

## Living Harmoniously In Diversity Exploring The Religious Harmony In Fiqh Ibadah Of Tengger Ethnic: A Case Study

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### ABSTRACT

Religious harmony is one of the most important issues in religious life. This research aimed to overview the religious harmony of Fiqh Ibadah in minority areas with the uniqueness of their religious life from the perspectives of Tengger Ethnic. Specifically, this qualitative case study aimed to explore the religious harmony of the Tengger Ethnic in Ngadas Village, Poncokusumo Malang which is well-known as one village with three traditions. The data were collected through semi-structured interviews, focus group discussions (FGD), and observation with five Tengger ethnic differential religious beliefs. We organized our analysis and discussion around their perspectives and the contexts in which the religious harmony in Fiqh Ibadah they encountered emerged. Six major themes emerged, which were (1) thaharah, (2) shalat, (3) tajhizul mayyit, (4) shaum; fasting, (5) zakat, and (6) hajj and umrah. Meanwhile, religious harmony in Ngadas Village fosters the feel of tasamuh, accepting the differences, and intercultural understanding that might be acceptable to be implemented in multicultural or plural country worldwide.

**Keywords: Religious Harmony, Tengger Ethnic, Fiqh Ibadah, Diversity**

## A. INTRODUCTION

Religious harmony, a cornerstone of societal cohesion, transcends geographical boundaries and cultural confines, echoing as a fundamental tenet across diverse landscapes of faith (Hati et al. 2023; Istiawan et al. 2023; Suwarjin 2023). Within the intricate tapestry of religious life, the pursuit of harmony stands resolute, (Widana and Wirata 2023) navigating through the complexities of beliefs (Syakur and Khoiroh 2021), practices (Afdillah 2020), and communal norms (Rohmawati 2020).

This research embarks on a compelling journey, seeking to cast a luminous gaze upon the realm of religious harmony within the context of Fiqh Ibadah in minority enclaves (Hamid 2020). It illuminates the unique of religious life and its harmonious orchestration from the vantage point of the Tengger Ethnic group, nestled within the broader spectrum of human diversity (Kharlie 2020).

The focal lens of this study widens to encompass not just the rituals and practices but also the intricate web of interfaith understanding and coexistence that characterizes minority regions (Muda and Suharyanto 2020). The Tengger Ethnic group, distinguished for its multifaceted religious traditions, emerges as a poignant case study, offering insights into the harmonious interplay of diverse beliefs within a singular cultural tapestry (Azra 2006; Rokhmad 2016; Suprpto 2017). Beyond the confines of rituals and theological doctrines, this inquiry aims to unearth the essence of religious harmony—a spirit that transcends mere tolerance (Anggarini et al. 2022), fostering a profound ethos of mutual respect (Anggarini 2022), understanding, and acceptance within the Tengger Ethnic community (Muta'ali 2014).

As this study navigates the depths of religious harmony within minority areas, it presents a narrative that resonates far beyond its immediate context. It stands as a testament to the possibilities of peaceful coexistence amidst diversity, offering valuable insights and pathways toward fostering interfaith understanding and unity in broader societal landscapes (Bolotio 2018; Permadi, Ismail, and Kasim 2020; Muda and Suharyanto 2020).

In the convergence of diverse beliefs lies the potential for unity, and within the intricate mosaic of the Tengger Ethnic group's religious life, this research seeks to uncover the harmonious symphony that binds communities together in shared understanding and respect (Hati et al. 2023). This pursuit of understanding within diversity serves not only as an academic exploration but as a beacon guiding toward a world where religious harmony flourishes as a fundamental pillar of societal unity and mutual respect specifically for Tengger ethnic (Istiawan et al. 2023). The present study also stated that religious harmony of Tengger ethnic

is needed to be discussed and explored among scholars to gain more values contained in it. This might be caused or contributed for the religious life and religious harmony in Indonesia.

