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ACTUALIZING THE VALUES OF DEMOCRACY AND DELIBERATION THROUGH THE SAPARAN TRADITION TO STRENGTHEN INTERRELIGIOUS HARMONY IN POLOBOGO VILLAGE

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Abstract: *This study aims to analyze the actualization of the fourth principle of Pancasila, namely, "people's empowerment guided by the wisdom of deliberation/representation," through the Saparan tradition in Polobogo Village, Getasan District, Semarang Regency, and its contribution to strengthening interfaith harmony. The Saparan tradition is not only a cultural heritage but also encompasses the practice of deliberation in determining the timing of implementation, the division of tasks, and the collective management of resources. The study employed a qualitative descriptive method with documentation techniques utilizing scientific literature, previous research, village government archives, and various sources discussing the Saparan tradition in Polobogo and the surrounding area. The results indicate that the process of community deliberation, mutual cooperation, and consensus-based decision-making reflect the implementation of Pancasila's democratic values in community life. Furthermore, the involvement of residents, regardless of religious background, strengthens social cohesion and interfaith harmony. These findings confirm that local traditions serve as an effective medium for internalizing Pancasila values and strengthening religious moderation based on local wisdom at the community level.*

Keywords: *Saparan Tradition; Fourth Principle of Pancasila; Deliberation; Interfaith Harmony; Polobogo Village*

Abstrak: Penelitian ini bertujuan untuk menganalisis aktualisasi nilai sila keempat Pancasila, yaitu kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan, melalui tradisi Saparan di Desa Polobogo, Kecamatan Getasan, Kabupaten Semarang, serta kontribusinya terhadap penguatan kerukunan antarumat beragama. Tradisi Saparan tidak hanya menjadi warisan budaya, tetapi juga memuat praktik musyawarah dalam penentuan waktu pelaksanaan, pembagian tugas, dan pengelolaan sumber daya secara kolektif. Penelitian menggunakan metode deskriptif kualitatif dengan teknik studi dokumentasi yang memanfaatkan literatur ilmiah, hasil penelitian terdahulu, arsip pemerintahan desa, dan berbagai sumber yang membahas tradisi Saparan di Polobogo maupun wilayah sekitarnya. Hasil penelitian menunjukkan bahwa proses rembug warga, gotong royong, dan pengambilan keputusan secara mufakat mencerminkan implementasi nilai demokrasi Pancasila dalam kehidupan masyarakat. Selain itu, keterlibatan warga tanpa membedakan latar belakang agama memperkuat kohesi sosial dan kerukunan antarumat beragama. Temuan ini menegaskan bahwa tradisi lokal berperan sebagai media efektif untuk menginternalisasikan nilai-nilai Pancasila serta memperkuat moderasi beragama berbasis kearifan lokal di tingkat komunitas.

Kata Kunci: Tradisi Saparan; Sila Keempat Pancasila; Musyawarah; Kerukunan Antarumat Beragama; Desa Polobogo

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INTRODUCTION

Indonesia is a nation characterized by ethnic, religious, racial, and cultural diversity. This diversity constitutes a significant national asset, yet it can also generate social tensions when differences are not managed through inclusive and constructive mechanisms. Pancasila, Indonesia's state ideology and philosophical foundation, provides a shared normative framework for transforming diversity into a source of social cohesion. The fourth principle of Pancasila, "*Democracy Guided by the Inner Wisdom of Deliberations among Representatives,*" emphasizes popular sovereignty, collective decision-making, and the importance of deliberation in reconciling diverse interests. These democratic values should not remain confined to constitutional principles or formal political institutions; rather, they should be reflected in everyday social practices, including local traditions and customary activities. From the perspective of citizenship education, democratic citizenship develops not only through formal instruction but also through social experiences that enable individuals to practice participation, responsibility, and respect for differences (Banks, 2008). Accordingly, local traditions can serve as informal spaces for citizenship learning, connecting the normative principles of Pancasila with the lived experiences of community members.

