

Regeneration patterns of multicultural values in the Muneng Pilgrimage Tradition in Temanggung, Indonesia

by Lite Journal

Submission date: 23-Aug-2024 09:22AM (UTC+0700)

Submission ID: 2422184486

File name: 6_Anngraeni.pdf (571.85K)

Word count: 5761

Character count: 33208

Regeneration patterns of multicultural values in the Muneng Pilgrimage Tradition in Temanggung, Indonesia

Laela Dian Anggraeni^{1*}, Didik Supriadi

Universitas Negeri Semarang, Jl. Sekaran, Kec. Gunung Pati, Semarang, Indonesia

Article History

Submitted date:
2024-07-04
Accepted date:
2024-07-25
Published date:
2024-09-01

Keywords:

multicultural;
pilgrimage;
regeneration

Abstract

This research analyzes regeneration patterns and multicultural values in the Muneng pilgrimage tradition. Introducing traditions to the younger generation is very important since these habits are inherent and have their own meaning for a society. This research aims to describe the multicultural values of the Muneng pilgrimage tradition. This research used the historical method steps which include processional heuristics and offerings, criticism in the form of authentic rather than external and internal tests, interpretation of historical analysis, and historiography. The results of this research show that the regeneration carried out in the Muneng pilgrimage tradition culture needs to include regeneration of cultural presenters, cultural implementers, and cultural viewers. These were done by considering the values of respect, tolerance, appreciation, and cooperation. This research concludes that regeneration is carried out with the involvement of all ages, Muneng pilgrimage becomes a motif of belief as well as a means of preserving culture, and the values in culture result in harmonization in life.

Kata Kunci:

multikultural;
regenerasi;
ziarah.

Abstrak

Pola regenerasi nilai-nilai multikultural pada Tradisi Ziarah Muneng di Kabupaten Temanggung, Indonesia

Penelitian ini menganalisis pola regenerasi dan nilai-nilai multikultural pada tradisi ziarah Muneng. Mengenalkan tradisi pada generasi muda sangatlah penting dilakukan karena kebiasaan tersebut telah melekat dan mempunyai makna tersendiri bagi suatu masyarakat. Penelitian ini bertujuan untuk menggambarkan nilai-nilai multikultural pada tradisi ziarah Muneng. Penelitian ini menggunakan metode sejarah yang langkah-langkahnya meliputi heuristik prosesi dan sesaji, kritik dalam wujud uji autentik daripada eksternal dan internal, interpretasi analisis sejarah, dan historiografi. Hasil penelitian menunjukkan bahwa regenerasi yang dilakukan dalam budaya tradisi ziarah Muneng perlu memuat regenerasi terhadap penyaji budaya, pelaksana budaya dan pemirsa budaya. Hal ini dilakukan melalui nilai menghormati, toleransi, menghargai, dan kerja sama. Dari penelitian ini dapat disimpulkan bahwa regenerasi dilakukan melalui pelibatan terhadap lintas usia, ziarah Muneng menjadi motif keyakinan menjadi sarana pelestarian budaya di muneng, dan nilai-nilai dalam budaya mengakibatkan harmonisasi dalam kehidupan.

* Corresponding author:

candiroto123@students.unnes.ac.id

1 Introduction

Regeneration in a culture is preserved and becomes a living habit passed down from generation to generation which then becomes a tradition of a community's life. Regenerating diverse cultural traditions requires the younger generation to have positive perceptions and participate in efforts to preserve local traditions. For regeneration, it is necessary to develop and preserve traditions, so that the next generation can experience how culture has progressed over time. Nowadays, there are still young people who do not know the traditions around them. This is one of the reasons for the tradition to continue to be carried out for the next generation. Introducing traditions to the younger generation is very important in order to provide an introduction to the value of traditional arts in each region. Traditions are inherent and have their own meaning for a society and its generations. Younger generations associated with cultural traditions have received increasing attention as a means for cultural preservation. Therefore, the existence of a generation that can continue the tradition needs to be given very serious attention. The younger generation plays a crucial role in protecting and improving this tradition so that it does not become extinct (Supriyanto, 2017).

