



Analisis: Jurnal Studi Keislaman

P-ISSN 2088-9046, E-ISSN 2502-3969

<http://ejournal.radenintan.ac.id/index.php/analisis>

DOI: <http://doi.org/10.24042/ajsk.v24i1.22383>

Volume 24, Number 1, June 2024, pp. 85-112

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience in Indonesia

Idrus Ruslan

Universitas Islam Negeri Raden Intan Lampung, Indonesia

Idrus.ruslan@radenintan.ac.id

Rijal Ulil Abshar

Universitas Islam Indonesia Yogyakarta, Indonesia

rizalabzhar@gmail.com

Ahmad Isnaeni

Universitas Islam Negeri Raden Intan Lampung, Indonesia

Ahmad.isnaeni@radenintan.ac.id

Abstract: *The potential for traditions and beliefs in God Almighty in Indonesia reflects cultural richness which includes a variety of traditional and spiritual practices from various tribes and regions. This tradition is not only a cultural heritage, but also a spiritual foundation in people's daily lives. To maintain this cultural diversity, a good and sustainable management strategy is needed. This research is qualitative descriptive analytical, using a holistic approach involving various methods of literature analysis, literature study, and theoretical approaches. The data analysis techniques used include data reduction, data display, and formulating conclusions. The results of the study show that the potential for traditions and belief in God Almighty in Indonesia provides cultural richness through various traditional and spiritual practices from various tribes and regions. This tradition reflects deep spiritual values in everyday life. Management strategies for cultural resilience include comprehensive education about cultural heritage, cross-sector collaboration for the protection and development of traditions, and the use of technology to promote and preserve cultural values.*

Keywords: *Traditions, Beliefs, Almighty God, Cultural Resilience.*

A. Introduction

Indonesia is known as a country with extraordinary cultural diversity. From Sabang to Merauke, each region has unique cultural characteristics, ranging from traditions, language, customs, to beliefs.¹ Every ethnic group has a rich culture that is passed down from generation to generation, making Indonesia one of the countries with the richest cultural heritage in the world. Diverse regional languages, different traditional houses, as well as distinctive traditional dance and music are clear examples of this cultural richness.

The pluralism of Indonesian society is also reflected in social and religious diversity. Indonesia is home to hundreds of ethnic groups and ethnic groups, each of which has different traditions and customs. Apart from that, the country also has six official religions and various local beliefs that coexist. Tolerance and mutual respect between religious communities is an important principle in the daily lives of Indonesian people, although challenges in maintaining harmony remain.

The fact of the pluralism of Indonesian society, seen from ethnic, socio-cultural, language, religion and belief backgrounds, is a reality that cannot be denied. This diversity is not only the nation's identity, but also a valuable asset that many other countries do not have. However, this diversity also has the potential to cause conflict if not managed with good synergy.² Therefore, the plurality of the Indonesian people can be considered a strategic issue.³ This issue is strategic because national integration is the basis for creating the unity and integrity needed to achieve national stability and cultural

¹ Abd Karman *et.al.*, *Pendidikan Multukultural : Konsep dan Implementasi* (Jawa Barat: Penerbit Adab, 2022), 12; See also Samsudin Renhoat, *Belajar Kebudayaan, Sosial, dan Sejarah Dunia* (Bandung: Indonesia Emas Group, 2023), 73.

² Idrus Ruslan, *Menegosiasikan Moderasi Beragama dan Politik Identitas* (Purbalingga: Eurika Media Aksara, 2023), 7.

³ According to Benedict R. O. G. Anderson as quoted by Lambang Trijono, a nation is essentially an imagined community, or what is known as an "imagined community," which is the result of the imagination or construction of national citizens who inhabit or live in a certain area. See Lambang Trijono, "Kebangkitan Nasional Memasuki Pertengahan Abad 21", dalam Agus Wahyudi (ed), *Seandainya Setiap Orang Indonesia Merdeka* (Yogyakarta: PSP UGM, 2008), 3.

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

resilience. National stability and cultural resilience are very important to ensure the smooth running of national development. Therefore, maintaining harmony and harmony between various elements of the diversity of Indonesian society is the main challenge in utilizing the potential of this diversity as a positive force for the nation.

After Indonesia became independent, enemies in the form of physical forces (colonizers) from other countries no longer existed. However, at the same time, egoism of a tribal, religious, regional and other nature emerged, which had the potential to undermine the cultural resilience that had been built by the founding fathers of the nation. This seems to eliminate the values that have been fought for, as can be seen from the frequent occurrence of conflicts based on religion, ethnicity, class, etc.⁴ Therefore, maintaining harmony and harmony amidst this diversity is becoming increasingly important to ensure that diversity can continue to be a positive force and not a source of conflict.

This scene is certainly very disturbing, heartbreaking and embarrassing. If not anticipated early on, this could result in a "loose generation," where a nation is populated by individuals who no longer have self-confidence and pride in their own nation. This is caused by the loss of fundamental and universal values that have been inherited by the ancestors of this nation. Fundamental and universal values as the nation's ancestral heritage, such as faith and trust, unity, mutual cooperation, mutual respect and respect, and tolerance, must be preserved by the nation's successors responsibly, even though humans currently live in an era of advanced. This modern era is something natural and should not be a barrier to remaining united and respecting each other.

This scene emphasizes the need to re-establish traditional values and belief in Almighty God (YME) amidst the challenges of the modern era. The potential of traditions and belief in God Almighty in Indonesia reflects the spiritual and cultural richness that covers various aspects of people's lives. This tradition is not just an ancestral

⁴ Idrus Ruslan, "Membangun Nasionalisme sebagai Solusi untuk Mengatasi Konflik SARA di Indonesia," *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 10, no. 1 (August 29, 2017): 86, <https://doi.org/10.24042/tps.v10i1.1513>.

heritage passed down from generation to generation, but is also a pillar of social, moral and spiritual life for many communities throughout the Indonesian archipelago. Tradition and belief in God Almighty are also the core of Indonesia's rich cultural identity. In each region, these values not only reflect cultural diversity, but also become the foundation that binds local communities in solidarity and unity.

Belief in Almighty God is a manifestation of belief in the existence of one God who covers all aspects of life and the universe.⁵ In Indonesia, the concept of Almighty God reflects plurality in respect and recognition of diverse spiritual existences, which are reflected in the different customs, rituals and religious celebrations in each region. This belief is also at the core of Pancasila,⁶ not only in religious practices, but also in the moral and ethical norms that underlie people's daily behavior. Values such as mutual respect, mutual assistance, and respect for the universe are reflected in everyday life which are continuously maintained and passed on from one generation to the next.

These traditions not only bind individuals to their communities, but also strengthen social networks and collective identities. They provide a moral foundation for social actions such as mutual cooperation, mutual respect, and concern for the surrounding environment. Belief in God Almighty also plays an important role in efforts to preserve nature and natural resources,⁷ since many traditions teach respect for nature as an inseparable part of human life.

⁵ Aurora Cahyani Putri, Farida Maulida, and Siti Rabiatal Adawiyah, "Tuhan, Manusia, dan Alam dalam Perspektif Filsafat Pendidikan Islam," *Madani: Jurnal Ilmiah Multidisiplin* 2, no. 6 (June 14, 2024): 440–445, <https://doi.org/10.5281/zenodo.11657909>.

