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Religious Moderation on the Night of 1st Suro at Borobudur for the Strengthening of Tourism

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Abstract

The research aims to describe the value of religious moderation at Borobudur on the night of 1st Suro for the strengthening of tourism. Borobudur has universal value, the benefits of which encompass various aspects of life, such as religion and culture. Borobudur, as a cultural heritage site, embodies diversity in multiculturalism and plurality of religions/beliefs. Within this diverse plurality, religious life is characterized by tolerance, inclusiveness, mutual respect, and the acceptance of differences. The community continues to uphold and preserve the universal value of Borobudur's spirituality. This research employs a descriptive qualitative approach with anthropological methods. Primary data are obtained from observations and interviews, which are thematically analyzed concerning the value of religious moderation during the commemoration of 1st Suro for the purpose of strengthening religious moderation. The values of religious moderation observed during the night of 1st Suro commemoration at Borobudur include accommodation of Javanese culture, representing multicultural and pluralistic aspects, promoting tolerance, fostering national commitment, enhancing tourism at Borobudur, and promoting community empowerment and participation.

Keywords: *Religious moderation, the Night of 1st Suro commemoration, Ruwat Rawat Borobudur, cultural heritage, religious tourism.*

Introduction

Indonesia is a pluralistic country in terms of multiculturalism and plurality of religions/beliefs. Even though Indonesia is not a religion-based country, its people are religious in the diversity inherent in religious life. Being Indonesian is essentially religious - religious is essentially being Indonesian (K. Hidayat, 2002; Ministry of Religious Affairs, 2020) . The state guarantees the freedom for people to embrace religion/belief according to their respective beliefs as stated in the 1945 Constitution, Article 29 and Pancasila, First Sila "Belief in the One and Only God" (Moekiyat, 2017). In the diversity of religious pluralism, society is expected to promote tolerance, mutual respect for differences, be inclusive and open in accepting diversity. They live side by

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side between religious communities in peace and accept differences in establishing cooperation based on human values (Darlis, 2017). Therefore, the importance of understanding and implementing religious moderation in maintaining a balance between national commitment and religious enthusiasm.

Religious moderation is a middle way for the life of religious people in addressing the differences and diversity of multicultural cultures and pluralism of religious beliefs (Sulaiman et al., 2022). Through religious moderation, one another understands differences and maintains togetherness with an attitude of tolerance (tepo seliro). Religious moderation is a middle way that can create a harmonious and peaceful inter-religious life without conflict in the harmonization of diversity (Suryantoro, 2022). Religious moderation that instills national values based on tolerance, solidarity and equality in interfaith life. Religious moderation is the identity of the nation in caring for Indonesian within the framework of the Unitary State of the Republic of Indonesia (NKRI) (Ministry of Religious Affairs, 2020).

The implementation of religious moderation as a religious attitude and practice in pluralistic inter-religious relations in multiculturalism and pluralism of religions and beliefs can be witnessed at Borobudur. UNESCO awarded Borobudur as a world cultural heritage due to its extraordinary universal value as a masterpiece of human creation which is clearly visible and blends with the heterogeneous natural landscape, culture and beliefs of its people which contain meaning and life values (Elmira & Wahyudi, 2020). Borobudur as a world cultural heritage is interpreted as a temple or area that cannot be separated from nature, culture, and society that has spiritual values (Tanudirja, 2022). Spirituality is defined as a spirit of awareness of universal values that provide benefits and meaning in life and living (Pustakasari, 2014).

Likewise with Borobudur, it contains universal spiritual values in pluralism and multicultural diversity. Borobudur is not only seen as a temple architecturally as a place of worship for Buddhists, it is the center of universal religious activities from various religions such as Hinduism, Islam, Christianity, Catholicism and religious beliefs (Bumi Pelestarian Pusaka Indonesia, 2012). The diversity of the people of Borobudur, which is based on Javanese culture, regardless of their religion/belief, still upholds the value of religious moderation, harmonization of religious harmony. The majority of the people of Borobudur are Muslim, but they show an attitude of moderation in religion when Vesak Day "ndelok waisak". They watch Vesak events with great respect without getting involved in worship rituals. They also help with equipment and security for the implementation of Vesak (Mu’tasim, 2008).

Borobudur as a temple for its use has been regulated in the Law of the Republic of Indonesia, Number 11 in 2010 concerning Cultural Heritage in Chapter VII, Article 85 of Paragraph 1 that the use of Borobudur Temple is intended for religious, educational, socio-cultural, scientific, technological and tourism interests. Based on this, from a religious perspective, Borobudur provides space and freedom for religious people regardless of religion and belief to carry out ritual or worship activities in accordance with their respective religions and beliefs (K. Hidayat & Widjanarko, 2008b). Every year Buddhists commemorate Vesak, Asadha, Khatina and Maghapuja. In addition, the people of Borobudur, whatever their religion and belief, believe that Borobudur gives energy and spirit to those who meditate and contemplate. When they are sick, feel calm and peaceful by meditating at Borobudur. For examples during covid, they prayed together with tolerance and peace.

