

## Peter L. Berger and Thomas Luckmann's social construction of the institutionalization of tolerance values in the Nyadran Perdamaian tradition

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### ABSTRACT

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This study aims to examine the social construction process as an effort to internalize the value of tolerance in Nyadran through the addition of the word Perdamaian which is then often referred to as Nyadran Perdamaian. This research is a qualitative study using a case study approach in Krecek Hamlet and Gletuk Hamlet. Research data were obtained through the process of in-depth interviews and literature studies. This research results in an understanding that the social construction of Nyadran Perdamaian gives rise to the internalization of the value of tolerance. The value of tolerance in Nyadran Perdamaian is lived through the creation of social reality with the dialectical triad process of Peter L. Berger and Thomas Luckmann. The appreciation of the value of tolerance by the people of Krecek and Gletuk Hamlets is also pursued through the institutionalization of tradition by changing the name to Nyadran Perdamaian. From the findings of this study, it can be understood that good values in tradition can be maximized through the creation of social reality by individuals or humans. The creation of social reality in Nyadran Perdamaian can also be a prototype for other regions to live the noble values in the tradition. This research also contributes to enriching the study of social construction and provides an understanding that values in tradition can be constructed by individuals so that they can be internalized optimally.

**Keywords:** internalization, institutionalization, Nyadran Perdamaian, social construction, tolerance

### INTRODUCTION

The ritual of praying for deceased ancestors is unique to each region in Indonesia. The names, procedures, and forms of praying for ancestors in one culture will not be the same as in other cultures (Urak & Saffanah, 2023). As a country with very rich cultural diversity, Indonesia has various forms or patterns in the ritual of praying for ancestors (Paris & Giswandhani, 2023). The uniqueness of the ritual of praying for ancestors has a philosophical basis from the people who carry it out (Budiarti, 2021). Each ancestor praying ritual also has a teaching value for each ritual participant and the younger generation (Sulistiyorini, 2024). The diversity of ancestor praying rituals in various regions is interesting to study and research because each is organized according to different customs. In addition, in every event to pray for dead ancestors, there are also social values that have a good impact on society.

An example is the Teing Hang traditional ritual in the Flores Manggarai region, East Nusa Tenggara. Research by Yohana, et al (2022) explains that the Teing Hang traditional ritual is a ritual held to send prayers and worship ancestors who have passed away. One of the values in the tradition the Teing Hang ritual is a form of gratitude because the ancestors have contributed to caring for and raising their families both materially and non-materially. The parties participating in this ritual also intend to ask for the forgiveness of their ancestors, so that their sins are forgiven while in the world with the hope that they can be placed in His heaven. The traditional Teing Hang ritual is performed using chickens as a medium of respect and prayer to the ancestors being prayed for. In this traditional Teing Hang ritual, there is also a teaching about living in harmony and eroding social problems in society (Hibur et al., 2022).

Research from Muasmara (2022) raised religious moderation education in the Doa Makam event in Tembeling Village, Riau Islands Province. This Doa Makam is a tradition to visit the graves of ancestors. The Doa Makam is carried out at the grave of the local warlord called Tun Setia. The local community gathers at the tomb of Tun Setia. Then the people who have gathered perform grave prayers. The purpose of this grave prayer is to pray for Tun Setia, ancestors, relatives, or relatives who have died. In the custom of grave prayers, there are also social values contained in it. In the research, Muasmara explained that this tomb prayer can also strengthen the relationship between residents who come. Through this custom, it is also believed that it can foster and realize a sense of kinship, and unity of community members involved in grave prayers (Muasmara, 2022).

In other places such as the Malay community of Rempang, Batam City has a tradition called the night of twenty-seven in the month of Ramadan. Yanti and Nina's research explains that the twenty-seven event begins with placing offerings in the form of cakes on a sacred tree. The Malay people place offerings because they believe that the ancestors always see human behavior. The offerings are a form of seeking blessings, asking for health, being prevented from calamity and misfortune, and a form of respect for the existence of the ancestors. Then proceed with placing a light in the form of a lamp. Finally, it is closed through a Kenduri event. The Kenduri event is intended to send and pray for deceased ancestors. Before carrying out the Kenduri, the community first gathers at the nearest mosque then for *tarawih* prayers, and then the Kenduri from one house to another (Yanti & Nina, 2019).

