

Quranic Tolerance Moderation to Counter Radicalism for Kicking Sesajen in Mount Semeru: A Case Study on Kompastv.com Youtube Channel

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ABSTRACT

This research aims to analyze the contribution of Tawhid verses to the phenomenon of kicking Sesajen and identify the objectives, benefits, methods, and results of the study in a case study on Kompas TV.Com. The phenomenon of kicking Sesajen is a controversial behavior in society. A qualitative approach is used in this research with content analysis to analyze the relevant content related to the phenomenon on the Kompas TV.Com platform. The main objective of this research is to understand the contribution of Tawhid verses to the phenomenon of kicking Sesajen. The benefit of this research is to provide a deeper understanding of the relationship between the concept of Tawhid in Islam and the behavior of kicking Sesajen. The research method involves analyzing the content of articles, videos, and comments on the phenomenon on Kompas TV.Com. The study results indicate that Tawhid verses significantly contribute to the phenomenon of kicking Sesajen. Tawhid verses emphasize the oneness of Allah and the prohibition of worshiping other than Him, as well as not giving a negative impression on the followers of other religions by not insulting their worship. This research also reveals that through the Kompas TV.Com platform, the community can participate in commenting on this phenomenon and gain a broader understanding of the implications of the Qur'an for social behavior. Good customs will not contradict the goals of religion but instead provide meaning that supports sustainable cultural values. Therefore, we need to maintain a balance between customs and religion. Religion cannot spread without the presence of culture; likewise, culture will lose its direction without the guidance of religion.

Keywords: Sesajen, Verse Tauhid, kompastv.com, Tolerance

A. INTRODUCTION

Cases of religious defamation occur in various media according to the developments of their respective eras. Initially, religious defamation through media occurred in print media during the Dutch colonial era and the New Order era. However, with technological advancements, the internet has replaced the dominance of print and electronic media. (Aminullah, 2017) Cases of religious defamation that initially took place in print media have now spread widely on the internet, particularly in the case of the kicking of Sesajen in Lumajang, East Java, which went viral on social media. Sesajen, known as "sesajen," are cultural traditions passed down by ancestors and originated from Hindu and Buddhist beliefs. This tradition serves as a means of communication or connection between the community and unseen forces such as deities, spirits, or guardians of a place. Sesajen can also be seen as an effort to seek assistance or protection from supernatural powers (Yani, 2022). The community believes that the presence of these supernatural entities can bring benefits and protect them from harm. One spiritual aspect of Java is offering sesaji as a tribute to God and other spiritual entities. However, this practice is considered peculiar with the advent of modernization and globalization. The culture on the island of Java is heavily influenced by spiritual elements, particularly beliefs in myths.

For those who still hold onto such beliefs, the cultural ritual of sesajen serves as a connection between humans and God and an effort to attain blessings in life. This activity is also part of the community's customs and traditions. The presence of these cultural and traditional values indirectly creates a unique identity (Miftahuddin et al., 2020). Social identity implies both similarities and differences. Whether on a personal or social level, identity involves what is shared with others and what sets oneself apart. This identity becomes a distinct characteristic deeply ingrained and highly esteemed by traditional communities, encompassing all aspects of life.

Ritual symbols can take the form of sesajen. Sesajen is a tangible manifestation of the thoughts, desires, and feelings of the practitioners who seek to draw closer to God. Through sesajen, humans strive to accumulate culture in an abstract sense. Sesajen also serves as a means of spiritual "negotiation" with supernatural entities, ensuring that these spirits do not disturb humans. By symbolically offering food to these spirits, they hope to become friendly and willing to assist humans in their lives. (Adam, 2019) The development of culture began with the spread of Hinduism by kingdoms such as the Mataram Kingdom, Majapahit, Sriwijaya, and Pajajaran in Indonesia. Hinduism and Buddhism became part of society, particularly in the regions under the rule of these kingdoms during that time. However, as that era ended, Hindu and Buddhist cultures began to erode and merge with the new culture

that emerged, namely Islam, which peacefully spread through all aspects of life and reached all parts of Indonesia (R Amalia, 2018).