Borobudur Temple provides positive energy in maintaining the collective culture of a pluralistic society with an attitude of tolerance (tepo seliro) and a sense of belonging (handarbeni) and helps maintain the sacredness and sustainability of Borobudur (Gunarto, 2007; Soekmono, 1976). Therefore, on the night of 1st Suro as a marker of the turn of the year, according to the Javanese and Islamic calendar, Brayat Panangkaran with his Ruwat

Rawat Borobudur held a commemoration the night of 1st Suro at Borobudur Temple. The commemoration of the night of 1st Suro is a manifestation of their concern for the existence of Borobudur which is only used as a tourist spot and a place to take pictures, thereby eroding the spiritual values of Borobudur which are full of life values, one of which is religious moderation. Commemoration of the night of 1st Suro which moved and united Brayat Panangkaran to come and pray together in the courtyard of Borobudur Temple without discriminating between religions and beliefs.

Commemoration of the night of 1st Suro as a form of religious cohesion and social cohesion of Brayat Panangkaran which shows multicultural diversity and religious and belief pluralism. The commemoration of the night of 1st Suro shows a communication between religion and culture that is accommodating to the culture of Borobudur, in this case, Java. Commemoration of the night of 1st Suro as a tolerant and inclusive practice of religious life in Borobudur (Efendi, 2021; Lestari et al., 2021). Borobudur is physically a temple building but all religious communities in the Borobudur area take part in protecting it as a cultural heritage that has universal value and is full of diversity, both in terms of multiculturalism and pluralism. It is interesting to study the night of 1st Suro commemoration procession at Borobudur to study the values of religious moderation as part of Borobudur's spiritual values that can strengthen tourism. Commemoration of the night of 1st Suro as a national commitment that can strengthen inter-religious harmony.

Background

Commemoration of the night of 1st Suro at Borobudur describes the life of inter-religious believers in Borobudur, which is harmonious, tolerant and inclusive. Commemoration of the night of 1st Suro is an implementation of the values of religious moderation. It is interesting to study in more detail about how the night of 1st Suro is implemented at Borobudur, what and how the values of religious moderation are contained in the 1st Suro Night commemoration, and also what and how the application of the value of religious moderation at Borobudur is for strengthening tourism and community empowerment.

Purpose

This study aims to describe and demonstrate the values of religious moderation in Borobudur as seen on the 1st of Suro Night Commemoration. The value of religious moderation in the 1st Suro Night Commemoration as an implementation of Borobudur tourism is based on community empowerment. Borobudur contains universal spiritual values that can be utilized by religious people regardless of their religion and belief. They feel a sense of belonging (handarbeni) where they are responsible for preserving the spiritual values of Borobudur.

Method

This research uses a descriptive qualitative research approach with anthropological methods (Ratna, 2016). The researcher describes the facts in the research location verbally through interviews and clearly collects the results of observations and facts collection through cultural phenomena about the night of 1st Suro commemoration at Borobudur. The data are collected through direct interviews with event initiators, Brayat Panangkaran members, stakeholders, invited guests from government agencies and local cultural actors. Then, the data is analyzed using thematic analysis techniques by comprehensively describing cultural themes related to religious moderation at the night of 1st Suro commemoration at Borobudur which can strengthen tourism (Collins-Kreiner, 2020; Ratna, 2016).

Literature review

Religious moderation is a way of understanding and practicing universal religious values in a fair and balanced manner so as to prevent excessive or extreme attitudes in religion

(Ministry of Religious Affairs, 2020). It also means a balance between obedience to God and the social goodness of humanity. Religious moderation is building tolerant and open religious attitudes and practices that are able to respect and accept differences in multicultural diversity and belief/religious pluralism. Religious moderation as a middle way in growing awareness of the importance of harmonization and peace in establishing relations between religious adherents in a fair, balanced manner and in accordance with a mutually agreed upon constitution (Ministry of Religious Affairs, 2020). Religious moderation that creates harmony between religious community respects and tolerance in implementing worship according to their respective religions and beliefs and cooperates with each other in building the nation (Juwaini et al., 2023).

Religious moderation as a middle way in interacting among religious adherents is based on three principles such as moderation in thinking, for example understanding religion contextually through the actualization of texts obtained from the results of a comprehensive and holistic synthesis. Moderation in movements, for example performing various activities both religious or social, inviting good and staying away from evil in a polite and friendly way, prioritizing human values in caring and solidarity. Moderation in religious attitudes and practices, for example interacting between religious adherents in a tolerant manner, mutual respect in diversity both multicultural and pluralism, inclusive, open minded and dialogic in communicating between religion and local culture as long as it does not conflict with religious values (Irama & Channa AW, 2021)

Indicators of the success of religious moderation in caring for diversity within the Indonesian framework are: 1) national commitments such as accepting the ideology and constitution of the nation as contained in Pancasila and 1945 Constitution; 2) tolerance such as respecting difference and diversity in religion, respecting freedom of opinion and equality in cooperation; 3) non-violence such as avoiding and staying away from conflict or violence both physically and verbally in the process of change; and 4) accommodating to the culture such as accepting local traditions and wisdom in religious practices and interactions as long as it does not conflict with the essence of religion (Ministry of Religious Affairs, 2020).