Meanwhile, it seems needed to explain the description of religious harmony. Religious harmony describes as engaging across faiths and ideologies fosters unity among people, transcending religious and ideological boundaries while promoting mutual trust, common values, and comprehension. Both religious freedom and tolerance play crucial roles in shaping a more harmonious and inclusive world (Hati et al. 2023; Suwarjin 2023; Istiawan et al. 2023). In addition, religious harmony refers to a state where individuals or diverse religious groups coexist peacefully and respectfully within a society (Syakur and Khoiroh 2021; Suwarjin 2023). It involves mutual understanding (Syakur and Khoiroh 2021), acceptance (Azra 2006), and respect for the beliefs (Rokhmad 2016), practices (Hati et al. 2023), and traditions of different religions (Istiawan et al. 2023). In a harmonious environment, people from various faiths can live together without conflict, discrimination, or hostility, fostering a sense of unity and cooperation despite religious diversity (Syakur and Khoiroh 2021). Religious harmony promotes dialogue, cooperation, and collaboration among different religious communities to create a peaceful and inclusive society (Azra 2006). The research stated that religious harmony is having the feel of *tasamuh* or tolerance to others in our religious life such as adaptive to local culture or local wisdom as long as this is in line with the *syari'ah*. Religious harmony teaches us to be a person who have cultural understanding and accepting the differences.

Further, the framework of *Fiqh Ibadah* is below. In this case, this *Fiqh Ibadah* related to Nahdlatul Ulama. Discussing Nahdlatul Ulama (NU) through a historical lens, NU aligns with the ideology known as *Ahlu Sunnah wal Jamaah*, signifying a community devoted to following *As-Sunnah*. This ideology underscores the relationship between *Al Qur'an* (the Quran) and *As-Sunnah*. Mudzakkir emphasized the core principles of *Ahlu Sunnah wal Jama'ah*, which encompass faith rooted in the teachings of the Quran and *As-Sunnah*, legal jurisprudence aligned with the four major schools of thought: Hanafi, Maliki, Shafi'i, and Hanbali, monotheism as per Abu Hasan Al Ash'ari and Abu Mansur Al Maturidi, and mysticism in accordance with the practices of Imam Junaid Al Baghdadi, Imam Ghazali, and Imam Abdul Qadir Al Jilani (Yahya et al. 2023; Satriani and Putra 2021). Yusry et al., (2018) has assumed *Fiqh* as a sociological system on Nahdlatul Ulama's *Madzhab*. This perspective signifies that *Fiqh* law stems from *syara'* or Islamic law. Within the NU organization, scholars have deliberated on this concept through *bahtsul masail*. *Fiqh*, in essence, refers to the methodology for comprehensively understanding the Islamic religion. This one is related to *Al Qur'an Surah Hud* chapter 91.

قَالُوا بِشُعَيْبٍ مَا نَفَقَهُ كَثِيرًا مِّمَّا نَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعِزِّينَ

This means: They said, "O Shuaib! We do not understand much about what you say, while in reality, we see you as a weak person among us. If it wasn't for your family, of course, we would have stoned you, while you are not an influential person in our environment."

Fiqh also defines as the law that can be excavated from the detailed argument. This one related to Al Khallaf in (Harisudin 2014) which stated:

لعلمبالاحكامالشرعيةالعمليةالذكتسبمنادلتهاالتفصيلية

“Fiqh is Islamic law related to daily activities that can be excavated from the detailed arguments (dalil)”

Further, fiqh itself has been divided into three or four groups related to the author. (Slamet and Maryatin 2022) has divided fiqh into three groups such as Fiqh Ibadah, Fiqh Muamalah, and Fiqh Uqubah. Meanwhile, (Harisudin 2014) has stated that Fiqh has been divided into four that are rubu' ibadah, rubu' muamalah, rubu' munakahat, and rubu' jinayah.

Abror, (2019) stated that Ahlul Fuqaha define Fiqh Ibadah as encompassing all actions aimed at attaining Allah SWT's approval. This category includes Taharah (ritual purity), Wudu (ablution), Taking a bath, Tayamum (dry ablution), Salat (prayer), Janazah (funeral rites), Puasa (Fasting), Zakat (almsgiving), Haji (Pilgrimage to Mecca), and Umrah (lesser pilgrimage to Mecca).

