economic, and religious aspects, combine to form a unique harmony. The strong identity of the community, transparent governance, and ability to maintain a balance between modernity and tradition make Bugo Village a concrete example of the harmony of diversity in everyday life.

2. The Tale of *Bari'an Tumpeng Syafa'at*

The tradition of *Bari'an Tumpeng Syafa'at* in Bugo Village is a manifestation of the acculturation of Islam and Javanese culture, rooted in the practice of *selamatan* or *Bari'an*. Based on an interview with *Ustadz* Sholikhul Muslim Al Hafidz, caretaker of the Istimaul Qur'an Al Mubin Islamic boarding school, this

tradition was inspired by the custom of *Suronan* or communal prayer in the month of *Suro* as an expression of gratitude and to ward off evil spirits (Saefudin, Pangestuti, and Andriyani 2020). As times changed, the people of Bugo Village slightly modified the celebration of Indonesia's Independence Day by incorporating the *Suronan* tradition (Selviana 2020). Mr. Andri Susanto (village official) explained: "We deliberately chose 17 August so that *Bari'an* would also be a celebration of independence. Prayers and flags become one meaning." (Interview, September 2025). This acculturation shows that Islam in Java is accommodating towards local culture and able to adapt to the socio-political context (Azra 2019).

The term *Bari'an Tumpeng Syafa'at* itself, according to Sholikhul Muslim Al Hafidz (caretaker of the Islamic boarding school), is a combination of three words from two languages, namely "*baroa*" (finished), then the word "*Tumpeng*" (a typical food from the island of Java) and also the word "*Syafa'at*" (seeking help). This combination represents the community's hope that collective prayers will bring blessings in this world and the hereafter (Jamil 2023). This tradition is not merely a cultural *ritual*, but also a medium for internalizing Islamic values and nationalism among the younger generation (Sunardi and Wahono 2012). Prayer, remembrance of God, and togetherness are at the core of the practice, reflecting a symbolic syncretism between Islamic Arabic and Javanese culture.

Food symbols such as *Tumpeng* and *buceng* also have deep meanings. In Javanese tradition, *Tumpeng* symbolizes fertility and closeness to God, while *buceng* is a symbol of gratitude for blessings (Alfauzan 2023). Mr. Mahin Musyafa', a village community leader, said: "*Tumpeng* has the philosophy of '*manunggaling sedulur*', meaning everyone gets a share, everyone is full, everyone is happy" (Interview, September 2025). Semiotically, *Tumpeng* reflects the principles of unity (*wahdatul ummah*) and equitable sustenance or blessings (Pranoto 2024). Similarly, Mrs. Munadirotun Naimah explained: "food in this tradition is not merely for consumption, but a means of social and religious communication" (Interview, September 2025). (Geertz 2019) interprets *slametan* as an "integrative tradition" that can strengthen social cohesion, which is evident in the practice of *Bari'an Tumpeng Syafa'at*.

Historically, this tradition is the result of a transformation of a simple form of thanksgiving/*Bari'an*, which was then given a new dimension and reinterpreted in accordance with the modern context and independence. Mrs. Ikha Devi Rahmayani, Secretary of Bugo village, explained that: "joint prayers are now also accompanied by prayers for the nation's heroes, signifying an expression of nationalism in religious *rituals*" (Interview, September 2025). The same thing was also mentioned by *Ustadz* Muhib in his interview last September. According to *Ustadz* Muhib, a religious leader in Bugo Village, "*Bari'an Tumpeng Syafa'at* represents the third principle of Pancasila, namely Indonesian unity"

(Interview, August 2025). This tradition combines Islamic prayers, Javanese philosophy, and the spirit of nationalism as a collective narrative that unites the community. This concept is known as the holistic harmony between religion, culture, and the state (Putri, Karsiwan, and Sari 2025). The integration of religious and nationalist values shows that local culture can be a space for strengthening national identity (Hastuti et al. 2023).

