Values of Ahlussunnah Wal Jama'ah in Commemorating the Gregorian New Year

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ABSTRACT: Kolong Village, Ngasem District, Bojonegoro Regency, has a unique tradition where 85 Catholics have celebrated the New Year with Muslims since 1954 while commemorating the founding of the Santa Maria Church. This tradition is the basis for the Bojonegoro Regency Religious Harmony Forum to designate Kolong Village as a Harmonious Village on August 30 2022. This research aims to describe the values of Ahlussunnah Wal Jama'ah in commemorating the Gregorian New Year together, using qualitative methods with a study approach case. Data analysis uses Miles and Huberman analysis techniques. Tawassuth's values are reflected in Banser's role in maintaining church order, creating a sense of security, and promoting tolerance between religious communities. Tasamuh's values show that respecting differences does not change his beliefs but supports harmony between religious communities. The value of i'tidal can be seen in the presence of Islamic figures from various organizations who stay in touch and strengthen harmony, reflecting justice and cooperation in society. The value of Tawazun can be seen when Muslims and Catholics pray according to their respective beliefs, creating a balance between practising the Shari'a and respecting religious differences as a form of resignation and gratitude for the grace of Allah SWT.


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yang bersilaturahmi dan mempererat kerukunan, mencerminkan keadilan dan kerjasama dalam masyarakat. Nilai Tawazun terlihat ketika umat Islam dan Katolik berdoa sesuai keyakinan masing-masing, menciptakan keseimbangan antara mengamalkan syariat dan menghormati perbedaan agama sebagai bentuk kepasrahan dan rasa syukur atas karunia Allah SWT.

**Keywords:** Values, Ahlussunnah Wal Jama'ah, Commemorating the Gregorian New Year

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### I. INTRODUCTION

Indonesia, as a nation comprising various ethnicities, religions, races, and social groups, faces the challenge of harmonious coexistence due to its diversity. Managing this diversity poses a significant challenge to communal living. One way to foster peace is by respecting and tolerating those from different backgrounds. Tolerance serves as a solution to avoid violence among followers of other religions, as violence, defined as actions causing physical harm or damage to individuals or property, can lead to discord among religious communities and internal as well as external conflicts. Despite efforts to promote harmony, incidents of Religious Violence and Beliefs (KBB) persist in Indonesia, with 200 cases reported since the political year of 2019-2020. Examples include the assault during the wedding ceremony of Habib Umar Assegaf's daughter in Mertodranan, Solo, in August 2020, disturbances, intimidation, and discrimination against Christian communities in Bekasi Regency in September 2020, and acts of terror, extremism, murder, and arson in Sigi Regency, Central Sulawesi, on November 3, 2020 (Ali, 2022; Armayanto, 2024).

To overcome the continued violations of armed criminal groups, the government introduced the idea of "tri-religious harmony", which includes internal harmony between religious communities, harmony between religious communities, and harmony with the government. This principle gives freedom to every citizen to practice their religion according to their beliefs. *Nahdlatul Ulama*, as a community organization that adheres to religious moderation in Indonesia, through the concept of *Ahlussunnah wal Jamaah An-Nahdliyah*, becomes a liaison between other religions. In this concept, there are four main characteristics, namely *Tawazun* (balance), *Tasamuh* (tolerance), *I’tidal* (justice), and *Tawassuth* (moderation). In the context of celebrating the Gregorian New Year in the village of Kolong Bojonegoro, the values of *Ahlussunnah Wal Jama’ah* Islamic education are used, which emphasize a balanced, moderate and fair attitude, as well as considering both aspects of reason and the text of the holy book (Jamal Ghofir, 2019).

