

The Role of Jepuro Inter-Ethnic Cemeteries in Religious Moderation: Global Sociological and Anthropological Perspectives

Fathimatuz Zahra¹, Moch Nasrul Hakim¹, A.M. Wibowo², Dwi Istiyani³

- 1) *Sekolah Tinggi Agama Islam Pati*, Indonesia
- 2) *National Research and Innovation Agency (BRIN)*, Indonesia
- 3) *Universitas Islam Negeri Walisongo*, Indonesia

Abstract

Interethnic cemeteries, often overlooked by historians, possess great cultural and sociological value. This study analyses the Jepuro cemeteries in Juwana, Pati, highlighting their importance in the religious moderation of the region. These cemeteries reflect the community's ability to manage ethnic and religious diversity with little conflict. The study addresses three key questions: the influence of interethnic funerals on the community's philosophy and notion of religious moderation, and the impact of remains in the graves. Through a qualitative approach, observations, and interviews with residents, it is concluded that the cultural diversity brought by immigrants through the port of Tanjungpuro fostered religious moderation in the region. The variety of gravestones reflects a historical understanding of moderation being restored, and the interethnic burials show that religious moderation has been transmitted over generations. Preserving these cemeteries is not just important, it is essential, as they represent the community's multicultural legacy and its commitment to religious peace. It is suggested that local authorities protect these monuments and integrate their history into educational programs.

Keywords

Inter-ethnic cemeteries, religious moderation, Jepuro, negotiate, multicultural heritage

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Corresponding author(s): A.M. Wibowo

Contact address: amwi001@brin.go.id

El Papel de los Cementerios Interétnicos de Jepuro en la Moderación Religiosa: Comentarios Sociológicos y Antropológicos Globales

Fathimatuz Zahra¹, Moch Nasrul Hakim¹, A.M. Wibowo², Dwi Istiyani³

1) *Universidad de Estudios Islámicos de Pati*, Indonesia

2) *Agencia Nacional de Investigación e Innovación*, Indonesia

3) *Universidad Islámica Estatal Walisongo*, Indonesia

Resumen

Los cementerios interétnicos, a menudo ignorados por los historiadores, poseen un gran valor cultural y sociológico. Este estudio analiza los cementerios de Jepuro en Juwana, Pati, destacando su importancia en la moderación religiosa de la región. Estos cementerios reflejan la capacidad de la comunidad para gestionar la diversidad étnica y religiosa con escasos conflictos. El estudio aborda tres preguntas clave: la influencia de los funerales interétnicos en la filosofía y noción de moderación religiosa de la comunidad, y el impacto de los restos en las tumbas. A través de un enfoque cualitativo, observaciones y entrevistas a los habitantes, se concluye que la diversidad cultural traída por inmigrantes a través del puerto de Tanjungpuro fomentó la moderación religiosa en la región. La variedad de lápidas refleja una comprensión histórica de la moderación que está siendo restaurada, y los entierros interétnicos evidencian que la moderación religiosa ha sido transmitida a lo largo de generaciones. Conservar estos cementerios es esencial, ya que representan el legado multicultural de la comunidad y su compromiso con la paz religiosa. Se sugiere que las autoridades locales preserven estos monumentos e integren su historia en los programas educativos.

Palabras clave

Cementerios interétnicos, control religioso, Jepuro, paz, herencia multicultural

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Contact address: amwi001@brin.go.id

Graves and cemeteries are important sources of evidence for studying historical events and societal processes. The Jepuro Juwana Cemetery in the Pati region exemplifies the area's social stability and religious tolerance, as seen by the varied community's everyday life. The cemetery comprises graves of numerous ethnic groups, including Chinese, Arab, and Kraton courtiers, each individually built yet underestimated by the locals. Jepuro tombs are an increasingly forgotten historical relic in the territory of Pati as well as Indonesia. The existence of these tombs became a symbol of religious tolerance in the territory of Indonesia, in the midst of the problem of burial areas for only one particular religion. The Jepuro tomb, which is based on an old Javanese manuscript called *Carita Lasem Badra-Santi*, has been in existence since 1858 and is still intact (Kamzah, 1858).

Despite its historical significance, Juwana locals are unfamiliar with the Jepuro Cemetery's narrative. This lack of understanding emphasizes the importance of conducting a study to discover and convey the cemetery's historical and cultural worth. The uniqueness of the Juwana area, with its diverse beliefs, lends urgency to this inquiry. Our team is especially interested in maintaining the memory of these inter-ethnic graves and researching how they affect the community's religious peace.

