

**IMPLEMENTATION OF TULUNGAGUNG LOCAL WISDOM AND
CORRELATION OF ISLAMIC VALUES AS A SOURCE OF ETNOSCIENCE
LEARNING**

(Phenomenological Studies on Implementation of Tulungagung Local Wisdom)

**IMPLEMENTASI KEARIFAN LOKAL TULUNGAGUNG DAN KORELASI
NILAI KEISLAMAN SEBAGAI SUMBER PEMBELAJARAN ETNOSAINS
(Studi Fenomenologi Tentang Implementasi Kearifan Lokal Tulungagung)**

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Abstract

Culture and Islamic values are important to be taught to students through local wisdom that exists in an area. Local wisdom is a precious value that exists in the life order of the community to ensure the protection and sustainable management of the environment. Local wisdom can be integrated into ethnoscience-based learning by combining two different fields, namely science and culture. This study aims to develop the local wisdom of Tulungagung and the correlation of Islamic values as a source of ethnographic learning. This research method uses qualitative description. It aims to help students develop their hidden skills, abilities and talents. Data collection methods were carried out through observations, interviews and documents on student of Islamic State University Sayyid Ali Rahmatullah Tulungagung, and literature review by extracting data from books, journals and related sources other. Ethnographic learning can be realized in Tulungagung through learning programs that utilize the natural resources, human resources, geographical location, culture, history and other potentials of the region. Tulungagung. Based on the results and discussion, it can be concluded that the local wisdom of Tulungagung district can be a source of ethnographic learning and can be correlated with Islamic values.

Keywords: Local wisdom, Tulungagung, Islamic, Ethnoscience

Abstrak

Kebudayaan dan nilai keislaman penting untuk diajarkan pada mahasiswa melalui kearifan lokal yang ada di suatu daerah. Kearifan lokal merupakan nilai berharga yang ada dalam tatanan kehidupan di masyarakat untuk memberikan perlindungan dan pengelolaan lingkungan hidup secara berkelanjutan. Kearifan lokal dapat diintegrasikan dengan pembelajaran berbasis etnosains dengan mengkombinasikan dua keilmuan yang berbeda yaitu sains dan budaya. Tujuan penelitian ini adalah untuk mengimplementasikan kearifan lokal Tulungagung dan korelasi nilai keislaman sebagai sumber pembelajaran etnosains. Metode penelitian ini menggunakan deskriptif kualitatif. Metode pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi pada mahasiswa tadaris kimia dan biologi Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, serta studi pustaka melalui penggalian data dari buku, jurnal, dan sumber lain yang terkait. Pembelajaran etnosains dapat dilaksanakan di Tulungagung melalui program pembelajaran yang memanfaatkan sumber daya alam, sumber daya manusia, letak geografis, kebudayaan, sejarah dan potensi lain yang ada di daerah Tulungagung. Hal ini ditujukan untuk membantu siswa mengembangkan potensi keterampilan,

kemampuan, dan bakatnya. Berdasarkan hasil dan pembahasan dapat disimpulkan bahwa kearifan lokal kabupaten Tulungagung dapat menjadi sumber pembelajaran etnosains dan dapat dikorelasikan dengan nilai keislaman.

Kata kunci: Kearifan lokal, Tulungagung, Keislaman, Etnosains

Introduction

Science is one of the fields of ethnoscience and a branch of science that studies the structure, composition, properties and changes in matter and the energy that accompanies these changes (Sudarmin, Sumarni, Rr Sri Endang, & Sri Susilogati, 2019). Science is useful for the development of technology, inventions, and other sciences (Lay & Osman, 2018). Science can be developed by relying on the uniqueness and advantages of an area, including local (traditional) culture and technology (Sudarmin, Sumarni, Mursiti, & Sumarti, 2020). Science learning that implements local cultural traditions/local wisdom can lead students to love their region and nation (Sudarmin, Sumarni, Yulianti, & Zaenuri, 2019). The government has supported efforts to preserve culture and religion by including local culture-based learning programs stipulated in Government Regulations. The government regulation was refined in the Independent Learning Curriculum, which supports learning to utilize culture. The curriculum must be responsive to the development of science, culture, technology and the arts that can build curiosity and the ability of students to utilize it appropriately (Sudarmin, Mursiti, & Asih, 2018).