One example of a village that adopts a moderation approach in religious matters is Kolong Village, located in Ngasem District, Bojonegoro Regency. This village has two main religions, namely Islam and Catholicism. According to Khusnaha, an Islamic religious figure, the first spreader of Islam in this village was K.H. Abdul Syakur around 1910. He played a role in introducing Islam in the Ngasem Regency, especially in Kolong and Nglingi Villages. Since then, various Islamic organizations such as *Nahdlatul Ulama*, Muhammadiyah, *Wahidiyah*, *Shiddiqiyah*, and the Indonesian Islamic Da’wah Organization have continued to develop there. Even though there are various...
Islamic and Catholic organizations, the people of Kolong Village still live in harmony, peace and harmony, reflecting the spirit of Bhinneka Tunggal Ika, the Indonesian state motto. This can be seen from cooperation in celebrating Islamic holidays such as recitation of the Koran, thanksgiving for the Prophet's Birthday, Isra' Mi'raj, and Islamic New Year. According to Yohanes Parlan, a Catholic religious figure in the village, Catholicism became known in 1953 when Mbah Danun, originally Muslim, returned from migrating and introduced Catholicism without being forced. Even though the majority of Kolong Village residents (more than 95%) adhere to Islam, they still respect Catholics, who number around 85 people in 2022. The community works together to build places of worship and celebrate religious traditions and traditional events without discriminating between religions (Untung & Sutrisno, 2014).

Several previous studies are relevant to the topic of religious moderation. First, Putra Disantara and Prasetio discussed efforts to increase social harmonization and tolerance by optimizing the Pancasila Tourism Village (Putra Disantara & Prasetio, 2020). Second, Putri examined the views of Muslim and Christian communities towards New Year celebrations in Sari Galuh Village, highlighting unity and tolerance between religious communities (Putri, 2017). Third, Abiari reviewed the application of Aswaja Nahdlatul Ulama values in character development, emphasizing the importance of moderation values in relationships (Abiari, 2019; Mustofa et al., 2021). Fourth, Hasan discusses the principle of religious moderation in national life, highlighting the importance of maintaining national identity from the influence of extremism (M, 2021). Fifth, Rianda investigated social interactions between Muslims and Christians in Randuagung Village, emphasizing the need to increase understanding of inter-religious harmony (Rianda, 2024). Finally, Priyadi examined the values of Islamic education in the concept of Tawasuth Ahlusunah Wal Jama`ah, highlighting various aspects of education related to religious moderation (Priyadi, 2018).

This research aims to describe how Ahlussunnah Wal Jama`ah Islamic education values are reflected in the Christian New Year celebrations held jointly in Kolong Bojonegoro Village. This event emphasizes the importance of a middle attitude and balance between reason and the teachings of the holy book, by the principles of Tawazun, Tasamuh, I'tidal, and Tawassuth, which are the guidelines for Ahlussunnah wal Jama`ah An-Nahdliyah. To focus the discussion, the formulation of this research problem includes two main questions, namely how to implement the commemoration of the Gregorian New Year together in Kolong Bojonegoro Village and what values of Ahlussunnah Wal Jama`ah Islamic education are applied in this commemoration.

II. METHOD

This research applies a qualitative approach with a case study type to explain how Ahlussunnah Wal Jama`ah Islamic education values are reflected in the Gregorian New Year celebrations held jointly in Kolong Bojonegoro Village (Cresswell, 2015). Data collection methods include interviews, observation, and documentation. Interviews were conducted with Mr Harto, the Head of Kolong Village, Mr Khusnaha, an Islamic religious figure, and Father Yohanes Parlan, a Catholic religious figure. Observations were made during the Gregorian New Year celebration activities. Documentation involves field notes, interview transcripts, photos, and several research journals relevant to the values of Ahlussunnah Wal Jama`ah. Data triangulation and method triangulation.
were carried out to ensure the validity of the data. Data analysis followed the theory proposed by Miles and Huberman (Miles et al., 2014).

III. RESULT AND DISCUSSION

Organizing the Gregorian New Year Celebration together in Kolong Bojonegoro Village

Kolong Village, a village in Bojonegoro Regency, is where New Year celebrations occur between religious communities. According to Yohanes Parlan, head of the Catholic community in the town, this tradition began in 1954, only a year after the spread of Catholicism by Mbah Danun, who returned from abroad. This New Year’s celebration event is routinely held every January 1, coinciding with the anniversary celebration of the Stasi Santa Maria Church. This activity is an annual agenda organized by Catholics, often with invitations to Muslims. This initiative aims to promote brotherhood and peace, values that require significant effort to build and pass on to the next generation. Therefore, through activities commemorating the Christian New Year and eating together, Catholics are trying to strengthen the culture of greeting each other, caring for each other, and maintaining friendliness between religious believers as a concrete manifestation of the spirit of tolerance.

