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Ritual Cross-Religious in Moluccas Immanuel Church, Indonesia: Why Involvement of Muslim Communities?

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Abstract

The cross-religious (Muslim-Christian communities) in the Moluccas, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study examines why on December 2, 2018, the involvement ritual of Muslim communities in the Immanuel Church? The data were obtained qualitatively from several informal conversational interviews using the perspective of the ritual process (Turner, 1962, 1969) and phenomenology (Schutz, 1972). The study findings are that prior to involvement, it begins with taking the “*pela*” oath as part of the Muslim community, and cross-religious *pela gandong* through traditional values based on kinship, diversity, equality, and togetherness. To assert self-identity, cross-religious communities engage in rituals through traditional rituals (tambourine–*totobuang* collaboration, *gandong* cloth, *lesso* dance, and eat *patita*) and religious rituals (chanting of the call to prayer, and *Rawi barzanji*). Subjective experience, for reasons of involvement ignorance, traps, encounter relationships, diversity acceptance and motivated by the goals of self-identity proof, and kinship for search meaning of theological pluralism that allows peaceful coexistence through cross-religious civil pluralism. This study contributes to realizing cross-religious harmonization by searching for religious meaning and making it possible to live together peacefully through kinship ties. Strengthening kinship is very important because it tends to show cross-religious conflicts. This contribution offers religious accommodation opportunities and avoids cross-religious tensions.

Keywords Immanuel church · Involvement · Motives · Muslim communities · Phenomenology · Ritual cross-religious

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Introduction

The Moluccas is one of the provinces in Indonesia. Moluccas has a pluralistic society of ethnicity, religion, intergroup, language, and race. This pluralism is formed from an inseparable unit with living conditions as an archipelagic community, such as religious pluralism including Islam, Catholic-Protestant Christianity, Hinduism, Buddhism, Confucianism, and others that are not recognized by the state, such as religious beliefs (Sulaeman et al., 2022). Demographically, Islam is the majority religion and then Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, Confucianism, and finally religious beliefs.

Religious demographic pluralism has links with local traditions that can be united to build kinship, such as cross-religious kinship (Muslim-Christian) which is united in a socio-cultural-religious context. Cross-religious kinship is used as an identity in the context of theological and civil pluralism. The identity of theological pluralism (Asadu et al., 2020) is related to the search for religious meaning (including ritual). Differences in theological identity based on beliefs and symbols of acknowledgment of religious differences (Hill, 2019; Pajarianto et al., 2022). But the similarities are in the context of civil pluralism (Eck, 2007). Cross-religious allows for peaceful coexistence as part of the values of “*pela gandong*.”

Pela gandong, bonds of kinship (Kapferer, 2019a, b; Slocombe & Kilmister, 2021; Toth, 2016; Wood, 2014) with a view strengthening brotherly relations and building peace (Wahid, 2022) as kinship values in order to strengthen cross-religious relations. However, in its development, the meaning and practice (Lebaka, 2019) of kinship has deepened. Cross-religious performs rituals of civic pluralism at the Immanuel Church on December 2, 2018, with the involvement of religious symbols.

Celebrations of theological differences are cross-religious celebrations celebrating the welcoming of the first adventus in Immanuel Church. The cross-religious celebrations are the involvement of religious communities. According to McGuire (2002), a religious community is basically a memory community in which its members maintain a collective memory. The community continues to exist as long as there is memory by sharing experiences and social interaction with each other, sharing experiences to avoid relationship discomfort and build a harmonious life among the Christian communities of *Amahusu* and *Hatalae* villages which are theologically different from the Muslim communities of *Laha* and *Tial* villages in the Moluccas. The four villages practice ritual cross-religious by welcoming the celebration of differences at the Christian communities' Sunday worship. Welcoming the celebration qualitatively explores why the Muslim communities' involvement of *Tial* and *Laha* villages is related to self-identity of kinship relations.

The findings of cross-religious involvement in the Immanuel Church on December 2, 2018, have new value and unique findings regarding the subjective experience of the Muslim communities. Subjective experience is based on a phenomenological study (Schutz, 1972) regarding the involvement of the Muslim communities, and it is rooted in social action which has meaning (Goldthorpe, 2014), and includes the structure of kinship bonds. Subject experiences have meaning for the issues involved, and they should be ongoing (Goldthorpe 2014; Nurdin et al., 2022; Sulaeman et al., 2022).

Phenomenology describes the reasons and purpose of involvement as a result of construction, developing along with life experiences (Sulaeman et al., 2022; Tasleem et al., 2020), which implies a product of construction that emerges rooted in knowledge of ritual cross-religious. Meaning influences the disclosure of why involvement of Muslim communities.

The meaning that encourages involvement will change along with their experience of the elements that are part of ritual cross-religious in the Immanuel Church, as shown in Table 1.

With the uniqueness of Muslim communities, the ritual involvement in the house of worship of the Immanuel Church will be an important reason for this study which uses the theory of ritual processes (Turner, 1962, 1969) and phenomenology (Schutz, 1972). The involvement is very diverse based on the perspective of subjective experience by influencing the value of involvement to explore the description before involvement, ritual cross-religious in the Immanuel Church, and the motives of ritual cross-religious involvement by describing “what” experienced and how they experienced it (Staudigl, 2017).

Literature Review

Ritual cross-religious in Moluccas Immanuel church is carried out using religious symbols (Carey, 2009). The symbolically, ritual affects human life, which is done in a patterned manner (Sulaeman et al., 2022). The individuals who perform ritual intercourse (Turner, 1962, 1969) through kinship traditions are based on theological pluralism (Coward, 1985) and civil pluralism (Eck, 2007).