In Java, the tradition of praying for ancestors is often called Nyadran. Rusdi (2020) in his article describes the values of Pancasila in the Nyadran tradition at the Ki Djayeng Rono Tomb, Semarang Regency. The Nyadran event is held at the end of the month of Zulhijah at the tomb of Ki Djayeng Rono by reading *tahlil* then continuing with the procession and ending with *bancaan* in the Mushola. The purpose of the Nyadran ritual is to pray for the ancestors through reading *tahlil* at the tomb. At the same time, Nyadran also has a social function, namely maintaining harmony between the surrounding community. The people involved can meet, participate, and together in the procession around the hamlet. Then, the community also eats together at the *bancaan* event (Rusdi, 2020). Looking at the preliminary research written above, it can be concluded that the process or tradition of praying for ancestors in the context of community culture in Indonesia is very diverse in each region. The patterns, procedures, media, and activities are determined by the conditions of each existing culture, but all have social values in addition to religious values to pray for the ancestors.

Research on the Nyadran tradition in Java, especially in Central Java, has been carried out by many academics. There are various approaches in looking at the Nyadran tradition, ranging from the approach of social integration, and acculturation of religion with local culture, to viewing the tradition from the point of view of religious law. There is something unique about the Nyadran tradition in Krecek Hamlet, Getasan Village, Kaloran District, Temanggung Regency. In that place, since 2019 the Nyadran tradition has been known as Nyadran Perdamaian. Nyadran is not only a means or a way to pray for the

ancestors but also a meeting of people who are religiously different. This phenomenon in Getasan Village has not been studied much by academics. When searching for research on the topic of Nyadran Perdamaian from 2018 to 2023 using Harzing's P&P application using the keyword Nyadran Perdamaian, there are twenty articles with various topics that do not specifically discuss the phenomenon that occurred in Temanggung. This means that research that specifically examines the topic of Nyadran Perdamaian in Temanggung has not been carried out by many academics. Therefore, this research was conducted to explore the creation of Nyadran Perdamaian in Temanggung. This research seeks to analyze how the preservation of traditions and the values contained in them through the institutionalization of traditions.

Until now, studies on Nyadran, or the tradition of praying have only reached the point of reviewing these rituals from the perspective of religious teachings (Hasan et al., 2023). In addition, existing research has also only reached the point of conducting studies on good values in the Nyadran (Jati, 2022; Rosydiana, 2023). Good values in Nyadran are then explored and connected with teaching the existing generation (Auliyah et al., 2022). Existing studies have not yet reached the study of social engineering or construction by individuals or communities in efforts to transmit good values in traditions. The research gap is what this study tries to fill, which is to explore how individuals or groups of individuals try to carry out the social construction of traditions to transmit good values in them through internalization carried out by the community.

Departing from that, the theory of institutionalization and social construction from Peter L. Berger and Thomas Luckmann to analyze the Nyadran Perdamaian in Krecek Hamlet, Getasan Village, Kaloran District, Temanggung Regency. By exploring Nyadran Perdamaian using the theory of social reality creation from Berger and Luckmann, the results of this study can be used as navigation in maintaining peace by highlighting the value of peace in tradition. This means that the construction of the value of tolerance can be constructed by humans through any means including tradition. By conducting this research, it is hoped that it will be able to provide an understanding of social construction efforts on tradition to internalize good values in tradition. In addition, this research also seeks to present an understanding of the steps to internalize the values in the tradition. Through this research, the author tries to explore the social construction process of Nyadran Perdamaian as an effort to internalize the value of tolerance to the community.

## **RESEARCH METHODS**

This study is qualitative research using a case study approach. Data mining was carried out using online in-depth interview techniques (Ardahanlioglu, 2022). In-depth interviews were conducted with the youth who initiated the name Nyadran Perdamaian, and Krecek Hamlet leaders. Apart from the in-depth interview method, the research data were also extracted through literature studies (Zaluchu, 2020) by exploring the literature related to Nyadran, the social construction theory of Peter L. Berger and Thomas Luckmann. All data obtained is then processed and analyzed into three systematics. First, describing the institutionalization theory of social construction of Peter L. Berger and Thomas Luckmann. Second, an explanation of the context of Nyadran in Krecek Hamlet and the cause of changing the name to Nyadran Perdamaian. Finally, it tries to explain how the theory of institutionalization is used to read Nyadran Perdamaian. The research analysis is only limited to these three systematics. As a research that uses in-depth interviews and literature studies, the results of the analysis in this study are presented descriptively and analytically as the output of qualitative research.