⁶ Soetarman, Weinata Sairin, and Ioanes Rakhmat, *Fundamentalisme, Agama-agama, dan Teknologi* (Jakarta: BPK Gunung Mulia, 1992), 57; See also Cynthia Hadita, *Pancasila: Perspektif Ketatanegaraan dan Paradigma Ajaran Islam* (Sumatera Utara: Penerbit Enam Media, 2021), 52.

⁷ Rofi Wahanisa and Septhian Eka Adiyatma, "Konsepsi Asas Kelestarian dan Keberlanjutan dalam Perlindungan dan Pengelolaan Lingkungan Hidup dalam Nilai Pancasila," *Bina Hukum Lingkungan* 6, no. 1 (2021): 93–118, <http://bhl-jurnal.or.id/index.php/bhl/article/view/208>.

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

Apart from that, in the dynamics of modernization and globalization, the potential of tradition and belief in God Almighty can be a source of inspiration and innovation in facing new challenges. Both provide not only a solid spiritual foundation, but also values that can be adapted to support sustainable development and social harmony amidst changing times. By understanding and appreciating this potential, Indonesia can utilize its cultural and spiritual riches as capital to strengthen unity, maintain cultural resilience, and promote peace and harmony amidst an increasingly diverse and complex society.

Strategies for managing the potential of traditions and belief in God Almighty need to be prepared holistically. This includes efforts to preserve religious practices and customs associated with God Almighty, campaigning for moral values in society, as well as supporting local initiatives that promote cultural diversity as a collective force in building national unity. By integrating these values in formal and informal education, as well as utilizing modern technology to expand reach and understanding, Indonesia can ensure that this cultural heritage not only survives, but also continues to develop for a better future.

Studies regarding the identification of potential traditions and beliefs in Almighty God as well as management strategies in the context of cultural resilience have important implications for the social, cultural and spiritual life of Indonesian society. This potential not only reflects a rich and unique cultural heritage, but also becomes the foundation for building strong national unity amidst ethnic, religious and cultural diversity in Indonesia. The importance of this study also lies in efforts to understand and preserve the traditional values that constitute the nation's identity. Traditions and beliefs in God Almighty not only reflect the diversity of Indonesian culture, but are also a source of local wisdom that has the potential to empower people in various aspects of life. By identifying this potential, we can develop appropriate management strategies to maintain and develop this cultural heritage as strong social capital in national development.

Apart from that, this study provides a basis for building social harmony in a diverse society. By promoting respect for cultural

diversity and respecting the traditions and beliefs of local communities, we can reduce the potential for social conflict that often arises from misunderstanding and intolerance. Thus, this study is not only about cultural preservation, but also about building an inclusive and harmonious society that is the foundation for sustainable and stable national development.

This study is innovative research that has never been carried out before. Several researchers have previously limited the focus of their research to aspects of belief in Almighty God (YME) and cultural resilience associated with other aspects. For example, research conducted by Fathanudien and Shodikin discusses religious beliefs from the aspect of their legal protection according to the law.⁸ Likewise with Susanti et al.'s research which examines cultural resilience in connection with other discussions.⁹ In contrast to previous research, the aim of this research is to provide new contributions related to the potential of traditions and belief in Almighty God as well as management strategies in the context of cultural resilience in Indonesia. This research will generally review this topic with the aim of providing new insights into the understanding and management of this cultural heritage. It is hoped that the results of this research can provide practical and theoretical guidance that is useful for policy makers, academics and the general public in efforts to maintain and develop the sustainability of Indonesian culture.

This research is included in the type of qualitative research with the nature of this research being descriptive and analytical,¹⁰ while the research approach used is a holistic approach, which views

⁸ Anthon Fathanudien and Akhmad Shodikin, "Perlindungan Hukum Terhadap Aliran Kepercayaan Berdasarkan Peraturan Perundang-Undangan," *Mahkamah: Jurnal Kajian Hukum Islam* 8, no. 1 (May 16, 2023): 86–97, <https://doi.org/10.24235/mahkamah.v8i1.13098>.

⁹ Eni Susanti *et.al.*, "Pengaruh Budaya Populer di Kalangan Pemuda dan Implikasinya Terhadap Ketahanan Budaya Komunitas Etnik (Studi Tentang Korean Wave di Komunitas Suku Mandar, Provinsi Sulawesi Barat)," *Jurnal Ketahanan Nasional* 29, no. 3 (January 12, 2024), <https://doi.org/10.22146/jkn.88415>.

¹⁰ Ali Abdul Wakhid *et.al.*, "The Islamic Perspective of Non-Muslim Leaders In Indonesian Muslim Majority Communities," *Akademika: Jurnal Pemikiran Islam* 26, no. 2 (December 14, 2021): 279, <https://doi.org/10.32332/akademika.v26i2.3753>.

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

traditions and beliefs as part of a larger overall cultural system.¹¹ This approach will involve various methods such as literature analysis, literature study, and theoretical approaches from the disciplines of cultural anthropology, sociology of religion, and history. Through this approach, research will be able to identify and analyze in depth various aspects of traditions and beliefs in God Almighty, as well as develop appropriate management strategies to strengthen cultural resilience in Indonesia. Data analysis techniques, flowing techniques with data reduction, data display, and formulating conclusions are used as the final process, data analysis. The nature of data analysis used is analytical descriptive by interpreting or making meaning of the library data obtained.¹²

B. Historical Dimensions and Journey of Beliefs

Belief in Almighty God (YME) in Indonesia is an important aspect of spiritual cultural heritage that has existed since ancient times. This spiritual tradition, which was adhered to by the ancestors of the Indonesian people, reflects a deep worldview and is rich in noble values passed down from generation to generation. People who believe in God Almighty have a long history that was recorded long before the entry of major religions such as Hinduism, Buddhism, Islam and Christianity into the archipelago.¹³

This belief not only talks about humans' relationship with the Almighty, but also contains other important aspects such as harmony with nature, balance in life, and respect for ancestors. The spiritual practices associated with this belief include various traditional

¹¹ Faustyna, *Metode Penelitian Kualitatif Komunikasi (Teori dan Praktek)* (Medan: Umsu Press, 2023), 34; See also Martinus Robert Hutauruk, Yacobus Sutarmo, and Yanuar Bachtiar, *Metodologi Penelitian untuk Ilmu Sosial Humaniora dengan Pendekatan Kuantitatif: Proposal, Kegiatan Penelitian, Laporan Penelitian* (Jakarta Selatan: Penerbit Salemba, 2022), 4.

¹² Ajat Rukajat, *Pendekatan Penelitian Kualitatif (Qualitative Research Approach)* (Sleman, Yogyakarta: Deepublish, 2018), 25.

¹³ Wulan Ramadhani Ifitah, Salmon Eliazer Marthen Nirahua, and Renny Heronia Nendissa, "Tanggung Jawab Negara dalam Pemenuhan Hak-Hak Penganut Aliran Kepercayaan," *Jurnal Saniri* 2, no. 2 (May 31, 2022): 47–95; See also Engkus Ruswana, "Hidup Harmoni dalam Keragaman Keyakinan Agama: Perspektif Penghayat Kepercayaan," *Jurnal Masyarakat dan Budaya* 24, no. 3 (2022): 345–360, <https://doi.org/10.55981/jmb.2022.1806>.

ceremonies, rites and oral traditions that continue to be preserved to this day.