Each generation undergoes different experiences, perspectives, such as values, expectations and attitudes towards work that are generated are different (Roebuck, Smith, & Haddaoui, 2013). There are several generations of young people who are still actively working in organizations, including the silent generation or traditionalists (1925-1945), baby boomers (1946-1964), generation X (1965-1981), and millennials or generation Y (1982 -1999) (Schoch, 2012; Hillman, 2013; Schullery, 2013). Traditions that are preserved need to be understood by generations. Usually traditions develop in different multicultural societies. The creation of multiculturalism cannot be separated from the synchronization of diverse cultures in a region. These differences build relationships between individuals and groups with their respective cultures, different styles of life, and have their own characteristics (Sulaiman, 2020). This idea explains an effort that reflects the goals and strategies that have been used in responding to ethnic movements in society. The way society views traditions contains different values, so that these conditions encourage the need to develop multicultural values and public awareness in order to live in harmony. The multicultural fact in this tradition has one aspect of very high multicultural values, so that something a multicultural group does aims to achieve prosperity. To achieve this goal, multicultural societies have their own methods. These methods include the value of mutual respect, the value of tolerance, the value of respect, the value of cooperation. Diverse societies have different standards of values and norms which are manifested through people's behavior.

In society there are groups of people who have different characteristics and are unique to that society. The importance of these multicultural values can be demonstrated to the people of Muneng village when the tradition is implemented. The people really respect and appreciate the pilgrims who come. This is a sign of gratitude, because they have helped preserve and carry out a tradition passed down from generation to generation, namely the Muneng pilgrimage tradition. Tradition comes from the Latin word "*tradition*" which means "continued". Tradition is also something that a community group has been doing for a long time and is part of the life of a community group. Tradition concerns with community life which is carried out continuously, such as customs, culture, and beliefs. Traditions are considered beneficial for a group of people, so they need to preserve them. The most basic thing about tradition is that information is passed on from generation to generation. Tradition can also be interpreted as people's habits, which will automatically influence actions and reactions in everyday life. Usually this is done repeatedly in the same way. The tradition of the Muneng pilgrimage is held once a year in the month of Muharram. This has become a habit of the people and pilgrims who have a useful goal, namely belief in the Muneng pilgrimage tradition which brings blessings and intercession in their lives. Many people's beliefs are still associated with sacred values

towards holy places and auspicious objects. This is like in ancient times when the belief in animism and dynamism was inherent in people's lives. Apart from that, it is important for the people with the aim of remembering, strengthening their faith or purifying themselves. In this Muneng pilgrimage tradition, pilgrims visit a holy place, namely the grave of the guardian of Demak Trenggono Kusuma.

This research used folklore theory. According to Hutomo, (1989:4-5) the main characteristics of folklore theory are traditions and cultural depictions of a society in spoken language and actions from generation to generation. This is one of the important reasons in tradition and culture so that there are values that can be utilized in life. Folklore is also a collective culture and traditions that are traditionally passed down from generation to generation in different versions. Thus, it is hoped that this research on folklore theory can become a reference for readers to get to know aspects of the Muneng Pilgrimage cultural tradition, as well as to help develop folklore theory through cultural traditions and area.

Discussions about various cultural traditions have actually been widely written and presented in various forms of scientific work, both in the form of articles, journals, and theses with various themes and problems which are usually presented as research reference sources. One of the studies with the same theme was carried out by Habib (2014) in the form of a thesis with the title "The Contribution of the Muneng Pilgrimage Tradition in Forming Social Solidarity in the Muneng Village Community". This research discusses the factors that form solidarity in the Muneng village community. Apart from that, the researcher also discusses the contribution of the Muneng pilgrimage tradition in forming social solidarity in the Muneng village community. However, this research does not explain the value in the solidarity formed between the original Muneng village community and the pilgrims who came to the Muneng pilgrimage tradition, because this Muneng tradition involves people from different ages. Apart from that, Mad Habib also briefly mentions the contributions made by the people of Muneng village so that readers don't understand it. This type of previous research used research methods with a qualitative approach, by matching empirical and applicable theory using descriptive research. The focus of the research conducted by Habib is the factors that influence and contribute to the Muneng village community in forming collective solidarity.

Therefore, the current researchers conducted research with the aim of finding out regeneration patterns involving cross-age pilgrims who follow the multicultural values found in the Muneng pilgrimage tradition. A different method approach is to use historical methods according to past information on the Muneng pilgrimage tradition critically. In the current research, empirical findings were found from direct data collection, namely the existence of multicultural values found in the Muneng pilgrimage tradition from the interaction of pilgrims and the Muneng village community. In addition, the findings differ significantly from previous research findings in terms of data interpretation or conclusions resulting from analysis of interview results across the ages of pilgrims who came (children, teenagers and adults (old)).