From an Islamic perspective, this tradition does not contradict sharia law. Praying together reflects Allah's command to strengthen relationships, as explained by (Mukarrom 2014). The *Walisongo* approach to da'wah also uses local traditions to convey Islamic teachings. Village academics such as Mrs. Nusrotus Sai'dah also emphasised in her interview that: "this tradition strengthens religiosity without erasing the old culture" (Interview, September 2025). This acculturation is in line with the theory (Koentjaraningrat 2019) that new cultures are accepted if they enrich, rather than replace, the old cultures. The involvement of multiple generations in *Bari'an* also demonstrates the role of tradition as a means of social education (Sarwi 2020). This supports Bourdieu's theory of habitus, which states that tradition can shape collective mindsets and behaviors (Nasution and Bahari 2024). Through this process, the values of mutual cooperation, simplicity, and togetherness are passed down from one generation to the next (Aryanti and Zafi 2020). *Ustadz* Sholikhul Muslim Al Hafidz reiterated that the initiation of this *Bari'an Tumpeng Syafa'at* activity has two foundations, namely the ideology of nationalism, and the philosophy of the fuqoha's nash arguments, such as the principle of *al-'adah muhakkamah*, which allows traditions that do not conflict with sharia (Manalu, Bukit, and Hutabarat 2024).

Table 1.

Foundation the implementation of *Bari'an Tumpeng Syafa'at* ceremony

Foundation	Symbol	Function	Textual Evidence
Nationalist Ideology	flag raising and cultural parade	commemorating Independence Day while integrating religion and culture	-
The Fuqoha Perspective on the Philosophy of Textual Evidence	<i>Tumpeng</i> , <i>Buceng</i> (cone shaped rice dish), remembrance and gratitude	-	The principle of fiqh al-adah muhakkamah, QS. An-Nahl [16]:90, QS. Al-Anfal [8]:33, HR. Bukhari and Muslim and Muslim

3. Nationalist Ideology

Field research shows that the *Bari'an Tumpeng Syafa'at* tradition in Bugo Village is not only an annual *ritual*, but also a concrete manifestation of the ideology of nationalism that has been internalized in the religious consciousness of the community. As explained in the previous sub-chapter, one of the foundations of the *Bari'an Tumpeng Syafa'at* is the ideology of nationalism, because the implementation of this activity coincides with the commemoration of Independence Day on 17 August. As explained by Mr. Mashudi, the Head of Bugo Village: "We start with *istighasah*, then *tahlil*, and after the prayers are finished, the flag is raised accompanied by the song "*Indonesia Raya*". That is how we express our gratitude to Allah and honor the nation's struggle" (Interview, September 2025). This statement shows that nationalism is not understood in a secular sense, but as a form of *ubudiyah* (devotion) that has a spiritual dimension of respect for the nation's heroes (Setiawan and Masroer 2022).

The symbol of nationalism is clearly evident in the solemn flag-raising ceremony, accompanied by the singing of the national anthem, *Indonesia Raya*, which signifies the responsibility of citizens to uphold independence. This tradition is also accompanied by cultural parades, theatrical performances depicting the struggle for independence, and communal meals (Indrawati and Sari 2024). Mr. Bambang, a resident of Bugo Village, provided a brief description: "When the *Indonesia Raya* anthem was sung after the prayer, without realizing it, some people shed tears. There was a sense of religious emotion. It was as if the prayer was not only for oneself, but for the nation" (Interview, September 2025). This emotional involvement demonstrates the integration of national symbols with religious practices, affirming the concept of the mechanism for reproducing the national ideology of "*hubbul wathan minal iman*" (love for the homeland as part of faith), which functions as a national theology (Muvid 2025).

Within Clifford Geertz's theoretical framework, collective tradition such as *Bari'an* can be understood as interpretive symbols that instill national consciousness through sacred actions (Geertz 2019). The integration of religious symbols (*tahlil*, *istighasah*) and national symbols (flag, national anthem) gives rise to a distinctive collective identity. The people of Bugo Village not only commemorate independence ceremonially, but also internalize religious and national values in their social practices. This research is in line with the findings of (Khikmah 2023) in Mororejo Village regarding *Bari'an*, which combines symbols of prayer and *Tumpeng*. However, the uniqueness of *Bari'an* in Bugo Village lies in its acculturative dimension, which is a combination of *Nahdliyin*, Javanese culture, and modern nationalism, manifested through theatrical performances and cultural parades.