The existence of belief in God Almighty shows the extraordinary diversity and richness of Indonesian culture. This belief plays an important role in shaping the nation's cultural and spiritual identity, and makes a significant contribution to cultural resilience amidst changing times. Research and preservation of these beliefs is not only important for understanding the history and culture of the Indonesian nation, but also for strengthening the sense of national unity and integrity amidst the existing diversity.

The existence of religious beliefs in the archipelago is an example of the Host Religions (host religions) or the Indigenous Religions (local religions) which have existed, believed and been lived by the people of the archipelago since ancient times. This confirms that the religions that exist today, such as Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism, are the Guest Religions.¹⁴ This is because these religions came from outside (Islam from the Arabian plains, Christianity and Catholicism from Europe, Hinduism from India, and Buddhism and Confucianism from the Chinese plains) and penetrated the existence of local religions.

When Indonesia became independent, we often mistakenly used the terms "*official religions*" and "*non-official religions*," or in other words, the use of these two terms was based on the policies of the government in power.¹⁵ The use of this terminology reflects a narrow and biased view of the diversity of beliefs that exist in the archipelago. The government, in various periods of its history, often established official religions recognized by the state, while ignoring and ignoring local beliefs and religions that actually existed long before imported religions entered Indonesian territory.

¹⁴ Read the further explanation in Idrus Ruslan, *Hubungan Antar Agama* (Bandar Lampung: Aura Publishing, 2014).

¹⁵ Read the further explanation in Muwaffiq Jufri, "Potensi Penyetaraan Agama dengan Aliran Kepercayaan di Indonesia," *Jurnal Yudisial* 13, no. 1 (September 7, 2020): 21–36, <https://doi.org/10.29123/jy.v13i1.360>.

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

As a result of misunderstandings in the use of this terminology, other local beliefs and religions were forced to "hide and lie down" or move to quiet places.¹⁶ Labeling them as unofficial or even illegal religion causes adherents of this belief to experience discrimination and marginalization. They were forced to carry out their religious practices in secret to avoid social and legal pressure. Fear of stigma and repressive measures from the authorities has left many communities of believers isolated and marginalized.

In fact, quite a few of the believers also suffered during the colonial period and fought to gain independence. Adherents of this religious sect have a long history of fighting for national identity and sovereignty.¹⁷ They took part in various resistances against colonialism, sacrificing their lives and bodies for the sake of Indonesian independence. However, their contributions are often forgotten or ignored in the official narrative of the nation's history. Recognition and appreciation for their role in the history of the nation's struggle is very important to build justice and equality for all beliefs in Indonesia.

Therefore, it is important for the government and society to review the terminology and policies used in regulating religious life in Indonesia. Equal recognition and respect for all forms of belief, both official religions and local beliefs, is an important step towards true pluralism. Society must be educated to understand and respect the diversity of beliefs that exist, so that no group feels marginalized or discriminated against. Through an inclusive and fair approach, Indonesia can be an example for other countries in managing diversity of religions and beliefs wisely.

Apart from that, the dichotomy or division between religion and belief in Indonesia is a complex phenomenon and is rooted in history and the country's socio-political policies. This phenomenon reflects fundamental differences in the structure, recognition and support

¹⁶ Megamendung Danang Pransefi, "Aliran Kepercayaan dalam Administrasi Kependudukan," *Media Iuris* 4, no. 1 (February 11, 2021): 19–36, <https://doi.org/10.20473/mi.v4i1.24687>.

¹⁷ Faisal Ismail, *Panorama Sejarah Islam dan Politik di Indonesia* (Yogyakarta: Ircisod, 2017), 183.

provided by the government and society for various forms of belief. This dichotomy originates from at least several important aspects, such as holy books, holy days, apostles/messengers, and places of worship. The Holy Bible, for example, is an important element that is often the basis for distinguishing between religions and beliefs. Official religions generally have holy books that are universally recognized by their adherents as divine revelation,¹⁸ such as the Koran in Islam, the Bible in Christianity, and the Vedas in Hinduism. The existence of this holy book provides a clear and structured basis for doctrine and teaching.

Hakiki explained that discussions about religion or belief will never end along with the development of society. Both theologically and sociologically, religion or belief can be seen as an instrument for understanding the world. In that context, there is almost no difficulty for any religion to accept this premise. Theologically, this is caused by the omnipresent nature of religion; religion is present everywhere through the symbols or values it contains. Religion influences and even shapes social, cultural, economic, political structures and public policies.¹⁹

It must be acknowledged that the conflict between religion and beliefs will never be resolved. This depends on how each individual realizes that religion and belief are actually a choice, where the final decision is up to each individual. In essence, religion or belief is believed to teach good values, not the vice versa.

If seen from the normative (de jure) aspect, it can be seen that the Indonesian state gives freedom to its people and protects them to embrace religion and worship in accordance with their respective religions and beliefs.²⁰ This can be seen in the provisions of the 1945

¹⁸ Bernard Raho, *Sosiologi Agama* (Flores-NTT: Penerbit Ledalero, 2019), 40; See also Rizem Aizid, *Sejarah Lengkap Agama-agama Ibrahimy dari Masa ke Masa* (Yogyakarta: Ircisod, 2023), 16.

¹⁹ Kiki Muhamad Hakiki, "Aliran Kebatinan di Indonesia," *Al-Adyan: Jurnal Studi Lintas Agama* 6, no. 2 (December 31, 2011): 63–76, <https://doi.org/10.24042/ajsla.v6i2.497>.

²⁰ Dolvie Tanrian, Lendy Siar, and Anastasia E. Geruangan, "Perlindungan Hukum bagi Warga Negara Indonesia untuk Beragama Ditinjau dari Konstitusi," *Lex Privatum* 11, no. 1 (January 16, 2023): 1–12; See also Stefanus Padan and Shendy Carolina Lumintang, "Pancasila dan Kebebasan Beragama: Peranan Gereja terhadap

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

Constitution Article 29 paragraph 2, Law Number 39 of 2009 concerning Human Rights Article 22 paragraph 1, Regulation of the Minister of Education and Culture Number 77 of 2013 concerning Guidelines for the Development of Institutions of Belief in One Almighty God and Institutions Customs, as well as several other regulations.

Therefore, it is increasingly clear that there is no need for blind conflict which will only drain energy. Apart from the fact that belief is an inner factor, the Indonesian state with its constitution protects freedom of religion, belief and belief. Apart from that, we have the same ancestors who culturally inherited the behavior of mutual respect and respect in differences. According to Mahardika and Yusa, based on the statutory provisions explained above, religions and religious beliefs actually have equal legal status and standing.²¹ In a strong statement, Yudi Latif explored that the state under any circumstances, even in demands to maintain public order, must not reduce the right to freedom of religion which is an intrinsic right of every person.²²

In this context, citing Ramlan Surbakti's opinion, there are at least two factors that can unite a sense of togetherness. First, there are historical factors, the same perception about the origins of ancestors or the same perception about past experiences, such as the same suffering due to colonialism, which not only gives rise to solidarity (suffering and sharing) but also the same determination and goals between public groups. Second, *Bhinneka Tunggal Ika* is the principle of *unity in diversity*. Unity in diversity is the loyalty of citizens to an institution called the state, or government, which they view and believe, brings a more humane life, without eliminating attachment to ethnicity, customs, race, religion and belief.²³

Kebebasan Beragama Berdasarkan Pancasila,” *Kardia: Jurnal Teologi Dan Pendidikan Kristiani* 1, no. 2 (August 17, 2023): 67–76.