## **B. METHODS**

In this exploration, the methodology embraces the richness of qualitative case study, threading together the narratives, perspectives, and lived experiences of individuals within the Tengger Ethnic (Chu, PH. and Chang 2017). (Creswell 2020) has defined that the researcher seeks to establish the meaning of a phenomenon from the views of respondents or participants. This means identifying a culture-sharing group and studying how it develops shared patterns of behavior over time. This categorizes as narrative research. The researcher proposed that narrative research is recounting the real things that happened during the research occurred till the researcher can illustrate the focus of the research. In addition, for case study described as the real case that happen only in one area (Morgan 2022; Aspers and Corte 2021; 2019).

Through semi-structured interviews, focus group discussions, and keen observation (Creswell 2020), this research endeavors to peel back the layers of religious harmony, unveiling the interwoven fabric of beliefs and communal practices encapsulated within Fiqh Ibadah in Tengger area.

Here, the research participant:

Table 1. Participant

No.	Name	Religious Beliefs
1.	Suliasih	Muslim
2.	Wiwik Widiana	Muslim
3.	Alfiatus Sa'diyah	Muslim
4.	Pergianto	Hindu
5.	Ngaterun	Budha

The participant was selected to provide insights or viewpoints regarding everyday life in a varied or diverse village at Tengger area. This study was conducted in the minority regions of Ngadas Village, situated in Poncokusumo at the eastern edge of Malang Regency, East Java, Indonesia. The village boasted a diverse population encompassing various religions, ethnicities, languages, cultures, and more. Ngadas Village is particularly renowned for a shared tradition involving three religions: Karo, Kupatan, Kasodo, Unan-unan, Mayu, and Pujan.

The community comprises Muslims, Buddhists, and Hindus, with the majority practicing Buddhism, followed by Hinduism and then Islam. Notably, Ngadas stands out due to the coexistence of a Musalla (prayer room for Muslims), Vihara (Buddhist temple), and Pura (Hindu temple) in close proximity. Moreover, the villagers demonstrate a strong sense of mutual support, embracing differences, engaging in similar cultural practices, and fostering unity. During the research, the investigator observed various religious activities such as kajatan, barikan, tahlilan, maulid diba, rotibul Haddad, brokohan, and more, reflecting the spiritual practices of the community.

Additionally, Nahdlatul Ulama (NU) members were limited in number, prompting a focus on their Fiqh Ibadah within the Tengger ethics, aiming to contribute to NU's Fiqh Civilization within the framework of religious harmony, especially considering the minority status of this area. It's important to note that many of the Muslim Tengger population are new to the faith, hence the necessity for the presence of an expert from Nahdlatul Ulama.

Moreover, the data analysis follows Rademaker, (2011) and c. bogdan sari knopp biklen, (2006) which the procedures are taken to analyze were compiling, disassembling, reassembling, interpreting, and concluding.

## C. RESULTS AND DISCUSSION

### Religious Harmony of Tengger Ethnic in Fiqh Ibadah

In this context the researcher would like to overview religious harmony and Fiqh Ibadah of Tengger ethnic. As an information, there are six topic such as thaharah, shalat, tajhizul mayyit, shaum; fasting, zakat, and hajj and umrah that will be stated as follows:

#### 1. Thaharah

Within this minority region, a notable trend emerges as certain parents place significant emphasis on providing their children with an education rooted in Islamic principles. Consequently, they opt to send their offspring to pursue advanced studies and enroll in Islamic boarding schools. As fledgling learners, the Muslims of the Tengger community demonstrate a commendable understanding of crucial aspects of religious worship, particularly in the realm of ritual purity, exemplified by practices like Wudhu in accordance with the principles of fiqh ibadah.

In an effort to further enrich the religious knowledge and practical skills, such as agricultural expertise, of the Tengger Muslim community, numerous institutions within the region actively offer internships. These programs not only contribute to the enhancement of religious understanding but also aim to cultivate proficiency in various practical domains.