Acculturation in *Bari'an Tumpeng Syafa'at* reflects the syncretism of Javanese Islamic and nationalist cultures. The recitation of *barzanji* and *tahlilan*

demonstrates the continuity of cultural Islamic traditions, while theatrical performances of struggle and flag-raising are manifestations of nationalism. According to (Nijam and Falaq 2024), this kind of fusion is also seen in the architecture of the Mantingan Mosque in Jepara, where Hindu Buddhist elements blend harmoniously with Islam. Collective community participation is key to the continuity of this tradition. The involvement of village officials, religious leaders, and youth indicates the presence of cultural brokers (Geertz 2019) who maintain the continuity of local values. The role of boarding school leaders, such as *Ustadz* Sholikhul Muslim Al Hafidz, provides religious legitimacy that connects spirituality with nationalism.

From the perspective of cultural acculturation itself, *Bari'an Tumpeng Syafa'at* represents a selective adaptation process in which the community does not abandon old traditions but combines them with symbols of the modern state (Nijam and Falaq 2024). In line with Durkheim's theory, such tradition renew collective consciousness and strengthen the mechanical solidarity of communities across age and gender (Putri 2024). This finding proves that *Bari'an Tumpeng Syafa'at* embodies cultural-religious nationalism, not political nationalism. Loyalty to the nation is carried out alongside loyalty to religion and local culture (Sunardi and Wahono 2012). This is contextual nationalism that inspires Pancasila and reflects the identity of Javanese Muslims. Although there are differences in theological views on cultural practices, the community continues to uphold them because their social and spiritual values are greater than normative debates, thus becoming a tangible representation of national harmony and local religiosity (Karomah and Diana 2023).

4. The Fuqoha Perspective on the Philosophy of Textual Evidence

Philosophically, *Bari'an* is rooted in the principles of collective gratitude and social charity. The people of Bugo believe that the blessings of life come from togetherness and a sincere intention to share their fortune. The tradition of *Bari'an Tumpeng Syafa'at*, which is known to most of the people of Bugo Village, is an activity that is deeply rooted in the teachings of the Qur'an and Hadith. As emphasised by *Ustadz* Sholikhul Muslim Al Hafidz said: "We perform *Bari'an* not merely to preserve old traditions, but to express our gratitude to Allah. There are no offerings, only prayers and alms." (Interview, August 2025). This statement reflects the process of purifying old traditions by Islamizing them, reinterpreting them, and turning them into a medium for *tazkiyatun nafs* (self-purification) and *ukhuwah insaniyyah* (human brotherhood) in the Sufi concept of (Ghazali 2019).

According to *Ustadz* Faidzin said: "If we only pray alone, that is called personal gratitude. But if we pray together, sharing *Tumpeng*, that is social gratitude." (Interview, August 2025). This practice is a form of social solidarity as well as a spiritual dimension of charity in life through the sharing of *Tumpeng* and eating together in accordance with QS. Al-Anfal verse 33. The hadith

narrated by Bukhari also emphasizes that charity can ward off calamities (Tarmidzi 2008).

Religious leaders in Bugo Village base the *Bari'an* practice on several verses from the Qur'an and hadiths that emphasize gratitude, charity, and brotherhood. This is in line with QS. Luqman verse 12, which states that whoever is grateful, then indeed he is grateful for himself (Hamid 2020). Mr. Mashudi, the Head of Bugo Village, explained: "In every prayer we recite the verse *la'in syakartum la'azidannakum* (Ibrahim 14:7). That is our key: if we are grateful together, Allah will increase our blessings together." (Interview, September 2025). From the perspective of the surrounding community, *Bari'an* is not merely a prayer, but also a mechanism of public ethics. Prayer and sharing are ways of maintaining spiritual and social balance, a tangible manifestation of *hablun min an-Allah* and *hablun min an-nas simultaneously* (Lutfiah et al. 2024). This balance is the core of holistic harmony or integration between faith, deeds, and social relationships as a moral unity based on the principle of *ibrah* as in QS. Al-Hasyr verse 2, "Then take a lesson, O people of understanding" (Mubarok and Romelah 2024).