²¹ I. Gede Abdhi Satrya Mahardika and I. Gede Yusa, “Eksistensi Aliran-Aliran Kepercayaan dalam Sistem Bernegara di Indonesia,” *Kertha Negara: Journal Ilmu Hukum* 10, no. 1 (May 11, 2022): 45–55.

²² Yudi Latif, *Wawasan Pancasila: Bintang Penuntun untuk Pembudayaan* (Bandung: Expose Publika, 2020), 205.

²³ Ramlan Surbakti, *Memahami Ilmu Politik* (Jakarta: Gramedia Widiasarana Indonesia, 1992), 44.

If we go further back, previous freedom fighters only fought against the invaders individually or were limited to certain areas, so it was very difficult to expel the invaders. Then, the awareness arose that to fight and expel the invaders, a broad sense of unity was needed that was not limited to each region, as well as a deep sense of national love so that the dream of independence could be realized.

Beliefs exist and are adhered to by Indonesian society in various forms, numbering in the hundreds. According to Liliweri, a belief system includes a set of values that guide the thoughts, words and actions of individuals or groups that originate and are based on religion, ideology, philosophy, *worldview* or way of life.²⁴

Concretely, Indonesia has a variety of cultures, including religious beliefs. Until now, there are several beliefs that are still adhered to by Indonesian people: Kejawen, Sunda Wiwitan, Kaharingan, and Malim.²⁵ Kejawen is a belief system originating from the Javanese tribe with the concept that its adherents continue to believe and be firm in their ancestors in order to obtain blessings for themselves and other families, even though the community still adheres to the religion they believe in.²⁶ Sunda Wiwitan, a religious sect that has existed for hundreds of years, has the concept of worshiping sacred ancestral spirits.²⁷ Kaharingan, which originally developed in Kalimantan, is mostly adhered to by the Dayak tribe and has belief in the existence of an entity called Ranying.²⁸ Meanwhile, Malim, a native belief from the land of Batak, has followers named Parugamo Malim or Parmalim, who believe in Lake Toba and

²⁴ Alo Liliweri, *Dari Sistem Kepercayaan dan Religi Tradisional ke Agama: Seri Pengantar Studi Kebudayaan* (Jakarta: Nusamedia, 2021), 2.

²⁵ Shidarta, *Ilmu-ilmu Empiris Tentang Hukum: Penerapannya pada Kajian Sosio-Legal* (Jakarta: Prenada Media, 2024), 193.

²⁶ Petir Abimanyu, *Ilmu Mistik Kejawen* (Yogyakarta: Noktah, 2021), 20; See also Sihol Farida Tambunan, *Tinjauan Etnofilosofi pada Organisasi Penghayat Kepercayaan 'PPK Subud' yang Bernuansa Kejawen (Studi Kasus: Wilayah Yogyakarta)* (Jawa Timur: Uwais Inspirasi Indonesia, 2022), 47.

²⁷ Conie Wishnu W, *Kanjeng Sunan Kalijaga, Jejak-Jejak Sang Legenda* (Jawa Barat: Guepedia, 2022), 18.

²⁸ Teuku Salfiyadi, *Pengantar Sosiologi Budaya* (Banda Aceh: Lembaga Studi Agama dan Masyarakat Aceh (LSAMA), 2024), 143.

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

Samosir Island as holy places and their God is named Debata Mulajadi Na Bolon, or the Most Early and the Greatest.²⁹

Based on this mapping, it can be understood that there are still quite a lot of believers present. Therefore, Indonesian people should appreciate this existence as a spiritual wealth that Indonesia has, rather than conflicting it with other religious values. Moreover, now is the modern era which requires humans to move quickly in terms of time and space. Therefore, if Indonesian people continue to deal with these subjective matters, they will certainly not be able to be actively involved in filling this era of modernity.

The potential flow of trust can be described in several points. *First*, the era of globalization and reform has given rise to the phenomenon of unification of values originating from cultural diversity and increased interaction between nations. Globalization and reform are inevitable realities, which if not managed wisely have the potential to produce new dominance and dependency in international relations. Therefore, it is important how we respond and use it in accordance with the identity and identity of the nation. This is because people often abandon their own cultural values, which causes a decline in the morals and morals that have been inherited by the ancestors and founders of this nation. *Second*, the potential for believers in religious beliefs is still unclear, so their role in developing national culture is also not optimal. Many factors influence the minimal potential and role of believers in developing national culture, such as the state of the organization or community, human resources, funds, and relations with the government.

Referring to this description, it can be understood that the existence of all religious beliefs must be directed towards the progress of the nation by responding to them in accordance with the identity and identity of the nation, and treating them as we treat ourselves.

The true identity and identity of the nation includes the qualities of friendliness, politeness, mutual assistance, mutual respect, mutual cooperation, and so on. Therefore, Indonesian people should not experience "forgetfulness" or "insomnia" regarding the nation's

²⁹ W, *Kanjeng Sunan Kalijaga, Jejak-Jejak Sang Legenda*, 23–24.

original cultural character, which is caused by a lack of insight and understanding of the nation's cultural values. When humans are able to carry out their national identity and cultural identity consciously, human characters will emerge that are in accordance with their own cultural roots and desire to protect and preserve them for the next generation.

It must be bared that maintaining and preserving one's character and national identity is not easy, especially because of exposure to foreign or foreign cultures which openly promise unlimited luxury and freedom. These two things are effective in influencing people, both individually and in groups in Indonesia, so that existing norms are often ignored. However, there are people who are aware that this new culture does not suit their character and has the potential to damage human dignity.³⁰

C. Shared Commitment

A famous sociologist, Talcott Parsons, stated that to maintain the existence and sustainability of a society within a nation, there are four function paradigms that must continue to be implemented by that society. *First*: the ability to maintain the cultural value system adopted, because culture is the result of human behavior that is embedded in society. Society's culture will change along with the transformation of values from the previous generation to the next, but values that are considered noble must be maintained so that society does not lose its cultural roots. *Second*: society's ability to adapt to rapid world change, meaning that society which is able to adapt to change and take advantage of emerging opportunities will be superior. *Third*: The importances of the integration function of various elements of society continuously, so as to create centripetal forces that increasingly unite society. *Fourth*: society needs to have a common goal that continues to transform over time, improved by the internal dynamics of society and its leaders.³¹

³⁰ Idrus Ruslan, "Penguatan Ketahanan Budaya dalam Menghadapi Derasnya Arus Budaya Asing," *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 11, no. 1 (April 3, 2017): 7, <https://doi.org/10.24042/tps.v11i1.838>.