Remarkably, the broader Muslim population in the vicinity also recognizes and embraces this cultural and educational ethos. Living in close proximity to one another, there is a mutual acceptance and normalization of the practice of understanding each other's religious lives. This interplay between Islamic education, communal living, and the exchange of religious knowledge fosters a harmonious coexistence, as individuals from diverse backgrounds appreciate and respect the cultural and religious fabric that binds them together. Taharah, encompassing three distinct sub-themes, holds a significant place within the understanding of villagers in this locale. Residents here possess a nuanced awareness of the appropriate times for engaging in essential purification rituals, such as Wudhu, taking a bath, or resorting to Tayamum.

Interestingly, the research findings reveal a notable divergence in the familiarity with Tayammum among the villagers. Some individuals exhibit a lack of acquaintance with this particular purification method, presumably due to a lack of practice. The researcher acknowledges that the geographical features of Ngadas,

characterized by mountainous ranges like Bromo and Semeru, contribute to an abundance of water sources. This geographical context has likely influenced the local perception, rendering Tayamum less practiced or known, given the ready availability of water for other purification rituals.

Moreover, the researcher notes the existence of rukhsah or allowances, such as the option to perform Tayamum in certain circumstances, for instance, when individuals are unwell. This acknowledgment aligns with the flexibility embedded in Islamic teachings, recognizing the diverse situations individuals may encounter in their daily lives.

In summary, the villagers' comprehension of Taharah revolves around three key aspects, with Tayamum presenting a distinctive aspect influenced by both geographical context and the availability of water sources. The researcher's recognition of regional allowances further emphasizes the adaptability of religious practices in response to specific conditions or circumstances.

## 2. Shalat

In this community, the presence of both mosques (masjid) and smaller prayer spaces (musholla) offers a glimpse into the diverse prayer practices of the villagers. While some residents are diligent in attending the congregational Friday prayer (Sholat Jumat), others find themselves occupied with agricultural activities in the fields, leading to their occasional absence.

Interestingly, a segment of the community opts for congregational prayers in musallas or within the confines of their homes. The research brings forth a notable discovery that, at the very least, individuals engage in the act of prayer, even if it does not strictly adhere to the five daily prayers mandated by Islamic law.

This variance in adherence is attributed to various factors. For some villagers, particularly those who are novice learners or lack in-depth religious expertise, the occasional deviation from the prescribed frequency of prayers is understandable. The findings underscore the diversity in the community's prayer practices, with individuals demonstrating a commitment to prayer, albeit not strictly in accordance with the standard five daily prayers. In essence, the prayer dynamics within this community showcase a spectrum of practices influenced by factors such as occupation, religious knowledge levels, and personal circumstances. The research sheds light on the nuanced nature of religious observance in the context of daily life in this particular village.

### 3. Tajhizul mayyit

This exemplifies the essence of "Bhineka Tunggal Ika" or Unity in Diversity. When a member of the Tengger community adhering to Tengger's ethics passes away, a remarkable display of unity unfolds. People from diverse backgrounds, particularly Muslims within the community, come together to contribute to the handling of the Janazah (deceased).

This collaborative effort showcases a harmonious blend of religious practices and responsibilities. While some Muslims focus on the ritual of Shalat Janazah, others concentrate on the specific requirements involved in handling the deceased. Simultaneously, additional members of the community engage in crucial tasks such as grave preparation, serving as grave diggers, or participating in the solemn act of carrying the Janazah. This collective tradition is known as "nyelawat."

The significance of these values is truly extraordinary. The willingness of individuals with varied roles and responsibilities to collaborate seamlessly in the process of handling the deceased reflects a profound sense of unity and shared purpose within the community. This tradition not only highlights the diversity of roles and practices within the community but also emphasizes the strength derived from their collective efforts in times of grief and mourning. The unity and cooperation demonstrated during these somber moments exemplify the richness of cultural and religious diversity within the Tengger community.

### 4. Shaum; fasting

The ability of Tengger's Muslims to adhere to Sharia law is facilitated by the positive relationships within their diverse village and the mutual understanding among its inhabitants. This harmony enables them to practice their religious rituals without external interference.