Local wisdom is a form of human behaviour, and its relationship with the surrounding environment formed naturally and was sourced from the customs and advice of ancestors (Wulandari, Senen, Wardani, & Kelana, 2022). In general, local wisdom emerges through a long internalization process that lasts for generations due to the interaction between humans and their environment (Roikhwanphut Mungmachon, 2012). This lengthy process of value evolution has culminated in forming a value system that was crystallized in the form of customary law, local beliefs and culture (Marhayani, 2016). Along with the progress of the times and technological developments in the era of the industrial revolution 4.0, knowledge must also develop by exploring the potential for ethnoscience knowledge in culture and religion that originates in society (Sumarni, Sudarmin, Wiyanto, & Supartono, 2016). Exploring and understanding the productive potential of ethnoscience. A logical understanding was needed to avoid misinterpretation of local cultural wisdom that develops in the region, especially in the Tulungagung area.

Tulungagung Regency has a lot of culture and local wisdom that can be a source of knowledge for students (Aly, Hamid, Suharno, Kholis, & Aroyandini, 2021). There needs to be an effort to extract and profile the ethnoscience contained in the culture in Tulungagung. Ethnoscience is an activity of transforming original science, which consists of all knowledge about people's facts that come from hereditary beliefs and still contain myths/indigenous (Diliarosta et al., 2021). The culture in Tulungagung can be associated with religious values.

Schools and universities need to have lessons based on local religion and local culture, such as ethnoscience material. The scope of ethnoscience includes the fields of science, agriculture, ecology, medicine, and even having from flora and fauna (Sudarmin, Skunda, Pujiastuti, Jumini, & Prasetya, 2020). Teachers must be able to insert the local cultural values of a local area in learning science or non-science (Sudarmin, Tri Prasetya, Diliarosta, Pujiastuti, & Jumini, 2020). But in reality, now no learning material pays attention to the local culture of the local area. The results of observations and interviews with chemistry and biology students at

UIN Sayyid Ali Rahmatullah Tulungagung stated that they had not been able to understand the meaning of ethnosience in local culture. Students have difficulty linking learning materials with scientific values of the local culture of the local area, especially Tulungagung.

Learning that combines ethnosience with religion can increase religious values and increase students' understanding of scientific concepts of local culture in each region. This research aims to implement the local wisdom of Tulungagung and the correlation of Islamic values as a source of ethnosience learning.

Method

This research method uses descriptive qualitative. The method of data collection is carried out by observation, interviews and documentation with chemistry and biology students of UIN Sayyid Ali Rahmatullah Tulungagung and literature study. Research based on literature reviews obtained from books, journals, and several other sources attempts to analyze all the data gathered from various sources. The literature review is essential because it can form a valuable basis and contribute to further research. This study used secondary data, including different national data related to local wisdom, Tulungagung, ethnosience, Islamic value and many other supplementary data using Google Scholar by inputting keywords. In addition to descriptive data, this study also includes various information from different types of documents (scientific journals, national and international reports compiled from several sources and theories related to the study).

Result and Discussion

Local Wisdom of Tulungagung and Implementation in Etnosience

Knowledge of ethnosciences is transformed through oral traditions from their parents to the next generation and concrete experiences in interacting with their environment (Sudarmin, Khusniati, F, A, & R, 2018). In the process of time, it is possible to enter new cultures following the development of science and technology. However, the thoughts or beliefs inherited from previous generations are still maintained. Students who will understand Science related to natural phenomena and applicable laws must study objects and events in nature. These natural objects and events are investigated through experimentation and observation and are sought for explanations through the thought process to obtain reasons or arguments.

Local wisdom-based scientific learning at school uses a variety of natural resources, talent, geographic, cultural, historical and other regional possibilities related to the process of potential, talent and student interest (Nuroso, Supriyadi, Sudarmin, & Sarwi, 2018). It is an education or learning program organized according to the needs of the region and will help develop the skills accordingly. Some indicators in local wisdom-oriented learning are: 1) making students aware of the local advantages of the area where they live, 2) understanding various aspects related to the local advantages of the area, 3) students being able to process resources, 4) being involved in services or services. Other activities related to local excellence to earn income and preserve culture/tradition/resources that are superior to the region and, 5) being able to compete both nationally and globally.

Education-based on local wisdom aims to develop student competence by using local advantages in the area in the form of culture, ecology, language, technology, information and communication, and others (Khusniati, Parmin, & Sudarmin, 2017). The success of a student's learning process is influenced by several factors. One is the method used by teachers. Scientific learning guided by local wisdom can improve student learning outcomes. This is because

science learning oriented to local wisdom gives a more contextual impression, so students can easily understand the material being studied. Science learning oriented to local wisdom where students are involved with the traditions that exist in their lives turns out to give a more contextual impression. Students are also expected to love their area, be able to compete and develop their local potential so that their place can develop rapidly following global developments (globalization), and can be confident in facing the future (Ali, 2021).