Cross-religious community interactions (Jones, 2009) will affect the experience of ritual involvement. Schutz (1972) explains that experience can occur because of social action. Experience is gained through knowledge gained by action (Ghahari et al., 2020). Knowledge is rooted in awareness, which underlies meaning (Goldthorpe, 2014) that contains information (Sulaeman et al., 2021). Experience is necessary, is a subjective experience (Nurdin et al., 2022), and has a remarkable impact (Ghahari et al., 2020) which contains the meaning of a phenomenon (Sulaeman et al., 2022). In terms of subjective experiences, at least the meaning is that “knowledge contains information from individual experiences” (Sulaeman et al., 2022). The meaning of the experience of engaging the Muslim communities with ritual cross-religious will change based on a subjective perspective.

In the subjective experience of Muslim communities’ involvement in ritual cross-religious, there is an urge to be the orientation of the action to the reasons and goals (Baehr & Gordon, 2012). These subjective meanings and impulses are directly related to ritual involvement. For example, Schutz (1972) revealed that encouragement is the context of meaning that exists in the individual as a basis for action. This encouragement is very important to explore and discuss (Sulaeman et al., 2019) the involvement of Muslim communities’ ritual cross-religious in the Immanuel Church. The drive for engagement is an act of “because of motive” and an act of “in-order-to-motive.” Encouragement is used to find out the reasons and goals (Schutz, 1972) of the Muslim communities’ involvement.

Research Methods

This study is based on a phenomenological perspective (Schutz, 1972) with a qualitative method (Sulaeman et al., 2022; Tasleem et al., 2020) through a subjective interpretive paradigm. The phenomenological perspective is used to explore the involvement of the Muslim communities in the Immanuel Church. It ends with a description of the essence of “what” experienced and how they experienced it (Staudigl, 2017). Creswell and Cheryl

Table 1 The motive of ritual cross-religious involvement in the Immanuel Church

No.	Motives	Characteristics	Category
1	Ignorance	Go along through receiving indirect verbal information	Motive reason
2	Entrapment	Changes are not in accordance with the written invitation	Motive reason
3	Meeting relationship	Self-identity preliminary planning before the ritual at the Church of Immanuel	Motive reason
4	Diversity acceptance	The treatment of cross-religious acceptance by respecting and kinship appreciating	Motive reason
5	Self-identity proof	The cross-religious relations by understanding each other there are differences through the support of strengthening kinship relations	Motive purpose
6	Human kinship	Togetherness of relationship goals without any difference with acceptance and recognition of different belief	Motive purpose
7	Social–community concern	The relationship of civil pluralism by understanding the differences of theological pluralism to help each other	Motive purpose

Source: field observations and interviews

(2017) suggest that a phenomenon experienced by a group of individuals is a phenomenological one that needs to be explored and discussed. This is related to the meaning of the involvement experience of ritual cross-religious in the Immanuel Church.

The participants of this study were members of the Muslim community involved in ritual at Immanuel Church on December 2, 2018. The authors use a purposeful sampling technique to find participants with certain characteristics according to the needs of the study. Initially, the researchers approached the critical stakeholders of the designated village: the village chief, village secretary, and imam, who were the formal and informal leaders of the village. Then, during a field data search of approximately 6 months, the authors found 21 participants who were involved and were able to share experiences based on a list of available questions.

Data is obtained qualitatively from semi-structured interviews, participatory observations, and several informal conversation interviews (Boeije, 2009; Seidman, 2019). Data is collected from engagement participants, assessing their experiences, views, and knowledge without weighing them down. The results of interviews with twenty-one participants sharing communication experiences have decided to reveal their names using pseudonyms. However, in the transcript of the interview, to maintain the authenticity of the name, the authors did not edit the language of the transcript to become a pseudonym.

Data analysis is discussed based on the instructions of Creswell and Cheryl (2017) by following a systematic procedure. The author began by describing the experience of participant involvement, the feasibility of a list of nonrepetitive questions, the classification of questions, and categorization by theme. Then, we provided discussion of the social reality, focused on presenting the conclusions of phenomenological studies.

Results and Discussion

This study is based on subjective experience (Sulaeman et al., 2022) with involvement of Muslim communities in the Tial and Laha Villages. The authors classify the reason of Muslim communities' ritual involvement through (1) description of Muslim communities before involvement, (2) ritual cross-religious in Immanuel Church, and (3) motives of ritual cross-religious involvement.

Description of Muslim Community Before Involvement

The involvement of Muslim communities in cross-religious ritual as participants in this study (Sulaeman et al., 2022). The Muslim community has kinship ties with Amalihat cross-religious. Prior to the involvement, cross-religious involvement in the "*panas pela*" ritual was a *pela* oath-taking ritual. The oath as a symbol of encounter and brotherhood is an identity to maintain kinship relations. Then, the authors describe the Muslim community as part of the Muslim and cross-religious *pela gandong*.

The Tial and Laha are Part of the Muslim Community

During the field studies, initially, the authors started with introductions, establishing friendly relations with participants. The two villages describe the Muslim community as part of the Muslim community, "I adhere to the teachings of Islam, it has become a destiny

from Allah SWT, contains the meaning of ‘guidance,’ must be accepted—His creatures as part of the Muslim community” (Informant 02, personal interview, December 15, 2021). The connectedness of the Muslim community, including the community leaders of *Tial* village, is easy to communicate with and likes to be humorous with the religious advice of life, such as “life is, what do you do” (Informant 06, personal interview, February 13, 2022); it is interpreted that life in the world must be lived even though he was before the involvement, often the involvement of the ritual of “*panas pela*.” He believes that involvement is not his will, but from Allah SWT. As part of the Muslim community, based on the understanding of carrying out Islamic teachings, it is integrated with kinship ties, “destiny as a guide to life, tests or trials, and the will of Allah SWT must be accepted” (Informant 20, personal interview, January 26, 2022). The integration of religion with tradition requires gratitude as an ordinary human being who must be faced in the activities of daily life.