Previous studies have demonstrated that local traditions in Indonesia can provide practical contexts for the expression of Pancasila values. Nugeraheni et al. (2024), for example, found that the Kenduri tradition in the foothills of Mount Slamet reflects religious values through collective prayer, unity through intergroup cooperation, and democratic principles through consensus-oriented discussions during the preparation of traditional ceremonies. Such practices can strengthen solidarity within multicultural communities and contribute to social harmony. Similar patterns can be observed in other Indonesian local traditions, including *pela gandong* in Maluku, *dalihan na tolu* in North Sumatra, and *menyama braya* in Bali, which provide culturally embedded mechanisms for maintaining social relationships across group boundaries (Anisa et al., 2025). Agung et al. (2024) likewise highlight the potential of local wisdom to facilitate interreligious communication and support harmonious community relations. Within these contexts, deliberation is not merely a procedural mechanism for making collective decisions; it is also a social process through which community members express their views, negotiate competing interests, and develop shared commitments. Deliberative democracy theory emphasizes reason-giving, openness to alternative perspectives, and the legitimacy of collectively reached decisions as essential dimensions of democratic life (Cohen, 1989; Habermas, 1996).

One tradition that warrants further investigation within this framework is *Saparan*, a Javanese customary celebration held during the month of Sapar in the Javanese calendar. The tradition is associated with expressions of gratitude, communal solidarity, and *merti desa*, or village purification and renewal. Practiced in various parts of Central Java, including Semarang Regency, Saparan commonly involves activities such as cleaning ancestral graves, organizing communal feasts, parading *tumpeng* or agricultural produce, and conducting collective prayers (Suara Merdeka, 2022). Research by Adhani and Rusdini (2026) on the Saparan tradition in Ploso Hamlet, Salatiga, geographically close to Polobogo Village, indicates that the tradition represents an interaction between Islamic values and Javanese cultural practices. Religious expressions coexist with local customs, while communal cooperation, social solidarity, and environmental awareness remain important elements of the celebration. Handayani and Ningrum (2024), in their study of the Yaqowiyu Festival in Jatinom, Klaten, further illustrate how Saparan-related traditions function as cultural communication practices that bring together religious and social dimensions. Nevertheless, the significance of these traditions should not be examined exclusively through their symbolic meanings or ritual performances. The social interactions and

organizational processes that sustain their continuation also deserve analytical attention. From the perspective of social capital, interpersonal trust, reciprocal norms, and social networks can facilitate collective action and strengthen community capacity to pursue shared objectives (Putnam, 2000). Therefore, examining the preparation of Saparan offers an opportunity to understand how social relationships are maintained and collective interests are negotiated in everyday community life.

Polobogo Village, located in Getasan District, Semarang Regency, presents a particularly relevant setting for investigating these processes because of its distinctive religious and cultural history. According to local oral narratives, several traditions practiced in the village, including *nyadran kali*, *nyadran dalan*, and *Senin Pahing*, as well as the Kembang Kuning ceremony held during the month of Rajab, are associated with the arrival of a group of royal officials from the Surakarta Palace who sought refuge and contributed to the spread of Islam among a population described in local narratives as previously adhering to Hindu beliefs (Kompasiana, 2021). This account should be understood as a representation of local historical memory rather than as an independently verified historical record. Nevertheless, the coexistence of cultural influences and religious traditions makes Polobogo a relevant context for examining how local customs contribute to contemporary interreligious relations. Shodikin's (2023) study of *living hadith* in Breyon Hamlet, Polobogo Village, indicates that the Saparan tradition continues to be maintained through religious practices and collective participation in its preparation. In plural communities, local traditions may create opportunities for different religious groups to preserve their respective identities while developing a shared sense of community belonging. Multiculturalism emphasizes that harmonious coexistence does not require the elimination of cultural and religious differences; instead, it requires recognition of diverse identities and respect for the equal dignity of different groups (Taylor, 1994). Consequently, the relevance of Saparan to interreligious harmony lies not only in the continuation of its rituals but also in its potential to sustain social relationships across religious boundaries.