2 Methods

This research used historical research methods. The process of testing and in-depth critical analysis of past historical relics is an advantage in this method (Gottschalk, 1987). This method is expected to produce scientific writing that is objective, systematic and logical. The aim of this research is to enrich the researcher's knowledge about how and why a past event occurred and the process of how the past became the present. In the end, it is hoped that understanding of current events will increase and obtain a more rational basis for making choices in the future (Riyanto 1996: 23).

Achieving this goal is carried out by providing principles and rules that researchers have compiled systematically, to assist in collecting historical sources. This method is an instrument for reconstructing historical events (history as past actuality) into history as a story (history as written).

To explore historical events, in principle, six questions (5 W and 1 H) were answered in order to get a detailed picture of the existence and changes of an object in generations from time to time. The historical method began by critically searching for past information on the Muneng pilgrimage tradition. This historical method steps include heuristics, source criticism, interpretation, and historiography (Gottschalk, 1987). Heuristics is an effort to collect historical events or collect data appropriate to the study so that all forms of events and historical occurrences in the past can be known (Alian, 2012). In heuristics, the researchers collected sources that are relevant to the problem to be studied, both primary and secondary sources. The sources collected include written and oral sources and interviews with perpetrators who are still alive.

3 Results and Discussion

3.1 Results

Based on the results of research conducted by researchers on the Muneng Pilgrimage tradition, several historical analyses of the tradition were found, including a) Heuristics of the processions and offerings of the Muneng pilgrimage tradition, b) Criticism in the form of authentic tests rather than external and internal, c) Interpretation of historical analysis, and d) Historiography based on data.

Table 1: Processions and Offerings of the Muneng Pilgrimage Tradition

No	Processions	Offerings
1	The procession of purifying oneself at the Kwarasan spring	No offerings
2	Making a pilgrimage to the grave of Eyang Penompo's bodyguard	With offerings
3	Making a pilgrimage to the grave of Raden Trenggono Kusumo	With offerings

Table 2: Information from Sources on the Muneng Pilgrimage Tradition

No	People of all ages	Position	Expertise
1	2 Academics 2 Practitioners	Civilians	Caretaker, Cultural Expert, Historian, Religious Expert
2	4 Public	Civilians	Ordinary people
3	Elements of Government	Government officials	Leadership Expert

Table 3: Symbols and Meanings of the Muneng Pilgrimage Tradition

No	Symbol	Meaning
1	Roses	Fragrance and sacredness
2	Menyan and incense	Relaxation
3	Tomb	Grave Marker

Table 4: Multicultural Values of the Muneng Pilgrimage Tradition

No	Multicultural Values	Activity
1	Value of collaboration	Making posts, cleaning springs, graves, roads
2	Tolerance value	Javanese community, Muslim community
3	Value of respect	The students carried out <i>nyekar</i> at the grave
4	Value rewarding	Free food and drink

3.2 Discussion

This research discusses new findings from researchers or patterns that were not previously known in the previous research. It presents new empirical data from the Muneng pilgrimage tradition according to the regeneration carried out, thereby providing different insights or understanding from before. Furthermore, empirical findings were found from direct data collection, namely the existence of multicultural values contained in the Muneng pilgrimage tradition from the interaction of pilgrims and the Muneng village community. In addition, the findings differ significantly from the previous research findings in terms of data interpretation or conclusions resulting from analysis of interview results across the ages of pilgrims who come.

The following is a description of the data results obtained. Finding and collecting relevant data sources is the first part of presenting heuristic data. The purpose of this section is to find out all forms of historical events or happenings in the past, especially the history of the Muneng Pilgrimage tradition. The sources used in this research are primary and oral sources. The researchers obtained data or information through direct interviews with Mr. Dhulkuat, regarding the processions and offerings made during the pilgrimage at the Muneng Pilgrimage. Processions and offerings carried out in the Muneng Pilgrimage tradition can be described in Table 1. Based on Table 1, pilgrims purify themselves at the Kwarasan spring, before making a pilgrimage to Muneng (Raden Trenggono Kusumo's grave) by performing ablution or cleansing the whole body. Before making a pilgrimage to Raden Trenggono Kusumo's grave, pilgrims are advised to make a pilgrimage first to the grave of Raden Trenggono Kusumo's bodyguard, Eyang Penompo. Usually offerings are made by burning incense in a place provided in front of the grave. This aims as *tathayyub* or relaxation and to clear the negative energy. After that, the pilgrims enter the grave of Raden Trenggono Kusumo, whose grave is located in the middle of the cemetery. Before entering, usually pilgrims who have not burned incense at Eyang Penompo's grave burn it first at the edge of the door before entering the tomb. Usually pilgrims send prayers and do *tahlil* together in front of the grave.