Activities of daily life as part of Muslims are guided by the treatment of civil pluralism (Eck, 2007) with the symbol of cross-religious peace as “*basudara samua*” (Ridwan et al., 2020) which shows kinship relations with acceptance treatment, such as the values of “*masohi-cooperate*.” The cross-religious treatment creates harmony with mutual tolerance and respect for differences in religious beliefs and places of worship. For example, on the night of religious holidays, they guard each other’s houses of worship, mosques-churches, respect cross-religious religious events, visit each other and give greetings during religious holidays, involvement in participating MTQ-Church Pesparawi, and construction of houses of worship. All of them are to realize cross-religious harmonization as an awareness of building togetherness through kinship (Toth, 2016).

The treatment of acceptance of harmonious cross-religious life is basically an acknowledgment of freedom in embracing religion which is believed to be through civil pluralism (Eck, 2007) as long as they do not interfere with each other. With the form and pattern of Amalahat cross-religious relations, especially in the Muslim communities, there are opportunities for religious accommodation, avoiding the tensions of daily cross-religious life.

The Muslim Communities Are Part of the *Pela Gandong* Cross-religious

The Muslim community of *Tial* and *Laha* villages is part of the *pela gandong* cross-religious, and includes differences in religious understanding that are manifested in the life of pluralism (Coward, 1985). Pluralism is the involvement of differences (Coward, 1985) with entering into a social contract that allows religious communities to live together peacefully (Eck, 2007).

Pela gandong values become a religious and social identity (Kapferer, 2019a, b; Wood, 2014) which is an effort to build civic pluralism (Eck, 2007) by accepting different beliefs—theological pluralism (Coward, 1985) to live together, peacefully. The power of identity (Kapferer, 2019a, b; Wood, 2014) unites and values theological pluralism.

The idea of cross-religious identity through agreements and kinship ties (Toth, 2016) may arise due to a certain event. For example, (1) helping each other—such as a natural disaster or war; (2) requested or not, cross-religious villages provide mutual assistance—such as building houses of worship; (3) the community visits other communities, the communities visited are obligated to provide food to guests, if you bring home the harvest, you do not need to ask the guests’ permission from the visited community; (4) the cross-religious communities are attached to *pela gandong*, it is not allowed to marry each other. The four values of agreement and kinship ties (Toth, 2016) constitute civil pluralism

(Eck, 2007) as a social contract that is considered a cross-religious identity that must live together and help each other, tolerance, mutual cooperation, and togetherness.

Pela gandong Amahusu, Hatalai, Tial and Laha including the villages of the *Amalahat* fellowship, ... coexist. When *Salam* (Muslim) village built its mosque they invited their *pela gandong* brother from *Sarani* (Christian) village. The *Sarani* community came empty-handed. They brought wood and boards to build a mosque,... otherwise if the *Sarani* community built a church. The *Salam* community came to donate ceramics. This is not barter, this is a form of pledge as a bond between the *basudara* people in *Amalahat*. (Informant 07, personal interview, Januari 21, 2022)

For the Muslim community, kinship agreements and ties are nothing but mutual acceptance of differences and there is no difference in the cross-religious social context that allows peace by maintaining harmonious relationships from generation to generation and being able to recognize one's identity (Bigger, 2009; Kapferer, 2019a, b).

My wife and I, people from Tial village,... I'm country child. Since childhood, I have always been involvement when there is a traditional event in this village, such as the ritual of *panas pela* and eating *patita*. This ritual is part of the Muslim-Christian kinship ties. There is a relationship between brothers of different religions with *Amahusu* and *Hatalae* village Christian. (Informant 11, personal interview, February 16, 2022)

The practice of kinship cross-religious has entered a deep mental dimension and the principle of cross-religious. The bond of kinship (Toth, 2016) developed from the practice of *pela gandong* is considered to be deeper than the bond between siblings. The cross-religious kinship upholds the value of "*panas pela*" through rituals in the agreement process, such as cross-religious action, support, and eating "*patita*" together with taking the *pela* oath. The goal is to remind the involvement in the practice of "*panas pela*" regarding collective responsibility that is bound by the agreement so that harmonization is realized.

Cross-religious has beliefs and values of *pela gandong* and becomes an early warning medium that creates internal conflicts (Bigger, 2009; Turner, 1962, 1969) among religions and cross-religious as a kinship process (Herman, 2015). For example, first is cross-religious has a kinship bond (Toth, 2016) which implies on a belief system which is a symbol of self-identity (Kapferer, 2019a, b). The kinship is built to care for each other, share, be responsible, and enjoy together. The second is diversity as self-identity (Kapferer, 2019a, b) relationships to understand theological pluralism (Coward, 1985), diversity is accepted, do not offend each other, and do not insult each other. The third is adhering to "equality" with the same sense of self-identity (Kapferer, 2019a, b). The fourth is acceptance treatment as a process of "togetherness" which describes "human values." Togetherness is realized through cooperation and openness of searching for different religions in forming a social contract to create peace.

The Muslim community is part of the cross-religious *pela gandong*, which has kinship ties (Toth, 2016) with the Christian community as an identity (Kapferer, 2019a, b; Wood, 2014) through beliefs and values of *pela gandong* based on the accumulated kinship, diversity, equality, and togetherness becomes a stock of knowledge and is based on a frame of reference and field of experience for the Muslim community in Tial and Laha villages regarding before involvement (Turner, 1962, 1969) in ritual cross-religious in the Immanuel Church.