Through acculturation, Islamic culture in Indonesia adopted religious teachings and embraced influences from previous cultures, such as Hinduism and Buddhism. This has created a new culture with a unique and distinctive ambiance. In practice, different streams within Islam employ mystical and spiritual approaches known as Sufism. (Sugiarti & Fitriani, 2021) Sufism combines mystical and traditional elements in religious practices to attain closeness and unity with God. In spreading Islam in Indonesia, Sufism plays a crucial role as a medium for inclusive religious propagation, adapting to the local culture. The approach of Sufism allows Islam to enter and adapt to existing cultures, preserving cultural diversity and traditions in Indonesia. (Basid, 2017) Thus, cultural and religious diversity can coexist harmoniously in Indonesian society.

Overall, culture in Indonesia is the result of the interaction between existing religions, including Islam, and previous local cultures. In this process, Islam plays a significant role in shaping Indonesia's diverse and rich cultural identity. An interesting example of the interaction between Islam and local culture is the commemoration ceremony for the deceased, known as Tahlilan. This ceremony is performed from the first to the seventh day after someone's passing and then commemorated again on the 40th, 100th, and 1000th days. Such ceremony models were rare during the time of Prophet Muhammad. However, according to Nurcholish Madjid, (Madjid, 1994) Tahlilan has become an effective way to instill an understanding of Tawhid (the oneness of Allah) in a solemn atmosphere that evokes sentimentality, deep emotions, and openness to religious understanding and teachings. For traditional Muslim groups like the Nahdhiyyin, Tahlilan also provides rewards (ihda' al-thawab) for the deceased.

The diversity of Islam in the Nusantara region arises from varying levels of acceptance and influence of Islamic teachings among its inhabitants. Azyumardi Azra highlights that acceptance of Islam in a specific area is influenced not only by its arrival time but also by the interaction with local culture. This interaction gives rise to diverse forms of Islamic religiosity, seen in examples like Javanese Islam, Sasak Islam, Minang Islam, and Bugis Islam, showcasing the region's rich Islamic diversity. Additionally, the development of Islam in Nusantara is multifaceted, with Taufik Abdullah identifying four models: Aceh, Minang, Goa, and Javanese models.

Another study titled "Sesajen: Tracing the Meaning and Roots of Sesajen Tradition in the Muslim Community of Banten and the Hindu Community of Bali," written by A Humaeni and published in the UIN Banten Repository in 2021. This research explores the

meaning and roots of the sesajen tradition in the Muslim community of Banten and the Hindu community of Bali. The study analyzes different types of sesajen and various rituals of offering sesajen in these traditions.

Furthermore, there is a study titled "The Existence of Sesajen Culture in Javanese Traditional Weddings in Leran Village, Senori District, Tuban Regency," written by H Khotijah and published in CORE (Connecting Repositories) in 2018. (Khotijah, 2018) This research aims to study the existence of the sesajen culture and the meaning of sesajen for the community of Leran Village in traditional Javanese weddings. The study includes a description of the role of sesajen in Javanese traditional wedding ceremonies and the community's understanding of the cultural value of sesajen.

Another study, "Religious and Cultural Syncretism in Sesajen Tradition in Prenduan Village," was written by A Aminullah and published in *Dirosat: Journal of Islamic Studies* in 2017. This research discusses religious and cultural syncretism in the sesajen tradition in Prenduan Village. The study explores the process of syncretism and the syncretic values associated with the practice of sesajen. Some Islamic figures consider sesajen as a practice that contradicts Islamic beliefs.