## RESULTS AND DISCUSSION

### The Social Construction of Peter L. Berger and Thomas Luckmann

Peter L. Berger and Thomas Luckmann built a theory of social construction from the phenomenological approach initiated by Alfred Schutz and then developed it into the sociology of knowledge (Berger & Luckmann, 1966). This social construction theory was built to redefine the core and function of the sociology of knowledge to form a new definition of reality and knowledge (Berger & Luckmann, 1966). Both reality and knowledge become the emphasis and keywords of Berger and Luckmann's social construction theory. Through this social construction theory, Berger and Luckmann further explore how a society's social reality is constructed. Thus, social reality in society is not seen as a reality that is taken for granted by individuals in society. Social reality or reality needs to be understood as the result of a long process so that a reality that is believed by society is formed.

Reality becomes a point of emphasis in Berger and Luckmann's theory because they both question the essence of reality in society. The emergence of this question was influenced because at that time there were two major philosophical paradigms, namely rationalism, and (Dharma, 2018). With this social construction theory, both Berger and Luckmann can find answers that reality is divided into two, namely "subjective reality" (reality in itself) and "objective reality" (reality in society). Berger and Luckmann believe that individuals are in both of these realities. For Berger and Luckmann, this existing reality is created by individuals or humans (Berger & Luckmann, 1966). Then the reality is objectivated in reality and ultimately internalized by the individual. In simple terms, the creation of this social reality is constructed by individuals through three recurring stages, namely externalization, objectivation, and internalization (Berger & Luckmann, 1966).

Subjective reality is a reality that views humans as individuals or organisms, so in this reality, individuals can have certain tendencies in society. In this subjective reality, individuals have a role and can interact with their social environment. This means that in this subjective reality, individuals can devote themselves according to their creativity to the social world or social environment that has shaped them. Meanwhile, objective reality is interpreted as a social structure or environment that shapes individuals. This means that human development is formed or influenced by the environment or social reality starting from infancy, growing into adulthood to old age. There is interaction between individuals and their social environment so that an identity is formed in a person which then becomes a habitualization (Dharma, 2018).

Both subjective and objective reality are in the daily lives of individuals. In these daily activities, subjective and objective reality are intertwined with each other. In everyday life, objective reality is translated by individuals or has subjective meanings. Meanwhile, in everyday social reality, it is a world that originates from the actions and thoughts of individuals, then treated as "reality" by these actions and thoughts (Sulaiman, 2016). This understanding is obtained through objectivation by involving the process of subjective meaning building intersubjective common sense. The intersubjective common sense (knowledge shared between subjects) that is built is then accepted as a reality (Chabibi, 2021; Rafsanjani et al., 2024). From there it can be seen how social construction shapes reality or social reality does not just happen, but requires a process.

Social reality is built or formed by individuals. The social construction process is formed through a dialectical triad or three dialectical stages namely externalization, objectivation, and internalization (Berger, 1967). The externalization process is Externalization is the continuous outpouring of human existence into the world, both in physical and mental human activities (Berger, 1967). This externalization is carried out through repetition by individuals to generate an idea. The next phase is objectivation. Objectivation is the process of crystallizing objects in the mind over the externalization process in the previous phase. This objectivation phase allows for new interpretations

or additional interpretations from individuals in the social reality (Awaru, 2020). The third stage of the social construction process in Berger and Luckmann's theory is internalization. Internalization is the process of transmission from institutions as a social reality. The internalization process can be realized through the socialization of individuals. That is, internalization is an individual's effort to draw social reality into oneself to be transformed back from objective reality into one's subjective (Awaru, 2020). From the existing process, Berger and Luckmann want to convey that social reality in society is created by individuals, and then the results of this creation influence these individuals. Thus, this social construction process is a dialectic that is circular and will continue to rotate from externalization, objectivation, and internalization, back to externalization and so on (Berger & Luckmann, 1966).