The concept of intercession in this tradition is reflected in social charity. A hadith narrated by Muslim, quoted by (Darussamin 2020), states that kindness to others is the path to intercession in the hereafter. According to Mr. Bambang: "Participation in *Bari'an* brings inner peace and relief, so that when poems about struggle and theatrical performances about independence are recited, they can become a means of preaching used to instill the values of struggle and gratitude for the blessings of independence. Thus, the community believes that sharing, praying together, and maintaining relationships are acts of charity that bring blessings, demonstrating both social and *spiritual* functions" (Interview, September 2025).

From the perspective of Islamic brotherhood, *Bari'an* also realizes the words of the Prophet Muhammad SAW: "A person does not truly believe until he loves his brother as he loves himself" (HR. Bukhari and Muslim). This is evident from the participation of all residents in the entire series of events regardless of their social status (Tarmidzi 2008). Educational values are also implied in the *Bari'an* procession. The theatrical struggle and recitation of national poetry serve to instill a spirit of heroism in the village's younger generation. *Ustadz* Muhib also responded: "This performance is a form of non-formal education that teaches morality and national responsibility through cultural expression" (Interview, August 2025). This view is in line with contemporary social fiqh, which fulfils the five main objectives of sharia, such as *hifdz ad-din* (preserving religion) through prayer and collective remembrance, *hifdz an-nafs* (preserving the soul) by strengthening social solidarity, *hifdz al-'aql* (fostering collective moral awareness), *hifdz an-nasl* (preserving the generation

through values education), and *hifdz al-māl* or purifying wealth through almsgiving (Paryadi 2021). Thus, it emphasizes *maqāṣid al-syarī'ah* (the objectives of Sharia law) as the basis for assessing deeds, as stated in QS. An-Nahl verse 90, which commands justice and goodness (Octarilza, Zuhdi, and Fuadi 2025).

When compared to the *Sedekah Bumi* tradition in Batealit, which emphasizes agricultural gratitude (Rizkiyani and Saefudin 2024), the *Bari'an Tumpeng Syafa'at* tradition is not merely a customary tradition that has been preserved from generation to generation, but a form of practical theology for the village community. Thus, *Bari'an* has a strong *syar'iyyah* (religious) basis and does not conflict with the principles of tauhid, because its orientation is prayer to Allah and charity to others. Mrs. Ikha Devi Rahmayani emphasizes: "There is no argument against praying together. In fact, the Prophet taught us to do good to others. *Bari'an* is a social act that brings rewards" (Interview, September 2025). *Bari'an*, which has been passed down from generation to generation, is an act of kindness that continues to bring rewards, because it brings together all existing components. Thus, from a holistic harmony perspective, *Bari'an* represents a harmonious synthesis between sharia (Islamic teachings), tradition (local wisdom), and social welfare in the form of civic ethics that strengthen the transgenerational values of this tradition (Ghazali 2019).

5. The Implications of Tradition on National Social Harmony

The tradition of *Bari'an Tumpeng Syafa'at* in Bugo Village serves not only as a cultural heritage, but also as a social mechanism for instilling values of togetherness, justice, and religious nationalism. Through this tradition, the community consciously builds a moral structure that unites religion, cultural acculturation, and the state in a harmonious picture of life through diversity (Tuloli et al. 2003). According to Mrs. Ikha Devi Rahmayani: "from the outset, this activity has been intended to combine several values and norms in community life" (Interview, September 2025). The sustainability of this event is high due to the support of village officials and religious leaders, in line with Bourdieu's theory of cultural capital on social reproduction through symbolic practices (Krisdinanto 2014).

Mr. Andri Susanto stated that: "The village government fully supports the activities organized. Therefore, there is a high possibility that *Bari'an* will become an official annual event" (Interview, September 2025). This tradition demonstrates the continuity between local culture and village development policies that combine spiritual, social, and nationalistic aspects, reflecting the practice of good local governance based on culture that can be enjoyed across generations in the form of education (Haboddin and Rozuli 2018). Academically, *Bari'an* contains a strong symbol of acculturation. *Tumpeng*, as a symbol of Javanese cosmology, is reinterpreted as a symbol of gratitude to Allah. The acceptance of this tradition in cultural Islam is high because the fiqh foundation

allows thanksgiving as a form of gratitude, in line with the findings of (Azra 2019) about Islam Nusantara, which is accommodative of local culture.