The local wisdom of the Tulungagung region is a system of values and norms edited, adhered to, applied or well known as indigenous peoples by the community based on their understanding and experience of their interactions with the environment. Represents. Local wisdom can be manifested in forms such as ideas, ideas, values, norms, and regulations in the realm of culture. In contrast, in social life, it can be in the form of religious systems, social systems and organizations, knowledge systems, livelihood systems, and systems of technology and equipment. Even though it has local value, its value is considered universal (Hastuti & Setyawan, 2021). Field of research on cultural elements of ethnosience in Tulungagung shown in Table 1.

Table 1. Elements of Ethnosience Culture in Tulungagung

No	Local Culture	Indigenous Knowledge of the Community	Science Learning Context
1.	Reog Kendang Tulungagung Dance	Reog kendang is a dance performed in groups consisting of six people, each of whom carries a drum	Energy, the concept of motion, cosmetic chemistry, vibration and sound waves.
2.	Tiban Ritual	The Tiban ritual is usually performed during the dry season.	Energy, the concept of motion
3.	Jaranan Sentherewe	The dance combined with music originating from Tulungagung Regency is a combination of three dance moves, namely the Jaranan Pegon, Pego, and Jaranan Javanese dances.	Energy, the concept of motion, cosmetic chemistry, vibration and sound waves.
4.	Ketoprak	Folk performances that have a combination of elements of sound dance, music, literature, drama, and others.	Energy, the concept of motion, cosmetic chemistry, vibration and sound waves.
5.	Wayang Kulit	Art using the form of mythological characters which are usually made using animal skin sheets	Animal skins such as cow and buffalo as raw materials for making wayang kulit as a source of natural polymers.
6.	Wayang Jemblung	Puppet show without gamelan accompaniment. Accompaniment and music were also performed orally.	Natural polymers from wood
7.	Kentrung	The type of speech art with an Islamic cultural background	Vibration and sound waves.

Tulungagung local wisdom has regional characteristics that include economic, cultural, information and communication technology and ecological aspects developed from regional potential. Parts of the potential development of local wisdom include Natural Resources,

Human Resources, Geographical, Cultural and Historical. Tulungagung Natural Resources Mineral shown in the Table 2.

Table 2. Elements of Ethnoscience Natural Resources in Tulungagung

No	Local Culture	Indigenous Knowledge of the Community	Science Learning Context
1.	Marble, limestone, coal, iron sand, igneous rock, sand	Mineral marble is found in the Districts of Campurdarat, Kalidawir, Tanggung Besuki, Tulungagung and Besuki, Tulungagung Regency.	Soil Culture, Temperature, Weather and Humidity

Local Wisdom Oriented Education is a conscious effort that is planned through exploring and utilizing the potential of the local area wisely to create a learning atmosphere and learning process so that students actively develop their potential to have skills, knowledge and attitudes to participate in building the nation and state (Aly et al., 2021). Not only local wisdom, Tulungagung also has traditional food which can be studied from the elements of ethnoscience is shown in Table 3.

Table 3. Elements of Ethnoscience Traditional food in Tulungagung

No	Local Culture	Indigenous Knowledge of the Community	Science Learning Context
1.	Gethuk of Banana	Traditional food made of banana	-Traditional tools and materials -Natural food preservation
2.	Jenang syabun	Traditional food made from glutinous rice	-Food processing -Expansion, temperature, heat
3.	Gethi cookies	Traditional food made of peanuts	- Muscle power -Natural material chemistry
4.	Cethe coffee	Traditional drink made of banana green coffee	- Food chemistry
5.	Rambak chips	Traditional food made from animal skins	
6.	Manco cookies	Traditional food made of glutinous rice and sesame	
7.	Jenang manten	Traditional food made from glutinous rice	

Tulungagung has biodiversity in the form of flora and fauna. The biodiversity of each area is different, including in Tulungagung. Biodiversity is a part of nature which includes differences in genes among individuals of a species, diversity and richness of all species of plants and animals in various types of ecosystems, both terrestrial and aquatic ecosystems at different periods of space, both local areas, countries, and the world. The local wisdom of flora and fauna in Tulungagung is shown in Table 4.