For an objective reality that exists in society to be believed and followed by each individual, it is necessary to carry out an internalization process using socialization. Socialization according to Berger and Luckmann in the book *The Social Construction of Reality* divides into two, namely primary and secondary (Berger & Luckmann, 1966). Primary socialization is the first introduction process experienced by an individual to become a member of society as a child. Through this primary socialization, a child is brought to become part of society through the process of internalizing social reality by the family as a socialization agent. Meanwhile, secondary socialization is a process of introduction after primary socialization that introduces individuals to a new realm of the objective reality of a society (Berger & Luckmann, 1966). In secondary socialization, the internalization of institutional "subworlds" occurs. Secondary socialization depends on the division of labor and distribution of knowledge in an individual's social environment (Dharma, 2018). The agents of secondary socialization are educational institutions, peer groups, work institutions, and environments that are broader than the family (Airlangga, 2016).

Social reality in society, which is from individuals, is then maintained and maintained by individuals using language. Language has a function as a tool to label, build, and maintain a reality that exists in various circumstances (Enda, 2020; Mardotillah & Zein, 2017). When the language that was used to label a reality is no longer relevant, it will automatically create new words and new ways to label the existing reality. Validation of reality and experience is an inseparable part of one's daily life. This can be seen in the emergence of new words to label existing realities such as googling, trending, and remixing. At the same time, language can perpetuate existing realities such as marriage, and divorce. Human-constructed realities are perpetuated by language. A reality with the same name can have its definition changed in line with developments or changes in society (Dillon, 2014).

The process of creating social reality initiated by Berger and Luckmann, in the context of this research, is used to institutionalize the value of tolerance in Nyadran Perdamaian. This institutionalization is done through a name change from Nyadran to Nyadran Perdamaian. Although it looks simple, this name change brings changes to Nyadran, which was originally an ordinary tradition, into the formalization of traditions and also tolerance that existed before the name change. Nyadran Perdamaian is an externalization of individuals and some parties such as the youth in Krecek to invite people to realize the good values that exist as an objective reality (objectivation), then internalize tolerance between different religions.

### **From Nyadran to Nyadran Perdamaian**

Various regions have their traditions of sending prayers to ancestors. In Java, the tradition of sending prayers is called Nyadran. Nyadran is a tradition to pray for ancestors who have passed away by visiting the graves of certain hamlets or villages. This is the origin of the word Nyadran, namely Sadran which means visiting tombs or sacred locations in a certain month by bringing flowers and offerings. Nyadran is also done as a form of respect for the spirits of dead ancestors (Wibowo et al., 2022). This tradition is usually carried out communally by people in one area.



Almost all regions in Java carry out the Nyadran tradition with their respective specialties. Nyadran traditions in each place differ in procedures, series of events, *uba rampe* (food brought during the event), to the time of organizing Nyadran. In some areas such as in the Regency, *nyadran uba rampe* is placed in a *tampah* but, in some places such as Boyolali, Temanggung, and Semarang Regency *uba rampe* is carried using *tenong* (Saddhono et al., 2022). The time of Nyadran implementation in some areas is carried out during the month of *Ruwah* (the eighth month of the Javanese calendar) before the arrival of the holy month of Ramadan, or the month of *Suro*. Generally, Nyadran is done once a year. The organization of Nyadran in some areas also varies. Some are held with folk entertainment such as puppet shows, or by conducting a procession around the village as happened in Ki Djayeng Rono, Semarang Regency. Regardless of the various procedures held during Nyadran in several regions in Java, the essence of Nyadran is to clean the grave and then pray at the ancestor's grave (Luluk, 2023).

As in other parts of Java, the Nyadran tradition in Krecek and Gletuk Hamlets, Getasan Village, Kaloran Subdistrict, and Temanggung Regency also has its characteristics. Nyadran is a tradition held by residents to pray for ancestors who have passed away. The Nyadran event in the hamlet is held in the morning every Friday *Kliwon* of the month of *Ruwah* (eighth month) in the Javanese calendar. *Nyadran* is held at the cemetery located on a hill in Gletuk Hamlet. Nyadran is attended by almost all residents of Krecek Hamlet and Gletuk Hamlet. The majority of Krecek Hamlet residents are Buddhist while the majority of Gletuk Hamlet residents are Muslim. Based on the results of interviews with one of the Buddhazine administrators, Ana Surahman, the nyadran procession was carried out by residents a few days before the ritual was held:

"The day before Nyadran is held, people usually make preparations for tomorrow's ritual. Men prepare the *tenong* and its carrying tools, look for banana leaves, and help prepare firewood to cook the *uba rampe* that must be brought during Nyadran. Then clean the tomb that will be used as a Nyadran place and sow flowers to the graves of parents, grandparents, or ancestors in the afternoon. Meanwhile, women have started cooking and preparing preparations that will later be brought using *tenong*. "There are at least two types of food prepared, namely heavy food (*tumpeng* rice, and side dishes), snacks (market snacks)". (Temanggung, November 26, 2023, Ana Surahman)