Lastly, there is a study titled "Symbolic Meaning of Sesajen in Javanese Traditional Weddings in Mengupeh Village, Tengah Ilir District, Tebo Regency," written by N Afrida, AS SS, and N Nurbaiti, published in the UIN Jambi Repository in 2021. (Afrida et al., 2021) This research explores the symbolic meaning of sesajen in traditional Javanese weddings in Mengupeh Village, Tengah Ilir District, Tebo Regency. The study includes an analysis of specific symbols found in sesajen and how these symbols hold meaning in the context of traditional Javanese weddings.

From the previous research mentioned above, no study has specifically discussed the contribution of monotheism- tauhid Verses to the phenomenon of kicking sesajen at Mount Semeru in Lumajang. Therefore, this article significantly contributes to the academic world by understanding efforts to promote religious tolerance. This article has novelty in exploring further how the Quran plays a significant role in observing the phenomenon of kicking sesajen and the disrespect towards the religious beliefs of others.

Based on the problem formulated in this research, the researcher employed descriptive, library research, and global methods. The study also aims to explore matters related to the Contribution of the Concept of Monotheism to the Phenomenon of Kicking Sesajen, specifically Tafsir Al-Hajj 37-38 and *Asbab al-Nuzul*. (Basid, 2018) This research intends to uncover and explain the causes of kicking sesajen at Mount Semeru, which has sparked controversy and criticism from netizens. In addition to the mentioned three methods,

observation was also conducted by collecting data consisting of comments uploaded on YouTube channels featuring video clips of the phenomenon. These comments will greatly influence social balance, especially within the Lumajang community. Data verification in qualitative research is a significant aspect as it helps assess the confidence level in the research findings. In this study, data were cross-checked using a triangulation approach of data sources and techniques to ensure confidence in the accuracy of the data used.

B. DISCUSSION

1. The Kicking Phenomenon Of Sesajen

A video depicting a man kicking sesajen at Mount Semeru has recently sparked a debate. While disposing of the sesajen, the man believed sesajen could provoke God's anger, resulting in volcanic eruptions. Anthropologists explain that in Indonesian society, the tradition of sesajen is often interpreted as an offering to gods, ancestral spirits, ancestors, and other unseen entities. This tradition has existed since before the arrival of Islam, even before Hinduism and Buddhism. (Azra, 2005) Sesajen is usually associated with rituals held for specific purposes, so each sesajen can vary regarding the prepared items. Each element in the sesajen carries its philosophy.

Within the Islamic context, the phenomenon of sesaji has resulted in various interpretations. Generally, the predominant view states that offering sesajen to seek something from other than Allah is considered forbidden or not permissible. However, alternative perspectives still exist. Some may argue that performing sesajen as part of a tradition, to seek only from Allah is not a problem. The reason is that the intention of supplication remains directed toward Allah. "The problem is that one cannot understand another person's intention just by observing their actions (Tim detikcom,2023). This often becomes a source of many social problems," said Sartini. She believes that beliefs and understanding of sesaji in society are accumulated through life experiences. In groups that may combine religion and tradition, hybridization may occur through the socialization of symbolic meanings.

Many people fail to understand that such rituals are mere myths and beliefs. They believe that if these rituals are not performed, they can cause certain events, such as the eruption of Mount Semeru, natural disasters, and so on. As a result, events like the kicking of sesajen at Mount Semeru that year went viral on social media, particularly on YouTube channels. In facing a society that is becoming increasingly modern, rational, and materialistic, it is important to rationalize these ritual symbols.

2. Netizens' Response on the kompastv.com Youtube Channel.

After conducting a literature selection process involving several individuals who experienced the incident, 17 commentators and two individuals from Lumajang near Mount Semeru were identified. Table 1 below presents the demographic characteristics data of the commentators on the YouTube channel that uploaded the video of the sesajen kicking phenomenon and the individuals interviewed regarding the tolerance phenomenon (Tim Kompastv, 2023). Most of the collected data were from male individuals, accounting for 50% with a total of 9 people, followed by female individuals with a percentage of 30% comprising seven people. The remaining accounts had unknown gender identities based on their account names, accounting for 20% with 5 accounts.