The researchers obtained sources from the field and interviewed informants. This is done to analyze sources objectively by synthesizing source evidence to support historical facts. Information from sources regarding the Muneng Pilgrimage tradition can be seen in Table 2. The informants of the Muneng pilgrimage are secondary sources. The information was obtained by interviewing informants from initial primary sources, residents of all ages who follow this tradition. The first informants were 2 academics and 2 practitioners, namely Suparno, Ardiyanto, Zaenuri and Fauzan as caretakers, cultural experts, historians and religious experts in Muneng. The three sources have a role as compilers of the traditional procedures followed by pilgrims.

The procedures include offerings, prepared processions and traditional *wilujengan*. After that, pilgrims perform prayers and *taustiah* led by muslim clerics. Apart from that, 4 people were also interviewed, they are Dhulkuat, Farida, Dewi, and Andri as civilians who were witnesses to the

procession of the Muneng pilgrimage tradition as well as the implementers who followed this tradition. From the results of the interview, one of the impressions obtained from the Muneng pilgrimage tradition is that it has interesting symbols. One of them is that teenagers and children are attracted by many sellers and entertainment available, and they can meet new friends. Moreover, according to adult age groups, they suggest to expand the parking area to Muneng village government official, Sutrisno, as part of the organization and tradition organizing committee.

In Picture 1, pilgrims who come on foot make the first procession to Kwarasan spring. Pilgrims of all ages, adults, teenagers and children together purify themselves in the spring. This has become one of the traditional processions of the Muneng pilgrimage.



Picture 1. Walking Pilgrims

Meanwhile, in Picture 2, pilgrims who have purified themselves in the spring are waiting for other pilgrims to arrive and the next procession to the grave of Eyang Penompo. From this picture, it can be seen that it is not only local people who follow the Muneng pilgrimage tradition, but other people also carry out this tradition.



Picture 2. Cross-Age Pilgrims

The Muneng pilgrimage tradition involves Muneng village residents. The involvement of the people across ages is in accordance with the regeneration of this tradition. First, there are cultural presenters who have the role of following the procession and carrying out the procession of the Muneng pilgrimage tradition, consisting of 245 adults, 230 teenagers, and 75 children. Apart from that, there are 95 adults, 106 adolescents, and 15 children who become cultural implementers or members of the Muneng village community committee for carrying out this tradition. As cultural

viewers, there were 868 adults, 684 teenagers, and 168 children who came to take part in the procession or traditional spectators.

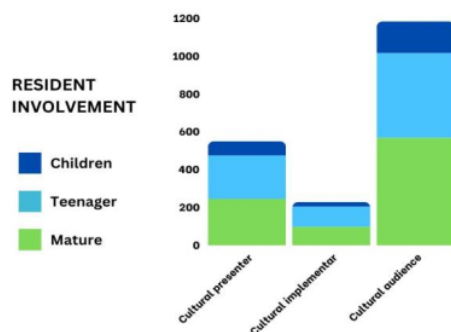


Diagram 1. Involvement of Cross-Age Populations in the Muneng Pilgrimage Tradition

An important reason and an interesting fact about the Muneng pilgrimage tradition as an object of research is the large number of ordinary people who follow the tradition. At the interpretation stage, the researchers determine the relationship from the facts obtained, after collecting a number of information regarding the history of the Muneng pilgrimage tradition. The data relevant to the meaning of the Muneng pilgrimage tradition were used as a historical picture or story to be compiled. From the interviews it was found: 1) regeneration, 2) symbols and meanings, 3) multicultural values. The regeneration of the Muneng Pilgrimage Tradition has occurred from generation to generation from small units, starting with one of the clerics from Kejajar Wonosobo, namely K.H Munawir, who is the caretaker of the lodge, making a pilgrimage to Muneng Village on foot, and inviting the lodge manager and his students to join in the pilgrimage to Raden Trenggono Kusumo's grave. This aims for the welfare of the community and so that it does not become extinct and is continued by the next generation.