Ritual Cross-religious in Immanuel Church

As a concept, ritual provides an understanding of theological pluralism (Coward, 1985) and civil pluralism (Eck, 2007) through cross-religious social interactions (Toulson, 2012), classified into traditional (Dandirwalu & Qodim, 2021) and religious rituals. Traditional rituals based on involvement through the presentation of ritual cross-religious. Ritual (Bigger, 2009; Knowlton, 2015; Middleton, 1969; Turner, 1962, 1969) done is one of the functions of fulfilling self-identity (Kapferer, 2019a, b; Wood, 2014) as kinship (Toth, 2016) situationally *pela gandong* classified through the tambourine–*totobuang* collaboration, *gandong* cloth, *lesso* dance, and eat *patita*. Then, religious ritual includes adzan and lafadz *Rawi barzanji*.

Tambourine–Totobuang Collaboration

Tambourine–*totobuang* collaboration is played by the cross-religious community as identity (Fig. 1). Tambourine–*totobuang* is understood as a bridge, representing the kinship. Tambourine is an artistic medium belonging to the *membranophone* group or art media sourced from membranes or animal skins. Tambourine, the art of *Sholawatun*, means prayer or prayer to convey a message of praise to the Prophet Muhammad SAW.

Totobuang, nonverbal ritual media for hitting or beating, has a tone and is shaped like a Javanese gamelan art instrument. *Totobuang* has a shape like a small gong (*mata pela*) arranged in several sizes with different tones. *Totobuang*, ceremonial art rituals for picking up guests, such as picking up guests for the ritual of worship of the cross-religious *basudara* people of *pela gandong*.

My friends and I from *Tial* village to Immanuel Church beat the tambourine in the churchyard. Friends from *Laha* village beat the tambourine in the church. Christian friends from the villages of *Amahusu* and *Hatalae* beat *totobuang* outside and inside the Church. Tambourine–*totobuang* played in combination to accompany the *gandong* cloth, *lesso* dances, and Islamic-Christian songs, especially the song *pela gandong* “*basudara people*” as a pick-up for guests who come from outside the church to enter and sit inside the church. (Informant 14, personal interview, August 19, 2021)

The attitude of the cross-religious community about playing the tambourine–*totobuang*, demonstrates the identity of kinship with the values of belief and compliance as shown by the involvement in cross-religious rituals at Immanuel Church in collaboration with the

Fig. 1 Ritual cross-religious, the tambourine–*totobuang* collaboration as identity (photo: Sulaeman Sulaeman on December 2, 2018)



traditional arts. Compliance with their involvement as an awareness effort to realize the harmonization of kinship through the tambourine–*totobuang* collaboration. For cross-religious, playing the tambourine–*totobuang* is a group of *Amalahat* children who have different religious beliefs and can be united by displaying traditional communication media as verbal and nonverbal communication messages which have the meaning of spreading information on the values of the “*basudara people*” life traditions.

The tambourine–*totobuang* virtual identity collaboration is displayed in ritual cross-religious outside and inside the church grounds (Fig. 2). The display of tambourine–*totobuang* collaboration played by cross-religious communities in ritual involvement is a symbol of identity. The symbolization of the mixing of ritual identities that is displayed to pick up and accompany cross-religious songs.

Gandong Cloth

Gandong cloth is a white cloth; the exact size is uncertain, but is usually between 25 and 50 m long and between 2 and 2.5 m wide. Simultaneously, the sounds of tambourine–collaboration were played by the Muslim community and the Christian community beat *totobuang* during the procession accompanying the steps of the invited guests to the entrance of the Immanuel Church building. The *gandong* cloth is held in the shape of the letter “U” from married cross-religious women (Fig. 3), and they sang the song “*gandong*.” The *gandong* describes the lineage of harmonious kinship. The *gandong* cloth is symbolized by a mother who gives life and unites kinship identity.

Gandong cloth is a cross-religious identity, such as experience and knowledge based on intrapersonal emotional psychology. The emotion that arises with the inability to hold back nonverbally is “crying” while “hugging” when hearing the *gandong* song which simultaneously sounds tambourine–*totobuang* collaboration in the procession accompanying the steps of the involvement participants towards the entrance of the Immanuel Church building. Intrapersonal nonverbal messages of “crying” are interpreted as “past” with recalling the disputes that led to conflicts in 1999–2003, “I was moved to tears listening to the song *gandong* eee. Remember in the past, you can’t be together with *pela gandong* (Kristiani) brothers. I feel the emotional heart, don’t repeat the conflict again” (Informant 18, personal interview, December 11, 2021). The nonverbal message of hugging while embracing interpersonally is interpreted as “longing” between brother and sister as a bond of kinship.

Fig. 2 Ritual cross-religious, the tambourine–*totobuang* collaboration inside the church grounds (photo: Sulaeman Sulaeman on December 2, 2018)



Fig. 3 Ritual cross-religious, the *gandong* cloth in the shape of the letter “U” from married women (photo: Sulaeman Sulaeman on December 2, 2018)



I cried and went to hug my cross-religious siblings. The heart feels emotional listening to the *gandong* song, the sound of the tambourine-*tobuang* accompanies the *gandong* cloth. Remembering the old parents' message, *Laha* village is the oldest male *gandong* from the younger sister of *Amahusu* village. *Gandong* and I still love each other, even though we have different religious beliefs. Religion may be different, but we are still one group. I am a follower of Islam and the younger brother of the Christian community. (Informant 23, personal interview, December 08, 2021)

Gandong cloth is an identity to help and protect each other by referring to the values of living together. For example, first is the value of brotherhood. *Gandong* cloth makes cross-religious brothers and sisters. Holding and being in the *gandong* cloth will feel a sense of peace through kinship bonds. Second is the value of equality. The *gandong* cloth is proof of the existence of women who are given the opportunity to present their identity in the public sphere as agents of peace by uniting cross-religious religions. The third is the value of peace. The *gandong* cloth can unite any differences through a social contract that allows cross-religious to live together peacefully.