Table 1. Characteristics of research subjects according to demographics

Subject Data	Value	%
Gender		
Man	9	50
Woman	7	30
Accounts without Gender ID	5	20

Table 2 presents the characteristics of commentators or individuals from the overall data based on the type of their comments. Some provided positive comments, some provided negative comments, and some gave neutral comments by offering advice to the general public regarding the wisdom of the incident, particularly to the perpetrators. Accounts that expressed supportive comments accounted for 20% with five accounts, and accounts that expressed rejection accounted for 50% with nine accounts. Those who gave neutral comments by providing suggestions or others accounted for 30% with seven accounts.

Table 2. Characteristics of comments according to positive and negative

Subject Data	Value	%
Types of comments		
positive	5	20
negative	9	50
Neutral in the form of advice and others	7	30

Table 3 displays a collection of accounts along with their comments, both positive and negative, that have been gathered by the author to complement the research data, totaling 17 YouTube accounts.

Table 3. Netizen Comments

No	Name	Commentary
1	Lensa Ida Nursanti	Semakin banyak saja manusia yang tidak bisa membuka mata hatinya dalam menerima pelajaran dari kejadian kejadian di sekitarnya. Aneh
2	Ginto Adji	Karena Indonesia adalah negara yang kaya akan tradisi, budaya, adat istiadat, dan kepercayaan beragam, maka penting bagi orang tua dan sekolah untuk mendidik anak-anak agar memiliki sikap toleransi, menghargai keberagaman budaya, adat istiadat, dan kepercayaan yang ada. Ini menciptakan lingkungan yang harmonis bagi semua warga Indonesia dan global.
3	Bougenville	Ayo hormati dan hargai sesama warga negara dengan keyakinan yang beragam. Indonesia, dengan dasar Pancasila, menghormati semua keyakinan. Semoga keharmonisan berlanjut.
4	Dharma Wansyah	Salut.....dg keberanianmu menegak kan ketauhidtan ALLAH SWT. Lindungilah dia ya ALLAH.....
5	Mawar Adinda	Diingatkan kalo itu syirik mungkin boleh tapi gaperlu dibuang sajenya supaya ga ada yg tersinggung.... kalau niat dakwah harus yang sopan jangan langsung dar der dor...akhlak adab dulu baru ilmu
6	Jamsebilan	Inilah permasalahan, menekankan keyakinan kepada orang lain, padahal keyakinan adalah pengalaman pribadi dan memengaruhi perilaku.
7	Cahyo	Orang yang baik menghargai budaya.. Kita hidup di Jawa hargai budayanya.... Semua sesaji adalah gambaran hidup manusia.... Kita harus bersatu... Demi... Kerukunan... Antar umat dan budaya... Semoga bermanfaat fa. At,.
8	Beat Pop Tv	Bagus....itu adalah salah satu menjauh kan manusia dari syirik... semoga Allah SWT menjaga kamu pak... Aamiin