Religious moderation is acculturative and accommodative between religion and culture which can be seen in religious traditions which are routinely passed down from generation to generation and conducted by certain communities. One of them is the tradition of the night of 1st Suro as a marker of the beginning of the new year according to the Javanese calendar at the Padhepokan Tjipta Boedjaya (or Tjipto Budoyo) Tutup Ngisor, Magelang. The commemoration of the night of 1st Suro also shows the preservation of the village's spiritual values that love the arts inherited from Romo Yoso Soedarmo (Aswoyo, 2014). The whole people of Tutup Ngisor, regardless of religion and belief, follows the Suron ritual for three days, on 13-15 of the Suro to be precise. The Suron ritual as an implication of religious moderation in the form of an expression of prayer and hope to the God as the Creator at the beginning of the year and at the same time preserving the cultural heritage of the founder of Padhepokan Tjipta Boedaja. For three nights, the people of Tutup Ngisor, whose life is farming, perform the Suron tradition by conducting art performances as mandated by Romo Yoso Soedarmo, who said "Urip iku ojo ninggalake seni" which means don't leave art in life. Art that is typical of Padhepokan Tjipta Boedaja is Uyon-Uyon karawitan concerts, Wayang Wong puppet play Tugu Lumbung Mas, Kembar Mayang dance and Kirab Jathilan carnival (Kuswarsantyo, 2017; Nita, 2005; Suparti, 2022).

In addition, the commemoration of the night of 1st Suro which is held at the Kraton Surakarta is a form of preserving the value of spirituality which shows the noble values of Pancasila and can encourage sustainable creative economic planning. The night of 1st Suro is held in a cultural carnival event featuring a pair of Kebo Bule (Caucasian buffalo) at the Kartasura Solo palace. Caucasian buffalo are livestock that are rare and have a very valuable function for agriculture and have nutrition for health. Apart from that, at the

event, there was a dish of Ubarampe which would later be eaten together during Kndurian. A variety of Ubarampe is Solo's culinary potential which can be developed as Small and Medium Enterprises (SME) products for the welfare of society (Lalita, 2019).

Result and Discussion

Commemoration of the Night of 1st Suro at Borobudur

Right before sunset on the western horizon, this marks the turn of the year according to the Javanese calendar at the beginning of the Suro month where Brayat Panangkaran carries out the Cultural Carnival from outside the fence to the courtyard of the Borobudur Temple. They come from various cultures, religions and beliefs in traditional Javanese dress and they walk holding a white cloth for 600 meters accompanied by an art group, Gunungan Sayur dishes and traditional weapon Keris as well as and Tumpengan (rice that is cooked and then shaped like a cone) for Kenduri (another term of cultural carnival) (W. Hidayat, 2023; Lestari et al., 2021; Wiedyas, 2023). With sincere intentions and a sense of belonging (handarbeni), and are responsible for preserving the spirituality of Borobudur. They understand Borobudur is not a monument without the meaning of life. Borobudur also does not belong to one particular community or religion. Borobudur universally belongs to the common people and even the world, which contains the spiritual values of harmonization of life, of Meayu Hayuning Bawana with the meaning of balancing human relations with God, fellow human beings and the natural environment (Sucoro, 2023).

Borobudur is a cultural heritage which contains cultural heritage which is used universally for religious, scientific, educational, social, cultural or economic activities. Various religious activities are also carried out at Borobudur. People of all religions are given the right and opportunity to carry out religious rituals or traditions at Borobudur. Every year Buddhists hold Vesak Day at Borobudur. Devotees of faith on the full moon night meditate/contemplate at Borobudur as a plenary union with the Creator. During the Sapar Month, the people of Borobudur Village hold the Saparan tradition as Nguri-uri or a culture of giving thanks to God, uniting togetherness and their sense of belonging to Borobudur (Nita, 2005).

Likewise with the commemoration of the night of 1st Suro, this shows Borobudur as Javanese spirituality. The night of 1st Suro marks the turn of the Javanese year according to the Javanese calendar or the 1st day of the Muharram month according to the Islamic calendar (Hijri Year). The Javanese calendar, according to Sultan Agung, follows the rotation of the moon to earth (Qamariyyah). The beginning of the 1st Suro as the new year calendar was initiated by Sultan Agung who had the aim of uniting all Javanese people, arousing the spirit of nationalism and nationalism and also growing their resilience to remain strong and strong in the face of obstacles and dangers. The night of 1st Suro is believed by the Javanese to be a sacred and sacred night. In that night, they meditated, introspected and prayed to ask for protection and safety from the Almighty, both individually and collectively (Diandini & Mujib, 2022).

Therefore, on the night of 1st Suro, Brayat Panangkaran conducted a cultural carnival (Kirab Budaya) from outside the fence to the Borobudur Temple courtyard by bringing properties that have meaning for the preservation of spiritual values of Borobudur. The cultural carnival on the the night of 1st Suro is not only a cultural Nguri-uri but also a form of offering their love and kindness to Borobudur. The cultural carnivals display diversity in multiculturalism and pluralism, mutual cooperation, communal harmony (guyup rukun) or an attitude of togetherness, especially tolerance and inclusiveness in religious interactions, mutual respect for one another and coexistence in social relations (Sucoro, 2023).

The cultural procession in commemoration of the night of 1st Suro is through a series of rituals and properties that have meaning and philosophy in preserving Borobudur's

spiritual values. The meanings of the property are traditional Javanese clothing as a symbol of love and pride in being cultured "Java-wong Jowo ojo ilang Jowone"; the 600 meter long white cloth as a symbol of protecting the sanctity and preservation of Borobudur from damage and destruction; Pradaksina surrounds the temple as a representation of the world consisting of the microcosm and macrocosm universe as the source of life which is the creation of the Almighty Creator; the Keris weapon is a symbol that Borobudur is a heritage whose prestige/charisma/strength must be maintained, not just its beauty (Warangka); candles as lamps and lights for the soul and mind to remain inclusive and open to accept diversity; Gunungan Sayur dishes from crops as a form of gratitude to God (Admin Corporate, 2022; Sucoro & Siswayanti, 2022).