Table 4. Elements of Ethnoscience Flora and Fauna in Tulungagung

No	Local Culture	Indigenous Knowledge of the Community	Science Learning Context
1.	Flora	Flora: a. Andong (<i>Cordyline fruticosa</i>),	Flora: Plant Growth and Development

No	Local Culture	Indigenous Knowledge of the Community	Science Learning Context
		b. Rose-apple (<i>Syzygium jambo</i>), c. Mojo fruit (<i>Aegle marmelos</i>), d. Rambutan (<i>Nephelium lappaceum</i>), e. Sugar apple (<i>Annona squamosa</i>), f. Star fruit (<i>Averrhoa carambola</i>), g. Pineapple (<i>Ananas comosus</i>).	Internal factors: - Gene - Hormones External Factors: - Nutrition - sun rays - Water and Humidity - Temperature - Soil
2.	Fauna	Fauna: a. Long-tailed monkey (<i>Macaca fascicularis</i>), b. Egret (<i>Egretta garzetta</i>), c. Fish cork (<i>Channa striata</i>), d. Porcupine (<i>Erinaceinae sp</i>), e. Koi fish (<i>Cyprinus rubrofuscus</i>)	Fauna: - Traditional tools and materials - Natural food preservation - Food processing - Expansion, temperature, heat - Muscle power - Natural material chemistry - Food chemistry

Correlation and Islamic Values in the Culture and Customs of Tulungagung Regency

Religion is a value system that contains several conceptions of the construction of reality, which play a significant role in explaining the structure of normative and social systems and understanding and interpreting the world around them (Fatmawati, 2021). Islam as a religion of wad'un ilāhiyyun is always in line with the culture of the community as long as the culture does not conflict with Islamic doctrine because the doctrine enters society and manifests itself in the socio-cultural context (Islamicate) in each region or region. The results of this culture become the wealth of Muslims and become a specific civilization.

Culture is an expression of creativity, work, and human initiative that contains values and messages of religiosity, philosophical insights and local wisdom. Religion and culture both provide insight and perspective in dealing with life according to the will of God and humanity. Religion symbolizes the value of obedience to God, while culture contains values and symbols so that humans can be dynamic in their lives (Ali, 2021). The existence of a religious system surrounding society includes the meaning of collectivity that mutually influences the social order of religion in totality but cannot be seen as a system that applies eternally in a community. In the culture and customs in Tulungagung Regency there are correlations with Islam region including in Table 5.

Table 5. Elements of Ethnoscience Customs in Tulungagung

No	Local Culture	Indigenous Knowledge of the Community	Science Learning Context
1.	Bersih nagari	Bersih Nagari is a traditional Luwatan ceremony in the region	Energy, motion concepts, Cosmetic chemistry, Vibration and Sound Waves
2.	Siraman pusaka tombak kyai upas	The spear heirloom of Kanjeng Kyai Upas is an heirloom in the form of a long spear with a four-meter beam	the raw materials for making keris blades and sheaths are chemical elements, such as iron (Fe), nickel (Ni), brass (a mixture of copper {Cu}

No	Local Culture	Indigenous Knowledge of the Community	Science Learning Context
3.	Ulur-ulur	which is a historical relic from the Mataram kingdom a salvation ceremony at Telaga Buret as an expression of gratitude for the people of four villages in Tulungagung	and zinc (Zn)}, and bronze (a fusion of copper {Cu) and tin (Sn)}, Energy, motion concepts, food chemistry
4.	Manten kucing	The ritual is carried out by parading and then bathing male and female cats in the Coban Lake.	Animal, energy, the concept of motion, cosmetic chemistry, vibration and sound waves.
5.	Labuh laut	traditional rituals of fishermen who are usually carried out every year in Kedungtumpang, Tulungagung Regency	Energy, motion concepts, chemistry food
6.	Kirab golok kyai	Kyai Golok heirloom carnival in the context of the Grebeg Maulud Prophet Muhammad SAW organized by the Sentono Dalem family	Natural polymers from wood
7.	Suran	A tradition that is held on the night of the 1st of Sura/Muharam	Tradisional food contains concept of koloid, chemistry food
8.	Ider-ider	A representation of the farmers' gratitude for the abundant harvest.	Energy, motion concepts, plants

1. Jamasan Heirloom

The meaning of the jamasan heirloom tradition is that jamasan means washing the keris, generally done once a year in the month of Suro or Muharram. In contrast, the meaning of heirloom is property or objects left behind by people who have died. Jamasan heritage has a noble intention and purpose, and this activity is included in activities considered sacred. The form of this heirloom varies, such as kris, arrowheads, spears, puppets, daggers or swords (Arya, Musyaffa, & Ayundasari, 2021). Jamasan heirloom tradition shown in Picture 1.