The Jepuro Juwana burials represent more than simply modest civilization; they are physical proof of religious moderation in Indonesia centuries ago. By examining these graves, we can gain a deeper knowledge of the historical foundations of religious peace in the region and encourage it among the Juwana. This study seeks to emphasize the significance of inter-ethnic funerals in cultivating a society devoted to religious tolerance and peace.

According to George Quinn, tombs are more than just burial grounds; they include religious beliefs, mystical aspects, communal epistemology, and political mapping, resulting in an interconnected discourse (Perkasa, 2020). Cemeteries are therefore more than just practical sites; they hold cultural and epistemological value and may be used to analyze societal situations (Bussey, 2021; Jackson, 2012; Mizrahi, 2016).

In the setting of Jepuro Juwana, the cemetery offers a unique perspective on the merging of religious dogma and mystical beliefs in the community. The existence of tombs from diverse ethnic groups, including Chinese, Arab, and royal nobility courtiers, demonstrates the region's inclusive religious beliefs. These tombs are more than just reminders of death; they often serve as locations of devotion and spiritual meditation. The Jepuro Cemetery also represents the community's social philosophy (Davies, 2013). It demonstrates how many ethnic and religious groups have traditionally coexisted and impacted one another's ideas and customs, resulting in a distinct blend of religious moderation. This inter-ethnic burial cemetery exemplifies the community's capacity to combine multiple religious ideas into a cohesive social fabric, exhibiting religious peace in action (Walter, 2019).

Furthermore, studying these burials sheds light on the region's political and social processes. The placement and prominence of certain tombs can reflect historical power systems and social hierarchies, providing insight into the previous political environment. Thus, the Jepuro Juwana Cemetery is an important cultural and epistemic resource. It emphasizes the need to preserve and study these locations to better comprehend the intricate interaction of religious doctrines, mystical beliefs, and social epistemology that has defined the community. This knowledge has

the potential to foster religious tolerance and concord in current society, ensuring that future generations recognize and cherish the Jepuro Juwana area's rich legacy.

So far, studies on tombs and religious moderation have tended to analyze these two things as separate entities as cultural heritage, pilgrimage sites, and religious moderation as a strengthening of culture in society, ignoring the power of tombs and religious moderation as one force that shapes society's culture (Bubík, 2020). The tendency of the study of both consists of three aspects, namely tombs as cultural heritage using site analysis techniques, community analysis, analysis of cultural resources, analysis of natural resources, and insights about an environment (Hadi et al., 2019; Ishak et al., 2021; Supatmo, 2019). The second aspect is the tomb as a place of pilgrimage (Gardiner, 2019; Matteo, 2021; Padmawijaya & Hidayat, 2019). The third aspect of religious moderation is a strengthening of moderate culture amid various transnational ideologies that have entered Indonesia (Irama & Zamzami, 2021; Ridho, 2020; Shihab, 2019; Thooyar, 2011; Wibowo, 2018). The three study tendencies above only position cemeteries with religious moderation as separate entities, not as a unit. This tendency ignores the role of inter-ethnic tomb trails as part of the epistemology of religious moderation (Bloch, 2019).

This research was written to complement the lack of studies regarding the traces of inter-ethnic tombs with the epistemology of religious moderation in the Juwana community by analyzing how the traces of inter-ethnic burials in Jepuro Juwana affect the epistemology of religious moderation in the Juwana community.

Accordingly, this study seeks to answer three key questions: (a) How does the interethnic funeral in Jepuro affect the knowledge of the Juwana community about religious moderation? (b) How does public understanding of religious moderation evolve in the care of interethnic Jepuro funerals? (c) How did the interethnic Jepuro Juwana funeral relics shape the Juwanas' approach to religious moderation? These questions aim to demonstrate that traces of inter-ethnic tombs are not merely a topic of discussion but a crucial element in shaping the philosophy of religious moderation within the Juwana community.

The remnants of inter-ethnic tombs play a vital role in developing and sustaining religious moderation in the Juwana community. This research is based on an argument that traces of inter-ethnic tombs have a direct influence on the epistemology of religious moderation in the implementation of Juwana society. Traces of inter-ethnic tombs support the strong epistemology of religious moderation in the Juwana community. Epistemology of religious moderation based on the epistemology of nearby inter-ethnic tombs will further strengthen the Juwana community in absorbing and applying the epistemology of religious moderation. Compared to simply conveying the epistemology of religious moderation in theory, this method has the urgency to raise awareness of nationalism and religious moderation simultaneously.