The regeneration that still preserves the tradition today consists of 3 age groups, namely adults, teenagers, and children. There is still a lot of enthusiasm from ordinary people who participate in the tradition. As seen in Table 3, the Muneng pilgrimage tradition has symbols and meanings. Roses have a sacred meaning and add fragrance to the pilgrimage. According to Islamic religious experts, scattering flowers has meaning as a way to ease the torment of the grave occupants. Secondly, incense calms the mind, relieves stress and anxiety during the pilgrimage. The gravestone has the meaning of a marker as a divider between burial areas.

For information in Table 4, there are 4 multicultural values in the Muneng pilgrimage tradition, including the value of cooperation. Activities with the value of cooperation began with the creation of a post by the Muneng village community which aims to welcome pilgrims who come, especially pilgrims who walk. Before the tradition begins, the Muneng community works together to clean the springs in Kwarasan which are usually used for the self-purification procession before visiting the grave. Next, cleaning the grave area and the roadside of Muneng village to make the pilgrims comfortable when walking. The value of tolerance can also be seen in the Javanese community. Usually older people follow and become implementers of the culture. The Javanese community is united to observe and follow traditions with the Muslim community (clerics, religious scholars). This tradition is not only followed by ordinary people, but there are teenagers and children from the boarding school. The value of respect is marked by the presence of students carrying out ceremonies and visiting the

cemetery every November 10 to commemorate Heroes' Day, because in Muneng village there is one hero who was buried in the area.

Apart from that, the value of respect that the Muneng community has is by providing and giving free food and drinks to pilgrims who come. They provide the food and drinks on the side of the road in Muneng village and invite pilgrims to take them for free. At the historiography stage, the researchers determine the relationship from the facts obtained, after collecting a number of information regarding traditional history (Abdurrahman 1999:79). The data that are relevant to the meaning of the Muneng pilgrimage tradition were used as a historical picture or story to be compiled. One of the values contained is multicultural values in the surrounding community. It is important for future generations to preserve the Muneng pilgrimage tradition so that it can still be carried out by pilgrims. The Muneng pilgrimage tradition has steps that have become the rules for pilgrims before carrying out the pilgrimage. The steps that should be done by the pilgrims who come include purifying themselves, performing ablution at Sendang Kwarasan, entering the tomb and giving *infaq* (charity) as sincerely as possible, making a pilgrimage first to Eyang Penompo (guard) with the offerings and incense that have been brought, making a pilgrimage to the tomb Raden Trenggono Kusumo and offering prayers by reading Surah Yasin, *tahlil*, and others. These steps cannot be changed, because they have become rules for pilgrims.

Discussion of the results of the data obtained includes: a) regeneration is carried out with the involvement of cross-age groups, b) the Muneng pilgrimage becomes a motif of belief and becomes a means of preserving culture in Muneng, c) the values in culture result in harmonization in life. Regeneration involves people of all ages, divided into adults, teenagers, and children. In the regeneration of the Muneng pilgrimage tradition, cultural presenters in the Muneng pilgrimage tradition have an important role, namely as followers of the procession that walk from Kejajar Wonosobo to Muneng village. These cultural presenters consist of 245 adults, 230 teenagers, and 75 children. Apart from that, cultural implementers in this tradition include the people of Muneng village who are the event committee. The Muneng village community acts as the creator of the event concept, organizes, and leads all activities of the Muneng pilgrimage tradition. The forms of cultural implementers are 95 adults, 106 teenagers, and 15 children with different tasks during the procession. In the Muneng pilgrimage tradition, cultural practitioners also include grave caretakers, cultural experts, religious experts, and village government officials. As the Muneng pilgrimage tradition procession took place, there were 868 adults, 684 teenagers, and 168 children cultural viewers.