Picture 1. Jamasan Heirloom Tradition in Tulungagung

The community believes Jamasan heritage to have supernatural powers, which are considered a higher position than humans. Scientists assume that the religion of European tribes is a remnant of ancient religious forms embraced by all humanity in ancient times when the culture was still primitive.

2. Puppet

Leather puppet performances are remnants of ancient Javanese religious ceremonies in history and mythology. At that time, the Javanese were able to make objects of worship, totems, such as statues, as a means of summoning ancestral spirits or spirits called "Hyang" the origin of the word wayang. The word "wayang" itself comes from the word Ma Hyang which means "towards the spirit of the god, or divinity". Hyang is believed to be able to provide help and protection, but sometimes also punish and harm humans. In the ceremonial tradition that is considered sacred, the Javanese use an intermediary medium, namely the magic person, and look for a particular place and time to facilitate the worship process (Purwanto, 2018).

In pre-Islamic times, wayang was defined as the shadow of the spirit of the ancestors. When Islam entered Java through Walisongo, wayang puppets were no longer meant as shadows of ancestral spirits. According to Islamic teachings, it was forbidden because it was considered a form of shirk (Nur Awalina, 2019). An example of a puppet is shown in the Picture 2 dan Picture 3.



Picture 2. Wayang Kulit



Picture 3. Wayang Jemblung

Furthermore, it was explained that since the time of Walisongo, wayang was also intended as a symbol of human character. An example is the puppet character Buto Cakil which is a symbol of a jealous, envious, ignorant character, and his face is red as a symbol of an angry character, and his eyes are slanted like the shape of a young date moon called the calendar eye or kriyipan, symbolizing the spiteful and less open character. The mouth is wide open, the lower jaw protrudes forward, and the lower canine teeth stick out almost to the nose. Buto Cakil's mouth, as a symbol of the character of an arrogant person, talks a lot about things that are not good. Likewise with other characters, the Bima character, for example, is tall and large, giving the impression of being dashing, sturdy, mighty and tough. Bima symbolizes the unyielding, honest, straightforward, firm and brave character because he is honest and trustworthy. His face is down, and black represents the nature of sincerity, honesty, and serenity, his arms (completely round) have the impression of being firm and bold, dressed simply and don't wear much jewellery, which gives the appearance of a straightforward character (Purwanto, 2018).

The various forms of wayang puppets can be divided into two groups: the group of wayang figures who symbolize evil and the group of puppet figures which illustrate the excellent character. The puppet representing goodness is placed on the right side of the *dalang*, meaning that the good is on the right (Javanese: *ditengenake or pradaksina*). In contrast, the

puppet symbolizing evil is placed on the left side of the *dalang* (Javanese: *dikiwakake* or *bala kiwa/ala*).

3. Batik

The Majapahit Kingdom was one of the great empires that almost controlled the entire archipelago in the history of Indonesia. So, do not be surprised if the development of batik is closely related to this kingdom. Batik in the era of the Majapahit Kingdom can be traced to the Mojokerto and Tulungagung areas. Mojokerto was the Majapahit Empire's centre and the place where batik is known. The name Mojokerto itself has something to do with Majapahit (Shanti & Ratyaningrum, 2016). Tulungagung special batik shown in Table 6.