Literature Review

Traces of the Grave

The remains of inter-ethnic graves at Jepuro, Juwana, are inextricably tied to the community's religious tolerance. These graves represent historical cohabitation and mutual respect, forming

a common history that promotes inclusion and tolerance (Supatmo, 2019). This historical background strengthens the community's commitment to religious moderation while emphasizing a history of peaceful cohabitation.

By rooting religious moderation in the history of inter-ethnic graves, the Juwana community may more effectively understand and implement these ideals. This method encourages a peaceful community in which various religious and ethnic groups coexist, aided by a common story. Compared to the abstract, teaching religious moderation through the lens of inter-ethnic tombs has a greater impact (El Badriati et al., 2022; Ishak et al., 2021; Sumanti, 2021). It fosters not only religious moderation but also national pride and community harmony. This approach encourages a comprehensive understanding of national unity and religious tolerance, strengthening both national identity and religious concord (Allam, 2019; Petrosyan, 2021; Sholeh et al., 2019). Therefore, the historical remnants of inter-ethnic graves in Jepuro, Juwana, are crucial in cultivating a peaceful religious culture.

The role of graves in the epistemology of religious moderation among the Juwana people has not been presented engagingly or appealingly. Currently, these graves are seen as relevant only to the older generation and are not considered integral to the broader Juwana community. This disconnect can lead to conflicts over community identity in the region. So far, the epistemology of religious moderation has been based primarily on specific texts and references, without incorporating the significance of local heritage, such as the graves in the Juwana community (Hadi et al., 2019; Husna & Thohir, 2020). The lack of recognition of these graves diminishes the effective implementation of an epistemology of religious moderation in the Juwana community.

This situation is exacerbated by various labels that trace the construction of tombs that do not give any meaning to life (Häkkinä et al., 2022). The general opinion is that grave traces are only part of history, not part of the identity or culture of a region (Mustafa & Chaudhry, 2019). The epistemology of religious moderation in the Juwana community does not place traces of religion as its constituent element, making the epistemology of religious moderation in the imperfect Juwana community a part of identity.

Grave Traces in The Epistemology

The existence of tomb traces in modern society has become a fundamental part of daily life, yet it is rarely considered a significant component of epistemology (Pedersen & Cliggett, 2021) (Bussey, 2021). Cemeteries have an important part in pilgrimages in Indonesian culture, yet they are rarely recognized as contributing to societal knowledge and understanding. Grave relics influence the epistemic framework, altering the cultural traits and identity of communities, particularly among a region's youth (Likharev, 2021; Simon & Littlehale, 2005).

Overlooking the epistemic relevance of burial traces can cause a slew of problems across several locations. For example, in certain nations, the loss of tomb markers has undermined the notion of transnationalism during historical eras in America and Africa (Ganapathy, 2016; Spencer, 2016). In Indonesia, the preservation of grave remnants is vital for maintaining traditions, which often serve as pilgrimage destinations, thereby shaping the epistemology derived from these sites (Aprilia & Wibowo, 2021; Padmawijaya & Hidayat, 2019; Rosyid,

2021; Siswayanti, 2020). Additionally, tomb traces exert economic influence across different regions (Janson, 2011; Suprasetio et al., 2019). The numerous examples and effects of cemetery relics on epistemology demonstrate their importance in developing distinct epistemic narratives. Tombs have not only utilitarian value but also represent numerous epistemic factors.

Traces of Graves in The Epistemology of Religious Moderation

The traces of tombs exert a profound influence on religious moderation. This impact manifests through diverse methods within the epistemology of religious moderation, incorporating grave traces as integral elements (Aksa & Nurhayati, 2020). Despite their appearance, grave remnants play an important function in the epistemology of religious moderation. Conflicts frequently originate from conflicts about grave traces, as illustrated by Purbayan in Kotagede Yogyakarta (Priyani, 2021). This emphasizes how grave traces are fundamental to the realm of religious moderation. In Indonesian society, the cultural integration of burial remnants encourages the development of epistemology and the concrete manifestation of religious moderation (Sumarto, 2021). Grave traces in religious moderation represent a transformational shift in conceptions of Islam and local culture (Hadi, 2021).