The process of cooking the food that will be taken to the village tomb is done until night. At night, the children will play together and go around the houses to taste the food made by the mothers. After cooking until late at night, the mothers will wake up in the early hours of the morning to re-cook some side dishes that could not be cooked yesterday. Then prepare the food in a *tenong* to be taken to the grave. When the sun begins to rise, the preparations have been completed, the head of Krecek Hamlet will hit the kentogan, then the Hamlet residents will gather in front of the Hamlet head's house by carrying *tenongs* containing food, carrying mats, banana leaves, and carrying *tumpeng* rice. Then after all are gathered the hamlet residents will walk together to the hamlet tomb (Ngasiran, 2023). Nyadran participants are not only adults or the elderly, but also small children. They deliberately do not go to school because they want to follow the Nyadran tradition which is an annual agenda. "Nyadran is a tradition and a moment that children look forward to because they can eat well or improve their nutrition. In addition, young people who migrate are also willing to return from their overseas lands just to follow the Nyadran Perdamaian" (Temanggung, November 26, 2023, Ana Surahman).

Arriving at the hamlet graveyard, the villagers spread mats and take out all the food in the *tenong*. Then, representatives of Buddhist and Muslim leaders from the two hamlets light incense and pray, then the incense is placed on the grave of one of the local ancestors. Then, the event is opened by one of the village elders. The event began with the recitation of *tahlil*, which was led by a Gletuk Hamlet figure. Residents who are Muslim and Buddhist solemnly follow the *tahlil* recitation. In other places, the prayer procession is only carried out in the manner of the majority religion in the area, but Nyadran

in Krecek-Glethuk is carried out in two religions, namely Islam and Buddhism. After that, the event continued with Buddhist prayers and ended with a meal together. People who come share side dishes, and market snacks that are brought.

This Nyadran tradition is a legacy from the ancestors that have been carried out for many years by residents of Krecek and Glethuk Hamlets. "Then in 2019, the youth who are members of Buddhazine together with The Asian Muslim Action Network (AMAN) Indonesia initiated the Nyadran Perdamaian program" (Temanggung, 26 November 2023, Ana Surahman). Nyadran Perdamaian is a program to explore and introduce the value of tolerance by departing from the local wisdom that exists in Krecek and Glethuk Hamlets. Nyadran Perdamaian does not change the procession, procedures, implementation time, and *uba rampe* needed in the Nyadran tradition. The essence of Nyadran is still the same, but several things are trying to be developed in Nyadran Perdamaian.

Some things are slightly different from the previous Nyadran. Before the Nyadran Perdamaian, the Nyadran tradition only took place in a flowing manner and was only considered a habit of the people of Krecek-Glethuk Hamlet. After the initiation of Nyadran Perdamaian, the Nyadran tradition was enlivened as well as emphasized the wisdom values that had existed since before to the people of the village or from outside the area.

The new things that exist after the change from Nyadran to Nyadran Perdamaian are, first, Nyadran Perdamaian tries to package the Nyadran tradition in Krecek-Glethuk Hamlet to be more formal and institutionalized. Second, Nyadran Perdamaian allows other people who come from outside the Temanggung area and have different religions to be involved in the Nyadran tradition. Third, there are other activities held before and after the Nyadran tradition is carried out such as live-in, women's speaking class, meditation, *karawitan* class, offering class, and *jaran kepang* dance class (Rizki, 2021). Fourth, through Nyadran Perdamaian, the initiators, namely Buddhazine and AMAN Indonesia, want to share the value of peace and tolerance between religious communities with people outside Temanggung in the Nyadran tradition. Fifth, teaching the younger generation to maintain values and traditions in a more structured way can be seen through classes held before, during, or after Nyadran. Finally, through this Nyadran Perdamaian tries to crystallize the noble values that already exist in the cross-generational community of Krecek-Glethuk Hamlet.

