**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

**Abstrak**

Penelitian ini bertujuan menganalisis kontribusi ayat Tauhid terhadap fenomena menendang sesajen dan mengidentifikasi tujuan, manfaat, metode, dan hasil penelitian dalam studi kasus pada Kompas TV.Com. Fenomena menendang sesajen merupakan perilaku yang kontroversial di masyarakat. Pendekatan kualitatif digunakan dalam penelitian ini dengan metode analisis isi untuk menganalisis konten terkait fenomena tersebut di platform Kompas TV.Com. Tujuan utama penelitian ini adalah memahami kontribusi ayat Tauhid dalam fenomena menendang sesajen. Manfaat penelitian ini adalah memberikan pemahaman lebih mendalam tentang hubungan konsep Tauhid dalam agama Islam dengan perilaku menendang sesajen. Metode penelitian melibatkan analisis isi artikel, video, dan komentar terkait fenomena tersebut di Kompas TV.Com. Hasil penelitian menunjukkan bahwa ayat Tauhid memiliki kontribusi penting dalam fenomena menendang sesajen. Ayat-ayat Tauhid yang menekankan keesaan Allah dan larangan menyembah selain-Nya, serta tidak memberikan kesan buruk terhadap penganut agama lain dengan tidak menghina sesembahannya. Penelitian ini juga mengungkapkan bahwa melalui platform Kompas TV.Com, masyarakat dapat berpartisipasi dalam mengomentari fenomena ini dan memperoleh pemahaman yang lebih luas tentang implikasi Al-Qur’an terhadap perilaku sosial. Adat yang baik tidak akan bertentangan dengan tujuan agama, tetapi malah memberikan makna yang mendukung nilai-nilai kebudayaan yang berkelanjutan. Oleh karena itu, penting bagi kita menjaga keseimbangan antara adat dan agama. Agama tidak bisa tersebar tanpa keberadaan budaya, begitu juga sebaliknya, budaya akan kehilangan arah tanpa bimbingan agama.

**Kata kunci**: Sesajen, Ayat Tauhid, kompastv.com, Toleransi

**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) A tradition holds invaluable heritage for the future, fostering harmony among beings and preserving peace. To this day, many writers discuss the value of cultural heritage, including its definition, theories, and methods for evaluating cultural heritage practices.

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). This culture underwent acculturation, resulting in a new culture where the Hindu and Buddhist legacies also influenced Islamic teachings from earlier times. Within Islam, a mystical branch utilizes mysticism to propagate the religion, known as Sufism, which is a way to blend Islam with local culture.

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. Through the acculturation and integration of Islamic culture with previous cultures, a rich cultural heritage is formed, encompassing values, religious practices, art, and unique traditions. This reflects Indonesian society's ability to integrate and unite various cultural elements, creating harmony and unity within diversity.

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.

However, the differences in the level of acceptance and influence of Islamic teachings among the inhabitants of the Nusantara region have resulted in the diversity of Islam in Nusantara. Similarly, how Islam embraces the cultural diversity spread across the Nusantara region varies. Azyumardi Azra explains that the level of acceptance of Islam in a particular area depends not only on the time of its arrival but also on the characteristics of the local culture that interacts with Islam. It is from this interaction that various forms of Islamic religiosity emerge. Examples include Javanese Islam, Sasak Islam, Minang Islam, and Bugis Islam, which demonstrate the diversity of Islam in Nusantara. The development of Islam in Nusantara also varies. Taufik Abdullah notes that there are at least four models of the growth and development of Islam in Indonesia, namely the Aceh model, the Minang model, the Goa model, and the Javanese model.

There have been several studies related to "sesajen." One of them is titled "Sesajen as a Value of Community Life in Cipicung Girang Village, Bandung City," written by UK Adam, A Yusup, and SF Fadlullah, published in the Indonesian Journal of Sustainable Environment and Development (IJoSED) in 2019. This research aims to analyze the culture of sesajen, describe sesajen as an identity, and analyze sesajen as a value of community life in Cipicung Girang Village, Bandung City. In this study, the practice of sesajen is connected with social aspects and community life.

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.