The inclusion of tomb traces into the epistemology of religious moderation is a developing paradigm that requires numerous steps to build a thorough epistemological foundation. These stages include: first, the introduction of the concept of religious moderation; second, the recognition that grave traces are inherent in religious moderation; and third, the amalgamation of grave traces with the epistemology of religious moderation into a unified mindset required to sustain nationalism. The definition of religious moderation begins with numerous platforms advocating the idea that moderation sits solidly within the centrist axis of religious and social life, rather than at the extreme right or left (Hermans, 2020). The culmination of this process is the integration of grave traces and the epistemology of religious moderation into a cohesive and unified perspective. This approach culminates in the merging of grave traces and the epistemology of religious moderation into a coherent and unified worldview (Rosyid, 2021; Vinet & Zhedanov, 2011; Sumanti, 2021).

The Symbol Theory

A symbol is a marker that identifies, symbolizes, or conveys the impression of another situation or notion. These symbols can take many forms, including language, writing, and inscriptions, and they can even be spatially represented in particular architectural constructions. This phenomenon is most visible in the symbols seen along tomb pathways. These tomb traces contain both spatial and perceptual signals. These features emphasize how the symbols on the tomb trail function as markers of historical epistemology, stressing inter-ethnic and inter-religious ties within their social and cultural contexts (Harisah & Masiming, 2008).

Drawing on Durkheim's theories, Meredith McGuire argues that hallowed locations were crucial to people's religion at the time. Sacredness exists in many places, blurring the distinction between the holy and the profane in religious activity. This approach emphasizes how individuals express spirituality in varied places (McGuire, 2007). This viewpoint supports the

emergence of concepts like inter-ethnic tomb trails, as observed in Jepuro, Juwana, in the Pati Region.

The tomb path serves as an important symbol of religious understanding. Tombstone traces play numerous purposes in human existence. While the tomb path is part of the religious system, its significance stretches across several parts: religious components, elements of belief, rites and ceremonies, ritual and ceremonial equipment, and the community of believers (Najitama, 2013). Regarding religious elements, the tomb signifies the boundary between human life in the natural world and the eternal realm. It connects those still living with those who have completed their earthly journey (Windari & Nafita Amelia Nur, 2021).

The many grave traces with inscribed symbols are an important component of Indonesian historical symbolism. These inscriptions demonstrate that previous intellectuals and religious authorities established an understanding of these symbols, emphasizing the significance of inter-ethnic burials. This history must be reviewed and investigated as a great source of epistemology, advocating a highly moderate approach in the religious realm (Ibda, 2022).

Traces of Grave Symbols as a Source of Epistemology and Culture

According to Roland Barthes, objects and symbols are the source of epistemological thought. In this context, the attention is on the archeological ruins of a tomb, which include not only its physical surroundings but also the precise elements of its structure, pigmentation, and shape. These artifacts have inscriptions and marks that hold a wealth of cultural importance. The elaborate designs engraved into the tomb's remnants serve as evocative markers, reflecting the dominant philosophies of the period. Thus, despite its seeming simplicity, the tomb trail serves as a moving tribute to the epistemology of its time, providing significant insights that are still applicable today.

The tomb trail goes beyond ordinary stagnancy; it is a monument to the bravery of life's soldiers, whose legacies continue to enrich many lives. This fact is obvious in the isolated locations of pilgrimage sites that are not visible on current maps, where secret grave remnants remain, cloaked in oral traditions passed down through centuries (Perkasa, 2020). This legacy, resulting from colonial efforts to bury the graves of grassroots workers, along with natural upheavals, has spawned a vast corpus of epistemological research on these hallowed locations (Khakim et al., 2020).

Traces of tombs serve as important epistemological conduits, uncovering the stories of individuals interred there, as well as their successes and tragedies. These artifacts not only contribute to our understanding of bygone civilizations, but they also have a significant economic impact, stimulating the production of distinctive batik designs and fostering cultural identity (Aprilia & Wibowo, 2021; Baskara et al., 2020). Furthermore, they act as crucibles for nationalistic zeal, stimulating curiosity and reinforcing nations' collective identities (Bussey, 2021; Christianto & Wiratama, 2020; Ardiyansyah, 2019; Mujabuddawat, 2016).

Tomb traces are deeply woven into societies' cultural tapestries, impacting daily routines, rituals, and religious beliefs (Mukhlis et al., 2020; Rinaldi et al., 2017; Jahuri & Nasution, 2020; Syahrin et al., 2021). From the pace of daily life to the solemn ceremonies performed at these important locations, tomb paths instill a deep feeling of legacy and reverence in

communities. The mutually beneficial interaction between tombs and mosques generates different religious practices, emphasizing the ongoing legacy of those who lie therein. Indeed, grave traces serve as profound stores of meaning, carving out the core of cultural identity and spiritual veneration (Mujab, 2018; Ashadi et al., 2018; Diputra, 2020; Mukhlis et al., 2020; Rinaldi et al., 2017).