³¹ Margaret M. Poloma, *Sosiologi Kontemporer*, Terj. Tim Yasogama, Cet. Ke-VIII (Jakarta: Rajawali Pers, 2010), 180–186.

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

The general theory proposed by Parsons reminds the Indonesian people of the importance of maintaining cultural behavior that has been ingrained in the souls of the Indonesian people. Cultural behaviors such as mutual cooperation, deliberation, mutual assistance, tolerance, mutual respect, and belief in the universe must be maintained without shifting into behavior that is inappropriate or even contrary to native culture. Changes towards foreign cultural behavior can result in alienation of the cultural heritage that has been passed down from generation to generation. In addition, new behavior that is considered inconsistent with the character of Indonesian society can change their cultural image to a negative one. Therefore, by maintaining existing cultural behavior, a society or nation can continue to exist.

In addition, to ensure the existence of a nation's society, the ability to adapt to changes and progress in a rapidly developing world is needed. Society currently lives in an era of globalization where it is difficult for humans to avoid the influence and pressure of globalization. According to Muhammad, efforts to restrain and avoid the flow of globalization when the world has lost its geographical boundaries are futile.³²

In fairness, it must be acknowledged that globalization has both positive and negative impacts on humans. The positive impacts of globalization include humans' ability to obtain information about what is happening in other parts of the world in a short time, even simultaneously. Thanks to advances in transportation, what used to take days or even months can now be reached in just minutes or hours. Internet technology allows a person to explore the world from the comfort of their own room.

Today, we live as if in a vast global village. In this context, Anthony McGrew, as quoted by Gerson, stated that the characteristic of globalization is time-space compression. The speed of the globalization process makes the world feel smaller and distances

³² Tim Editor, *Masa Depan Bangsa dan Radikalisme Agama* (Bandung: Gunung Djati Press, 2006), 18; See also Afif Muhammad, "Radikalisme Agama-Agama Abad 21," *Al-Jami'ah: Journal of Islamic Studies* 41, no. 2 (2003): 307–340, <https://doi.org/10.14421/ajis.2003.412.307-340>.

seem shorter, so that events that occur in one place can affect people in other places that are relatively far away.³³ In other words, globalization can break down the boundaries that separate humans (implosion). However, globalization also has negative impacts such as the potential for loss of self-identity and a shift in values in society, such as secularism and profanism. If explored more deeply, this impact has a major influence on human thinking, attitudes and morals. In fact, with globalization, many people tend to forget their religion and God, which is reflected in the view that current progress is solely the result of the development of human thought patterns without God's intervention.

Therefore, a consistent attitude is needed towards native cultural behavior that exists in a society. This means that the flow of globalization originating from the West must be responded to actively, positively and creatively to have a positive impact on society itself. Saying that "society must be able to adapt to globalization" does not mean that society must be carried away by the current of globalization so that it loses its main identity or experiences alienation. On the contrary, this means that society must be able to choose and sort out the good aspects, both positive and negative, of the influence of globalization. Positive aspects should be adopted for the welfare and progress of humanity, while negative aspects should be rejected. This selective approach to the progress and development of globalization will make a nation like Indonesia progress while maintaining its good distinctive character.

Another aspect that can ensure the existence of a society, especially a plural one, is integration that is built collectively with high awareness, regardless of individual background. This integration, in the Indonesian context, is a view of life that is used as a common reference because its values are fundamental, universal and egalitarian. This reference is Pancasila, which is the basis of the state, way of life and shared social contract for Indonesian society.

³³ Gerson Tom Therik, "Arus Balik Globalisasi dalam Milenium Ketiga" dalam Martin L. Sinaga (ed.), *Agama-Agama Memasuki Milenium Ketiga* (Jakarta: Grasindo, 2000), 45.

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

Pancasila was born as a meeting point of various views in a plural society.

In order for national society to continue to exist, it is important to have a common goal. This goal is very important because disagreement over a common goal can trigger conflict, disputes, and even fighting between communities which is detrimental to the survival of the community itself. With a common goal, people will be driven by a strong motivation to live a peaceful and harmonious life, and continue to improve their quality of life from time to time. With this understanding, Indonesia's national spirit, which was born from a shared historical past, must be strengthened in the future by shared ideals about the nation-state that we want to achieve. Positive shared ideals are the main condition for the success of a nation.

Apart from that, it should be noted that cultural aspects in the form of ideas and thoughts, such as ideology or belief, are very important in maintaining people's lives in a country. According to Muladi, the role of ideology is very vital in human life both individually and collectively, ensuring that the individual or group remains consistent in their steps and thoughts and does not lose direction. However, it is important to recognize that ideologies that are not rooted in universal values that guarantee a life of dignity (freedom to live in dignity) can result in suffering for humans.³⁴

Ideology can be interpreted as a system of ideas that provides a rationalization of *a way of life* for society, becomes a guide in assessing right and wrong in public affairs, and provides encouragement to act. Ideology also provides justification for the distribution of values in society. So ideology, as a result of the formulation of human thought which is a form of cultural manifestation, has urgency in maintaining and assessing ideologies originating from outside that are not in line with the culture of the Indonesian nation. This is important considering that currently many

³⁴ Muladi, "Kontekstualisasi dan Implementasi Pancasila dalam Bidang Hukum, Pertahanan dan Keamanan", in Abbas Hamami Mintaredja, dkk., *Memaknai Kembali Pancasila* (Jakarta: Badan Penerbitan Filsafat, UGM bekerja sama dengan Penerbit Lima dan Faisal Foundation, 2007), 68.

trans-national ideologies are entering Indonesia, but they often conflict with Indonesia's cultural, social and psychological conditions.

Indonesia, which carries the Pancasila ideology with universal ethical values such as divinity, humanity, unity, democracy and justice, should be understood and implemented comprehensively by all elements of Indonesian society harmoniously and on a large scale. Enforcement of these values must be carried out consistently and with commitment so that the ethical values contained in the ideology can have an impact on collective life.

According to the author, there should be no more efforts to confront these universal ethical values with religious norms which are often interpreted narrowly by some groups. This is because the values espoused by Indonesian ideology are the result of deep reflection of the nation's founders, who were guided by a high level of intellectual and spiritual intelligence, and were influenced by the psychological conditions at that time which desired the establishment of an Indonesian nation that was civilized and far from personal interests. Therefore, ideology is a mechanism to anticipate the influence of strong foreign culture in hitting a nation's culture.

D. Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience

Indonesia is an archipelago country that is famous for its cultural diversity. From Sabang to Merauke, each region has unique traditions, customs and beliefs, reflecting the diversity of ethnicities and religions that live side by side in harmony. Belief in God Almighty (YME) is the core of the spiritual life of Indonesian society. This is reflected in various religious practices, traditional ceremonies, arts and culture that are passed down from generation to generation.

In this context, understanding the potential of tradition and belief in Almighty God becomes very important. This potential includes not only spiritual aspects, but also social, cultural and economic aspects. Proper management of these traditions and beliefs can strengthen the resilience of Indonesian culture, ensuring its sustainability amidst the current of globalization and modernization.