During the holy month of Ramadan, Tengger's Muslims embrace the spirit of the occasion with various practices. Engaging in tadarus (recitation of the Quran), partaking in sahur (pre-dawn meal before fasting), and performing tarawih (additional nightly prayers during Ramadan) are integral components of their Ramadan vibes. The community's collective commitment to observing these spiritual activities reflects both their individual devotion and the supportive environment fostered by the understanding and respect shared among the diverse members of the village.



In essence, the harmonious coexistence and mutual understanding within the community not only allow Tengger's Muslims to uphold Sharia law but also contribute to the vibrant expression of their religious practices, especially during significant occasions like Ramadan. This underscores the importance of communal unity and understanding in fostering an environment where individuals can freely observe and celebrate their faith.

#### 5. Zakat

The practice of Zakat, as outlined in the Al Qur'an, emphasizes its delivery to individuals related to the Muzakki (the one obligated to pay Zakat). However, the research findings reveal a notable observation: Zakat has predominantly been directed to those in need within the Muslim community.

This finding introduces the consideration of Masail Fiqhiyah (jurisprudential issues) that will be delved into in the subsequent paragraph. The implications of directing Zakat exclusively to fellow Muslims raise questions related to the broader fiqhiyah considerations surrounding the distribution of Zakat. The research may explore the reasons behind this approach, examining whether it aligns with specific interpretations of Islamic jurisprudence or reflects a practical response to the immediate needs of the Muslim community within the context studied.

The ensuing discussion in the subsequent paragraph can delve into the fiqhiyah nuances, exploring potential interpretations, religious perspectives, and community-driven factors influencing the targeted distribution of Zakat. This layered analysis will provide a comprehensive understanding of the specific dynamics shaping Zakat practices within the context of the researched community.

#### 6. Hajj and Umrah

Within the village, there exists a segment of residents who are categorized as affluent or wealthy individuals. Notably, among this prosperous group, there are those who have undertaken significant religious pilgrimages to Makkah and Madinah, participating in the sacred journeys of Hajj or Umrah.

The fact that these villagers have embarked on pilgrimages to the holy cities reflects not only their financial capacity but also their strong commitment to fulfilling essential religious obligations. The pilgrimage to Makkah for Hajj, a mandatory pilgrimage for eligible Muslims, and Umrah, a recommended but non-mandatory pilgrimage, signify a deep devotion to their faith.

The villagers' ability to undertake such journeys, often considered milestones in a Muslim's spiritual life, might also contribute to the community's spiritual richness and diversity. Their firsthand experiences in the sacred cities may further enhance the collective religious understanding within the community, fostering an environment where individuals with different levels of religious commitment can learn and share insights.

Meanwhile, In diverse community, the implementation of Amaliyah Nahdliyah, which encompasses various religious practices, has been observed within the community. These practices include Tahlilan, Shalawatan, Maulid Diba, Rotibul Haddad, Brokohan, and more. These activities contribute to the spiritual richness of the community, fostering a sense of unity and shared devotion among its members (Abror, 2019).

The significance of religious harmony has become a focal point of discussion, particularly in response to the growing concern about the rise of hate speech affecting religious life in Indonesia (Afdillah, 2020). A study conducted by (Anggarini, 2022) highlights the imminent threat to religious harmony posed by anti-tolerance groups. The study emphasizes the ongoing efforts of religious communities and local governments to counteract these challenges and work towards building and maintaining religious harmony (Anggarini, et.al, 2022).

Azra, (2006) in his research, identifies several contributing factors to the precarious state of religious harmony. These factors include the dynamic nature of human interactions, the influence of digital platforms, and the overarching development across various sectors. Additionally, sociological and cultural dimensions play a crucial role in shaping community dynamics, potentially leading to tensions within the Muslim paradigm (Bolotio, (2018); Hamidi, (2020); & Harisudin, (2014).