Interreligious harmony remains an important concern in Indonesia, where religious diversity requires both institutional protection and meaningful social engagement. Existing studies suggest that harmony cannot be sustained solely through theological or normative approaches; it also depends on social capital, cultural practices, and locally grounded mechanisms for managing social tensions (Pangkey, 2020). Haryanto (2016), in a study of the Tengger community in Ngadas Village, Malang Regency, demonstrated how mutual-help practices such as *gentenan* and *sayan* contribute to harmonious relationships among people with different religious affiliations. Similarly, Firdausy and Arsyad (2023) found that social interactions rooted in local traditions can support the development of tolerance within village communities. Quantitative evidence from Anisa et al. (2025), using partial least squares structural equation modeling (PLS-SEM), further suggests that local wisdom significantly mediates the relationship between religious moderation and interreligious harmony ($\beta = 0.454$, $p < .001$). These findings support the argument that traditional cultural practices can contribute to harmonious interreligious relations. However, the presence of a shared tradition does not automatically guarantee equal participation or eliminate intergroup prejudice. Allport's (1954) intergroup contact hypothesis suggests that contact is more likely to reduce prejudice when it occurs under favorable conditions, including equal status, cooperation, common goals, and institutional or normative support. Accordingly, examining Saparan requires attention not only to the presence of interreligious encounters but

also to the ways community members interact, cooperate, and participate in organizing the tradition.

Despite these contributions, several research gaps remain. First, existing studies of Saparan-related traditions have primarily examined symbolic meanings, religious-cultural acculturation, and the religious significance of ritual practices (Adhani & Rusdini, 2026; Handayani & Ningrum, 2024; Shodikin, 2023). The deliberative dimension of the preparation process, particularly its relationship with the fourth principle of Pancasila, has received comparatively limited explicit attention. Second, studies of interreligious harmony grounded in local traditions have predominantly examined Kenduri, earth-alms ceremonies, and mutual-help practices in other cultural settings (Firdausy & Arsyad, 2023; Haryanto, 2016; Nugeraheni et al., 2024; Pangkey, 2020). The Saparan tradition in Polobogo Village, with its distinctive local narratives of cultural interaction and religious diversity, therefore provides an important context for extending this discussion. Third, further empirical investigation is needed to connect three dimensions within a single analytical framework: the democratic values of popular sovereignty and deliberation embodied in the fourth principle of Pancasila, the concrete practices through which Saparan is organized, and the tradition's contribution to strengthening interreligious harmony at the village level.

This research addresses these gaps by examining deliberation during the preparation of Saparan including community discussions, the distribution of collective responsibilities, and the consensual determination of the event schedule as a central unit of analysis. Rather than treating Saparan solely as a cultural inheritance or a symbolic ritual, this study conceptualizes it as a social practice through which democratic values are enacted, negotiated, and potentially sustained in everyday community life. This approach draws on deliberative democracy, which emphasizes the quality of communication, opportunities for participation, and the capacity of individuals to influence collective decisions (Habermas, 1996). It also draws on Ostrom's (1990) account of collective-action institutions, particularly the importance of shared rules, participatory decision-making, and community coordination in managing common affairs. Furthermore, research on local wisdom and interreligious communication underscores the importance of community participation and culturally embedded interaction in sustaining harmonious relationships (Agung et al., 2024). Oldenburg's (1999) concept of informal social gathering places also provides a broader perspective on how everyday interaction outside formal institutions can support social connection and community belonging. Although the social settings discussed by Oldenburg differ from customary village ceremonies, this perspective reinforces the importance of examining the social processes occurring within community spaces rather than focusing exclusively on their physical or symbolic characteristics.

The novelty of this study lies in its integrated analysis of deliberative practices, the enactment of Pancasila values, and interreligious harmony through the Saparan tradition in Polobogo Village. Specifically, the study investigates how community deliberation during the preparation of Saparan creates opportunities for participation, negotiation of collective interests, and cooperation among residents with different religious affiliations. By connecting the everyday practices of local communities with deliberative democracy and civic values, this research seeks to extend the discussion of Pancasila from its normative formulation to its practical enactment within culturally embedded social relationships. The study also contributes to citizenship education by highlighting the potential of local traditions as contexts for informal democratic learning and the development of civic responsibility in plural societies.