Pak Khusnaha, an Islamic figure in Kolong Village, has submitted an invitation to the church to celebrate the New Year together as a concrete step in strengthening harmony between religious communities. He hopes to continue to build good communication and relationships with Catholics. According to him, New Year celebrations are only sometimes related to specific religious rituals but depend on the intention. If the purpose is to worship or follow non-Islamic beliefs, then the law can be considered haram. However, if the intention is unrelated to non-Islamic rituals, there is no prohibition.

Ulama is responsible for guiding society so that New Year celebrations run positively, and like most Muslims, Indonesia needs to align New Year celebrations with Islamic values. Even though this commemoration was still carried out during the COVID-19 pandemic, only by Catholics due to restrictions on the number of people, the event was still monitored by various parties such as Banser, Koramil, and Sector Police to maintain security. This event was attended by the village head and several representatives of Kolong Village community organizations (CSO). Led by Father Sapto and accompanied by Mr Jaswadi as Assistant Imam, the event started at 9 am to accommodate the schedule of the community, the majority of whom were farmers and were already familiar with the event.

The event began with the food presentation to the priest, where all Catholics were asked to bring harvests such as corn, rice, soybeans, peanuts, green beans, cassava and sweet potatoes. The food was brought to the front to be blessed by Father Sapto, while the Imam led the service, which included prayers for the birthday of Jesus Christ, Father Sapto's sermon, and a blessing for the congregation. Mr Parlan explained that he was only a congregation member who performed the blessing with other members while the pastor and assistant pastor led the service. Speeches from several figures such as Pak Haro as village head, Pak Parlan as chairman of the Santa Maria Catholic community, Pak Khusnaha as an Islamic figure, and Pak Subandi as Babinsa and son of Mbah Danun followed. This event was attended by 162 people and ended at 11.00. After the speech, the Catholic community invited all religious and community leaders who were asked to
eat together, with a village banquet menu such as *lodeh* vegetables, tamarind vegetables, *rawon*, Balinese spiced meat, tofu and tempeh, crackers, and fruits such as bananas and melons, as well as drinks, *podeng* ice. Catholics looked very kind and friendly in inviting Muslims to eat together; some even brought drinks and fruit to wash their mouths, and there were conversations between religious people. Eating together has become a strong spirit and tradition to foster togetherness and brotherhood, where sitting together in a circle or side by side opens up opportunities to get to know each other, care and dialogue through greetings.

In the Catholic tradition, the new year is in line with the Christmas celebration, where this moment is celebrated through various activities, including gathering with family and visits to relatives. For Catholics, the new year is precious because it coincides with the birth of Jesus Christ, which begins on the evening of December 25 and continues until the beginning of the new year in January. Organizing New Year celebrations must be connected to social processes involving interaction. Social interaction is the primary key to implementing social activities, which involves dynamic relationships between individuals and groups and between individuals and groups. Social interaction occurs because of the existence of a social contract and the existence of a community (Armayanto, 2024).

There are various ways to celebrate New Year, as in the West. New Year celebration traditions are very diverse, including church services, non-worship events such as parades or carnivals, entertainment, traditional food, gatherings with family, and so on. In ancient Roman times, New Year was a tribute to the god Janus, who was depicted as having two faces. This tradition was then inherited and spread to Europe in the early centuries AD. With the development of Christianity, this celebration was made part of the "holy" celebrations, along with Christmas. Over time, congratulations for Christmas and New Year were merged into "Merry Christmas and New Year" (M. Abizar, 2019; Rusli, 2019).

Each country has its way of celebrating the New Year, which is often influenced by their customs and culture. Some countries even link New Year traditions with religious practices or mystical beliefs. In other countries, including Indonesia, New Year's Eve celebrations are often similar to those in America, where people gather and celebrate with firecrackers and joint activities. In one of his hadiths, Rasulullah SAW stated: *There is no one among us who is like us* (Hadith narrated by At-Tirmidzi)(RI, 2013).

According to Alwi Shihab, the history of relations between Islam and Christianity began with the emergence of Islam, which was introduced by the Prophet Muhammad SAW. This relationship has gone through various patterns, sometimes accompanied by a spirit of mutual understanding. Muslims use the Hijri calendar, based on the moon's rotation, to determine the times for various religious services. On the other hand, Indonesia uses the Gregorian calendar, which comes from Western traditions, to determine official government activities. As a result, there are two New Year celebrations in Indonesia, namely 1 Muharram and January 1, or Gregorian New Year, both of which are national holidays (Abdurrohman, 2018; Mujahidin, 2019; Nirzalin & Febriandi, 2022).