Cross-social participation, including civilians such as Mrs. Munadirotun Naimah and Mrs. Nusrotus Sa'idah, shows that *Bari'an* is indeed inclusive. This tradition can serve as a branding opportunity for the village in line with the trend of Cultural-Based Development (Riyanti and Raharjo 2021). Holistic harmony creates a high probability of success because it manages to transform symbolic differences into a unified meaning (Maesurah 2023). This pattern resembles the *Walisongo* method of *da'wah* in integrating local culture and Islamic teachings. Within the framework of holistic harmony theory, the implications of *Bari'an* can be divided into four interactive layers: collective spirituality, social solidarity, distributive justice, and cultural citizenship. These four layers support each other and make *Bari'an* not just a tradition, but a living ethics system for the Bugo community.

1) Spiritual Implications: Strengthening Collective Faith

This tradition strengthens the faith of residents through *dzikrul jama'i* (collective prayer) which fosters a sense of religious togetherness. In the practice of *istighasah* and *tahlil*, residents feel that they are part of a whole social body. *Ustadz* Sholikhul Muslim Al Hafidz, caretaker of a local Islamic boarding school, said: "Every time we perform *Bari'an*, we feel closer to Allah. They pray together, their hearts are one, and their goal is also the same (to ask for blessings for the village)" (Interview, September 2025). This *spiritual* togetherness removes social barriers and strengthens the sense of unity among the people. According to Durkheimian solidarity theory, collective actions such as this renew shared moral consciousness and strengthen social cohesion (Fathoni 2024).

2) Social Implications: Cohesion and Collective Responsibility

The *Bari'an ritual* serves as a social vehicle that reinforces the principles of *ta'āwun* (mutual assistance) and *musyawarah jama'i* (community cooperation). Working together to prepare the *Tumpeng*, erect the stage, and organize the parade creates social equality without economic or positional barriers. Mr. Mashudi explains: "All residents participate, no one just watches. The rich help with logistics, the young help with labor, the elderly offer prayers. That is the meaning of *rukun saklawase*." (Interview, September 2025). From a cultural Islamic perspective, this practice is a means of moral and social education that shapes the ethos of togetherness and the core values of social harmony in modern Javanese Muslim society (Aprilia Susilawati et al. 2025).

3) Economic Implications: Almsgiving and Distributive Justice

Bari'an also has an economic impact because the practice of *Tumpeng* almsgiving and food distribution reinforces the ethics of redistribution. No resident is left hungry on that day everyone enjoys the fruits of mutual cooperation. Mr. Bambang said, "The food is divided equally, no one gets to

choose. The important thing is that everyone feels grateful. We believe that the sustenance that is shared will return manifold.” (Interview, September 2025). This concept is in line with the *maqāṣid al-syarī'ah* objectives of *hifẓ al-māl* (preserving the blessings of wealth) and *hifẓ an-nafs* (preserving social life). This ethic of sharing shows how the Islamic spiritual value of (spreading goodness) is translated in the context of the rural socio-economic cultural *zakat* that takes place through the *Tumpeng* almsgiving (Heriyanto and Taufiq 2024).

4) National Implications: Internalization of Love for the Homeland

The most distinctive dimension of the *Bari'an* tradition is the fusion of religious symbols and nationalism. Joint prayers followed by flag-raising and singing the national anthem “*Indonesia Raya*” reinforce the religious nationalism of the community. Mrs. Nusrotus Sa'idah emphasizes: “For us, the red and white flag is not just a piece of cloth, but a prayer that is raised. When the *Indonesia Raya* anthem is sung, it feels like worship.” (Interview, September 2025). Meanwhile, Mrs. Munadirotun Naimah, a senior citizen, adds: “Children see for themselves how religion and the state can coexist. From this, they learn the meaning of love for the homeland without being told.” (Interview, 21 September 2025). National symbols become sacred through prayer; nationalism becomes *spiritual* through worship. This is a form of civil religion unique to the archipelago, where nationalism grows from religious awareness, not from secular ideology (Rachman 2022).