Lesso Dance

Lesso dance is an art that uses left–right hand movements and nonverbal limbs as a medium for rhythmically patterned expressions with the aim of expressing hand movements and attitudes. *Lesso* dance conveys a message of kinship that unites identities, performed with cross-religious girls between 6 and 9 people with a gentle appearance as politeness, respect, and sincerity in accepting participants from cross-religious ritual involvement (Fig. 4).

Lesso dance uses two red and white handkerchiefs, symbolizing the identity of “friendship” without distinguishing between civil pluralism (Eck, 2007) with the harmonious union. *Lesso* dance is accompanied by tambourine-*tobuang* collaboration in the procession to welcome the participants of cross-religious ritual involvement to enter and sit inside the Immanuel Church building. The dancer's expressions show gentle nonverbal communication.

In the context of cross-religious women's collaboration, it is clear that efforts to interpret the appearance of *lesso* dance collaborations are not only understood as bridges connecting cross-religious, but more than that there is awareness of compliance with the involvement of welcoming invited guests as a representation of acceptance of religious differences in

Fig. 4 Ritual cross-religious the less as politeness, respect and sincerity in accepting participants (photo: Sulaeman Sulaeman on December 2, 2018)



order to maintain the values of friendship and in order to strengthen harmonious relationship between self-identity and diversity.

Eat Patita

Eat *patita* is a traditional ritual communication medium. The eat *patita* ritual is served with traditional Moluccas specialties, such as *kasbi* (cassava), *kohu* (Moluccas *urap*), fried fish, grilled fish, gravy fish, boiled bananas, *papeda*, *colo-colo*, vegetables, and other types of traditional dishes. Typical food servings are shared meals as a symbol of the identity of “unity and togetherness” without distinguishing between religions in the context of civil pluralism (Eck, 2007). The symbol of eating *patita* is used as a symbol of cross-religious kinship identity.

Cross-religious acts eat *patita* at Immanuel Church as an act of *bakudapa* (encounter) to welcome the first adventus celebration. Eating *patita* as a nonverbal message means “brotherhood”; kinship disputes are removed to give the spirit of coexistence (Fig. 5).

Identification of kinship relations will give meaning to the message “brotherhood, friendship, deliberation, mutual cooperation, and tolerance.” Because of eating *patita*, the media strive for “togetherness and solidarity” cross-religious as a manifestation of harmony

Fig. 5 Ritual cross-religious, the eat *patita* as a nonverbal message (photo: Sulaeman Sulaeman on December 2, 2018)



in the life of interacting and carrying out social contracts that allow cross-religious to live together peacefully. Harmonious coexistence cross-religious requires the raw intensity to strengthen the social resilience of self-identity as a buffer for a peaceful life (Fig. 6).

The tradition of eating *patita* has become a symbol of harmony in the life of the “*basudara*’ people. Our different religions will be more awake so that the Muslim-Christian community is not easily provoked into conflict. In the tradition of eating *patita*, the religious community reads the pledge of brotherhood, witnessed by leaders of different religious communities. We hope that this pledge will further strengthen the ties of brotherhood among the *Basudara* (Informant 09, personal interview, August 27, 2021)

In the procession of eating *patita*, there is a place of betel as a symbol of the bond of kinship and encouraging the spirit of coexistence. Eating *patita* at the Immanuel Church through cross-religious rituals is a symbol of situational identity by identifying kinship and togetherness relationships. The identification of the relationship gives meaning to the message of “brotherhood, friendship, deliberation, mutual cooperation, and tolerance” cross-religious, because eating *patita* strives for “togetherness and solidarity” across religions as a manifestation of harmony in the life of interacting and communicating socially. Harmony living side by side requires intensity *bakudapa* to strengthen the social resilience of self-identity as life support for harmony.

The identity of the next ritual cross-religious is that religious rituals present various symbols of Islam in the Immanuel Church. The findings are classified into the chanting of the call to prayer and lafadz *Rawi barzanji*.

The Chanting of the Call to Prayer

The chanting of the call to prayer as one of the symbols of Islam is not only to symbolize the entry of time to perform the *fardlu* prayer, but also for the social reality to be heard in the ears of newborns and during the process of burial of Muslim bodies. The identity of the Muslim community, including the sound of the chanting of the call to prayer, is represented through the performance of *fardlu* prayer.

The chanting of the call to prayer at the Immanuel Church through cross-religious rituals is no different from what other Muslims do. However, what distinguishes the Muslim community’s self-involvement is the tendency of exclusivity and situational setting of the place, which is heard from the church altar (Fig. 7).

Fig. 6 Ritual cross-religious, the eat *patita* as a buffer for a peaceful life (photo: Sulaeman Sulaeman on December 2, 2018)



Fig. 7 Ritual cross-religious, the chanting of the call to prayer which is heard from the church altar (photo: Sulaeman Sulaeman on December 2, 2018)



It begins with greetings, like Muslims greeting other Muslims, “Assalamu Alaikum Waramatullahi Wabarakatu,” and then, the participants (Muslim-Christian) in the church gave the answer “Walaikumsalam Warahmatullahi Wabarakatuh” and continue again “peace be upon you for *basudara gandong samua*.” As the chanting of the call to prayer is used to reverberate, it can also be heard on the altar of the Church, “Allahu Akbar Allahu Akbar, syhadu alla ilaha illallah, Asyhadu anna Muhammadar Rasulullah, Hayya ‘alash shalah, Hayya ‘alal falah, Allahu Akbar Allahu Akbar, La ilaha illallah.”