The public's response to these two celebrations is very different. Approaching the Hijriyah New Year, Muslims will hold various religious events, such as parades, dhikr, or group prayers. On the other hand, Gregorian New Year is often identified with reckless behaviour. Initially, the January 1 celebrations were also related to religious traditions in the West. However, in Indonesia and many places worldwide, this
celebration has expanded into one that includes various things, often violating general religious values. Initially, Christian New Year celebrations were only limited to cities or certain circles, but now they have spread throughout the country (2 korintus, 2020; Ellingworth et al., 2019; Sumbulah et al., 2022).

**Ahlussunnah Wal Jama’ah Values Applied in Joint Celebrations of the Gregorian New Year in Kolong Bojonegoro Village**

Islamic education is a deliberate and programmed effort to prepare students to know, understand, embody, believe, be devout, have noble character, and practice the teachings of the Islamic religion sourced from the Qur’an and Al-Hadith, with guidance and training in the teaching process. According to Chabib Thoha, Islamic education is education whose philosophy, goals and theories are built to implement educational practices based on fundamental Islamic values in the Al-Qur’an and Hadith (K. M. Abdusshomad, 2008).

According to Hadratusysyaikh KH Muhammad Hasyim Asyari (1287-1336 H/1871-1947) in his book Zidayat Ta’liqat (pages 23-24), Ahlusunnah Wal Jama’ah is a group of tafsir experts, hadith experts and figh experts who follow and uphold The Sunnah of the Prophet Muhammad SAW and the Sunnah of Khulafaur Rasyidin afterwards. They are considered a group of survivors (al-Firqah al-Najiyah). This group is believed to belong to four schools of thought: followers of the Hanafi, Syafi’i, Maliki and Hanbali schools (KH Muhyidin Abdusshomad, 2009).

![Figure 1. Ahlusunnah Wal Jama’ah Values in Commemoration of the Common Christian New Year in Kolong Village, Bojonegoro](image)

Islamic education in Aswaja An-Nahdliyah refers to values based on the four characteristics of Ahlusunnah Wal Jama’ah adhered to by Nahdlatul Ulama. These four characteristics include the teachings always taught by the Prophet Muhammad SAW and his companions in the past. The values of Aswaja An-Nahdliyah in commemorating
the new year together between religious communities will be explained as follows (M. Abdussomad, 2013):

a. Tawassuth Value

In commemorating the Gregorian New Year together between religious communities, the value of tawassuth is reflected through the role of Banser in maintaining order in the church. The theory presented by Said Aqil Siradj in his book Syarah Aqidah Ahlussunnah Wal-Jama’ah regarding moral values in the concept of tawassuth is that religious communities adhere to strict behaviour and ethics and respect each other in the social life of society. Based on observations and interviews with Mr Khusnaha, an Islamic religious leader in Kolong Village, the role of the Kolong Village Banser in maintaining church order is clear evidence of the implementation of these values (Yaqin, 2022).

First, Banser’s primary goal is to create a safe and peaceful atmosphere for himself and society. This involves their responsibility to maintain order and comfort in daily activities. Second, they aim to avoid being easily influenced by misleading and irresponsible propaganda. This principle was emphasized by the head of Banser Kolong Village, Didik Muntoko, who emphasized the importance of sticking to religious beliefs without being shaken, even though Banser has close relations with Catholics. This shows firmness and loyalty after going through rigorous training. Third, Banser tries not to be too judgmental but to be calm and tactful in social interactions and consider the overall benefits. This principle is also applied by the head of Banser, Didik Muntoko, in serving the community with complete tolerance and sincerity, without expecting anything in return from fellow human beings, especially in Kolong Village. The history of Banser Kolong Village began in 1965 when Kolong Ansor Village was founded by Mr Norhadi, the village secretary at that time and an experienced Nahdlatul Ulama activist. This occurred during social upheaval during the transition from the Old Order to the New Order that year (Badriah et al., 2019; Hamzah, 2017).