Values of Religious Moderation on the Commemoration of the Night of 1st Suro

Religious Moderation of Commemoration of the Night of 1st Suro Accommodating with Javanese Culture

Religious Moderation can be defined as a religious attitude that is accommodative to culture. Religion and culture are like a coin that has two different sides but the essence is one. Religion as a cultural subject contains absolute values and norms. Meanwhile, culture is an expression of diversity in the practice of religious values and norms (Hafil, 2016). Religion contains the universality of divine and human values that can be implemented into a variety of cultures and traditions. The process of one's religiosity is influenced by culture because of human nature as social beings who adapt to their environment. Religion teaches the values of religious moderation that are accommodative to culture (Yusnita, 2023).

Likewise with the commemoration of the night of 1st Suro held by Brayat Panangkaran at Borobudur Temple, this commemoration is a religious practice of Brayat Panangkaran which is accommodating to Javanese Culture. Accommodative is interpreted as a persuasive approach to respect local traditions and culture without violence (Sundari, 2020). This also means accepting local traditions and culture in religious practices that do not conflict with religious values. Borobudur Temple, in terms of its architecture as a temple, is essentially a center of spirituality in universal religion. Borobudur Temple, paying attention to its existence, cannot be separated from Javanese social and cultural life. This is reinforced by the reliefs on the temple depicting the civilization of the ancient Javanese people. The people of Borobudur as Javanese adhere to Javanese culture regardless of their religion and beliefs. They are guided by the Javanese philosophy "Wong Jawa Ojo Ilang Jawane" – Javanese people should not lose their Javanese identity (Kasiati, 2022).

On certain days or months, the Javanese people conduct ritual ceremonies as a means of getting closer to the God as the Creator and asking for safety in their lives. According to them, the day or month is sacred, good and special, such as Sunday Wage, Saturday Pahing, Friday Kliwon, Tuesday Kliwon, Suro Month, Rajab Month, Sapar Month (Farichah, 2021). The commemoration of the night of 1st Suro in the Borobudur area is still in tradition and culture. The people of Giri Tengah of Borobudur perform the Sendang Suruh ritual (Sucoro, 2018) and the Suron ritual in Tutup Ngisor village, Magelang. Every Legi Friday in the Suro month, the people of Giri Tengah perform the ritual of Sendang Suruh to clean the spring to irrigate the rice fields and to perform puppets. Whereas every mid-month on 13, 14 and 15 of Suro, Tutup Ngisor people holds a Suroan ritual in the form of a pilgrimage to the tomb of the founder of village and art performances at Padhepokan Tjipta Boedaja (Aswoyo, 2014; Suparti, 2022).

Commemoration of the night of 1st Suro as a marker of the turn of the year according to the Islamic new year's of Hijri calendar is a portrait of religious moderation that is accommodative to local culture and Islamic values acculturated with Javanese culture. The night of 1st Suro is also a sacred or special day which is sacred by the Javanese people. On the 1st Suro Night, they hold “laku bathin-Prihatin” which means getting

closer to the Creator, both individually and collectively. They conduct rituals of self-introspection to remain "eling lan waspada" (remember the nature of oneself as a leader on earth to be careful of all kinds of dangers) (Kasiyati, 2022).

On the night of 1st Suro, Brayat Panangkaran collectively held a ritual in the courtyard of the Borobudur Temple. In marking the turn of the Javanese year, they reflect together contemplated the continuity and preservation of Borobudur's spiritual values. Borobudur as the nation's cultural heritage and at the same time as a living and living library must be maintained for its spiritual prestige. The ritual shows Brayat Panangkaran's love for Borobudur through joint prayers and a cultural carnival symbolically Pradaksina surrounds Borobudur Temple with the 600 meters of white cloth. This ritual shows the communication of religion with culture that influences the diversity of the people of Borobudur. The ritual of welcoming the beginning of the new year is acculturative with the Javanese New Year and Islamic New Year and accommodates the moderate and tolerant life of the Borobudur religious community in being multicultural and pluralist. The ritual of praying together to protect Borobudur and also strengthen the relationship between religious believers. This is because Borobudur is a universal center of spirituality and a national heritage that unites all religious communities.

Diversity in Pluralism and Multiculturalism

The people of the Borobudur area have their own pride in the existence of the Borobudur Temple. They feel they own the Borobudur Temple as a cultural heritage that must be cared for, guarded, and preserved for its spiritual values which are full of diversity. Diversity is an inherent and unified part of their lives. They are used to living in a pluralistic and different environment both in thought and culture. However, diversity in multicultural culture and religious pluralism is a mosaic that enriches their cultural treasures. Likewise with the existence of the Borobudur Temple, this is part of the application of moderate religious life. Differences are God's grace and mercy that harmony must be maintained by respecting fellow religious adherents (Jones, 1995).