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

This discussion will explore various potential traditions and beliefs in God Almighty in Indonesia as well as management strategies to maintain and strengthen cultural resilience. Through deeper understanding and a holistic approach, it is hoped that this rich cultural heritage can continue to live and develop, making a positive contribution to society and the nation.

Indonesia is a country with very rich cultural and religious diversity, which is reflected in the people's traditions and beliefs in God Almighty (YME). This belief is at the core of the spiritual and cultural life of Indonesian society, encompassing various practices, ceremonies, arts and customs passed down from generation to generation. The author can describe several traditions and beliefs in God Almighty that have developed in Indonesia as follows:

1. Diversity of Religions and Beliefs

Indonesia is the country with the fourth largest population in the world, which is also known for its diversity of religions and beliefs.³⁵ This country officially recognizes six religions: Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Confucianism.³⁶ Although Islam is the majority religion of the Indonesian population, other religions also have a significant number of followers and play an important role in the social and cultural life of society.

Apart from major religions, Indonesia is also rich in local beliefs which are recognized as part of its cultural heritage. These beliefs reflect local wisdom and often mix official religious teachings with local customary traditions. The beliefs that developed in Indonesia include Kejawen, Sunda Wiwitan, Kaharingan, and Malim.

The diversity of religions and beliefs in Indonesia shows how diverse and inclusive Indonesian society is. Tolerance and harmony between religious communities is an important basis for social life, maintaining stability and peace amidst differences. The Indonesian

³⁵ Ismail Ali and Ismail Suardi Wekke, *Dinamika dan Keberagaman Adat, Tradisi, Kepercayaan dan Agama Suku Pelaut di Papua Barat Indonesia* (Jawa Barat: Penerbit Adab, 2021), 160.

³⁶ Hodriani *et.al.*, *Pengantar Sosiologi dan Antropologi* (Jakarta: Prenada Media, 2023), 103; See also Sahabat Khatulistiwa, *Mengenal Indonesia, Mengenal Diri Kita* (Jakarta: Stiletto Book, 2023), 194.

government is working hard to maintain this harmony through various policies that encourage dialogue and cooperation between religions.

Religious education is provided at all levels of formal education, ensuring that every citizen understands and respects their own and others' religions and beliefs. By recognizing and celebrating this diversity, Indonesia can continue to develop as a harmonious, pluralist and tolerant country, making a positive contribution to global society.

2. Traditional Ceremonies and Rituals

Traditional ceremonies and rituals are an important part of the spiritual life of Indonesian people.³⁷ Each region has rituals that reflect belief in God Almighty. In Bali, the Ngaben or cremation ceremony is part of an important Hindu tradition, where the spirit of the deceased is expected to achieve moksha or liberation.³⁸ Meanwhile, in South Sulawesi, the Toraja people perform the Rambu Solo ceremony, a magnificent and colorful funeral ritual as a tribute to their ancestors.³⁹ These rituals not only function as a spiritual means but also as a way to maintain togetherness and cultural identity.

In Indonesia, traditional ceremonies and rituals have a very important role in maintaining and inheriting cultural wealth that has existed since ancient times. Each tribe and region has its own unique traditions, which often reflect a close connection to nature and deep spiritual values. For example, a wedding ceremony in Java is not just a social event, but also a sacred ritual filled with various traditional procedures such as siraman, midodareni, and the marriage contract procession which is full of meaning. In agricultural areas such as

³⁷ Fitriyani *et.al.*, "Melestarikan Tradisi Pengajian Kliwonan Sebagai Warisan Leluhur bagi Masyarakat Marga Sakti," *Jurnal Uluhan : Pengabdian Kepada Masyarakat* 1, no. 1 (July 28, 2023): 34–55.

³⁸ Hasse Jubba, "Respons Masyarakat Muslim terhadap Tradisi Ngaben di Banguntapan Bantul Daerah Istimewa Yogyakarta," *Satya Widya: Jurnal Studi Agama* 4, no. 2 (December 31, 2021): 95–107, <https://doi.org/10.33363/swjsa.v4i2.768>.

³⁹ Fajar Nugroho, *Kebudayaan Masyarakat Toraja* (Surabaya: Jpbooks, 2016), 22.

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

Bali, the harvest ceremony is not only an expression of gratitude for the crops, but also as a form of respect for Dewi Sri, the rice goddess who is believed to provide abundant sustenance.

Traditional ceremonies also play an important role in maintaining social solidarity and strengthening bonds between community members. They become important moments where values such as mutual cooperation, mutual respect, and maintaining togetherness are strongly emphasized and practiced. Thus, traditional ceremonies and rituals are not just cultural heritage, but also a vehicle for preserving local identity and strengthening a sense of togetherness in this diverse Indonesian society.

3. Art and Culture

Art and culture in Indonesia reflects richness and diversity which includes various forms of creative expression from various tribes and regions throughout the archipelago. Art and culture in Indonesia also reflect people's belief in God Almighty. Wayang kulit in Java, for example, often contains moral and religious stories derived from Hindu epics such as the Ramayana and Mahabharata.⁴⁰ This wayang performance is not only entertainment but also a medium for conveying spiritual and moral values to the community. In Bali, the Kecak dance based on the Ramayana story is another example of how art and belief are integrated in everyday culture.

Traditional Indonesian arts, such as shadow puppetry, batik, and wood carving, display high levels of skill in the fine arts unique to their respective regions. Wayang kulit, for example, is not only a theatrical performance but also a deeply spiritual ceremony, while batik and ikat show the beauty of motifs and dyeing techniques that have been passed down from generation to generation.

Traditional dance and music, such as the kecak dance from Bali or the gamelan from Java, not only entertain but also tell deep stories and important cultural values. Dances such as the Saman dance from

⁴⁰ Burhan Nurgiyantoro, "Wayang dan Pengembangan Karakter Bangsa," *Jurnal Pendidikan Karakter* 1, no. 1 (October 4, 2011): 18–34, <https://doi.org/10.21831/jpk.v1i1.1314>.

Aceh show the solidarity and togetherness of Acehnese society, while the gamelan as a traditional Javanese musical ensemble provides a distinctive nuance in traditional ceremonies and art performances.

Indonesian literature, from oral tales to modern poetry, also plays an important role in preserving cultural values and inspiring critical and creative thinking among writers and readers. Art and culture in Indonesia are not only a cultural heritage but also a reflection of a rich and diverse national identity. They not only connect the current generation with their past but also serve as an unbroken source of inspiration for a better and more cultured future.

4. Local Trust and Local Wisdom

Local beliefs such as Kejawen, Sunda Wiwitan, and Kaharingan show how official religious teachings can integrate with local wisdom, creating unique and adaptive belief systems. These practices often teach harmony with nature, respect for ancestors, and strong shared values. Indigenous communities in Indonesia have local wisdom passed down from generation to generation, which plays an important role in maintaining ecosystem balance and environmental sustainability.

Furthermore local beliefs and local wisdom in Indonesia often grow and develop along with belief in Almighty God (YME). In this context, Indonesian people demonstrate their unique ability to combine elements from various belief systems and religions with the spiritual values contained in their daily lives. For example, in the Sundanese Wiwitan belief in West Java, which honors ancestral spirits and rulers of the universe, there is a combination of animist elements with broader spiritual values.