Of course, this situation will impact security in several areas, including Kolong Village. With the presence of various Islamic and Catholic mass organizations, Nahdlatul Ulama (NU) wants to play an active role in promoting attitudes of tolerance between religious communities. Currently, Banser Kolong Village has 22 members spread across three hamlets. Since its founding, Banser Kolong Village has participated in constructing places of worship, both owned by NU and non-NU communities. One example is their involvement in the renovation of Santa Maria Church in 1986. Apart from that, Banser also secured takbir activities ahead of the New Year celebration and other village activities involving Banser in joint security efforts. During New Year’s celebrations at

Figure 2. Banser, police and soldiers from Kolong Village collaborated to maintain security during the Gregorian New Year celebrations

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Santa Maria Church, Banser is always given responsibility by the Ngasem District Rayon Command Unit (Satkoryo), even without an official assignment letter. This is because it has become a habit in the village to assist each other. This attitude is based on the spirit of tolerance between religious communities and sincere devotion without expecting anything in return, especially in Kolong Village. Even though Banser has close relations with Catholics, they remain firm in their religious beliefs and do not waver in their faith because they have undergone Diklatsar education, which makes them very militant. With the attitude of tawassuth, Muslims are expected to become a moderate group. In social life, we need to analyze social phenomena from various points of view and consider many factors before expressing an attitude. This is important to avoid blind fanaticism, which can lead to extremism.

Tawassuth is an attempt to reach an agreement between two extreme poles of thought, such as between Qadariyyah and Jabariyyah, between orthodox Scripturalism and Mutazilah Rationalism, as well as between Salafi Sufism and Falsafi Sufism. This middle approach also includes a moderate attitude (al-Iqtishad) that remains open to dialogue with thinkers with different views. According to KH Said Aqil Siradj, the former chairman of the Nahdlatul Ulama Management for the 2010-2021 period, Tawassuth is implemented in the decision-making process between texts and rational reasoning. In general, this method of thinking can unite religious revelation and human reason. This attitude of tawassuth plays a role in reducing extremism based on texts and rational thinking. By implementing tawassuth, Nahdlatul Ulama seeks to become a moderate group. The concept of tawassuth, which means choosing the middle path or a moderate attitude, has always been a principle for Nahdlatul Ulama in social life. The term tawassuth is found in the Al-Qur'an Surah Al-Baqarah verse 143, meaning: In the same way, We have made you (Muslims) a central nation so that you may bear witness to the people, and the Messenger (Muhammad) may bear witness to you. We have not fixed the Qibla (Baitulmaqdis) to which you used to turn, except that We may know who follows the Messenger and who turns back. Verily, it is challenging, except for those whom Allah has guided. Allah will not let your faith be in vain. Verily Allah is Most Merciful, Most Gracious to humanity (QS Al Baqarah: 143)(RI, 2013).

According to KH Said Aqil Siradj, who served as Chairman of the Management Board for the 2010-2021 period, the Tawassuth principle is manifested in a decision-making process that combines texts (texts of the Qur'an and Hadith) and reason. This reflects a general ability to combine religious revelation and rational thought. Tawassuth's approach plays a role in curbing extremism both in the interpretation of religious texts and in rational thinking. This approach aligns with the Tawassuth values in the joint celebration of the Gregorian New Year in Kolong Village, Bojonegoro (Hamzah, 2017).

b. Tasamuh Value

The value of tolerance is a belief held by religious communities, rooted in their faith in the oneness of Allah SWT and their mutual respect beliefs. As per Said Aqil Siradj's theory, this value is exemplified in individuals such as Mr Lasito, a practising Muslim who engages in music, and Muslims who collectively observe the Gregorian New Year. The embodiment of the principle and character of At-Tawassuth is evident across all facets of Islamic teachings and should be safeguarded, nurtured, and cultivated to the fullest extent possible. This value is manifested in the following forms (Ali Maksum, 2011; Backenköhler Casajús, 2017).