The cultural audience is from the community who does not take part in the Muneng pilgrimage procession. Usually cultural viewers only participate in enlivening the tradition and it has become a habit for local people to watch it. Not only in the Muneng pilgrimage tradition, there are also cultural audiences in other cultural traditions. The Muneng pilgrimage has become a motif of belief and a means of preserving culture in Muneng. In this tradition, cultural reality occurs because of the interaction patterns of local communities. The form of cultural reality in the Muneng pilgrimage tradition has procession steps that have become rules for pilgrims that cannot be avoided. This begins with the arrival of pilgrims in Muneng village by carrying out a self-purification procession (bathing and ablution) at the Kwarasan Spring before making a pilgrimage to Muneng (Raden Trenggono Kusumo's grave), visiting the grave of Eyang Penompo (Raden Trenggono Kusumo's bodyguard) by burning incense or *Menyan*, and visiting the tomb of Raden TrenggonoKusumo.

4 Conclusion

Introducing traditions to the younger generation is very important in order to provide an introduction to the value of traditional arts in each region. Each generation undergoes different experiences, perspectives, such as values, expectations and attitudes towards work that are generated

are different (Roebuck, Smith, & Haddaoui, 2013). The multicultural fact in this tradition has a very high multicultural value, and it aims to achieve prosperity. To achieve this goal, multicultural societies have their own methods. The methods include the value of mutual respect, the value of tolerance, the value of respect, the value of cooperation, and the value of solidarity between people. The traditions carried out are considered beneficial for a group of people, so that group of people preserves them. This research followed the historical method by critically searching for past information on the Muneng pilgrimage tradition. This historical method has steps that include heuristics, source criticism, interpretation, and historiography (Gottschalk, 1987). Heuristics aim to find out all forms of historical events or happenings in the past. The researchers obtain data or information through interviews regarding processions and offerings made during pilgrimages at the Muneng Pilgrimage. The researchers obtained sources from the field and interviewed informants. Historically, the sources were analyzed objectively by synthesizing source evidence to support historical facts. The interpretation determines the relationship of the facts obtained, after collecting information regarding the history of the Muneng pilgrimage tradition. The data that are relevant to the meaning of the Muneng pilgrimage tradition were used as a historical picture or story to be compiled. Historography determines the relationship of the facts obtained after information regarding the history of the Muneng pilgrimage tradition. Regeneration carried out in the Muneng pilgrimage tradition culture needs to include regeneration of cultural presenters, cultural implementers, and cultural viewers. Regeneration involves people of all ages, divided into 3, namely adults, teenagers, and children. The Muneng pilgrimage has become a motif of belief and a means of preserving culture in Muneng. In this tradition, cultural reality occurs because of the interaction patterns of local communities. The values in culture result in harmonization in life. The Muneng pilgrimage tradition has interesting multicultural values. For readers, this research can be used as inspiration to carry out further research and expand knowledge in the same field. Apart from that, there is new information for readers that has not been published generally, so that readers can gain access to the latest insights or information regarding the Muneng pilgrimage tradition.

References

- Abidin, Z. (2016). Menanamkan konsep multikulturalisme di Indonesia. *Dinamika Global: Jurnal Ilmu Hubungan Internasional*, 1(02), 123-140. <https://doi.org/10.36859/jdg.v1i02.24>
- Agatta, S. K. D. (2022). eksplorasi nilai multikulturalisme dalam tradisi tolak balak di Air Terjun Sedudo Kabupaten Nganjuk. *Jurnal Adat dan Budaya*, 4(1). <https://doi.org/10.23887/jabi.v4i1.41581>
- Anggraeni, E. R., Yanuartuti, S., Juwariyah, A., Yermiandhoko, Y., & Lodra, I. N. (2022). Musik Oklik Bojonegoro dalam kajian etnomusikologi sebagai upaya pelestarian budaya. *Gondang*, 6(1), 1-11. <https://doi.org/10.24114/gondang.v6i1.30685>
- Askarial, S. H. (2018). Interpretasi atau penafsiran sebagai metode penemuan hukum. *Menara Ilmu: Jurnal Penelitian Dan Kajian Ilmiah*, XII(79). <https://doi.org/10.33559/mi.v12i2.506>
- Arrovia, Z. I. (2021). Nilai-nilai multikultural dalam kebudayaan pendalungan di Kabupaten Jember. *Al Ma'rief: Jurnal Pendidikan Sosial dan Budaya*, 3(2). <https://doi.org/10.35905/almaarief.v3i2.2278>
- Darmawan, W., Zakso, A., & Budjang, G. (2016). Memudarnya nilai-nilai budaya "Belalek" dalam bidang pertanian pada masyarakat pedesaan. *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)*, 5(3).