The Role of Traces of Tomb Symbols on Epistemology of Religious Moderation

Traces of graves are not exclusive to Islamic ceremonies; other religions share comparable ideas (Mujab, 2018). Because the tomb trail is global, it also contributes to society's epistemology of religious moderation. Different religions embrace comparable customs, such as pilgrimage (Ardiyansyah, 2019; Siswayanti, 2020). The value of tomb traces goes beyond mere pilgrimage; the dwellers of these famous pilgrimage sites transmit forth religious moderation precepts through oral storytelling to the surrounding community (Perkasa, 2020).

Tomb traces play a neglected role in the epistemology of religious moderation due to the prevalent practice of segregating burial sites based on the religion of the occupants (Natali, 2008; Wijaya, 2020). Historical customs, typified by the inter-ethnic tombs of Jepuro Juwana, where burials of many nationalities and religions coexisted throughout hostilities, demonstrate the absence of such a distinction (Jackson, 2012; Perkasa, 2020). Disseminating this idea within the Juwana community is critical. Historical traditions, such as those observed at the inter-ethnic cemeteries of Jepuro Juwana during World War II, where remains of all races and religions were combined, highlight the lack of this divide. As a result, the Juwana community must understand their historical context.

Researchers divide prior research investigations into three important sections: the tomb trail, its impact on epistemology, and its influence on religious moderation. The importance of doing this research stems from the need to reinforce the Juwana people's identity and commitment to nationalism. This study, which focuses on the tomb site in Jepuro Juwana, fills a gap in current literature by offering information on the historical building of graves and their importance in expressing religious moderation in the present.

Method

Data Collection Methods and Techniques

Tracing the pathways of inter-ethnic tombs appears as a critical technique for cultivating a religious moderation epistemology in the Juwana community. The intricate links identified within these ethnic tomb pathways serve as dramatic symbols capturing the core of religious moderation philosophy in Juwana, making them an important study focus for three convincing reasons.

Firstly, tomb remains in Indonesia, particularly in the Pati area, are frequently overlooked in scholarly studies of interfaith cooperation. These hallowed resting sites, tucked into the landscapes of these paths, serve as conduits for the dynamic growth of civilization, molding cultural and ideological viewpoints on inter-religious relations in the region.

Second, while cemeteries have traditionally been viewed solely as pilgrimage sites, their unrealized potential as catalysts for fostering religious moderation is an often underestimated aspect of society. In the Pati area, tombstones have yet to completely achieve their potential as symbols of interfaith understanding among Juwana.

Third, decreasing concern among Juwana residents over surrounding tomb remains is a key hindrance to promoting religious moderation in the neighborhood. This waning interest jeopardizes the viability of interreligious dialogue, potentially undermining its importance as a distinguishing feature of the Juwana area and, by extension, Indonesia as a whole.

The exploration of the interplay between inter-ethnic tomb imprints and religious moderation was conducted through qualitative inquiry, drawing from both primary and secondary data sources. Primary data encompassed archaeological findings from the inter-ethnic tombs of Jepuro Juwana, showcasing a spectrum of forms. Additionally, consultation with diverse sources from the Archaeological Center was undertaken to corroborate and enrich the comprehension of these tomb configurations. Secondary data comprised written archival sources located in the Pati area. Both primary and secondary data served as the bedrock for dissecting the relationship between inter-ethnic tomb imprints and religious moderation within the Juwana community.

The investigation involved the earliest religious leaders of Jepuro Juwana, who were appreciated for their deep understanding of the local interethnic tombs, to gather insights into the significance of these tomb marks to religious moderation. In addition, the written record is investigated as a symbol that epitomises the epistemology of interreligious harmony in Jepuro Juwana. Finally, the study investigates the symbolism depicted on interethnic tombs while considering interfaith consciousness, recognizing them as an integral aspect of religious moderation in the Juwana community.

The research was conducted by interviewing two of the oldest religious leaders in the region of Jepuro, considering the selection of these sources on the knowledge they obtained from their parents as well as they still see and find some descendants of the inhabitants of a Jepuro tomb who also understand the history of the region. The next source is a device of the Jepuro village who truly understands the history related to Jepuro's tomb and has a desire to keep this tomb as part of a cultural reserve. Data from the entire source is obtained from sources that are fifty years old or older. Because the young generation hardly understands the particularity of the interethnic tomb of Jepuro Juwana.