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First, it is essential to balance the analysis and use of rational arguments (aqli) and revelation (naqli) so as not to side with one of them. The action taken by Pak Lasito and the Muslims who took part in the Gregorian New Year celebrations was to respond respectfully to the invitation from Catholics as an effort to strengthen harmony between religious communities. Second, maintain balance in thinking so as not to easily judge, blame, or easily accuse other people of being polytheists or heretics, even non-believers. This is also a principle held by Pak Lasito and the Muslims who attended the commemoration, where religion is understood as being about inner calm and stability, not just because they often attend Gregorian New Year celebrations held by other religions. They are mistakenly identified as followers of that religion. Apart from that, according to Mr. Yohanes Parlan, head of the Catholic community in Kolong Village, Javanese musical instruments are used in worship at Santa Maria Church, one of which is the karawitan. Karawitan, the art of sounding notes using gamelan musical instruments, is part of the musical tradition in East Java, especially in Kolong Village. A Muslim named Pak Lasito is active as a musical musician, practising and performing at church. The tasamuh value reflected here is the collaboration between Pak Lasito, who is Muslim, as a coach and musical player at the church. Despite different beliefs, he sincerely shared his knowledge, teaching music in the Catholic churchyard. Pak Lasito, born in 1983, often trains the younger generation of Catholics twice a week. For him, religion is not just about rituals but about peace and comfort of the heart, so he does not take it lightly if he has to collaborate in religious activities with different beliefs (Adawiyah, 2020).

Figure 3. The author, together with Pak Lasito and Pastor Yohanes Parlan

Tasamuh indicates appreciation for diversity and respect for individuals with different views on life. However, this does not mean supporting or agreeing with different beliefs by validating what is believed. Tasamuh is a form of tolerance, appreciation, mutual understanding and mutual respect. This attitude, a characteristic of Muslims, significantly influences how people view specific problems. With a tasamuh attitude, Nahdlatul Ulama members see diversity as natural and must be respected. However, doing tasamuh means accepting only some opinions, teaching or understanding with limitations. Tasamuh grew from a strong belief in Aswaja’s teachings so that even though they respect differences, Muslims remain firm in their principles. According to KH Said Aqil Siradj, who served as Chairman of the Management for the 2010-2021 period, the value of tasamuh is applied in social life. Creating a peaceful and harmonious life is the goal of Islam as a religion that brings mercy to the universe. Every Muslim is responsible for creating a safe and peaceful environment, not only being able to coexist peacefully but also bridging conflicts. All Muslims are expected to become pillars of

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society who uphold the values of peace, harmony, tolerance and mutual understanding (Misrawi, 2010).

According to KH Said Aqil Siradj, former chairman of the Management for the 2010-2021 period, the value of *tasamuh* is applied in community life. The goal of Islam as a religion that spreads mercy to the entire universe is reflected in a life of peace and harmony. In this context, all Muslims have a responsibility to create a safe and peaceful environment. A Muslim who can create peace and embrace all Muslims is a person who carries out the principles of a peaceful and tolerant life, even with non-Muslims. This view is by the *tasamuh* values seen in the joint celebration of the Gregorian New Year in Kolong Village, Bojonegoro (Hamzah, 2017).

c. *I'itidal* Value

The celebration of the Gregorian New Year together between religious communities, an example of the value of *i'itidal*, involved many invited Islamic figures, including the heads of Ansor, Fatayat, Muslimat, Syuriyah, and Tanfidyah from Nahdlatul Ulama, as well as figures from other Islamic community organizations such as Muhammadiyah, Indonesian Islamic Da'wah Foundation, Wahidiyah, and Siddiqiyah. According to Mr Khusnaha, an Islamic figure in Kolong Village, this invitation is an opportunity for friendship and strengthening harmony between religious figures. After welcoming remarks from religious leaders and the village community, the Catholic community invited all guests from religious and community leaders to eat together, with a menu similar to typical village dishes, such as vegetable *lodeh*, vegetable tamarind, *rawon*, Balinese spiced meat, tofu, *tempeh*, crackers, fruit such as bananas and melons, and ice podding drinks (Fauzi, 2020).

![Figure 4. Muslims from various social organizations responded to the invitation of Catholics to celebrate and eat together in commemoration of the Christian New Year](https://example.com/image.jpg)

*I'itidal*, or balance, is an upright and fair attitude, not leaning in any direction, and includes an impartial attitude, especially not taking sides with those who tend to the right. This *i'itidal* attitude is closely related to the concept of tawassuth, according to KH Aqil Siradj, *i'itidal* is applied in a social context by always being fair in treatment between rich and poor, as well as between minorities and the majority, reaching its peak in the practice of cooperation in maintaining justice. In practice, the attitude of *i'itidal* is a guide for implementing *tawassuth*. KH Dr As'ad Said Ali stated that NU uses three approaches to implement *tawassuth* and *i'itidal*. First, *fiqh al-ahkam*, which includes the application of sharia law for individuals who plan to implement positive Islamic law. Second, *fiqh al-da'wah* involves religious development in society through various

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development programs. Third, _fiqh al-siyasah_, which concerns NU’s efforts to participate in national politics and enrich national and state politics (Shofwan, 2021).