The subjective experience of the chanting of the call to prayer at the church altar is situational with identifying some of the Christian community participants in the church building listening to call on individuals to take action towards victory (Fig. 8). Then, his involvement as a “worship of the *Basudara*” where some of the Christian community watched with reverence and others left their seats by standing out in the church room.

When the call to prayer was echoed, I bowed my head solemnly to hear it, felt like crying and shed tears, and looked back and forth from time to time, looking at people on the left and right. Some Christians also bowed solemnly, and some stood up from their seats out of the church room. Don’t know why they stood out when the call to prayer sounded. Then lots of empty seats. But initially, before the call to prayer was announced all the seats were full. Then after finishing the call to prayer, I looked

Fig. 8 Ritual cross-religious, the chanting of the call to prayer listening to call (photo: Sulaeman Sulaeman on December 2, 2018)



back and left and right, all the seats were filled again, as before the sound of the call to prayer was announced. (Informant 14, personal interview, Februari 19, 2022)

The chanting of the call to prayer is a ritual medium to show the identity of Muslims by mentioning the greatness of Allah SWT, calling people to prayer and calling creatures to victory. The chanting of the call to prayer is not only a symbol of prayer but also the strengthening of cross-religious kinship in the context of civil pluralism.

Lafadz Rawi Barzanji

Lafadz *Rawi barzanji* is ritual worship of the history of the Prophet Muhammad. In a cross-religious ritual, the lafadz *Rawi barzanji* is heard from the altar of the Immanuel church. Saying *Rawi barzanji* is a situational identity by identifying some of the Christian community with acceptance and acknowledgment of religious identity (Fig. 9) towards the Muslim community.

Setting the place and “worship of the Basudara” by lafadz *Rawi barzanji* as a symbol of identity representing the treatment of acceptance of religious differences through the context of civil pluralism to “release the barriers that have made Muslim-Christians not brave” (Informant 07, personal interview, Februari 13, 2022) maintains the values of brotherhood in order to strengthen the harmonious relationship of inter-religious identity (Fig. 10). Lafadz *Rawi barzanji* is done to communicate the message of Allah SWT which was brought by the Prophet Muhammad to all humans on this earth.

Motives for Ritual Cross-religious Involvement

Through actions, motives are usually related to human actions (Sulaeman et al., 2019). The action is taken by Muslim communities as participants’ rituals. The purpose of this action is doing a social contract that enables religious communities to live together peacefully which is the drive to avoid conflict. The act of involvement to explain certain motives encourages (Sulaeman & Sulastri, 2017; Sulaeman et al., 2020) Muslim communities. In this connection, the Muslim communities respond with diversity. The Muslim communities’ response as a reason is “because of motive” and destination motive “in-order-to-motive” involvement. The motives that encourage the Muslim community to take action on

Fig. 9 Ritual cross-religious, the lafadz *Rawi barzanji* identifying some of the Christian community with acceptance and acknowledgment of religious identity (photo: Sulaeman Sulaeman on December 2, 2018)



Fig. 10 Ritual cross-religious, the lafadz *Rawi barzanji* which is heard from the church altar (photo: Sulaeman Sulaeman on December 2, 2018)



the involvement of rituals in the Immanuel Church with diverse backgrounds are categorized as ignorance, entrapment, human kinship, and diversity acceptance.

Ignorance

Involvement in performing cross-religious rituals, the drive for “**ignorance**” (Prothero, 2007; Sulastri et al., 2022) with joining as a participant in the Immanuel Church. Their involvement is likened to “recipients of information” with directly constructing a kinship relationship in an empathetic way with the Christian community. Empathy is raised with the cross-religious closeness as identity (Toth, 2016) who has advantages and uniqueness with mutual care, “I always come when *pela* is holding an event. My friends say, I am patient and empathetic to feel that you are of a different religion. I care about them”(Informant 13, personal interview, December 06, 2021), and respect each other in kinship.

Entrapment

The entrapment is the reason for the encouragement to engage in the cross-religious rituals (Sulastri et al., 2022). This urge has a very strong influence on the identity psychology of the Muslim community because it raises emotions. Finally, the psychology of self was disturbed by the involvement of the *bakudapa* in the Immanuel Church.

The impetus for involvement is because of the trappings of the ritual executive committee (Turner, 1962, 1969) with the theme “worship of the *Basudara*” with the addition of an agenda for reciting the chanting of the call to prayer and lafadz *Rawi barzanji*. The entanglement was carried out by the executive committee through cellular media communication in the setting on the trip prior to involvement in the Immanuel Church.

Early in the morning three buses from the Moluccas local government came to the village to pick up the community to be taken to *Amahusu*,... I myself took a separate car from the community, halfway in front of *Pandam Pattimura* Ambon on *Air Salobar* before arriving at *Amahusu*, I got a call from the chief executive, like this, the words “hello father *gandong* eee, if this is possible, this activity involves chanting the call to prayer from the land of *Tial*, continue to promise from the land of *Laha*,” I did not answer the committee’s words again, until I finished calling.(Informant 05, personal interview, November 14, 2021)

Changes and additions to the ritual agenda of the chanting of the call to prayer and lafadz *Rawi barzanji* are not in accordance with the written invitation agenda. The agenda was distributed by executive committee “worship of the *Basudara*” cross-religious. On the ritual agenda, there is only the opening ritual, welcome greeting, worship of the *Basudara*, welcome, thank you, and closing. The invitation still stated that there was a ritual of “worship of the *Basudara*,” but it was not explained what the ritual was like. Finally, changes and additions to rituals are categorized as trappings from the implementing committee.