The investigation sought the help of the elders of Jepuro Juwana, who were famous for their extensive knowledge of local interethnic tombs, to gain insight into the importance of these tomb traces in terms of religious moderation. In addition, the written document is examined as a symbol of the philosophy of interreligious collaboration in Jepuro Juwana. Finally, this study looks at the symbolism represented in interethnic tombs and interreligious congregation consciousness, seeing them as important aspects of religious moderation in the Juwana community.

The data-gathering method was divided into various parts. Initially, inter-ethnic tomb data was acquired via oral narratives and historical records. The second phase was analyzing the symbols and features of the Jepuro Juwana tombs to determine their date and time. The final phase entailed cross-referencing this material with archival sources and assessing religious

moderation within the Juwana community, particularly in the inter-ethnic Jepuro Juwana burials. These phases were intended to produce accurate results on the inter-ethnic Jepuro Juwana burials and their relationship to the Juwana community's philosophy of religious moderation.

Results and Discussion

Epistemology of Religious Moderation in the Past to the Present

Juwana distinguishes itself as a thriving cultural melting pot due to its location as a key port dock region. Tanjungpuro, a busy gateway, welcomes a diverse range of nationalities, from Gujarati and Chinese to Dutch, as well as ships from Majapahit, Demak, and Samudra Pasai trips. As a result, this location creates a rich tapestry of varied traditions that are woven together as they travel. A perceptible feeling of moderation pervades the port region, as evidenced by the local population's rituals and traditions (Ishak et al., 2021; Karim & Nugroho, 2020). Religious moderation has always been a trademark of this region, as seen by the diverse collection of ethnic graves that dot the landscape of Jepuro Juwana. In this cemetery, one may find Hindu, Buddhist, and Chinese Muslim tombs, as well as indigenous, Arab, and Chinese burial sites.

Unfortunately, the trajectory of religious moderation in this region stalled with the outbreak of the Yellow War in Juwana, which was concentrated at Tanjungpuro Harbor and sparked the war between the Dutch and Chinese, with native Indonesians caught in the crossfire (Riyanto et al., 2020; Septyana, 2012). This turbulent time resulted in regional divides and the stigmatization of many immigrant nationalities that lived in the area. The aftermath of the Yellow War, along with the presence of ethnic Chinese, resulted in the geographical division of the Tanjungpuro region into Jepuro and Tluwah, increasing ethnic and religious tensions.

The Jepuro neighborhood is deeply influenced by Gujarati traders and Muslims, fostering the belief that non-Muslims in the area might convert to Islam. According to community leaders, Gujarati merchants have also contributed significantly to the presence of local enterprises in Jepuro. In contrast, the old Tjoe Tik Bio pagoda in the neighboring Tluwah neighborhood highlights the area's strong Chinese cultural and commercial past. Although the Chinese population has diminished due to demographic changes and urban migration, the pagoda remains a significant symbol of the area's past.

The religious moderation found in this area reflects the cultural blending produced by the temporary character of the numerous immigrant cultures that pass through Tanjungpuro Wharf. It reflects the local community's flexibility to the diverse cultures, faiths, and traditions that exist in this region. This supports Entringer's claim that religious moderation is associated with five elements of religious personality: moderation, openness, increased self-confidence, sensitivity to varied influences, and cognitive stimulation (Entringer et al., 2022).

From a global viewpoint, Juwana's history is similar to that of other key port cities across the world where trade and cultural interchange encouraged diversity and religious tolerance. Cities include Istanbul (Erarslan, 2023; Preiser-Kapeller & Johannes, 2016) and Malacca

(Othman et al., 2019). Similarly, they acted as civilizational crossroads, requiring and facilitating religious and cultural tolerance through trade connections.

The Urgency of Jepuro Inter-Ethnic Cemeteries for Epistemology of Religious Moderation

Image 1

The Diversity oombstones in a single cemetery complex."



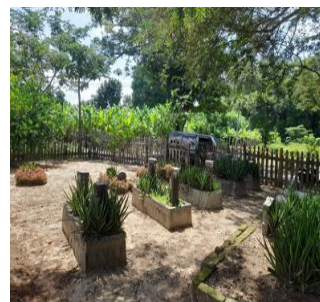
Hindu Cemetery



Tomb with Buddhist Influence



Islamic Cemetery



Habaib's Tomb

The interethnic Jepuro burials provide an intriguing view into the period of religious tolerance preceding the Yellow War. Diverse tombstone designs tell much about the peaceful coexistence of many faiths during the period. However, it is strange that only Chinese Muslim burials have been identified. This begs the question: were there non-Muslim Chinese burials that had corroded over time, or were they located elsewhere? Despite this conundrum, the tomb forms provide significant evidence of cultural fusion, implying Hindu, Buddhist, and Islamic influences.