9	Ads.Manhaj Salaf Tauhid.	Karena dosa syirik,dosa yang paling utama mendatangkan bencana,musibah dan kemurkaan allah subhanahu wa ta'ala.
10	Danang Jimin	Semoga kebaikan mas bisa dilindungi Allah, urusan didunia dihujat gak masalah, yg penting besok di akhirat mas di puji para malaikat
11	Wardi At-Tijani	Aqidah dalam ketauhidan pada AllaH memang wajib kita tumbuhkan dan kita sadarkan pada orang orang memohon keselamatan pada selain AllaH,Tapi hendaklah dgn cara Arif dan bijaksana dalam mengingatkannya,Bukan membuat orang malah menjauh pada kebersihan tauhid itu sendiri menjauhi
12	Aisyah Mukarromah	Kesyirikkan dan maksiat mengundang azab. Azab yang bukan hanya akan menimpa para pelakunya tapi semua yang di wilayah trsbt. Maka dr itu pentingnya untuk memahami tauhid dan terus mendakwahnya. Sesungguhnya tidak ada yang dapat mendatangkan keselamatan dan kesengsaraan melainkan atas izin dari Allaah. Sangat rugi (dunia dan akhirat) manusia yang telah bergantung kepada selain Allaah.
13	Sulida Wati	Saya Percaya Sesajen. Secara pribadi, saya mempercayai Sesajen itu adalah salah satu sarana yg juga bisa membuat Peristiwa Alam Semeru tidak menjadi bertambah dahsyat. Sesajen adalah salah satu sarana untuk berkomunikasi kepada Sang MahaDewa / Sang P
14	Ads.Manhaj Salaf Tauhid.	Alhamdulillah,apa yang dilakukan pria tersebut,sangat tepat dan baik sekali.karena sesajen itu adalah perbuatan dosa yang paling terbesar,yaitu syirik (menyekutukan Allah SWT).
15	Babay Nurbayani	Kalo bukan krn nafsu smg dapat pahala,tapi sebaiknya orgnya yg didakwahi bukan sesajennya yg dibuang,krn dlm Qur'an juga kita dakwah itu hrs lemah lembut dan tidak menyinggung berhala-Nya. (yang sekutukannya/ yang disukainya) marah lah org.atau tak usah diviralkan.

In the comments provided by netizens, there are various opinions and perspectives regarding the practice of sesajen, beliefs, and religious values. Some netizens emphasize the importance of education from parents and schools in shaping attitudes of tolerance,

respecting culture and traditions, and honoring individuals' beliefs. They believe that Indonesia, as an archipelagic country, is rich in traditions, culture, customs, and beliefs that should be mutually respected according to their place. The attitude of mutual respect is expected to create a conducive environment for all people in Indonesia and even the world. However, netizens also highlight the potential for shirk (polytheism) in the practice of sesajen. They remind us that seeking help from anyone other than Allah SWT is considered a grave sin that should be avoided. This view is supported by references from verses of the Qur'an that emphasize distinguishing between truth and falsehood.

Additionally, some netizens mention that such actions and beliefs have hidden agendas to tear the country apart. They advise being vigilant against these group movements. (Basid, 2017a) Overall, these netizens' comments reflect diverse views and understandings regarding the practice of sesajen, beliefs, and religious values. Some opinions appreciate culture, while others emphasize the importance of avoiding shirk and maintaining ethics in da'wah.

3. Religious, Moderation, and Cultural Tolerance

Tolerance derives from the English word "tolerance," which refers to a patient and open-minded attitude that acknowledges, permits, and respects the beliefs of others without requiring agreement. In Latin, "tolerance" comes from "tolerant," which signifies leniency, a gentle heart, flexibility, and patience. (Ishak et al., 2022) Tolerance, as defined in the National Encyclopedia of Indonesia, is the acceptance of diversity among individuals or groups with varying religious beliefs. In Porwadarminto's Indonesian language dictionary, "tolerance" signifies respecting differences even when they conflict with personal opinions. In Kevin Osborn's book "Tolerance," it's emphasized that tolerance is a fundamental element in politics, as democracy can only flourish when people can set aside their own views and embrace those of others.

Considering the incident of kicking sesajen at Mount Semeru, it is crucial to practice tolerance to preserve the balance of society with diverse cultures. Indonesia is a vast country with varying conditions in each region. Therefore, exhibiting tolerant behavior in socio-cultural diversity is of great importance. (Tao et al., 2019) The importance of practicing tolerance in the context of socio-cultural diversity remains significant in Indonesia, given the numerous distinctions in customs and daily life. The recent incident of desecrating sesajen at Mount Semeru underscores the need for tolerance to maintain societal balance amidst diverse cultures. Indonesia, with its regional variations, stresses the paramount importance of demonstrating tolerance toward socio-cultural diversity.