Table 5. Elements of Ethnoscience Spesial Batik in Tulungagung

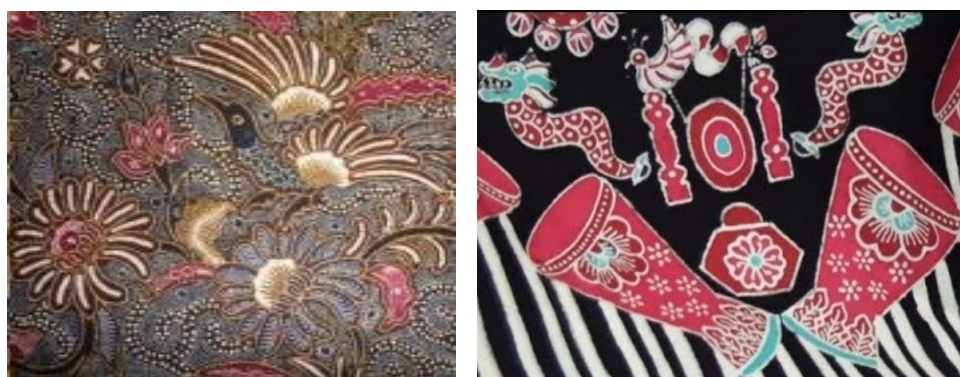
No	Local Culture	Indigenous Knowledge of the Community	Science Learning Context
1.	Batik Bangoan	Batik developed in the village area called Bangoan. The motifs displayed on this batik seem rough and dark	The dissolution of batik dyes is the application of polar and non-polar covalent.
2.	Batik Majanan,	Named Batik Majanan because this batik developed in a village area called Majan. This motif that seems calm and subtle uses a gringsing motif and a bouquet or flower in the middle.	The various materials or compounds used in the batik-making process have chemical names and formulas.
3.	Batik Kalangbret	Batik motifs originating from Kalangbret have many variations, such as mixing Tulungagung Batik characters with other regions	The batik colouring process applies the molarity of the solution; that is, each chemical solution used has a specific concentration.
4.	Batik Ceprik Gingsing	Gringsing motif batik is depicted with fish scales as the background for the bouquet.	Natural batik dyes can be used as natural acid-base indicators because it has a thick and distinctive colour.
5.	Batik Pacit Kroto	The uniqueness of Batik can be seen in the beautiful combination of colors and variations of motifs.	
6.	Batik Reog Kendang	In reog kendang batik, there are 6 main elements in the art of reog kendang dance which are artistically depicted on the cloth.	
7.	Batik Baronggong	Baronggong Batik has 5 distinctive motifs, namely the Sekar Jagad motif, the Peacock motif, the Banyu Wave motif, the Parisauli motif and the Flower motif.	

Meanwhile, Tulungagung is a city in East Java related to the development of batik in Indonesia. At that time, Tulungagung, also known as Bonorowo, was led by Adipati Kalang, who did not want to submit to Majapahit. As a result, Majapahit took action, which caused the Duke of Kalang to die in the battle in the Kalangbret area .

After the Duke of Kalang was defeated, Tulungagung was entirely controlled by Majapahit. Batik experts living in Tulungagung also brought batik culture to the Majapahit Kingdom. In its development, Mojokerto and Tulungagung batik was heavily influenced by Yogyakarta batik. That is why Mojokerto and Tulungagung batik has a white base colour with light brown and dark blue patterns.

Talking about the development of batik during the spread of Islam is closely related to the Ponorogo area in East Java. Initially, Islam was introduced to Ponorogo by Raden Katong. He is the younger brother of Raden Patah, so it can be said that he is a descendant of the Majapahit kingdom. Meanwhile, in Ponorogo, there is a pesantren led by Kyai Hasan Basri. The boarding school teaches not only Islam but also administration, war, and literature (Pratiwi, Riani, Harisudin, & Sarah Rum, 2020).

Kyai Hasan Basri is the son-in-law of the king of the Solo Palace. His wife, the daughter of the Solo palace, began to introduce batik in Ponorogo. In the past, batik was only done in the castle, but the batik cloth produced was only used for the king's clothes, his family, and his followers. That is why batik began to spread out of the palace and arrived in Ponorogo. However, because many royal members lived outside the castle, batik began to expand (Pratiwi et al., 2020). Characteristic Batik of Tulungagung shown in Picture 4.



Picture 4. Batik Pacit Kroto and Batik Reog Kendang

At the beginning of the 19th century, batik became popular and expanded to become the property of the Indonesian people, especially the Javanese. The batik produced was a type of written batik until the early 20th century. At that time, the medicines used in batik came from within the country, namely made of wood, such as noni, tall timber, and tom tree (Pratiwi et al., 2020).

Conclusion

Local wisdom is a potential that can shape the character and image of an area and is an essential part of the identity of a region. The local wisdom of Tulungagung is intellectual and cultural property as part of the cultural heritage that needs to be preserved. Along with technological improvements and cultural transformation toward modern life and the influence of globalization, the cultural heritage and traditional values of these indigenous peoples face challenges to their existence. Local wisdom of an area can be used to learn ethnoscience and Islamic values both in schools and colleges. Religion is everything obtained or sourced from God, while culture is everything created or a product (creation, taste, intention) from humans. Although different, religion and culture have a strong relationship. Religion uses culture for da'wah media and enters into the culture by adjusting what is allowed or by its teachings. Religion plays a role in filtering various norms and values from culture, and harmonious relations, which prioritize togetherness, love and compassion. The correlation between religion and culture can be harmoniously intertwined with interactions that pay attention to the development of the situation with one another.

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