Diversity in multiculturalism and pluralism is a reality of life (sunnatullah or the Nature of God) that must be recognized and accepted by mankind. This diversity occurs in multiculturalism related to cultural diversity, traditions/customs, as well as systems that are used as guidelines in social and community life (Azzuhri, 2012; Naim, 2020). In this multicultural diversity, dialogic and interactive communication is established between individuals and society. Multicultural diversity is used as local wisdom that is agreed and lived together so that people respect each other's differences and live side by side in harmony and peace in diversity. Likewise with the Ruwat Rawat of Borobudur cultural event, this displays diversity in the culture of the Brayat Panangkaran community. Brayat Panangkaran attends the night of 1st Suro according to their respective habits and culture. Even though they have different professions, backgrounds and clothing, they unite souls and strengthen brotherly relations in attending the night of 1st Suro in harmony, peace and mutual respect for differences (Elmira & Wahyudi, 2020).

Meanwhile, diversity in pluralism is related to religion and belief. Pluralism implies acknowledging the existence of other people's religions or beliefs and mutual respect for differences in religions and beliefs so as to achieve inter-religious harmony (Munawaroh & Wahyono, 2021). Pluralism is a civilized bond of mutual respect for differences in religion and belief in diversity. Through pluralism among religious adherents, they can coexist in a plurality of religions and beliefs. Through pluralism with each other, they also have their own interpretation and meaning in participating in an activity with religious nuances.

Diversity in pluralism in the series of activities for the night of 1st Suro is Pradaksina walking clockwise around the Borobudur temple. For Buddhists, Pradaksina is interpreted as a form of devotional service and respect for an object that is purified or venerated. Pradaksina Buddhists walk around Borobudur Temple three times in Anjali posture while

reciting mantras (Sugata, 2016). Meanwhile, Ruwat Rawat of Borobudur has the meaning that Pradaksina is a form of respect for Borobudur Temple as an ancestral cultural heritage that is full of meaning for life. Brayat Panangkaran walked around the Borobudur Temple while spreading a white cloth 600 meters long from the foot of the temple as a symbol of helping to maintain the preservation and existence of the Borobudur Temple as a cultural heritage (Sucoro, 2023).

Diversity, multiculturalism and pluralism are achievements of national civilization and culture based on tolerance, acculturation and equal rights among citizens. Out of awareness of diversity, Brayat Panangkaran held a 1st Suro night commemoration. The commemoration of the 1st Night of Suro at Borobudur wants to show the reality of the social life of the Borobudur people who accept the existence of Borobudur as the center of universal spiritual civilization. Universal is understood and accepted as diversity in multiculturalism and religious/belief pluralism. The diversity of Borobudur is a necessity and a necessity for the people of Borobudur to accept and appreciate that diversity (Aswoyo, 2014).

Tolerance

Commemoration of the night of 1st Suro is a manifestation of reality in diversity and harmony in diversity. Borobudur as a cultural heritage is maintained and maintained for the existence of its diversity values in a multicultural culture, religious and belief pluralism (Mu’tasim, 2022). The commemoration of the night of 1st Suro at Borobudur Temple shows a portrait of inter-religious life in a tolerant and inclusive Borobudur society. They are tolerant of accepting and maintaining Borobudur as a sacred building and a place of worship to the Supreme Creator with every manifestation in the form of prayers, dreams and hopes. Borobudur is a common space for religious people to hold rituals according to their religion and beliefs (K. Hidayat & Widjanarko, 2008a). They are tolerant and considerate of differences and give freedom to carry out their beliefs according to their respective procedures of worship. They respect every diversity without being bothered by anyone for the attitude or behavior they believe in (Ghazali, 2016; Kersten, 2017).

The night of 1st Suro as a marker of the turn of the Javanese year according to the Islamic calendar for the Hijri year which is commemorated by Brayat Panangkaran at Borobudur is a space for religious communication with culture which is accepted in mutual respect (tepo seliro). Tepo seliro is a Javanese culture which is termed in Javanese "ngajeni wong liyo" - accepting and respecting the existence of other people so that their lives can be harmonious and accepted by other people and the surrounding environment. Tepo seliro is an expression and a way for us to accept others in a tolerant, inclusive and open manner (Wardani et al., 2017). We are tolerant, which means we can accept and respect other people who are different from us without hurting or offending their feelings or attitudes. Tolerance means giving others freedom to worship according to their respective religions or beliefs (Nazmudin, 2018). Tolerance also means not blaming other people's religious teachings but blaming and reminding one's wrong religious practices. Tolerance is also not suspecting or being hostile to other people who have different religions or beliefs (Peterson, 2002)

On the night of 1st Suro, Brayat Panangkaran performs Pradaksina by walking around the Borobudur temple with a white cloth in a clockwise direction and continued with a prayer together in the courtyard of the Borobudur temple. Pradaksina is interpreted in various interpretations according to their respective beliefs and beliefs. Some interpret this as a prayer and hope to the Creator (Setyani, 2019; The Editor, 2014; Tim Humas Buddha, 2023). Others interpret it as the wheel of life that keeps moving every second, minute, hour and day in a clockwise direction. There are also those who interpret it as a sacred reflection on the achievements that have been achieved. All manifestations of Pradaksina are a form of tolerance between religious adherents, different interpretations but still

harmonious and peaceful, accepting each other's different understandings (Paramadhyaksa, 2017; Setyani, 2019).