Another entanglement, change is situational by identifying with the sling of gandong cloth and lessso dances of the cross-religious. The involvement raises annoyance with self-psychology disturbed by the accompaniment of the gandong cloth, “I am annoyed with the organizing committee with the gandong cloth accompaniment” (Informant 08, personal interview, January 17, 2022). Involvement with the trappings through lessso dance picks up to enter and sit in Immanuel Church with a feeling of self-shame. Involvement is likened to the “inconvenience of diversity” with the acceptance of “worship of the *Basudara*” with an unhealthy relationship. Categorized involvement with self-coercion presents the front stage with the acceptance of kinship discomfort treatment. This action has a psychologically debilitating impact on the Muslim community.

Meeting Relationship

The ritual involvement is a cross-religious meeting relationship; it is a relationship of common goals by accepting differences (Coward, 1985) and there is no difference in a social context (Eck, 2007) to strengthen kinship. The relationship is the value of traditional life and social institutions–community concerns (Chou & Soe-Tsyr, 2015). Ancestors tried to build a relationship (Coward, 1985) and there were no differences in a social context (Eck, 2007), realizing the convenience of diversity and harmonious relationships.

Before performing the ritual cross-religious on December 2, 2018, at the Immanuel Church, it was preceded by a cross-religious meeting by visiting each other by strengthening relations; it was a cross-religious ritual planning. In October 2018, *Amahusu* village invited the *Hatalai*, *Tial*, and *Laha* villages for a meeting relationship at the Immanuel Church.

In October 2018, we *Amalahat* received an invitation from *Amahusu* village to come to church. Talking about the relationship between *pela* brothers and not *gandong*. *Pela* is a sibling relationship, not a blood relationship. The *pela* relationship for our ancestors helps and cares for each other, the ties of sibling relations, we all have ties of kinship between different religions from our ancestors based on *matarumah mati-taputih*. (Informant 09, personal interview, November 26, 2021)

The next meeting relationship is November 2018. Christian community *Amahusu* and *Hatalai* villages visited Muslim community *Tial* and *Laha* villages. Relationship visits with a common goal to strengthen brotherly relations and build peace to strengthen self-identity relationships (Kapferer, 2019a, b; Wood, 2014) cross-religious, “let’s just talk, visited in the village, the name is also a bond since the ancestors, the point is to strengthen brotherhood”(Informant 14, personal interview, July 28, 2022). Meeting relationship by bringing up a symbol of agreement to carry out ritual cross-religious at the Immanuel Church, this is a plan before involvement. Then on December 1, 2018, at night through cellular digital media, a relationship meeting asked about the willingness of the Muslim community involvement.

Diversity Acceptance

Diversity acceptance (Broad, 2013; Kiki & Guimarães, 2022) for the Muslim community is the reason that encourages involvement; it is a relationship with a common goal with mutual respect and respect for differences in beliefs and acceptance without differences in a social context (Eck, 2007). Involvement refers to diversity acceptance to realize a peaceful harmonious life with each other, healthy humility, and not hating and insulting each other. This attitude embodies the harmonization between the acceptances of the practice of religion. Diversity acceptance by itself constructs human values (Broad, 2013), and of course, kinship provides benefits and does not show disharmony in the relationship.

Self-Identity Proof

Involvement in performing cross-religious rituals is self-identity proof (Alhassan & Ridwan, 2021; Goitom, 2016); the driving force behind the action goal is situational involvement. Involvement with the invitation message themed “worship of the *Basudara*” as ignorance, only a verbal message occurred to him performing social rituals—community concerns as self-identity proof (Goitom, 2016) through the context of civic pluralism (Eck, 2007). Through self-identity proof of different religions is internalized in action and attracts it to build peace and strengthen kinship relations.

When I came to *Amahusu*. Was greeted with joy. He said, *pela gandong* is self-identity as evidence of different religions. You have to come here, you have to join the activities. At that time, I often participated in the heat of *pela* of different religions, but I did not have enough and eating *patita* together. With the frequent use of the *bakudapa* coupled with seeing the hot *pela* event firsthand, I thought, oh yes, the worship of the *basudara* is like a hot *pela* event with *bakudapa* and eating *patita*. So the activities are the same, so that they can live in peace and strengthen relations as brothers. (Informant 03, personal interview, January 11, 2022)

His involvement has advantages, one of which is being a medium of communication “*ale rasa beta rasa*.” This is reflected in the attitudes and actions of cross-religious that establish kinship between different religions by feeling the empathy of fellow individuals. Empathy for fellow cross-religious as proof of identity, of course, is not a guarantee that cross-religious will avoid differences and disputes. But at least it becomes an early warning media so that the conflict does not spread, “we can feel the suffering first, because we disagree with each other. We believe that this tradition can unite the *basudara* people. Can help and support each other” (Informant 08, personal interview, June 21, 2022), especially in a cross-religious relationship. Involvement is the treatment of acceptance of kinship relations with awareness to build equality which aims to foster a sense of brotherhood and impression. The treatment of acceptance of harmony, basically the acknowledgment of the existence of one’s identity with a tradition, is believed as long as it does not interfere with one another, especially in the context of cross-religious relations.