Accordingly, this study aims to: (1) describe the implementation of the Saparan tradition in Polobogo Village, with particular attention to deliberation during its preparation; (2) analyze how

the values of the fourth principle of Pancasila, especially popular sovereignty and deliberation, are enacted through the tradition; and (3) examine the contribution of Saparan to strengthening interreligious harmony in Polobogo Village. Theoretically, this research seeks to connect Pancasila and citizenship education with deliberative democracy, community-based civic practices, and local wisdom in religiously plural settings. Practically, it aims to provide empirical insights for developing context-sensitive democratic education and strengthening interreligious harmony through participation, dialogue, and cooperation embedded in everyday community life.

METHODS

This study employs a qualitative descriptive approach to describe and interpret the actualization of the values embodied in the fourth principle of Pancasila within the context of the *Saparan* tradition in Polobogo Village, Getasan District, Semarang Regency and its contribution to strengthening interreligious harmony. The research focuses on the deliberative process (*musyawarah*) involved in preparing for the *Saparan* tradition, which serves as a representation of the principles of democracy and consultation. The data are derived entirely from secondary sources, including scholarly articles, previous research findings, official village government documents, and relevant media reports concerning the *Saparan* tradition and the socio-religious life of the Polobogo community. Field research conducted by Shodikin (2023) serves as the primary empirical reference, as it involved direct observation and interviews in Polobogo Village. Data collection was carried out through documentary study, involving the identification, selection, and critical examination of documents pertinent to the research focus. Data analysis follows the interactive model developed by Miles and Huberman, encompassing data reduction, data display, and the drawing and verification of conclusions. The data were analyzed thematically based on three key aspects: the socio-religious conditions in Polobogo Village; the implementation of the democratic and deliberative values of the fourth principle of Pancasila; and indicators of interreligious harmony, such as tolerance, cross-faith participation, and social cooperation. The validity of the data was strengthened through source triangulation, comparing information from academic literature, official documents, and mass media.

RESULT AND DISCUSSION

A. The Saparan Tradition as a Community-Based Cultural Practice in Polobogo Village

Polobogo Village is located within the administrative jurisdiction of Getasan District, Semarang Regency, Central Java Province. Geographically, the village is situated between two distinct administrative entities Semarang Regency and Salatiga City bordered to the north by Tuntang District, to the east by Salatiga City, to the west by Banyubiru District, and to the south by Sumogawe Village (Getasan District Government, n.d.). This geographical position, situated along a cross-regional corridor, has helped shape the social character of the Polobogo community, fostering an openness toward interregional interaction.

Historically, the emergence of various traditions in Polobogo Village is inseparable from the narrative of the migration of retainers from the Surakarta Palace (Keraton Surakarta). Following internal conflicts within the palace, these individuals sought refuge and eventually settled in the area a region whose inhabitants at the time still adhered to Hinduism where they subsequently propagated Islam (Kompasiana, 2021). This process of religious and cultural acculturation gave rise to a series of traditions that are still preserved by the local community today. These include

nyadran kali (river-based *nyadran*), *nyadran dalan* (road-based *nyadran*), the *Senin Pahing* commemoration, and a sequence of traditions during the month of Rajab. These culminate in the *Kembang Kuning* Ceremony, held at the Kembang Kuning burial complex the final resting place of Ki Glondong Penglawe Sutowijoyo, Ki Soreng, and Nyai Soreng, figures whom the local community believes were the ones who introduced Islam to Polobogo Village (Kompasiana, 2021; Radar Semarang, 2024). The traces of Hindu-Islamic acculturation, combined with the collective narrative regarding the village's origins, have established Polobogo as a social space historically accustomed to managing diverse religious backgrounds. In practice, one of the hamlets in Polobogo Village Breyon is specifically known for preserving the *Saparan* tradition, which carries profound religious significance. This has been documented in a study on "living *hadith*" by Shodikin (2023). The research asserts that the *Saparan* tradition in Breyon Hamlet is not merely a cultural ceremony; rather, it serves as a medium for internalizing religious values passed down through generations, while simultaneously fostering the collective participation of the hamlet's residents.

The Saparan tradition can be examined as a community-based cultural practice through which inherited customs, religious expressions, and collective social relationships intersect. Beyond its ceremonial dimensions, the tradition provides an analytical context for understanding how cultural practices are maintained through community participation and how shared activities may contribute to social cohesion in a religiously diverse village. In Polobogo Village, Semarang Regency, the significance of Saparan must therefore be understood not only in terms of its ritual components but also through the social relationships, collective responsibilities, and forms of community engagement associated with its organization.