According to KH Aqil Siradj, _i'tidal_, or justice, is reflected in society's attitude, which always acts pretty, resulting in cooperation and ensuring justice. This opinion aligns with the _i'tidal_ values seen in the joint celebration of the Gregorian New Year in Kolong Village, Bojonegoro (Hamzah, 2017).

d. **Tawazun Value**

The value of _tawazun_, which is in line with KH Said Aqil Siradj’s view that crosses various beliefs, is a principle that is reflected in the attitude of surrender (_tawakkal_) and expressions of gratitude by religious communities for the grace of Allah SWT through worship and prayer by their adherence to their respective beliefs. Based on observations and interviews with Mr Khusnaha, this value can be found in joint celebrations of the Gregorian New Year between religious communities, where prayers are delivered according to individual beliefs at mass. In _tawazun_, one aspect is always considering the general benefits of implementing Sharia principles in a society with diverse beliefs. Praying according to individual beliefs is one way to maintain religion and practice Sharia in a society with diverse religious backgrounds. During the meeting, Muslims were invited to pray according to their respective beliefs, which became a hope for the entire community to welcome the coming new year. Mr Khusnaha, a Muslim leader in Kolong Village, expressed this. He stated that Muslims are free to pray according to their beliefs, including chanting _Tahlil_ and _Shalawat_ and praying for things they hope for in the coming year. Muslims say their prayers slowly, while Catholics do so during masses and blessings (Bakir & Othman, 2017).

![Muslims pray outside a church during New Year's celebrations with Catholics.](image_url)

_Tawazun_ is about creating a harmonious balance in service. This involves harmonization in service to Allah SWT, service to fellow humans, and service to the environment. It also includes harmonization between past, present and future interests. In making decisions, Muslims use _shura_ (deliberation), which prioritizes balance and the common good (_al-maslahah al-ammah_). If there is a difference of opinion, the approach used is _al-mujjadi bill hiya ahsan_ (a rational debate for good), by the teachings of Ahlussunnah Wal Jama’ah An-Nahdliyah. _Tawazun_ means maintaining balance in all things, including the use of arguments originating from the Qur’an and Hadith, arguments originating from rational reasoning, and balance between worldly affairs and the affairs of the afterlife (Volk et al., 2018).
According to KH Said Aqil Siradj, who previously served as Chairman of the Management Board for the 2010-2021 period, Tawazun values are applied in the political realm, where this reflects an attitude of rejecting all forms of extremism which often uses violence as a means of gaining and maintaining power. This principle prioritizes balance to achieve peace and prosperity for the entire community. This concept is in line with the i'tidal values seen in the Gregorian New Year celebrations in Kolong Village, Bojonegoro (Hamzah, 2017).

IV. CONCLUSION

The celebration of the Gregorian New Year in Kolong Village, Bojonegoro, exemplifies the harmonious coexistence and mutual respect between the Muslim and Catholic communities. Led by religious and community leaders, this annual event fosters unity, peace, and understanding, embodying the values of tolerance, moderation, justice, and balance inherent in the teachings of Ahlussunnah Wal Jama'ah. Through the active participation of Muslims and Catholics, the celebration promotes dialogue, friendship, and cooperation, transcending religious differences. The involvement of various Islamic organizations, including Banser, demonstrates the commitment to maintaining order and security while upholding the principles of fairness and inclusivity.

Furthermore, the event reflects the Islamic values of balance and gratitude, as Muslims and Catholics alike engage in prayers and blessings according to their respective beliefs, expressing gratitude for the past year’s blessings and seeking guidance for the year ahead. Overall, the joint celebration of the Gregorian New Year in Kolong Village serves as a testament to the enduring spirit of unity and cooperation among diverse religious communities, guided by the principles of Ahlussunnah Wal Jama'ah. It is a peaceful coexistence and mutual respect model, contributing to Indonesia's pluralistic society.

V. REFERENCES


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