This multifaceted analysis underscores the complex interplay of social, cultural, and technological factors influencing religious harmony (Hati, et.al, 2023). It serves as a call to action for both local communities and governmental bodies to actively address these challenges and foster an environment where religious diversity can coexist peacefully (Istiawan, et.al, 2023). The perspective shared by (Kharlie, 2020) aligns with the portrayal of minority religious life, emphasizing that religious harmony is a key indicator of a community's ability to practice tolerance, accept differences, and foster mutual understanding (Muda & Suharyanto, 2020). Kharlie's assertion underscores the importance of cultivating an environment where individuals, especially those belonging to minority religious groups, can coexist peacefully by embracing diversity and respecting each other's beliefs (Muta'ali, 2014).

Permadi, et.al, (2020) further contributes to this discourse by asserting that the achievement of religious harmony hinges on the promotion of cultural understanding and the recognition of others' rights while concurrently practicing one's own religious beliefs (Rohmawati, 2020). This approach suggests that a harmonious coexistence is possible when individuals and communities actively engage in dialogue, seek to understand each other's cultural backgrounds, and respect the rights and practices associated with diverse religious beliefs (Rokhmad, (2016); Satriani & Putra, (2021); & Slamet & Maryatin, (2022). The researcher stated that together, these perspectives advocate for an inclusive and respectful approach to religious life, emphasizing the need for tolerance, acceptance, and cultural understanding as fundamental elements in building and sustaining religious harmony within a community. This shared ethos encourages individuals to navigate the intricate tapestry of religious diversity with a spirit of goodwill and mutual respect.

Suprpto's study emphasizes the importance of strategically building pluralism, suggesting that it should be approached in the right context and at the appropriate time (Suprpto, 2017). This perspective acknowledges the need for a thoughtful and contextually relevant approach to fostering pluralism, recognizing that the dynamics of each community may require tailored strategies for the successful promotion of diversity and inclusivity (Suwarjin, 2023).

Similarly, (Anggarini, 2022) underscores the significance of integration between local culture and religion, provided that such integration aligns with the core values of the respective religion. This viewpoint highlights the potential harmony between cultural practices and religious principles, emphasizing the importance of a symbiotic relationship that respects both aspects (Syakur & Khoiroh, 2021).

Comparing these insights with the findings illustrated by (Abror, 2019) it becomes evident that there is a unique challenge in the Fiqh Ibadah civilization within minority areas, particularly in Ngadas village. Wildana & Wirata, (2023) suggests that Daiyah (religious educators) or Ulama (scholars) play a crucial role in elevating the religious knowledge of the community. The promotion of individuals from first learners to intermediate and advanced levels is essential to address the challenges faced in understanding Fiqh Ibadah (Yahya, et.al, 2023).

Abror, (2019) emphasis on the significance of Fiqh Ibadah aligns with the understanding that all religious activities are guided by these jurisprudential principles. Therefore, an enhanced understanding of Fiqh Ibadah is pivotal for the proper observance and practice of religious rituals (Yusry, et.al, 2018). The researcher asserted these perspectives

collectively advocate for a strategic and contextually sensitive approach to building pluralism, integrating local culture with religion in a manner aligned with religious values, and recognizing the pivotal role of religious educators in advancing the understanding of Fiqh Ibadah within minority communities.

### **Religious Harmony Implications**

The study of the Tengger ethnic group's religious practices demonstrates the importance of *tasamuh*, or tolerance, in maintaining religious harmony. This tolerance is evident in their ability to embrace and respect diverse religious beliefs and practices (Nilai-Nilai and Rosyad 2019; Cseh, Karsai, and Szabo 2024; Panjwani 2024). For broader application, educational programs should incorporate teachings of tolerance and respect for different religions in school curricula to foster a culture of understanding from a young age. Community initiatives can also develop programs that celebrate religious diversity through festivals, dialogues, and joint community service projects (Pajarianto, Pribadi, and Sari 2022; al-Fikri, Sudrajat, and Cahyati 2020).