Anggraeni, L. D. & Supriadi, D. (2024). Regeneration patterns of multicultural values in the Muneng Pilgrimage Tradition in Temanggung, Indonesia. *LITE: Jurnal Bahasa, Sastra, dan Budaya* 20 (2), 1-20. <https://doi.org/10.33633/lite.v20i2.11107>

- Ekasari, A. D., Nuryatin, A., & Suwito, W. (2014). Peningkatan keterampilan menulis puisi melalui strategi pikir plus dengan menggunakan media gambar peristiwa. *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 3(1). <https://doi.org/10.15294/jpbsi.v3i1.3984>
- Fauzan, R. M.Pd., & Nashar, M. Pd. (2017). “Mempertahankan Tradisi, Melestarikan Budaya” (Kajian Historis dan Nilai Budaya Lokal Kesenian Terebang Gede di Kota Serang). *Jurnal Candrasangkala*, 3(1).
- Gustianingrum, P. W., & Affandi, I. (2016). Memaknai nilai kesenian Kuda Renggong dalam upaya melestarikan budaya daerah di Kabupten Sumedang. *Journal of Urban Society's Arts*, 3(1), 27-35. <http://dx.doi.org/10.24821/jousa.v3i1.1474>
- Habib, M. (2014). Kontribusi tradisi ziarah Muneng dalam membentuk solidaritas sosial masyarakat Desa Muneng (Doctoral dissertation, UIN Sunan Kalijaga). <https://digilib.uin-suka.ac.id/id/eprint/11683/>
- Hamka, M. F., & Sauqi, A. (2018). Motif ziarah Petilasan Prabu Jayabaya (Menelisik Makna dan Tujuan Masyarakat Berziarah Petilasan Sri Aji Jayabaya). *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 6(2), 227-250. <https://doi.org/10.21274/kontem.2018.6.2.227-250>
- Hayati, Ridha. (2019). The meaning of pilgrimage and ritual Mubeng Beteng at the grave of Imogiri Kings, Yogyakarta. *Jurnal Dialog Kemenag*, 42(1). <https://jurnaldialog.kemenag.go.id/index.php/dialog/article/download/321/162>
- Hidayat, A. T., Rosadi, A., & Antony, I. Simbol budaya dan agama dalam tradisi ziarah kubur Syekh Burhanuddin. 18(2). <https://dx.doi.org/10.21111/tsaqafah.v18i1.7640>
- Lubis, R. F. (2016). Analisis nilai-nilai keIslaman dalam pembelajaran bahasa Inggris pada jenjang pendidikan Tsanawiyah di kota Padangsidempuan. *Tazkir: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman*, 2(2), 107-122. <https://doi.org/10.24952/tazkir.v2i2.513>
- Mirdad, J., Helmina, H., & Admizal, I. (2022). Tradisi ziarah kubur: Motif dan aktivitas penziarah di makam yang dikeramatkan. *Khazanah: Jurnal Sejarah dan Kebudayaan Islam*, 12(1), 65-80. <https://doi.org/10.15548/khazanah.v12i1.643>
- Mujib, M. M. (2016). Tradisi ziarah dalam masyarakat Jawa: Kontestasi kesalehan. *Identitas Keagamaan dan Komersial*, 207.
- Nurhayati. (2016, June 12). Penulisan sejarah (historiografi) :Mewujudkan nilai-nilai kearifan budaya lokal menuju abad 21. *Prosiding Seminar Nasional Pendidikan*.
- Nurrahmah, H. (2014). Tradisi ziarah kubur studi kasus perilaku masyarakat Muslim Karawang yang mempertahankan tradisi ziarah pada Makam Syeh Quro di Kampung Pulobata Karawang tahun 1970-2013. <http://repository.uinjkt.ac.id/dspace/handle/123456789/29895>
- Prasetyo, O., & Kumalasari, D. (2021). Nilai-nilai tradisi Peusijuek sebagai pembelajaran sejarah berbasis kearifan lokal. *Jurnal Seni Budaya*, 36(3), 359–365. <https://doi.org/10.31091/mudra.v36i3.1387>
- Sachari, A., Destiarmand, A. H., & Sunarya, Y. Y. (2021). Regenerasi batik dalam inovasi desain berbasis kearifan lokal kontemplatif di Girilayu. *Dinamika Kerajinan dan Batik*, 38(2), 157-172. <https://dx.doi.org/10.22322/dkb.v38i2.6037>
- Sahadi. (2019). Pelestarian kebudayaan daerah melalui kesenian tradisional Dodod di Kampung Pamatang Desa Mekarwangi Kecamatan Saketi Kabupaten Pandeglang. *Jurnal Ilmiah Ilmu Administrasi Negara*, 6(4). <http://dx.doi.org/10.25157/dinamika.v6i4.3101>