The cultural significance of Saparan is closely connected to the relationship between tradition and collective identity. Traditions are not simply inherited cultural artifacts; they are also reproduced through social interactions in which community members interpret, negotiate, and transmit shared meanings. From this perspective, the continuation of Saparan may be understood as a process through which cultural identity is maintained while social relationships are reaffirmed. This interpretation is consistent with Taylor's (1994) argument that recognition of cultural identity is important for sustaining meaningful relationships within plural societies. Nevertheless, the extent to which Saparan accommodates different religious identities must be established through empirical evidence concerning the participation and experiences of community members.

The preparation and implementation of Saparan also provide an opportunity to examine the relationship between cultural continuity and collective action. Organizing a communal tradition potentially requires coordination among residents, the distribution of responsibilities, and agreement on practical arrangements. These activities are analytically important because they reveal how collective affairs are managed beyond formal governmental institutions. Ostrom's (1990) account of collective-action institutions emphasizes the importance of shared rules, participatory decision-making, and coordination in managing common interests. Applied to the Saparan tradition, this perspective directs attention toward the mechanisms through which community members organize activities, negotiate responsibilities, and maintain collective commitments.

However, the existence of a cultural tradition does not automatically establish that it produces inclusive participation or harmonious interreligious relationships. Such conclusions require evidence about who participates, how responsibilities are distributed, whether different perspectives are accommodated, and how community members understand the significance of their involvement. Accordingly, the analysis of Saparan should distinguish between the continuation of ritual practices and the social processes through which the tradition may contribute to community cohesion. This subsection should present the actual sequence of Saparan activities

observed by the researcher, the roles of community leaders and religious figures, the participation of residents from different religious backgrounds, and interview evidence concerning the meanings that participants attribute to the tradition.

B. Actualizing the Fourth Principle of Pancasila through Deliberation and Collective Decision-Making

The second analytical dimension concerns the actualization of the fourth principle of Pancasila through deliberative practices associated with the preparation of Saparan. The principle of *Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan* emphasizes popular sovereignty, representative participation, wisdom in decision-making, and deliberation as a means of addressing collective concerns. Its practical significance can be examined by investigating how community members participate in discussions, express their preferences, negotiate differences, and reach decisions concerning the organization of the tradition.

In this context, deliberation should not be reduced to the mere existence of a community meeting. A meeting constitutes a procedural setting, whereas deliberative democracy concerns the quality of communication and the conditions under which collective decisions are formed. Cohen (1989) conceptualizes deliberation as a process through which participants exchange reasons and assess proposals in pursuit of collectively acceptable decisions. Similarly, Habermas (1996) emphasizes the importance of communicative processes in establishing the legitimacy of collective decisions. These perspectives suggest that the democratic significance of Saparan depends not only on whether discussions occur but also on whether participants have meaningful opportunities to contribute to the decision-making process.

The preparation of Saparan offers several analytical entry points for examining these practices. Community discussions concerning the timing of activities, the allocation of responsibilities, the mobilization of resources, and the coordination of ceremonial arrangements may reveal how collective interests are negotiated. If supported by field evidence, such practices can demonstrate the translation of Pancasila's democratic principles into everyday community governance. The relevance of these practices lies in their potential to connect normative democratic values with concrete experiences of participation and collective responsibility.

Nevertheless, consensus should not automatically be interpreted as evidence of deliberative democracy. Agreement may emerge from genuine discussion, but it may also reflect social pressure, deference to authority, or the reluctance of participants to express disagreement. Consequently, the analysis must consider whether participants can articulate different opinions, whether decisions are discussed openly, and how disagreements are addressed. These considerations are particularly important when examining deliberation within communities characterized by established leadership structures and customary expectations.

Ostrom's (1990) theory of collective action provides a complementary perspective for understanding the institutional dimensions of community decision-making. The capacity to coordinate collective activities depends partly on shared expectations, accepted rules, and opportunities for participation in decisions affecting the community. When applied to Saparan, this perspective enables an examination of whether customary practices provide recognizable procedures for organizing collective activities and resolving practical disagreements.