Since its inception in 2019, Nyadran Perdamaian is still being held today. Nyadran Perdamaian continues to be held by attracting participants from various regions in Indonesia. Residents of Krecek-Glethuk Hamlet have begun to get used to the new reality built in 2019 and tend to want to carry out the Nyadran tradition with Nyadran Perdamaian activities. According to the Buddhazine organizer, Ana Surahman, if it is approaching the time of Nyadran implementation. "Does this year's Nyadran want to be held like yesterday's Nyadran Perdamaian?" When the Nyadran Perdamaian was held, the way the community dressed also became more prominent in traditional clothing such as the use of *lurik* clothes, and *blangkon*. Before that, the clothes worn during Nyadran only used shirts. The change in the name of Nyadran to Nyadran Perdamaian has an impact in the form of public awareness to maintain this tradition, shown by the enthusiasm of the community.

The name change from Nyadran to Nyadran Perdamaian is done to keep the existing tradition alive. Nyadran Perdamaian is also intended to continue to maintain the good value in the tradition of sending prayers to ancestors who have passed away. On the other hand, the change to Nyadran Perdamaian is also intended to realize good values and maintain harmony in the community that has been lived for a long time (AMAN Indonesia, 2024). By reappointing or rejuvenating the good values in this tradition, the spirit continues to maintain the local wisdom of Nyadran itself. Local wisdom can become social cement or maintain unity and harmony in Krecek and Glethuk Hamlets, the majority of which are Buddhist and Muslim.

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**Social Construction of Tolerance in Nyadran Perdamaian**

As a tradition that has occurred repeatedly over the years, Nyadran has become an objective reality for the people of Krecek and Glethuk Hamlets. Nyadran continues to be maintained and carried out once every year. The local community has internalized the tradition into a subjective reality. However, as said by Peter L. Berger and Thomas Luckmann, individuals will carry out the internalization process into subjective reality, and there will be additions or changes in the interpretation of the objective reality that exists in society. In addition, the social order (objective reality) in society is a product of humans, which is an ongoing process (Berger & Luckmann, 1966). This research shows how Berger and Luckmann's ideas do occur in the Nyadran tradition in Krecek and Glethuk Hamlets, which changed its name to Nyadran Perdamaian. The research found that the formation of Nyadran Perdamaian occurs in a dialectical triad process of externalization, objectivation, and internalization. However, on the one hand, some things are slightly different from the concept of the dialectical triad from Berger and Luckmann (Berger, 1967).

***Externalization of Nyadran Perdamaian***

Initially, Nyadran has been internalized by the community in Krecek and Glethuk Hamlets. This internalization is carried out by the implementation of the Nyadran ritual by the community through the words and examples of the parents or village elders. However, the internalization process allows for changes or additional interpretations of social reality in the community carried out by individuals. Encouraged by the initiation of the peace leader program, Buddhazine administrators in Krecek Hamlet have an additional interpretation of the existing Nyadran reality, namely that there is a value of tolerance in the tradition where the existing values want to be crystallized and strengthened in meaning. From this tolerance, peace is formed. So, adding the word perdamaian to the Nyadran Perdamaian carried out by Buddhazines in Krecek Hamlet is a process of externalizing what they have internalized so far about Nyadran in Hamlet for many years.

Nyadran for Buddhazine youth, is not only limited to going to the grave and praying for the ancestors, there is a noble value of tolerance contained in it, and needs to be disseminated to various places. If in other places tolerance is campaigned through discussion tables, in Nyadran the value of tolerance is exemplified directly in the ritual procession. The value of tolerance in the Nyadran is the two prayers from Islam and Buddhism. Nyadran after opening will be continued with the reading of *tahlil* led by Islamic religious leaders of Glethuk Hamlet who are predominantly Muslim. After finishing *tahlilan*, it is then continued with Buddhist prayers by religious leaders of Krecek Hamlet, which is predominantly Buddhist.

The youth who are members of Buddhazine have a subjective interpretation of the objective reality in society about Nyadran. The subjective meaning of the Buddhist youth through the internalization process of the Nyadran tradition believes that there is a value of tolerance that maintains peace and harmony between the two religions, namely Buddhism and Islam. According to them, the value of tolerance that exists in Nyadran needs to be disseminated and also strengthened by the residents of Krecek and Glethuk Hamlets themselves. Then they externalize what is obtained through the internalization of social reality in this Nyadran tradition by conveying to the head of Krecek Hamlet the idea of Nyadran Perdamaian in 2019. They also conveyed to the head of the hamlet that Nyadran Perdamaian would also invite young people from outside the area and hold other activities (such as live-in at residents' homes, meditation classes, *karawitan* classes, offering classes, women's speaking classes) to internalize the values of tolerance that exist in Krecek Hamlet. The externalization of the subjective understanding of Buddhazine members was then conveyed by the head of Krecek Hamlet to residents in Hamlet events and accepted by the local community. Finally, the externalization process



initiated by Buddhazine youth was implemented for the first time at Nyadran 2019. The community and involved in organizing Nyadran Perdamaian. This is in line with the concept of externalization, which is an attempt to project human meaning in reality through concrete actions (Berger & Luckmann, 1966).