National Commitment

Commemoration of the night of 1st Suro in the yard of Borobudur Temple which is performed by Brayat Panangkaran is a form of national love and commitment (Yunianto 2022). National commitment is the spirit and strength to help protect and preserve the nation's cultural heritage (Burhanudin, 2004; Moekiyat, 2017). This national commitment is actualized in the noble values of Pancasila. Pancasila is the way of life and ideology of the Indonesian nation which is based on five fundamental values of divinity, humanity, unity, democracy, and justice (Moekiyat, 2017). Ruwat Rawat of Borobudur with the night of 1st Suro Commemoration actualizes the noble values of Pancasila, including:

1) Divnity; Commemoration of the night of 1st Suro as an expression of gratitude and self-devotion to the Creator at the beginning of the new year. The night of 1st Suro is joined by Brayat Panangkaran who have a pluralism of religions and beliefs but they respect each other according to their respective religions and beliefs (Adishakti, 2015; Bumi Pelestarian Pusaka Indonesia, 2012). Uniquely, the event is held in the courtyard of the Borobudur Temple and this demonstrates the actualization of tolerance and inter-religious harmony. Borobudur is a temple but is interpreted as a universal center of religious spirituality in the pluralism of religions and beliefs (Tuhri, 2020).

2) Humanity; The commemoration of the night of 1st Suro is followed by Brayat Panangkaran who is multicultural in culture, background, education and work. They uphold human values, mutual tolerance and respect regardless of status or background. Some of them wear traditional clothes and some according to their work. They walk together and do not precede each other and they help each other to prepare and carry Gunungan Sayur dishes, Keris weapons, candles to the temple area, and the 600 meters of white cloth. They give anyone the opportunity to hold a white cloth during Pradaksina (Sugata, 2016; Tim Humas Buddha, 2023). They remind each other to keep the environment clean and not to scribble on or pollute the temples (Kwee, 2013).

3) Unity; The commemoration of the night of 1st Suro is performed by Brayat Panangkaran on the basis of love and concern for preserving the spiritual values of Borobudur. They also maintain the existence of Borobudur as a world cultural heritage which was awarded by UNESCO as the seven wonders of the world. Borobudur as a cultural heritage which is not only understood as the architecture of the temple building but also nature, culture, and community participation (Soekmono, 1976; Tunjungsari, 2020). Commemoration of the night of 1st Suro as a form of community involvement, in this case, Brayat Panangkaran shows the cultural potential of Borobudur which is acculturative and accommodating between culture and religion. Commemoration of the night of 1st Suro as a form of love and a sense of belonging (handarbeni) to Borobudur by circling the Borobudur Temple with the 600 meters long white cloth as a unifying sign (bhineka tunggal ika). The commemoration of the night of 1st Suro which is performed by Brayat Panangkaran as a lover of arts and culture is a unifier and bond of brotherhood among those who are equally guarding the dignity of Borobudur which belongs to the Indonesian nation (Ahsan, 2019).

4) Democracy; Commemoration of the night of 1st Suro as an agreement and commitment by Brayat Panangkaran to pray together for protection and preservation of the spirituality of Borobudur from the tourism industry. In the term of tourism, it saw the relationship between religion and tourism (Collins-Kreiner & Wall, 2015). They believe that the night of 1st Suro is a sacred and sacred day as a marker of the beginning of the turn of the year which is full of blessings from the Creator. They agreed by surrounding the Borobudur Temple with a white cloth as a sign that they are helping to protect the sanctity and existence of Borobudur as the nation's cultural and civilization heritage (Gunarto, 2007; Sutopo et al., 2016). They pray together in the courtyard of the Borobudur Temple by

presenting the Keris weapon as a traditional heirloom which must be preserved not only for its sheer beauty but also for its spiritual prestige (Tuhri, 2020).

5) Justice; Commemoration of the night of 1st Suro is conducted for the bonds of brotherhood and togetherness of Brayat Panangkaran to work together to make the event successful (Faisal et al., 2020). They feel called to take care of Borobudur so they give what can be given to Borobudur. Whatever their activities and contributions, they give their best for Borobudur. They derive a living from the nature of Borobudur which is managed optimally so that they feel the benefits and results of the nature of Borobudur (Sucoro, 2018). Those who grow vegetables, in that night, they serve their best harvest for Borobudur. Those who guard Borobudur's arts, in that night, they present artistic attractions for Borobudur. They help each other's fellow Brayat Panangkaran who need help. The night of 1st Suro as a prayer and hope for them to be able to maximize their potential and best work from, by and for Borobudur (Adishakti, 2015; Bloembergen & Eickhoff, 2015).

Religious Moderation of the Night of 1st Suro Commemoration for Strengthening Tourism

The Value of Religious Moderation on the Night of 1st Suro

The Commemoration of the night of 1st Suro which is held in the Borobudur Temple area on the Ruwat Rawat Borobudur agenda is one of the objects of cultural promotion that can support tourism (Faisal et al., 2020). Tourism does not merely display the hustle and bustle or beauty of a tourist destination, in this case Borobudur, but also shows the spiritual value contained in cultural objects such as the night of 1st Suro ritual. Tourism that displays a connection between religious cohesion and social cohesion. Tourism that teaches divine, human, social and universal values (Baiquni, 2022). This event not a glamping (Xiang et al., 2023) but it show a mechanism of social resilience, particularly in the constructing and strengthening togetherness. The night of 1st Suro ritual could be considered as tourism that describes the reality of Borobudur's spirituality which is multicultural in ethnic and cultural diversity, pluralist in the diversity of religions and beliefs, living side by side, harmony and peace (Sucoro, 2018).