**Discussion**

**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.

**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 hati nya dalam menerima pelajaran dari kejadian kejadian di sekitarnya.. Aneh |
| 2 | Ginto Adji | Itulah sebabnya pentingnya org tua dan sekolah dalam mendidik untuk memiliki sikap toleransi, berbudaya dan adat & istiadat agar saling menghargai kepercayaan yang dianut oleh masing2 orang. Di Indonesia Negara Kepulauan sudah pasti banyak sekali tradisi ragam budaya, adat istiadat, serta banyak kepercayaan kita sebagai manusia sudah kodratnya saling menghargai kepercayaan kebudayaan dan adat sesuai tempat. Karena memiliki sikap saling menghormati menciptakan lingkungan yang baik untuk semua umat di Indonesia bahkan dunia. |
| 3 | Bougenville | Mari saling menghormati dan menghargai sesama saudara sebangsa dan setanah air, semua manusia berhak berkeyakinan dan melaksanakan ibadah sesuai keyakinannya.... Negara Indonesia negara Pancasila, menjunjung tinggi semua keyakinan rakyat Indonesia. Semoga tidak terulang lagi aamiin.... |
| 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 | [Jamsembilan](https://www.youtube.com/channel/UCRkjDNLjeRZOJQHdvxmBDpw) | Nah ini problemnya, memaksakan keyakinan, pdhl keyakinan itu ujungnya dirasakan pribadi pribadi, dan menjadi pengaruh baik itu krn kelakuannya yg bisa dicontoh orng lain. Klo kelakuannya model orng ini, yg ada orng bukan nya bersimpati tp malah jijik liatnya, aplg sok gagah di videokan dan di viralkan, ketauan bngt gak ikhlasnya. Pdhl cukup aja dia berdo'a ato tdk ikut2an melakukan sesajen. |
| 7 | [Cahyo](https://www.youtube.com/channel/UCyf7mB4vujBlWB4FPSJEEUQ) | 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](https://www.youtube.com/channel/UCzXWN2oszhdP38Hd55LBd1A) | Bagus....itu adalah salah satu menjauh kan manusia dari syirik... semoga Allah SWT menjaga kamu pak... Aamiin |
| 9 | [Ads.Manhaj Salaf Tauhid.](https://www.youtube.com/channel/UC3tNkAeWbhfdgoFbsbzP4GA) | Karena dosa syirik,dosa yang paling utama mendatangkan bencana,musibah dan kemurkaan allah subhanahu wa ta'ala. |
| 10 | [Danang Jimin](https://www.youtube.com/channel/UCBgYhIYVW4i6UjnOBWyRFtw) | 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](https://www.youtube.com/channel/UChyWmnaAu7GdWoN36GBtp8Q) | 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](https://www.youtube.com/channel/UCUB2EBbVFUg_u0WlVLhSpjw) | 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 mendakwahkannya. 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](https://www.youtube.com/channel/UCkHKoFcuSrtV13ROD1Vesgw) | 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.](https://www.youtube.com/channel/UC3tNkAeWbhfdgoFbsbzP4GA) | Alhamdulillah,apa yang dilakukan pria tersebut,sangat tepat dan baik sekali.karena sesajen itu adalah perbuatan dosa yang paling terbesar,yaitu syirik(menyekutukan allah subhanahu wa ta'ala). |
| 15 | [Babay Nurbayani](https://www.youtube.com/channel/UC7s931FqIJir4uNIAjDNG5A) | 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 berhalaNya.( yg sekutukannya/ yg disukainya) marah lah org.atau tak usah diviralkan. |
| 16 | [Le CUK](https://www.youtube.com/channel/UC7G_06YgsoG66uoLmUKGZLA) | Hal yg benar kalo caranya salah,tetap aja susah diterima . Alangkah baiknya pakai cara halus,pakai otak,pakai ilmu . Bagaimana cara walisongo mengubah aqidah masyarakat jawa dengan perlahan dan halus . Mustinya org ini juga mencontoh sikap wali songo . Jadi bisa diterima dengan mudah oleh masyarakat . Kalo caranya gini,ya kelompok masyarakat bakalan ada yg kontra terhadap sikap org ini . |
| 17 | [MUHAMMAD TAMSIR](https://www.youtube.com/channel/UCdnQfwownoAbM7IBdtPWUvQ) | Kita harus selalu waspada dgn sepak terjang dan gerakan-gerakan kelompok orang sejenis macam ini : ada misi besar dibalik kelakuan dan perbuatan kelompok mereka itu .. "pesananan asing tentunya" : menggunakan tangan - tangan kelompok mereka ini : dgn tujuan ingin mengkoyak-koyak negara bineka tunggal eka republik indonesia tercinta ini.\* |

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.

Furthermore, some netizens criticize the manner of delivering religious teachings, which they consider disrespectful. They argue that etiquette, manners, and decorum should take precedence over knowledge and scholarship in conveying religious messages. A gentle and respectful approach to da'wah (preaching) is deemed more acceptable to society. Regarding sesajen, some netizens express their belief in this practice, while others state that sesajen is the greatest sin, namely shirk. They emphasize the importance of understanding tawhid (monotheism) and continuously spreading it.

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.