The inter-ethnic graves in Jepuro serve as a poignant symbol of religious moderation practiced in bygone eras. This is evident through the diverse array of tombstone designs present within the vicinity. Many of these tombstones do not adhere strictly to the styles associated with Surya Majapahit, Demak Tralaya, or Aceh. To facilitate clear identification, the tombstones in Pantura Jepuro are categorized based on their distinctive characteristics observed in the Jepuro area. The unique variations in the design of headstones within the inter-ethnic Jepuro Juwana graves signify a symbol of the amalgamation of diversity and serve special social functions for

the individuals interred therein, including freedom fighters, clerics, and several victims of colonial oppression.

Image 2

The Unique Typical Shapes of Jepuro Tombstones



Jepuro Tombstone



Jepuro Tombstone 1



Jepuro Tombstone 1



Jepuro Tombstone 1

Jepuro's inter-ethnic graves reflect the rich fabric of previous religious tolerance, and they are currently seeing a spectacular comeback. The vast variety of tombs inside these sacred grounds demonstrates the many types of memory found here. However, it is sad that many people still see these hallowed locations through a restricted lens, viewing them just as ultimate resting places (Bloch, 2019; Bürge, 2021; Rodéhn, 2022), as well as the existence of religious epistemology. Furthermore, the current debate on religious epistemology raises legitimate worries regarding the potential misunderstanding of ancient tomb revelations, which might lead to unjustified cult behaviors (Vajta, 2021).

This demonstrates the long-lasting influence of religious moderation, even if care for burial grounds is a cornerstone of cultural ethos (Badan Litbang dan Diklat Kementerian Agama, 2019; Pektas, 2021; Soehadha, 2021). However, when evaluated via an epistemological perspective, a tomb transcends its materiality and becomes a reservoir of historical narratives, communal identity, and fundamental values (Bloch, 2019; Bullion et al., 2022; Bürge, 2021).

The article's discussion on religious moderation captures a larger anthropological perspective on the evolution of religious practices and beliefs through intercultural contact. The inter-ethnic graves at Jepuro are lasting reminders of a historical era in which many religious traditions coexisted and influenced one another. This phenomenon mirrors worldwide

tendencies in which religious syncretism thrives in cosmopolitan settings, fusing aspects from numerous faiths into a single cultural mosaic.

The adoption and adoration of Bantu prophecies in South Africa, as well as the syncretic belief systems of Umbanda and Kardecism in Brazil, are examples of parallel religious fusion (Kleinhempel, 2024). These belief systems have been incorporated into European religious and philosophical traditions, demonstrating the convergence of different cultural aspects. This cultural synthesis is also reflected in South African and Brazilian literature, illustrating the integration of modernity by black academicians and astrologers who practice Jungian psychoanalysis.

The philosophy of religious moderation may be viewed as an adaptive mechanism that promotes social cohesiveness and mutual respect in heterogeneous cultures. This balance not only maintains peace and tranquility but also fosters intercultural discussion, which enriches our understanding of human variety. As a result, religious moderation emerges as a foundational principle in the construction of inclusive and tolerant communities across the world.

The Religious Moderation for the Greater Extent from the Past to the Present

Juwana, a multicultural center due to its port position, has traditionally welcomed numerous ethnic groups like as Gujarati, Chinese, and Dutch, as well as serving as a confluence point for ships sailing from Majapahit, Demak, and Samudra Pasai. This unusual context has fostered the incorporation of many traditions into local culture, fostering a sense of religious tolerance (Adiguna & Triyanti, 2021; Ishak et al., 2021). This is evident in the Jepuro Juwana region, which contains inter-ethnic graves of Hindu, Buddhist, Chinese Muslim, indigenous, Arab, and Chinese origins. However, the dynamics of religious moderation in this region changed with the Yellow War episode in 1740, when Tanjungpuro Harbor became a battleground between the Dutch and Chinese, engaging native Indonesians (Priyomarsono, 2021; Riyanto et al., 2020).

Following the conflict, displaced ethnic Chinese from Batavia sought sanctuary in coastal locations like as Tanjungpuro and Lasem (Adiguna & Triyanti, 2021). Before this fight, Tanjungpuro had seen an influx of Gujarati, Persian, and Arab traders living alongside the Chinese. After the Yellow War, allegiance switched, with Arab descendant Sayyid Haidar siding with the Dutch, causing disgrace and division in the region (Kamzah, 1858). This divide resulted in the formation of distinct areas known as Jepuro and Tluwah (interviews with Jepuro people).