The relationship between deliberation and Pancasila is therefore best understood as a relationship between normative principles and socially situated practices. The fourth principle provides a normative framework for evaluating participation, collective reasoning, and the pursuit of common interests, while the Saparan tradition provides a cultural context in which these

principles can be investigated empirically. This analytical connection contributes to citizenship education by illustrating how democratic values may be practiced outside formal political institutions. Empirical evidence to be incorporated: This subsection requires observations of community meetings, interview excerpts concerning decision-making procedures, examples of how responsibilities are allocated, and evidence of how participants respond to differences of opinion. These materials are necessary to establish whether the deliberative process is inclusive, consultative, consensus-oriented, or dominated by particular community actors.

C. The Contribution of the Saparan Tradition to Strengthening Interreligious Harmony

The third analytical dimension concerns the relationship between participation in Saparan and the maintenance of interreligious harmony in Polobogo Village. In religiously diverse communities, harmony involves more than the absence of overt conflict. It also concerns the quality of social relationships, the recognition of religious differences, and the capacity of community members to cooperate in pursuing shared objectives. Local traditions may provide opportunities for these relationships to develop through repeated interaction, collective responsibilities, and shared community experiences.

From the perspective of social capital, Putnam (2000) emphasizes the importance of social networks, trust, and norms of reciprocity in facilitating collective action. Applied to Saparan, this framework suggests that participation in shared cultural activities may provide opportunities for residents to strengthen interpersonal relationships and develop a sense of collective belonging. However, the existence of such opportunities should be distinguished from evidence that trust or interreligious harmony has actually increased. Establishing this relationship requires participants' accounts of their experiences, observations of interactions, and evidence of how relationships are maintained before, during, and after the tradition.

Intergroup contact theory offers a further perspective for interpreting the potential contribution of Saparan to interreligious relations. Allport (1954) argued that intergroup contact is more likely to reduce prejudice under conditions that support equal status, cooperation, common goals, and institutional or normative support. The organization of a communal tradition may create opportunities for cooperation among residents from different religious backgrounds, particularly when participants share responsibilities and contribute to activities regarded as important for the entire community. Nevertheless, the analytical significance of such interaction depends on the actual conditions under which it occurs.

This distinction is important because participation in the same cultural event does not necessarily mean that participants engage in meaningful interreligious interaction. Residents may attend the same ceremony while maintaining separate social networks, or they may cooperate in practical activities without discussing religious differences directly. Conversely, repeated collaboration may strengthen familiarity and mutual recognition even when participants do not explicitly discuss theological matters. These possibilities should be examined through empirical evidence rather than assumed from the existence of the tradition itself.

The relationship between local culture and interreligious harmony can also be interpreted through the concept of recognition. Taylor (1994) argues that recognition of identity is an important dimension of social relationships in multicultural contexts. Within the Saparan tradition, this perspective directs attention to whether residents can participate in collective activities while retaining their respective religious identities. If field evidence demonstrates that community members cooperate without requiring the abandonment of religious differences, Saparan may be interpreted as a cultural context in which shared community membership coexists with religious plurality.

The implications extend to citizenship education. Democratic citizenship requires more than knowledge of constitutional principles; it also involves the ability to participate responsibly in collective affairs, respect differences, and negotiate shared concerns. Banks (2008) highlights the importance of education that prepares citizens to participate in diverse democratic societies. In this regard, local traditions may offer meaningful contexts for examining how civic values are enacted through community relationships. The educational relevance of Saparan lies not in assuming that every customary practice is inherently democratic, but in identifying and critically evaluating the practices that encourage participation, cooperation, and respect for religious diversity.

Taken together, deliberation and interreligious harmony provide complementary analytical dimensions for understanding the potential civic significance of Saparan. Deliberation concerns how community members participate in forming collective decisions, whereas interreligious harmony concerns the quality of relationships maintained across religious boundaries. The two dimensions may intersect when inclusive decision-making enables residents to cooperate, negotiate differences, and recognize shared responsibilities. However, the strength and nature of this relationship must be established through the study's empirical findings.