In other areas such as Bali, belief in Hindu Gods is integrated into all aspects of life, including art, culture and daily practices such as traditional ceremonies and agricultural procedures. Ceremonies such as Ngaben, which is a cremation ritual in Bali, are examples of how belief in God Almighty is manifested in respect for ancestors and preparation of spirits for the journey to the afterlife.

Local wisdom is also often closely related to spiritual beliefs. For example, in natural resource management practices in traditional

Potential of Traditions and Belief in Almighty God (YME) and Management Strategies for Cultural Resilience...

communities, such as in forest or marine management, there are principles rooted in the values of belief in natural balance and respect for natural spirits. Indigenous people in Papua, with their wisdom in utilizing natural resources sustainably, respect and respond to natural cycles which are believed to be a manifestation of God's will.

Thus, local beliefs and local wisdom in Indonesia are not only belief systems or cultural practices, but also as spiritual foundations that provide meaning in living daily life and interacting with the natural surroundings. They reflect the deep connection between humans and the universe, as well as a commitment to maintaining harmony and balance in all aspects of life.

The strategy for managing belief in God Almighty for cultural resilience in Indonesia includes an approach that respects and strengthens spiritual values and religious practices in various aspects of community life. One of the main strategies is through education and a deep understanding of the plurality of beliefs and religions among the younger generation. This includes teaching about different histories, philosophies, and ritual practices, to encourage tolerance and respect for diverse beliefs.

In addition, collaboration between government, religious institutions and civil society is very important in developing public policies that support freedom of religion and belief, as well as protecting cultural heritage related to belief in God Almighty. This includes the development of historical sites, traditional ceremonies and religious festivals as part of sustainable cultural tourism, which not only promotes cross-cultural understanding but also provides economic benefits to local communities.

At the local level, it is important to strengthen traditional religious institutions that play a central role in maintaining and transmitting religious traditions and related cultural values. This can be done through support for traditional institutions that maintain religious rituals, such as organizing traditional ceremonies and regular religious meetings, as well as support for the development of skills and knowledge in maintaining traditional practices.

The use of technology and social media can also be part of this strategy by providing a platform for sharing stories, knowledge and experiences related to belief in God Almighty widely. This allows the younger generation to stay connected to their spiritual cultural heritage while adapting to an increasingly connected and modern world.

By implementing these strategies, Indonesia can maintain its rich traditions and belief in Almighty God, while building a harmonious, tolerant and competitive society in the global era. This diversity is not only cultural wealth, but also a strong basis for the development of a more just and harmonious society. If the management of belief in Almighty God is carried out effectively, this will strengthen cultural resilience by promoting peace between religions, as well as maintaining and respecting cultural diversity which is one of the valuable assets of the Indonesian nation.

E. Conclusion

The potential for traditions and belief in God Almighty in Indonesia offers cultural richness which includes various traditional and spiritual practices from various tribes and regions. Traditions such as wedding ceremonies in Java, which are full of spiritual meaning, or the Ngaben ritual in Bali, which honors the transition of spirits to other realms, reflect the depth of spiritual values in everyday life. Kejawen, Sunda Wiwitan, Kaharingan, and Malim are traditional beliefs that are rich in spiritual and cultural values in Indonesia. Management strategies for cultural resilience include comprehensive education about cultural heritage, cross-sector collaboration for the protection and development of traditions, and the use of technology to promote and preserve cultural values. With this approach, Indonesia can strengthen its cultural identity, promote interfaith peace, and value diversity as a valuable resource for inclusive and sustainable societal development.

F. Bibliography

- Abimanyu, Petir. *Ilmu Mistik Kejawen*. Yogyakarta: Noktah, 2021.
- Aizid, Rizem. *Sejarah Lengkap Agama-agama Ibrahim dari Masa ke Masa*. Yogyakarta: Ircisod, 2023.
- Ali, Ismail, and Ismail Suardi Wekke. *Dinamika dan Keberagaman Adat, Tradisi, Kepercayaan dan Agama Suku Pelaut di Papua Barat Indonesia*. Jawa Barat: Penerbit Adab, 2021.
- Editor, Tim. *Masa Depan Bangsa dan Radikalisme Agama*. Bandung: Gunung Djati Press, 2006.
- Fathanudien, Anthon, and Akhmad Shodikin. "Perlindungan Hukum terhadap Aliran Kepercayaan Berdasarkan Peraturan Perundang-Undangan." *Mahkamah : Jurnal Kajian Hukum Islam* 8, No. 1 (May 16, 2023): 86–97. <https://doi.org/10.24235/mahkamah.v8i1.13098>.
- Faustyna. *Metode Penelitian Kualitatif Komunikasi (Teori dan Praktek)*. Medan: Umsu Press, 2023.
- Fitriyani, *et.al.* "Melestarikan Tradisi Pengajian Kliwonan sebagai Warisan Leluhur Bagi Masyarakat Marga Sakti." *Jurnal Uluan : Pengabdian Kepada Masyarakat* 1, No. 1 (July 28, 2023): 34–55.
- Hadita, Cynthia. *Pancasila: Perspektif Ketatanegaraan dan Paradigma Ajaran Islam*. Sumatera Utara: Penerbit EnamMedia, 2021.
- Hakiki, Kiki Muhamad. "Aliran Kebatinan di Indonesia." *Al-Adyan: Jurnal Studi Lintas Agama* 6, No. 2 (December 31, 2011): 63–76. <https://doi.org/10.24042/ajsla.v6i2.497>.
- Hodriani, Yakobus Ndonga, *et.al.* *Pengantar Sosiologi dan Antropologi*. Jakarta: Prenada Media, 2023.
- Hutauruk, Martinus Robert, Yacobus Sutarmo, and Yanuar Bachtiar. *Metodologi Penelitian untuk Ilmu Sosial Humaniora dengan Pendekatan Kuantitatif: Proposal, Kegiatan Penelitian, Laporan Penelitian*. Jakarta Selatan: Penerbit Salemba, 2022.
- Iftitah, Wulan Ramadhani, Salmon Eliazer Marthen Nirahua, and Renny Heronia Nendissa. "Tanggung Jawab Negara dalam Pemenuhan Hak-Hak Penganut Aliran Kepercayaan." *Jurnal Saniri* 2, No. 2 (May 31, 2022): 47–95.