Through the night of 1st Suro with Ruwat Rawat Borobudur, this wants to show that Borobudur as a tourist destination is not only seen from the architecture of the building but also the spirituality contained in the traditions and culture of the surrounding community. The night of 1st Suro ritual provides an overview of the spirituality of Borobudur which is full of diversity in unity. The spirituality of Borobudur, which has religious moderation in it, has a religious perspective and practice that is inclusive, moderate, tolerant, peaceful and pluralism with full wisdom (Fakhrudin, 2022). Architecturally, Borobudur as a cultural heritage is understood as a temple that is identical to a Buddhist place of worship but Borobudur is also understood as a cultural heritage and a plurality of religious communities as well as a human kind cultural heritage (Soekmono, 1976). Whatever their beliefs and religions, they respect and appreciate each other in worship without coercion and hatred (Azzuhri, 2012: 25-26). They are free to worship, contemplate or meditate at Borobudur Temple according to their respective beliefs and beliefs (Sucoro, 2023).

The night of 1st Suro ritual at Borobudur Temple shows the spirituality of Borobudur which is accommodating and acculturative between religion and culture. The night of 1st Suro ritual is as acculturative between Islam and Java which signifies the turn of the Javanese year according to the Islamic calendar or the Hijri Year (Farichah, 2021; Masruhan, 2017). At the turn of the year, as it was witnessed during observation, the people of Borobudur, regardless of religion and belief, pray together according to their respective beliefs and ask God Almighty for inner peace and safety from all harm in the coming new year. There was no contesting place meaning in 1st Night Sura Commemoration as it was in Wulingyuan World Heritage Site, China (Li et al., 2023).

The night of 1st Suro ritual is also accommodating to local culture and wisdom as seen in the series of cultural carnivals of the Brayat Panangkaran community. Brayat Panangkaran, dressed in traditional Javanese clothing, walked unfurling a white cloth towards the Borobudur Temple area. They also brought a procession of Keris weapons sprinkled with flowers throughout the garden (Soediman, 1973). Then, Pradaksina walked around the temple and afterwards prayed together according to their respective religions and beliefs. The ritual ends with Kenduri eating Tumpengan rice together (Tim Buddha Wacana, 2022).

The series of the night of 1st Suro ritual which contain the value of religious moderation is a tourism attraction. Tourism that shows the acculturation of culture with religion through the dialectical results of religious values with culture, in this case, Java. Tourism that displays the perspective and attitude of the people of Borobudur which is moderate in applying religious values (Tuhri, 2020). It was the tourism development and community empowerment to support sustainable tourism development as is was experienced in Bali (Sutawa, 2012). They respect Borobudur as a holy and sacred building regardless of differences in religion or belief. They help preserve the spiritual values of Borobudur by being tolerant in religion and prioritizing harmony and peace in carrying out social life. Even though they are multicultural and pluralistic, they still participate in Nguri-uri culture of Borobudur as a cultural heritage and as a form of their national commitment (Ardiyansyah, 2022; Listyawati & Hakim, 2022)

The night of 1st Suro provides inspiration and aspirations in a moderate religious attitude so that anyone, whatever their religion or belief, attends New Year's commemoration at Borobudur Temple. New Year's commemoration is a religious ritual conducted by Javanese people, such as in Yogyakarta or Kudus. On the night of 1st Suro in Keraton Jogya, they ritualize the tradition of "tapa mubeng beteng mubeng" which means they walk around the fort of the Jogya Palace in silence and without a sound. Meanwhile, on that same night, people of Kudus ritualized the "barian" tradition by slaughtering a goat and then continuing the "tahlilan" activity and praying together (Bisyarda, 2016; Suprapti, 2021). The night of 1st Suro ritual is to unify and bind the differences and diversity of a multicultural and pluralistic society. Borobudur Temple as a cultural heritage that displays religious pluralism even though they differ in religions or beliefs. People respect each other in differences and they live in harmony and peace (Aryanti & Zafi, 2020). In the context of accelerating tourism recovery after COVID-19 pandemic, it was evident of the residents' support for the government policy in accelerating tourism (Wong & Lai, 2022).

Commemoration of the Night of 1st Suro is the Strengthening of Tourism that Empowers the Community

Commemoration of the night of 1st Suro at Borobudur Temple was followed solemnly by the Brayat Panangkaran community. Commemoration of the night of 1st Suro was held with the participation and self-help of the Brayat Panangkaran association which displays multiculturalism and religious pluralism (Tanudirdja, 2022). Brayat Panangkaran, independently on their initiative and love for Borobudur, held the night of 1st Suro commemoration at Borobudur Temple. Borobudur Temple as a common space for anyone, whatever culture, religion and belief and society, contemplates, reflects (muhasabah), and worships the Almighty accordance to their respective religions and beliefs (Sucoro, 2023). The night of 1st Suro as a space for independent community empowerment and participation to help protect and save Borobudur as a spiritual center of universal religious and cultural acculturation. Empowerment is an independent space for the community to find, recognize and develop all of its potential in a sustainable manner (Cholisin, 2011).

The Javanese people believe that commemoration of the night of 1st Suro is an important event at the turn of the year where it is determined according to the Hijri calendar. The night of 1st Suro is part of Javanese culture, Javanese practice and ancestral heritage that

is still being preserved. Even though the Javanese people are pluralistic, regardless of their religion and belief, they still declare themselves as "Wong Jowo" - Javanese people who adhere to Javanese principles and practices. The night of 1st Suro is a sign of New Year's Day based on the Hijri calendar and is believed by the Javanese to be a sacred day (Febriyanto et al., 2023; Safitri et al., 2019).