The Tengger community's practice of incorporating multiple religious traditions highlights the importance of intercultural understanding and acceptance. This approach can be a powerful tool in reducing religious conflicts and building cohesive societies (Subchi et al. 2022; Amirulloh 2022). Encouraging regular interfaith meetings and dialogues to build mutual understanding and address common issues collaboratively is essential. Additionally, implementing cultural exchange programs that allow individuals from different religious backgrounds to experience and learn about each other's traditions can further strengthen intercultural bonds (Chotimah, Tanzeh, and Siddiq 2022; Elvana and Masduki 2022).

The adaptation of Fiqh Ibadah practices by the Tengger ethnic group shows that religious rituals can be adjusted to fit a multi-religious context without losing their essence. Religious leaders and communities should consider flexible approaches to rituals that can accommodate diverse participants, promoting inclusivity (Wardani et al. 2022; Mulyana 2023). Creating shared or multi-purpose worship spaces that can be used by different religious groups fosters a sense of unity and cooperation.

The practice of *zakat* (almsgiving) among the Tengger ethnic group enhances community support and solidarity, transcending religious differences. Promoting charity initiatives that involve members from various religious backgrounds emphasizes common humanitarian goals (Hefni and Ahmadi 2022; Afwadzi et al. 2024). Developing collaborative social projects aimed at addressing social issues such as poverty, health, and education engages

different religious communities in joint efforts, strengthening community bonds (Hanafi et al. 2022; Daulay and Saragih 2022).

Observing *thaharah* (purification) rituals, while respecting the practices of other religions, underscores the importance of maintaining religious purity and cleanliness in a pluralistic environment. Aligning public health and hygiene initiatives with religious purity practices can gain wider acceptance and participation from diverse religious groups. Promoting environmental cleanliness and stewardship as a shared value among different religious communities can further enhance this respect (Putri, Sabarudin, and Zebua 2023).

The Tengger community's approach to celebrating religious events like fasting (Shaum) and pilgrimage (Hajj and Umrah) collectively enhances their sense of unity and shared purpose (Akhmadi 2022; Amirudin et al. 2022). Encouraging joint celebrations of significant religious events where feasible allows different communities to participate and appreciate each other's traditions. Organizing interfaith pilgrimages or trips to significant religious sites builds camaraderie and mutual respect among participants from various faiths (Ardiansyah and Erihadiana 2022; Sutrisno et al. 2023).

Finally, the successful religious harmony in Ngadas Village provides a model for policymakers aiming to foster peaceful coexistence in multicultural settings. Developing and implementing inclusive policies that protect religious freedom, promote tolerance, and ensure equal rights for all religious communities is crucial. Establishing mechanisms for resolving religious conflicts through dialogue, mediation, and legal frameworks that respect all religious traditions can further support these efforts. By understanding and integrating these implications, other multicultural and pluralistic societies can draw valuable lessons from the Tengger ethnic group's experience, working towards achieving greater religious harmony and social cohesion.

#### **D. CONCLUSION**

In the fast-paced and dynamic landscape of contemporary life, *Fiqh Ibadah* stands out as the key guiding principle for Muslims in navigating their religious journey. This jurisprudential understanding is not only pivotal for individual religious practices but also plays a crucial role in fostering religious harmony. Nowhere is this more evident than in Ngadas, a minority area inhabited by Tengger's Muslims, where the coexistence of a diverse community thrives through mutual cooperation.

In Ngadas, the integration of religious life with the principles of *Fiqh Ibadah* becomes a linchpin for the community's religious harmony, showcasing a harmonious coexistence

despite the heterogeneity within the community. This local example serves as a model for promoting these values across Indonesia, emphasizing the importance of unity and cultural understanding.

It is imperative to disseminate these values to the broader Indonesian populace to create awareness about the significance of living in harmony and fostering cultural understanding. This awareness can be a catalyst for societal change, encouraging people from all walks of life to embrace diversity and work towards a collective atmosphere of peace.

At the end of the day, the responsibility of promoting and living by the values of peace and harmony lies with all sectors of society. Regardless of our differences, the shared sky under which we live calls for a collective effort to spread understanding and tolerance. Fiqh Ibadah, with its emphasis on the proper conduct of religious practices, serves as one of the pathways to achieve this shared vision of a harmonious and united community.

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