This process shows that the process of externalization has occurred in the community of Krecek and Glethuk Hamlets in the context of the Nyadran tradition by strengthening and spreading the existing tolerance values. This externalization process is carried out by young people who are conveyed to the community through the hamlet head. That is where the process of externalizing subjective reality towards the formation of the objective reality of Nyadran and the value of tolerance in it occurs. However, this externalization process needs to be understood as it is not entirely the same as the concept of Berger and Luckmann who say that the externalization of social construction is carried out by individuals (Rifai, 2020). In the externalization process of this Nyadran Perdamaian, there is a slight difference, namely the influence of social structures in bringing up this stage, namely the AMAN organization. In the context of Nyadran Perdamaian, AMAN also encourages actions to accentuate the value of tolerance that has existed for a long time in the people of Krecek and Glethuk Hamlets. The externalization process does not only occur due to people or individuals.

### ***Objectivation***

In Berger and Luckmann's theory, after externalization, the next stage is the objectivation (Berger, 1967). This objectivation is a consistent repetition of the action (Berger & Luckmann, 1966). In this study, assessing the post-externalization of Nyadran Perdamaian of Buddhazine youth then an objective process occurs by the people of Krecek and Gletuk Hamlets. This can be seen in the Nyadran Perdamaian event which is carried out repeatedly. After the first time in 2019, Nyadran Perdamaian was held, the same event was also held again every year. At least until 2023, Nyadran Perdamaian has been held four times.

Objectivation in the context of Krecek and Glethuk Hamlets is that the community began to adopt the Nyadran Perdamaian initiative initiated by Buddhazine youth. According to Ana Surahman, the community is open and welcomes the young people who come and live in. According to her, "the community welcomed the program and there was no rejection from the residents." The objectivation process from subjective reality to objective reality can also be seen in how Nyadran Perdamaian becomes an annual routine agenda of the people of Krecek and Gletuk Hamlets. At this stage, Nyadran has been transformed from the subjective reality of a few individuals into an objective reality. If you look at Ana Surahman's statement, if the community is approaching Nyadran, they will ask whether it will be held as in past years with Nyadran Perdamaian. Indirectly, it can be read that the people in Krecek and Glethuk Hamlets have become the objective reality of society. It is at this stage that objectivation in shaping the social construction of a reality occurs.

### ***Internalization and institutionalization of tolerance values***

After a reality experiences objectivation, each individual will internalize the social reality. This stage is the third process of the dialectic initiated by Berger and Luckmann, namely Internalization. This internalization is the process of making meaning of the existing social reality (Berger & Luckmann, 1966). in this context, internalization is carried out by the people of Krecek Hamlet on the Nyadran Perdamaian and tolerance values. The main purpose of Nyadran Perdamaian is to crystallize and spread the value of tolerance that exists in the Nyadran tradition to the hamlet community itself and from outside the area. In this internalization stage, at least this research sees two ways that are done, namely through primary and secondary socialization.

Internalization of tolerance values in the Nyadran tradition is carried out through primary socialization that occurs in Krecek and Glethuk Hamlets by inviting children and getting involved in the Nyadran Perdamaian event. Children are asked not to go to school to attend Nyadran. This primary socialization process is carried out by families or parents of children who are still in elementary school by setting an example or including them in the Nyadran event. Indirectly, children will internalize the value of tolerance and Nyadran Perdamaian and give subjective meaning to making subjective reality within themselves. In addition, according to Ana Surahman, the parents of Krecek Hamlet also provide understanding and teaching to their children about Nyadran Perdamaian.