Anggraeni, L. D. & Supriadi, D. (2024). Regeneration patterns of multicultural values in the Muneng Pilgrimage Tradition in Temanggung, Indonesia. *LITE: Jurnal Bahasa, Sastra, dan Budaya* 20 (2), 1-20. <https://doi.org/10.33633/lite.v20i2.11107>

Salim Achmad Nur. (2017). Penanaman nilai toleransi antar umat beragama di kalangan masyarakat Kecamatan Mlati Kabupaten Sleman. *Prodi PPKn Universitas PGRI Yogyakarta*. <http://repository.upy.ac.id/id/eprint/1721>

Sayono, J. (2021). Langkah-langkah heuristik dalam metode sejarah di era digital. *Sejarah dan Budaya: Jurnal Sejarah, Budaya, dan Pengajarannya*, 15(2), 369. <http://dx.doi.org/10.17977/um020v15i22021p369-376>

Setiawan, B. (2016). Tradisi ziarah kubur: Agama sebagai konstruksi sosial pada masyarakat di Bawean, Kabupaten Gresik. *Biokultur*, 5(2), 247-261. <https://www.semanticscholar.org/paper/Tradisi-Ziarah-Kubur%3A-Agama-Sebagai-Konstruksi-Pada->

Sofyan, A. N., Sofianto, K., Sutirman, M., & Suganda, D. Regenerasi kearifan lokal kesenian Lebon sebagai budaya leluhur Pangandaran, Jawa Barat. *Jurnal Ilmu-Ilmu Sosial dan Humaniora*, 23(2). <https://doi.org/10.24198/sosiohumaniora.v23i2.24855>

Syam, R. S. E., & Asya'ari A. A. (2023), Nilai heuristik dalam Sumpah Palapa sebagai spirit Ibu Kota Nusantara. *Jurnal Penelitian Mahasiswa*, 2(2). <https://doi.org/10.58192/populer.v2i2.758>

Vanesia, A., Kusriani, E., Putri, E., Nurahman, I., Alfindo, & Simaremare T.P. (2023). Pentingnya nilai-nilai pendidikan ultikultural dalam masyarakat. *Jurnal Dinamika Sosial Budaya*, 25(1). 242-251. <http://dx.doi.org/10.26623/jdsb.v25i1.4427>

Wardani, L. K., & Frans, S. M. (2019). Implementasi konsep eksistensi, inovasi, regenerasi pada interior pusat komunitas ludruk Irama Budaya Sinar Nusantara di Surabaya. *Dimensi Interior*, 17(1), 10-17. <https://doi.org/10.9744/interior.17.1.10-17>

Wicaksono, D. B., Yudiana, I. K., & Wahyudiono, A. (2019). Analisis nilai-nilai multikultural masyarakat Desa Patoman, Blimbingsari, Banyuwangi. *Jurnal Pendidikan Sejarah Indonesia*, 2(2), 164-178. <http://dx.doi.org/10.17977/um033v2i22019p164>

Wulansari, A., & Hartono, H. (2021). Regenerasi kesenian kuda lumping di Paguyuban Langen Budi Setyo Utomo. *Jurnal Seni Tari*, 10(2), 185-196. <http://dx.doi.org/10.15294/jst.v10i2.46932>

Regeneration patterns of multicultural values in the Muneng Pilgrimage Tradition in Temanggung, Indonesia

ORIGINALITY REPORT

6%

SIMILARITY INDEX

6%

INTERNET SOURCES

3%

PUBLICATIONS

3%

STUDENT PAPERS

PRIMARY SOURCES

1

publikasi.dinus.ac.id

Internet Source

3%

2

e-journal.iain-palangkaraya.ac.id

Internet Source

1%

3

repository.upi.edu

Internet Source

1%

4

cesmaa.org

Internet Source

1%

5

eprints.iain-surakarta.ac.id

Internet Source

1%

Exclude quotes On

Exclude matches < 1%

Exclude bibliography On