Stigmatization and ethnic differences caused Tanjung Puro's government area to separate. This had a significant influence on the Jepuro inter-ethnic tombs, whose existence is now on the verge of extinction. During our observations, we only encountered one person who had a thorough knowledge of the significance of these graves. However, a new epistemological viewpoint has arisen, implying that these tombs have little historical significance. Because of this neglect, the implications of Jepuro's inter-ethnic tombs have not spread across society as a religious moderation philosophy. The lack of knowledge about the history of inter-ethnic

differences in this region reflects a larger fear of addressing the past, continuing a cycle of communal forgetfulness throughout Indonesia.

The consequences of these inter-ethnic disputes were severe, culminating in the fragmentation of administration in Tanjung Puro and subsequent disregard for the historical significance of Jepuro's inter-ethnic graves. Today, just a few people are aware of their past, and it is often assumed that these graves are of little historical significance. As a result, the epistemic importance of these graves as symbols of religious moderation is frequently overlooked in society. This lack of understanding fosters a cycle of forgetting, in which lessons from previous inter-ethnic disputes in Juwana fail to shape current views toward religious concord, resulting in a collective amnesia about the region's turbulent history.

Similar to this pattern, in context globally This pattern appears in a variety of historical and contemporary situations across the world. For example, religious and ethnic violence in the Balkans in the 1990s upended centuries of tolerance between Christians, Muslims, and Jews (Mojzes, 2012) and Minoritas muslim in India (Alam, 2016). Colonial and post-colonial history in Africa and South Asia also demonstrated how foreign political influences may undermine indigenous religious moderation. In the next context the city such as Jerusalem's multicultural cemetery or Alexandria's ancient necropolises, shows how burial rituals may reflect broader social principles of inclusiveness and variety (Amirav & H., 2011). These tombs serve as tangible memories of the past when many religious communities coexisted in relative harmony.

The inter-ethnic cemetery of Jepuro is a powerful reminder of the region's prior religious tolerance and tranquility. However, their neglect and the fading memory of these locations highlight the vulnerability of interreligious cooperation in the face of political and economic unrest. To solve this problem, it is critical to raise public awareness of their historical and cultural significance. To sustain religious moderate ideals for future generations, educational activities, community participation, and historical preservation must be prioritized.

Incorporating these historical places into larger cultural and theological discourse might help us better comprehend religious moderation in modern circumstances. A comparative investigation of worldwide cases of religious syncretism, such as those in South Africa and Brazil, shows that religious moderation is a universal value that fosters social cohesiveness. Highlighting these worldwide commonalities highlights the need to maintain religious tolerance. This larger perspective emphasizes the need to build mutual respect and inclusion in various communities.

Preserving Jepuro's interethnic cemetery is more than just a cultural treasure; it is an epistemic imperative. These cemeteries shed insight into the complexities of religious moderation and the coexistence of many civilizations. Protecting and appreciating these monuments will increase our respect for the cultural and religious variety that enriches our world community. This preservation is critical for respecting historical legacies and ensuring that tolerance and diversity continue to shape our interactions in an increasingly linked world.

Conclusion

The study of the Jepuro cross-ethnic cemetery route and its influence on the Juwana community illuminates the relationship between cultural traditions and religious tolerance. These funeral

customs, which encourage diversity and tolerance, not only reinforce local bonds but also serve as an example for other areas. Furthermore, artifacts and historical objects from the cemetery play an important role in shaping the community's religious views. First, the cultural diversity provided by immigrants through the Tanjungpuro port affected the Jepuro cemetery region, fostering religious tolerance. Second, the variety of tombstone forms reflects a historical awareness of religious moderation that is now being re-established. Third, inter-ethnic graves demonstrate that religious moderation has been carried down from past generations. From a broader anthropological viewpoint, these findings highlight the importance of cross-cultural behaviours, material culture, and the diffusion of social innovations in promoting religious moderation and social cohesion.

From a sociological and anthropological sense, preserving these graves is vital. They reflect the community's diverse cultural heritage and commitment to religious harmony. Local governments and community leaders should prioritize protecting these monuments and incorporating their history into educational programs so that future generations understand and value their heritage. The shortcomings of this research have not been made archaeological steps to carry out further excavations of Jepuro's tomb to ensure that not only in terms of heritage, but also there is certainty this burial is an important figure. Research is done in a limited time, so it takes more advanced research to explore more rigid about this tomb.

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