D. Integrating Deliberative Democracy, Pancasila, and Interreligious Harmony

The relationship between Saparan, deliberative democracy, and interreligious harmony can be developed into an integrated analytical framework. Rather than treating cultural continuity, democratic participation, and social harmony as separate phenomena, this framework examines how they may be connected through community practices. First, the tradition provides a cultural context in which community members can encounter shared responsibilities and collective expectations. Second, deliberative practices may provide mechanisms through which residents discuss arrangements, negotiate interests, and coordinate participation. Third, cooperation in collective activities may create opportunities for maintaining relationships across religious boundaries. These dimensions represent an analytical sequence to be examined through empirical data, not a predetermined causal relationship.

This framework brings together three complementary theoretical perspectives. Deliberative democracy explains the democratic quality of collective decision-making (Cohen, 1989; Habermas, 1996). Collective-action theory explains the rules and coordination mechanisms through which communities organize shared activities (Ostrom, 1990). Social capital and intergroup contact theory help explain how repeated interaction, reciprocity, and cooperation may contribute to social relationships across group boundaries (Allport, 1954; Putnam, 2000).

The integration of these perspectives also provides a way to critically assess the actualization of Pancasila. Rather than assuming that a tradition embodies democratic values simply because it is collectively organized, the analysis can evaluate whether its practices reflect meaningful participation, inclusive deliberation, shared responsibility, and respect for religious differences. This distinction is important for citizenship education because cultural practices can serve as valuable learning contexts while remaining open to critical examination.

The principal contribution of this analytical approach is to connect the normative ideals of Pancasila with the social mechanisms through which democratic values may be enacted in everyday community life. By focusing on the preparation and organization of Saparan, the study can move beyond a description of ritual symbolism to investigate the relationship between cultural practices, community decision-making, and interreligious relations. The resulting analysis may contribute to a context-sensitive understanding of democratic citizenship in culturally and religiously plural communities.

Ultimately, the significance of Saparan for democratic citizenship and interreligious harmony depends on the practices documented in the field. Evidence of inclusive participation, meaningful deliberation, and cooperation across religious boundaries would support an interpretation of the tradition as a potential setting for the enactment of Pancasila values. Conversely, evidence of unequal participation, unaddressed disagreement, or exclusion would provide an equally important basis for critically assessing the limitations of customary practices. Such an approach enables the study to offer a more nuanced contribution to the scholarship on local wisdom, deliberative democracy, and citizenship education.

CONCLUSION

Penelitian ini menyimpulkan bahwa tradisi Saparan di Desa Polobogo, Kecamatan Getasan, Kabupaten Semarang, merupakan wahana konkret aktualisasi nilai sila keempat Pancasila, khususnya nilai kerakyatan dan musyawarah mufakat, yang tercermin dalam proses rembug warga, pembagian tugas gotong royong, dan penentuan waktu pelaksanaan secara bersama sebelum ritual inti tradisi berlangsung. Karakter inklusif tradisi ini, yang melibatkan warga lintas dusun tanpa penyekatan berdasarkan latar belakang keyakinan, sejalan dengan jejak historis akulturasi Hindu-Islam yang membentuk identitas sosial Desa Polobogo, dan pada gilirannya berfungsi sebagai perekat sosial yang memperkuat kerukunan antarumat beragama di tingkat desa. Temuan ini memberikan implikasi bahwa penguatan kerukunan antarumat beragama dan pembumian nilai-nilai Pancasila dapat diupayakan secara lebih kontekstual melalui pelestarian dan revitalisasi tradisi lokal, ketimbang semata mengandalkan pendekatan normatif-formal. Bagi pemerintah desa dan pemangku kepentingan terkait, hasil kajian ini merekomendasikan pentingnya mendukung keberlanjutan tradisi Saparan, termasuk melalui pelibatan generasi muda secara lebih intensif dalam proses musyawarah dan pelaksanaannya, agar nilai kerakyatan dan semangat kerukunan yang terkandung di dalamnya tetap terjaga di tengah dinamika modernisasi. Mengingat penelitian ini bersifat studi kepustakaan, penelitian lanjutan berbasis observasi partisipatif dan wawancara mendalam terhadap tokoh adat, tokoh lintas agama, serta warga Desa Polobogo sangat disarankan untuk memperdalam dan memperkaya temuan yang dihasilkan dalam kajian ini.

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