4. Reinterpretation of Tafsir al-Hajj verses 37-38

One of the verses in the Quran that describes the practice of sesajen is verses 37-38 in Surah Al-Hajj. For example, there was an incident of kicking sesajen at Mount Semeru, Lumajang. In a specific account, it is narrated that during the era of Jahiliyyah (pre-Islamic period of ignorance), people would often smear the Ka'bah with the meat and blood of camels (Al-Qurthubi, 1964). The companions of the Prophet Muhammad said, "We have more right to smear the Ka'bah." Subsequently, verse 37 in Surah Al-Hajj was revealed, affirming that Allah SWT does not accept their meat and sacrifices but only accepts piety. Furthermore, when polytheism occurred during the time of the Prophet, and the disbelievers' efforts to undermine the Muslim community's faith, verse 38 in Surah Al-Hajj was revealed.

QS. Al-Hajj ayat 37

﴿لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

"The meat of camels and their blood can never attain the pleasure of Allah, but it is your piety that reaches Him. Thus, He has subjected them to you so that you may exalt Allah for guiding you. And give good tidings to those who do good."

Some classical scholars, such as al-Qurtubi, explain the interpretation of verse 37 of Surah al-Hajj. According to Al-Qurtubi, the meat or blood of the sacrificial animal (hadyu) will never reach Allah, nor will it be raised to Him. What reaches Allah is only your piety towards Him, which means purifying your obedience in fulfilling His commands so that you may draw closer to Him. Additionally, Allah subjugates these animals so that you may glorify Him as an expression of gratitude for the guidance of truth He has bestowed upon you. Therefore, O Messenger, deliver the good news to those who worship their Lord excellently and interact with His creation.

Al-Qurtubi explains that Allah does not accept the flesh and blood of sacrificial animals as offerings. What He does accept is piety, which is seen in sacrificing, caring and sharing with the poor to draw closer to Allah. This is why the sacrificial animal is made subservient to you, so that you can glorify Allah by saying takbir while sacrificing according to His guidelines regarding the procedure, purpose and timing of the sacrifice. (Al-Qurthubi, 1964). Therefore, O Muhammad, deliver the good news to those who believe, perform the sacrifice, and show care and generosity towards the poor and needy, hoping for the pleasure of Allah.

Meanwhile, the disbelievers in Mecca were doing everything in their power to hinder the spread of the teachings of Islam. This verse explains that Allah, in reality, defends the believers by granting them strength in their hearts to remain patient and resilient and face all

the trials and obstacles posed by the disbelievers in Mecca (Masyhuri, 2018) Indeed, Allah does not approve of any believer who betrays the religion, fellow believers, or the cause of Islam. Allah also dislikes those who deny His blessings.

QS. Al-Hajj ayat 38

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

"Verily Allah defends those who have believed. Surely God does not like anyone who betrays him again to deny favors."

In the Tafsir Jami' Bayan by Ibn Jurair Al-Thabari, it is explained that Allah rejects the hostility of the believers towards the disbelievers and the deceit of the wicked. This is because Allah does not approve of those who violate the trust bestowed upon them by their Lord and frequently deny His blessings. (Basid, 2018) In the Tafsir Ma'alim al-Tanzil by al-Baghawi, it is stated that the disbelievers in Mecca tried every possible way to obstruct the spread of the teachings of Islam. Throughout the 13 years in Mecca, Allah defended the believers by strengthening their hearts to endure the insults, boycotts, expulsions, and attempts of murder by the disbelievers. After the migration to Medina, they were granted permission to fight in self-defense and to protect the honor of their religion, as in the Battle of Badr. This was because they had been oppressed during their time in Mecca

5. The Contribution of the Quran to the Phenomenon of Sesajen Kicking in Mount Semeru

The Quran provides explanations and solutions for various events as the most comprehensive source of Islamic law. This also applies to the phenomenon of sesajen kicking in Mount Semeru. With the Quran's excellence in emphasizing the importance of tolerance within society, there is no doubt that this holy book of Islam is worthy of being a life guide for all humanity. According to Quraisy Shihab, (Rauf, 2019) the reasons behind offering something can vary in the mentioned incident. For example, someone may bring Sesajen to the sea, hoping the fish will have food.