Then the internalization process also occurs through secondary socialization (Lizardo, 2021). This secondary socialization occurs in the people of Krecek and Glethuk Hamlets. The community absorbs the value of tolerance that has existed for a long time by practicing harmony between two religions, namely Islam and Buddhism. They absorb the reality of tolerance in Nyadran through involvement in interfaith prayers and eating together directly with people of other different religions. The secondary socialization process is also experienced by Nyadran Perdamaian participants who come from outside the region. They see the practice of tolerance between religious communities in the tradition. According to Ana Surahman, who has been a member of the Nyadran Perdamaian committee for four years, the participants felt and learned the process of tolerance directly through Nyadran and also the classes that were held. They have a new view that tolerance can be learned through local traditions.

The internalization process of the value of tolerance in the Nyadran Perdamaian event will then lead to the legitimacy of the value of tolerance. Through the language of Nyadran Perdamaian, the value of tolerance tries to be maintained and maintained, then it will give birth to legitimacy that tolerance needs to be maintained and continued to be maintained through Nyadran Perdamaian. This means that Nyadran Perdamaian and the value of tolerance between religions will be legitimized by the community so that the reality of the couplet is not lost. This legitimacy is also encouraged through the use of language that labels reality, in the context of this research as Nyadran Perdamaian. This internalization process is also not purely carried out by each (Hilmy & Utami, 2021). In Nyadran Perdamaian, the internalization process involves other entities such as village elders, and youth leaders who have a position in the community. The internalization process of Nyadran Perdamaian needs to involve many parties to ensure that internalization occurs.

Whether we realize it or not, Nyadran Perdamaian which departs from the Nyadran ritual, as usual, becomes a means of institutionalizing the value of tolerance. The institutionalization of tolerance is intended as an effort to maintain the value of tolerance between religious communities, especially Islam and Buddhism in Glethuk and Krecek Hamlets. The institutionalization of tolerance transmitted through the tradition of praying for ancestors such as the Nyadran ritual is an effective effort in maintaining good values to maintain solidarity and unity in society. When Berger and Luckmann explain more about social construction in society in a neutral theory (Fauzi, 2021), in the application in everyday reality, social construction is also related to the interests of larger social structures. In addition, the process of forming a new social reality in this Nyadran Perdamaian shows that there is a catalyst component in the creation of construction in society. In this Nyadran Perdamaian, the catalyst for the creation of this new reality is the element of ritual or culture.

## **CONCLUSION**

The tradition of praying for ancestors always has social values that are built by individuals. The noble value of this tradition is the reason for the younger generation to maintain and continue it. Preserving tradition is an obligation for young people in an area. This effort can be done by constructing the social reality of existing traditions according to the times. In the context of the Nyadran tradition in

Krecek and Glethuk Hamlets, the way to maintain traditions and tolerance values is done by formalizing traditions through the term Nyadran Perdamaian. When viewed with the theory of Peter L. Berger and Thomas Luckmann, Nyadran Perdamaian is the process of creating a new reality that passes through the dialectic of externalization where the idea of Nyadran Perdamaian is initiated by the youth of Krecek Hamlet and AMAN Indonesia. Then, the idea becomes an objective reality in the community (objectivation), and then the community internalizes the objective reality that raises the value of tolerance between religious communities. Then, the process continues and then reaches the legitimization stage of the tradition and the value of tolerance contained in Nyadran in Krecek and Glethuk Hamlets. In this context, language also plays a role in labeling and maintaining the new reality created. It can also be seen how Berger and Luckmann's theory is relevant in seeing the social construction of Nyadran Perdamaian, where social reality is created by the individual, then the individual is created by the reality it forms. From that process, Nyadran Perdamaian will automatically be believed as a reality that must be done every year and the extinction of tradition will not occur. On the other hand, the existing value of tolerance can also be spread and internalized by many people outside the area, so that peace can be realized. Community acceptance of the new reality, namely Nyadran Perdamaian, has not been explored more deeply so further research can dig deeper into this matter. Some things need to be underlined and understood, that in the facts on the ground, the formation of social reality in the context of Nyadran Perdamaian requires a social structure or agency of figures such as village elders and youth leaders. In addition, institutionalizing the value of tolerance in Nyadran Perdamaian can be an example in other places or regions, namely through good value traditions in maintaining solidarity and solidity in society can be transmitted as well as easily accepted by the community. This research only focuses on the formation of a new social reality using the theory of Berger and Luckmann. In the future, other studies can take other aspects that have not been examined further, such as the influence of the agency of local leaders in creating a new reality that is accepted by the local community. By reading the creation of this social reality, it is hoped that it will provide enrichment to social and cultural studies that every tradition and good value in it can be rejuvenated through the creation of social reality in the community for the ritual.

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