**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) According to the National Encyclopedia of Indonesia, tolerance is accepting the diversity embraced and experienced by individuals or groups with different religions or beliefs. In the Indonesian language dictionary by Porwadarminto, "tolerance" means having an attitude that respects differences or conflicts with one's own opinions. In his book "Tolerance," Kevin Osborn asserts that tolerance is a vital foundation in politics because democracy can only thrive when individuals can withhold their own opinions and accept the opinions 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 attitude or behavior of tolerance in socio-cultural diversity remains relevant due to the numerous differences found in Indonesia, both in customs and everyday culture. The incident of kicking sesajen at Mount Semeru highlights the significance of practicing tolerance in order to maintain societal equilibrium amidst the diverse cultures present. Indonesia, being a vast country with distinctive conditions in every region, emphasizes the utmost importance of exhibiting tolerant attitudes and behaviors towards socio-cultural diversity. The relevance of tolerance in socio-cultural diversity persists due to the multitude of differences found throughout Indonesia, encompassing customs and everyday culture. By fostering a climate of acceptance and respect, the nation can embrace its rich cultural tapestry while fostering harmony and understanding among its people. This approach is crucial for ensuring a cohesive and inclusive society.

**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*

﴿لَن یَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَاۤؤُهَا وَلَـٰكِن یَنَالُهُ ٱلتَّقۡوَىٰ مِنكُمۡۚ كَذَ ٰ⁠لِكَ سَخَّرَهَا لَكُمۡ لِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡۗ وَبَشِّرِ ٱلۡمُحۡسِنِینَ ۝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.

Furthermore, al-Qurtubi explains that Allah states that the meat of the sacrificial animal and its blood will not reach Him because the sacrifice is not a form of sesajen, and Allah does not need that blood and meat. What reaches Him is your piety, demonstrated through your resistance against the love of wealth and greed by sacrificing, caring, and sharing with the poor and needy to draw closer to Allah. This is one of the reasons these sacrificial animals are made submissive for you, so that you may glorify Allah by uttering takbir when sacrificing the animal according to His guidance regarding the procedures, objectives, and designated times of 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 ٱللَّهَ یُدَ ٰ⁠فِعُ عَنِ ٱلَّذِینَ ءَامَنُوۤا۟ۗ إِنَّ ٱللَّهَ لَا یُحِبُّ كُلَّ خَوَّانࣲ 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. In the Al-Jami Al-Kabir by Al-Tirmizi, it is explained that Allah protects believers from the evil of their enemies. Allah does not like anyone who betrays the entrusted responsibilities or denies the blessings of Allah (Basid, 2018), shows ingratitude towards Him, or even tends to be disobedient to Him.

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. This verse explains that Allah truly defends the believers by strengthening their hearts to remain patient and resilient and face various trials and obstacles posed by the disbelievers in Mecca. Indeed, Allah does not approve of any believer who betrays the religion, fellow believers, or the cause of Islam. Allah also strongly dislikes those who disbelieve and are ungrateful for His blessings.

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. Allah, who possesses absolute power, aided them in the Battle of Badr by sending down angels to defeat the disbelievers in Mecca. This message reminds us of the power and love of Allah towards the believers and serves as a reminder for us always to safeguard our faith, patience, and steadfastness in facing the trials of life.

**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 تَسُبُّوا۟ ٱلَّذِینَ یَدۡعُونَ مِن دُونِ ٱللَّهِ فَیَسُبُّوا۟ ٱللَّهَ عَدۡوَۢا بِغَیۡرِ عِلۡمࣲۗ كَذَ ٰ⁠لِكَ زَیَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمۡ ثُمَّ إِلَىٰ رَبِّهِم مَّرۡجِعُهُمۡ فَیُنَبِّئُهُم بِمَا كَانُوا۟ یَعۡمَلُونَ﴾ [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."

There is no injunction in the Quran to disturb the cultural rituals of others using harsh words, let alone resorting to violence such as kicking them. Allah SWT created humans with the capacity for love and judgment towards things, and this should not become a source of conflict among people regarding what is good or bad. Ultimately, the decision is the prerogative of God, who will determine right from wrong on the Day of Judgment. The Quran, as the sacred book of Islam, has significantly contributed to promoting religious tolerance, including in addressing the phenomenon of kicking Sesajen at Mount Semeru. The Quran teaches righteousness, brotherhood, and mutual respect among religious communities. First, the Quran emphasizes the importance of tolerance and appreciating diversity. The Quran explains that Allah created humans of various races, nations, and religions so that they may know and interact with each other peacefully. Quranic verses also stress that everyone has the freedom of religion and the right to practice their 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.

**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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