- Ismail, Faisal. *Panorama Sejarah Islam dan Politik di Indonesia*. Yogyakarta: Ircisod, 2017.
- Jubba, Hasse. “Respons Masyarakat Muslim Terhadap Tradisi Ngaben di Banguntapan Bantul Daerah Istimewa Yogyakarta.” *Satya Widya: Jurnal Studi Agama* 4, No. 2 (December 31, 2021): 95–107. <https://doi.org/10.33363/swjsa.v4i2.768>.
- Jufri, Muwaffiq. “Potensi Penyetaraan Agama dengan Aliran Kepercayaan di Indonesia.” *Jurnal Yudisial* 13, No. 1 (September 7, 2020): 21–36. <https://doi.org/10.29123/jy.v13i1.360>.
- Karman, Abd, *et.al*. *Pendidikan Multukultural: Konsep dan Implementasi*. Jawa Barat: Penerbit Adab, 2022.
- Khatulistiwa, Sahabat. *Mengenal Indonesia, Mengenal Diri Kita*. Jakarta: Stiletto Book, 2023.
- Latif, Yudi. *Wawasan Pancasila: Bintang Penuntun untuk Pembudayaan*. Bandung: Expose Publika, 2020.
- Liliweri, Alo. *Dari Sistem Kepercayaan dan Religi Tradisional ke Agama: Seri Pengantar Studi Kebudayaan*. Jakarta: Nusamedia, 2021.
- Mahardika, I. Gede Abdhi Satrya, and I. Gede Yusa. “Eksistensi Aliran-Aliran Kepercayaan dalam Sistem Bernegara di Indonesia.” *Kertha Negara : Journal Ilmu Hukum* 10, No. 1 (May 11, 2022): 45–55.
- Mintaredja, dkk., Abbas Hamami. *Memaknai Kembali Pancasila*. Jakarta: Badan Penerbitan Filsafat, UGM bekerja sama dengan Penerbit Lima dan Faisal Foundation, 2007.
- Muhammad, Afif. “Radikalisme Agama-Agama Abad 21.” *Al-Jami'ah: Journal of Islamic Studies* 41, No. 2 (2003): 307–340. <https://doi.org/10.14421/ajis.2003.412.307-340>.
- Nugroho, Fajar. *Kebudayaan Masyarakat Toraja*. Surabaya: Jpbooks, 2016.
- Nurgiyantoro, Burhan. “Wayang dan Pengembangan Karakter Bangsa.” *Jurnal Pendidikan Karakter* 1, No. 1 (October 4, 2011): 18–34. <https://doi.org/10.21831/jpk.v1i1.1314>.
- Padan, Stefanus, and Shendy Carolina Lumintang. “Pancasila dan Kebebasan Beragama: Peranan Gereja Terhadap Kebebasan

**Potential of Traditions and Belief in Almighty God (YME)
and Management Strategies for Cultural Resilience...**

- Beragama Berdasarkan Pancasila.” *Kardia: Jurnal Teologi Dan Pendidikan Kristiani* 1, No. 2 (August 17, 2023): 67–76.
- Poloma, Margaret M. *Sosiologi Kontemporer*. Terj. Tim Yasogama, Cet. Ke-VIII. Jakarta: Rajawali Pers, 2010.
- Pransefi, Megamendung Danang. “Aliran Kepercayaan dalam Administrasi Kependudukan.” *Media Iuris* 4, No. 1 (February 11, 2021): 19–36. <https://doi.org/10.20473/mi.v4i1.24687>.
- Putri, Aurora Cahyani, Farida Maulida, and Siti Rabiatal Adawiyah. “Tuhan, Manusia, dan Alam dalam Perspektif Filsafat Pendidikan Islam.” *Madani: Jurnal Ilmiah Multidisiplin* 2, No. 6 (June 14, 2024): 440–445. <https://doi.org/10.5281/zenodo.11657909>.
- Raho, Bernard. *Sosiologi Agama*. Flores-NTT: Penerbit Ledalero, 2019.
- Renhoat, Samsudin. *Belajar Kebudayaan, Sosial, dan Sejarah Dunia*. Bandung: Indonesia Emas Group, 2023.
- Rukajat, Ajat. *Pendekatan Penelitian Kualitatif (Qualitative Research Approach)*. Sleman, Yogyakarta: Deepublish, 2018.
- Ruslan, Idrus. *Hubungan Antar Agama*. Bandar Lampung: Aura Publishing, 2014.
- . “Membangun Nasionalisme sebagai Solusi untuk Mengatasi Konflik SARA di Indonesia.” *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 10, No. 1 (August 29, 2017): 85–102. <https://doi.org/10.24042/tps.v10i1.1513>.
- . *Menegosiasikan Moderasi Beragama dan Politik Identitas*. Purbalingga: Eurika Media Aksara, 2023.
- . “Penguatan Ketahanan Budaya dalam Menghadapi Derasnya Arus Budaya Asing.” *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 11, No. 1 (April 3, 2017): 1–18. <https://doi.org/10.24042/tps.v11i1.838>.
- Ruswana, Engkus. “Hidup Harmoni dalam Keragaman Keyakinan Agama: Perspektif Penghayat Kepercayaan.” *Jurnal Masyarakat dan Budaya* 24, No. 3 (2022): 345–360. <https://doi.org/10.55981/jmb.2022.1806>.
- Salfiyadi, Teuku. *Pengantar Sosiologi Budaya*. Banda Aceh: Lembaga Studi Agama dan Masyarakat Aceh (LSAMA), 2024.

- Shidarta. *Ilmu-ilmu Empiris Tentang Hukum: Penerapannya pada Kajian Sosio-Legal*. Jakarta: Prenada Media, 2024.
- Sinaga (ed.), Martin L. *Agama-Agama Memasuki Milenium Ketiga*. Jakarta: Grasindo, 2000.
- Soetarman, Weinata Sairin, and Ioanes Rakhmat. *Fundamentalisme, Agama-agama, dan Teknologi*. Jakarta: BPK Gunung Mulia, 1992.
- Surbakti, Ramlan. *Memahami Ilmu Politik*. Jakarta: Gramedia Widiasarana Indonesia, 1992.
- Susanti, Eni, *et.al.* “Pengaruh Budaya Populer di Kalangan Pemuda dan Implikasinya terhadap Ketahanan Budaya Komunitas Etnik (Studi Tentang Korean Wave di Komunitas Suku Mandar, Provinsi Sulawesi Barat).” *Jurnal Ketahanan Nasional* 29, No. 3 (January 12, 2024). <https://doi.org/10.22146/jkn.88415>.
- Tambunan, Sihol Farida. *Tinjauan Etnofilosofi pada Organisasi Penghayat Kepercayaan ‘PPK Subud’ yang Bernuansa Kejawaen (Studi Kasus: Wilayah Yogyakarta)*. Jawa Timur: Uwais Inspirasi Indonesia, 2022.
- Tanrian, Dolvie, Lendy Siar, and Anastastia E. Geruangan. “Perlindungan Hukum bagi Warga Negara Indonesia untuk Beragama Ditinjau dari Konstitusi.” *Lex Privatum* 11, No. 1 (January 16, 2023): 1–12.
- W, Conie Wishnu. *Kanjeng Sunan Kalijaga, Jejak-Jejak Sang Legenda*. Jawa Barat: Guepedia, 2022.
- Wahanisa, Rofi, and Septhian Eka Adiyatma. “Konsepsi Asas Kelestarian dan Keberlanjutan dalam Perlindungan dan Pengelolaan Lingkungan Hidup dalam Nilai Pancasila.” *Bina Hukum Lingkungan* 6, No. 1 (2021): 93–118.
- Wahyudi (ed), Agus. *Seandainya Setiap Orang Indonesia Merdeka*. Yogyakarta: PSP UGM, 2008.
- Wakhid, Ali Abdul, *et.al.* “The Islamic Perspective of Non-Muslim Leaders In Indonesian Muslim Majority Communities.” *Akademika : Jurnal Pemikiran Islam* 26, No. 2 (December 14, 2021): 277–96. <https://doi.org/10.32332/akademika.v26i2.3753>.