Similarly, when bringing sesajen to the forest, it is intended for monkeys and other animals to eat, and so on. However, suppose the sesajen given at the foot of Mount Semeru is indeed intended as a request for assistance in a religious and culturally related context. In that case, the practice of sesajen has various meanings from different perspectives.

In the religious context, sesajen is seen as a form of giving or charity expressing gratitude for the blessings the Almighty God bestows. This practice also serves to remember Allah, who bestows His mercy upon all creatures. Charity, as part of Islamic teachings, holds a highly respected value. In the cultural context, sesajen is a tradition inherited from

ancestors as a form of honor or remembrance for the deceased (Basid, 2017). This practice aims to protect oneself from harm and serves as a ritual to seek success in various aspects, especially in agricultural activities. However, there are different opinions regarding the practice of sesajen, where some consider it to contain elements of polytheism as it seeks assistance from entities other than Allah. Such actions are considered a major sin that should be avoided, as mentioned in His words in Surah Al-Baqarah, verse 42, which reminds us not to mix truth with falsehood.

Therefore, it is necessary to be cautious about the sesajen tradition that has religious aspects conflicting with the concept of faith, as this practice is done with motives that are not solely for worshiping Allah but rather relying on powers other than the Divine power.

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ فَيَسْتَبِئُوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾ [الأنعام ١٠٨]

"And do not revile those they invoke besides Allah, lest they revile Allah in their ignorance and hostility. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do."

In the Quran, there is no commandment to disrupt other people's cultural rituals with harsh words or violent actions, such as kicking them. Humans were created by Allah with the ability to love and judge, and this should not be a source of conflict over what is right or wrong. The final decision rests with Allah, who will decide on the Day of Judgement. The Quran, as the holy book of Islam, promotes religious tolerance, including in the case of the throwing of offerings on Mount Semeru. The Quran teaches the importance of tolerance, brotherhood and mutual respect between religious communities. It emphasises that God created humans with diversity so that they can get to know each other and live in peace, as well as have freedom of religion and the right to practice their respective beliefs.

Second, the Quran teaches the importance of maintaining good relationships with others, including in the context of religion. The Quran encourages Muslims to converse with people of other faiths well and politely (Abū Dāwud, 2009). Quranic verses teach Muslims to behave well towards all religious communities and to avoid discriminatory or derogatory attitudes towards the beliefs of others. Third, the Quran guides in dealing with religious practices that contradict the principle of monotheism (Tawhid) in Islam. Although kicking Sesajen at Mount Semeru is a cultural practice associated with certain beliefs, the Quran

teaches Muslims to express their opinions kindly, gently, and wisely. The Quran encourages dialogue and disseminating correct understanding without demeaning or instigating conflict.

Therefore, the contribution of the Quran as a book of religious tolerance to the phenomenon of kicking Sesajen at Mount Semeru is by promoting a mindset of mutual respect, maintaining good relationships with people of other religions, and expressing opinions wisely (al-Baghawi, 1960). In this context, Muslims can use the teachings of the Quran to promote tolerance, dialogue, and harmony among different religious communities in the face of religious differences and diverse religious practices.

C. CONCLUSION

The incident of kicking Sesajen at Mount Semeru has brought about social disparity and destabilized society concerning the freedom of cultural rituals. This is supported by the abundance of comments opposing such actions due to their perceived disruption of human harmony. However, on the other hand, this demonstrates the authenticity and relevance of the Quran to the existing communities in Indonesia through its verses that emphasize the importance of tolerance. The Quran explicitly states that humans are forbidden from interfering with the cultural rituals of other communities. Humans do not possess the authority to determine the righteousness or wrongfulness of something, as that is ultimately the prerogative of God. In contrast, humans can only form assumptions based on their limited hearts and minds.

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