The night of 1st Suro is believed by the Javanese to be a day of "eling lan waspodo"- remember and be aware. On that night, they "tirakatan" means they remember God, the Most Giver of Life, pray, clean themselves physically and spiritually and always protect themselves from things that could be harmful. In addition, the night of 1st Suro is also New Year's commemoration, like the Year of the Christian Year, which is celebrated lively with various cultural activities and is attended by many people. This Javanese New Year's commemoration is filled with praying together and cultural activities, such as Grebeg Suro in Jogya, Solo or Ponorogo (Khoirurrosyidin, 2018) . The night of 1st Suro commemoration in Jogya and Solo is celebrated lively with the Grebeg Suro Ritual which involves community participation and becomes a tourism event (Lalita, 2019).

Brayat Panangkaran through Ruwat Rawat Borobudur commemorates the night of 1st Suro in the Borobudur Temple area as an expression of their love and concern for the preservation of the spirituality of Borobudur. With full awareness, they preserved the sanctity and sacredness of Borobudur Temple as a cultural heritage with the 600 meters long white cloth surrounding the temple building. They performed a cultural procession in traditional Javanese attire and Pradaksina carried the Keris weapons like the Borobudur Temple to "warangka" – prestige. On the night of 1st Suro, they wanted to restore Borobudur to its prestige as a cultural heritage full of spiritual values (Wicaksono, 2018). For 42 years, Borobudur Temple has only been understood as a beautiful "warangka keris" while the prestige of the Keris itself which contains the nation's civilization and culture has been ignored. Borobudur is only understood as a temple like industrial goods that are traded while nature, culture and people are the spirituality of the abandoned temple (Hartijasti et al., 2020).

On the night of 1st Suro, Brayat Panangkaran wants to show the spirituality of Borobudur which is found in nature, culture and people. Harmony and tolerance between religious adherents are established, regardless of culture, religion and belief, they are united in one goal and togetherness to preserve the spiritual values of Borobudur (Ahsan, 2019; Sucoro, 2018). They were moved from their hearts and were present in the courtyard of Borobudur Temple without walls and without partitions, under the moonlight and candle lights, and then they held hands and prayed together asking God Almighty for protection and safety of Borobudur from damage and destruction. Borobudur as a center of spirituality, culture and civilization, its prestige is preserved like a Keris weapon that continues to shine and provide benefits and prosperity for its owner, Indonesian nation (Hermawan et al., 2019; Wicaksono, 2018).

The cultural carnival of Ruwat Rawat Borobudur on the night of 1st Suro followed by Brayat Panangkaran is one of the spirituality of Borobudur which has religious moderation. Borobudur, whose building is a temple, on the night of 1st Suro, is used as a place to pray together to commemorate the night of 1st Suro by Brayat Panangkaran who has multiculturalism and pluralism. The cultural carnival as a source of tourism that prioritizes community empowerment and self-reliance participates in preserving Borobudur's spiritual values. They independently and worked together to prepare all the equipment for the cultural carnival at Borobudur Temple. There are those who provide white cloth, candles, the Keris weapon, flowers, banners and Tumpengan for Kenduri, which make interchange and mobile interaction in the human activities (Munandar, 2016). Economically, this cultural carnival was tourism experiences that could "… have powerful personal and societal implications due to life-changing capacities when consumers subsume their experiences" (Teoh et al., 2021). While, religiously, through the night of 1st Suro ritual, they demonstrated the spirituality of Borobudur which has

religious moderation, which means that in a plurality of cultures, religions and beliefs, they can live in harmony and respect each other.

Conclusion

The night of 1st Suro Commemoration at Borobudur is a form of a sense of belonging (handarbeni) and love for Brayat Panangkaran as a lover and preserver of Borobudur's spiritual values. Borobudur is a cultural heritage which is a living heritage that contains the value of religious moderation. Borobudur, physically as a temple building, but its nature, culture and people are manifestations of diversity in multiculturalism and pluralism. Diversity is a unifier in differences. In interreligious life, they live in harmony, peace, tolerance, inclusiveness, mutual respect and acceptance of differences.

Commemoration of the night of 1st Suro contains religious moderation values such as acculturation and accommodation between religion and local culture, in this case, Islam and Javanese culture. The night of 1st Suro is the beginning of the year according to the Javanese calendar based on the Hijri calendar of the Islamic month. The night of 1st Suro Commemoration at Borobudur Temple as a national commitment to unify and strengthen brotherhood in inter-religious life. They help each other and give their best to Borobudur even though they are different in cultures and religions or beliefs.

The night of 1st Suro Commemoration at Borobudur is a form of community empowerment and participation. They feel connected and moved by Borobudur as a form of their concern and love. They held a joint prayer at the beginning of the new year for the safety, security and preservation of Borobudur's spiritual values. The night of 1st Suro as a capture of the harmonization of religious life in Borobudur in harmony and peace and this has become the object of strengthening tourism in Borobudur.

Declaration

The authors of the paper certify that they have NO conflict of interest both financial and non-financial within the subject matter discussed in this manuscript.

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Sucoro, Culturalists, an initiator of Ruwat Rawat of Borobudur, January 2022 - present 2023

Tanudirdja, Daud, Lecturer at Gajah Mada University (UGM), a cultural observer and a practitioner, 15 July 2022

Yunianto, Eris, Head of Cultural Development of the Office of Education and Culture, Central Java, 31 July 2022