Human Kinship

The involvement of cross-religious rituals with the aim of encouraging is human kinship (Bardhan, 2014; Starkman, 2013), although it is not disclosed openly, but the social

reality that appears repeatedly, although it is not disclosed openly, but the social reality that appears over and over again, “If it weren’t for the relationship between brothers and sisters of different religions, I wouldn’t necessarily have gone to Amahusu”(Informant 18, personal interview, January 23, 2022). The acknowledgment of the involvement of cross-religious rituals was conveyed, over time, the purpose of kinship ties could be felt together.

When involved, it was initially understood as a *bakudapa* ritual at the Immanuel Church. As usual experience to strengthen the relationship of diversity (Toth, 2016), involvement is defined as “brotherhood” of humanity by respecting each other’s kinship ties without any differences (Coward, 1985), except for acknowledging and accepting different beliefs, “I live respecting each other, there is no difference,... accepting each other, acknowledging differences in beliefs. Finally I went to the Immanuel Church,... But at first I didn’t know it was like that.” (Informant 17, personal interview, November 19, 2021).

The meaning of human kinship (Bardhan, 2014; Starkman, 2013) is not just a kinship relationship, but a relationship constructed on the basis of the values of justice, good treatment, compassion, and peace. Even concerned with the identity of individuals of other religions and different religions must humanize humans with living together with an attitude of opening up and establishing brotherly relationships to avoid conflicts and/or disputes by accepting the harmonization of coexistence. Human brotherhood, side by side to raise human awareness about the need for kinship relations to construct harmony and peace, even though different religions, but there is already a bond of kinship.

Social–Community Concern

The cross-religious rituals are a form of religious action. The form of action was carried out by the Immanuel Church committee by involving cross-religious kinship ties (Toth, 2016) “worship of the *Basudara*” as the theme of cross-religious rituals. The cross-religious rituals are a form of religious action. His involvement aims to achieve harmonization by creating peace.

His involvement is driven existence social–community concerns (Geiger et al., 2019; Baehr & Gordon, 2012) respect by maintaining ties of the relationship as an ancestral heritage. Relationships understand differences; mutual support for each other is the social benefit of kinship. Involvement to establish relationships by strengthening kinship cross-religious.

Rituals at Immanuel Church, my involvement is because of social-community concerns. I did not enter the church, only in the courtyard outside the church building. I just joined friends who came out of the church. I didn’t go into the church, because I understood the ritual of social-community care and it was done outside the church, not inside the church. I saw in front of the church there was a banner that said “worship of the *Basudara*.” The banner reads... It is understood not to be involved in worship together, because our ancestors forbid it and we have to accept different beliefs. So the writing, “*bakudapa*” cross-religious village, we all have to be outside the church for the involvement of social-community concerns rituals,... its aim is to strengthen fraternity and discord and strife is marginalized and is not the aim of such social-society concern,... but the “*bakudapa*” to support each other and strengthen customary relations has been in conflict,...that is the purpose of involvement with the Immanuel Church. (Informant 17, personal interview, Februari 11, 2022)

Disclosure of goals that encourage involvement is a ritual of social–community concerns which means the ritual of taking the oath of brotherhood and eating *patita* by establishing

relationships and strengthening brotherhood in an atmosphere of peace. With this goal in mind, the ritual of social–community concerns becomes an icon of nonverbal harmony, “peace gong” for kinship between different religions. Even in social–community concerns, symbols of a unifying soul do not demean, insult, hate, fear and prejudice relationships, but create social values (Salvatore, 2019) in kinship, “to strengthen faith by building bridges of peace” (Informant 09, personal interview, January 15, 2022). The process that emerges with the *bakudapa* ritual by eating *patita* is situational in nature with the aim of establishing relationships and strengthening peace brotherhood as kinship of different religions.

Conclusion

The Muslim community as study participants has constructed involvement in the Immanuel Church with various variations before involvement as part of Muslims and motives for involvement by explaining what they experienced and how they experienced it from a phenomenological perspective.

Several findings explain that part of Islamic society is guided by civil pluralism with the symbol of cross-religious peace being “*basudara samua*”, which shows kinship relations that emphasize acceptance, such as the values of “masohi-mutual cooperation.” The cross-religious treatment creates harmony with mutual tolerance and respect for differences in religious beliefs and places of worship. Then, the Muslim community is a social process that has kinship, diversity, equality, and togetherness based on human values that describe the identity of public pluralism.

The involvement of cross-religious has its own meaning. Subjective experience describes the meaning gained through tambourine–*totobuang* collaboration, *gandong* cloth, *lesso* dance, the chanting of the call to prayer, and lafadz *Rawi barazanji*. The involvement of ritual cross-religious provides experiences with reasons based on ignorance, entrapment, human kinship, and diversity acceptance. Then provide goals that encourage the involvement of ritual cross-religious through self-identity proof, human kinship, and social–community concern.

The ritual cross-religious emphasizes the subjective experience of the Muslim community through ignorance, traps, and the ritual of *panas pela*. The analysis of the phenomenological perspective shows the benefits of religious studies by influencing the cross-religious *Amalahat*. Cross-religious values build kinship ties with the search for religious meaning and enable peaceful coexistence. Ritual cross-religious with enriching and developing social perspectives by strengthening the scientific foundation and roots of social science.

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4

Data Availability Qualitative data in this study are kept confidential.

Code Availability Not applicable.

Declarations

8

Ethics Approval and Consent to Participate Ethical approval has been granted to conduct semi-structured interviews, participatory observations, and several informal conversation interviews in which participation was voluntary and after informed consent. This ethical approval has been granted by the ethical commission of the institution of research, community service, and publications of the Ministry of Religion in the Republic of Indonesia and State Islamic Institute Ambon, Indonesia. The consent of participants was informed and written. The data were processed and analyzed anonymously.

6

Conflict of Interest The author declare that we have no conflicts of interest in the authorship or publication of this contribution.

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