The *Bari'an* programme fulfils three factors of programmatic probability, namely: participation, legitimacy, and sustainability. Community participation is very high, and it is not uncommon for participants to come from villages outside Bugo Village, such as Gidangelo and Welahan. This legitimacy is obtained from religious leaders and academics, while sustainability is guaranteed by the village government (Sarfanudin et al. 2025). Mr. Mahin Musyafa' said: “*Bari'an* can foster a sense of togetherness that strengthens social cohesion.” (Interview, September 2025). The probability of it functioning as a social glue is very high, in line with Durkheim's view that collective rituals strengthen social solidarity (Ahmad 2023).

Empirically, *Bari'an* has the potential to become part of a village tourism programme. The village government plans to promote it as a religious culture, in line with the Ministry of Tourism's policy of encouraging tourism based on local culture (Zubair, Adam, and Alim 2025). *Bari'an* also fills a gap in studies on the relationship between religion and nationalism at the village level. It is likely to become an important study of Islam Nusantara because it showcases local dynamics (Masykhur et al. 2018). Symbolically, *Bari'an* serves as a medium of communication between the past, present, and future through a series of events that represent the nation's journey. The probability of historical interpretation is

high, in accordance with Maurice Halbwachs' theory of collective memory (Miawani and Iswary 2023).

However, despite this, the *Bari'an Tumpeng Syafa'at* event has only been running for about 5 years, whereas, village event schedule can be recorded as only official culture if they have been held for at least ten consecutive years (Wardiyanta 2020). This condition proves that the process of institutionalizing traditions often faces structural resistance that runs without financial support, making sustainability difficult to achieve. The lack of cultural funding in villages also means that traditions only survive within limited community spaces (Rahman, Nassaruddin, and Lannai 2021). This kind of is multidimensional in a tradition, so it is necessary to evaluate the structural, communication, facility, digitization, and village policy aspects so that this tradition can develop into an official culture that raises the profile of the village.

D. Conclusion

The findings show that *Bari'an Tumpeng Syafa'at* is not merely a religious *ritual*, but a form of acculturation between Islamic teachings, Javanese culture, and nationalist ideology that reinforces the collective identity of the Bugo Village community. This tradition shows the accommodating face of Islam in the archipelago through a combination of prayers, almsgiving, culinary symbols, and independence celebrations. Theoretically, this tradition functions as a form of functional syncretism, in which religious, cultural, and national values complement each other in a painting of diversity. Thus, this study enriches the study of cultural acculturation through the concept of holistic harmony, which places tradition as an instrument of social cohesion and a medium of national ideology.

The results of the study also confirm that the geographical position of Bugo Village, the role of local religious leaders, and good social governance have enabled this tradition to survive. The industrialization of villages, which usually erodes traditional values, has actually strengthened *Bari'an Tumpeng Syafa'at* as a collective symbol, showing that localities have the ability to adapt to modernization. Theoretically, acculturation in Bugo Village represents cultural-religious nationalism that combines loyalty to religion, culture, and the state. This proves that local traditions not only preserve identity but also foster national consciousness at the grassroots level.

In practical terms, this tradition serves as a medium of non-formal education for the younger generation in instilling the values of mutual cooperation, spirituality, and nationalism, so that this research contributes new concepts of tradition as a social architecture that unites various existing aspects. This finding closes the gap in the literature, which tends to highlight Javanese Islamic acculturation only from the tradition side. By adding the dimension of

nationality as an important element. This study offers an understanding that local traditions can be a vehicle for the simultaneous integration of religious, cultural, national and state ideologies at the micro level.

For further study, longitudinal research is recommended to assess changes in the meaning of the *Bari'an* tradition amid the influence of digitalization and globalization. Comparative studies with other villages are also needed to observe similar patterns of acculturation in Java and the archipelago. An interdisciplinary approach involving anthropology, sociology, politics, and religious studies will enrich theoretical understanding. Thus, *Bari'an Tumpeng Syafa'at* is not only understood as an annual tradition, but also as a model of cultural religious nationalism that is relevant to the future of Indonesian nationality in the modern and pluralistic era.

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