



## The Contribution of Siripuan's Traditional Civilization to Religious Moderation Identity in the City of Kupang

(A Phenomenological Study of the Meaning of Siripuan Philosophy as an Identity of Religious  
Moderation in Airmata Village, Kota Lama District, Kupang City)

Syarifuddin Darajad: Zainur Wula

Muhammadiyah Kupang University Sociology Study Program, Indonesia

E-mail: [udinalor19@gmail.com](mailto:udinalor19@gmail.com); [wulazainur@gmail.com](mailto:wulazainur@gmail.com)

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### **Abstract**

The identity of religious moderation in Kupang City is inseparable from the contribution of Traditional Civilization from the Siripuan Tradition as one of the values of local wisdom which continues to be developed by the Islamic community in the Kelurahan as the first center of the Islamic da'wah movement in Kupang City in responding to the challenge of religious moderation on the island of Timor, NTT. This study raises the issue of how the phenomenon of traditional Siripuan civilization relates to the identity of religious moderation in Airmata Village, as well as Siripuan as a symbol of multicultural community interaction in Airmata Village, Kota Lama District, Kupang City. This study aims to determine the Social Historical Phenomenon of Siripuan Traditional Civilization towards the identity of religious Moderation in Airmata Village, Kota Lama District, Kupang City, and to know the symbolic meaning of Siripuan towards social interaction of multicultural communities in Airmata Village, Kota Lama District, Kupang City. This research uses the Symbolic Interaction Theory which is directed to look at social actions in organizations traditionally. The method used in this study is a qualitative research method, with the type of Phenomenological research. Sources of data collected through observation, interviews and documentation. The results of the study show that: Socially historically the Siripuan traditional civilization in Airmata sub-district has become a symbol of religious interaction which has quite a positive impact on community tolerance within the frame of religious moderation in Kupang City, so that the Kupang City government designated it as an important part of one of the Religious Tourism destinations in Kupang city area. and Siripuan is a symbol of a social reality of the diversity of the Airmata community which is implemented in the activities of the Prophet's Birthday Celebration Rituals to create community tolerance within the Frame of Religious Moderation in Kupang City.

**Keywords:** *Traditional; Civilization; Siripuan Identity; Moderation; Religion*

## Introduction

Civilization is an important part of a culture that is advanced, refined, and has the aesthetics of various identities born from the human mind. This is in line with the concept of culture, which is a complex knowledge; includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. (Tylor in Nurmansyah 2019).

The concept of culture above is in line with the basic principles of culture as a manifestation of the sense, initiative and creativity of people throughout Indonesia to various corners of the region from the aspect of aesthetic and socio-religious Solidarity, as a value towards strengthening religious moderation in Indonesia. This is because Indonesia is an archipelagic country that has a variety of cultures, customs, traditions and religions (religion) originating from the natural environment, residence, social life, as well as knowledge and technology.

Thus, the concept of religious moderation is also an important part of the religious tradition of Indonesian society, where the traditions adopted by Indonesian people cannot be separated from the influence of socio-cultural values adopted by Indonesian society as a national culture (Koentjaraningrat, 2004) which symbolized in the sentence "Unity in Diversity" in the framework of the Indonesian State which is based on Pancasila and the 1945 Constitution. This shows that regional cultures are inseparable from national cultural values which always prioritize religious values, solidarity values, and aesthetic values born of Indonesian life.

The phenomenon that appears from Indonesian society is that the Indonesian community is a society that is formed because of traditional customs based on religion and religion based on books as a way of life in accordance with the adherents of their respective beliefs. apart from the local wisdom of the community (Ritzer, 1996). this happens because in the life of society, nation and state in Indonesia, custom and religion are a chain that cannot be separated from one another.

Indonesian people from various multicultures certainly have local wisdom values, where local wisdom values are the result of interactions and interpretations of the local community so that they have characteristics and meanings so that religious moderation arises from a balance between religion and culture as a local wisdom that is embedded in people's lives who always respect differences and always strengthen similarities, so that Indonesian local wisdom is a requirement for the values of moderation in religious moderation in the life of the nation and state (Siti Arifah: 2020)

The people of East Nusa Tenggara have local wisdom values which are always strengthening and appreciating differences in creating religious tolerance in multicultural life to support the concept of moderation ((Washatiah) religion in the midst of differences in the life of multicultural society in East Nusa Tenggara. This local wisdom value is a solution in creating harmony and peace in carrying out religious life, namely by prioritizing religious moderation, respecting diversity, and not getting stuck in intolerance, extremism and radicalism.(Abror, 2020).

Sociologically, the people of Kupang City are a society that is structured and bound in community circles that have social values, and social norms that are institutionally bound to regulate people's behavior in circles of social stratification with various potential differences that they have (Soekanto: 1990), therefore the city community Kupang is socially and culturally very appreciative and supports differences within the framework of religious moderation. This is because religious moderation is an important part of the process of understanding and practicing religion in a fair and balanced manner to avoid extreme or excessive behavior in implementing it in social life.

This phenomenon occurs in a multicultural society in the Kupang City area which socially and historically has long built an atmosphere of religious moderation with a strong attitude of tolerance both

internally and between religious communities who inhabit the Kupang City Region, especially the Airmata Village area and its surroundings as an object of research during the for many years, because the people of Kupang City in general and the Islamic community of Airmata Village structurally in particular come from different socio-cultural backgrounds both in terms of ethnicity, religion and between groups (Durkheim Emile, 2017).

The Islamic community of Airmata Village was socio-historically formed, amid the interests of Dutch and Portuguese colonialism which sought to expand the colony by bringing in people from various regions to support colonial rule in the Timor Island region, as well as Dutch prisoners of war who were exiled to the eastern island so that the Airmata community came from from a different background, both from a cultural and religious perspective, but from a dialect point of view, they use the Timor Helong language, which has similarities with the Seran Community in Maluku Province (Berger, etc, 1990).

The interesting phenomenon of the building of religious moderation that was created in the Airmata sub-district has strengthened the beliefs of each group so that they do not underestimate the beliefs of others. The attitude of religious tolerance that is built in Airmata Village is not to merge in one another's beliefs or exchange beliefs with different religious groups, but tolerance is more directed at social interaction in the form of respecting differences in a circle of cooperation, competition and controlled conflict so that there is the boundaries of agreements that may and may not be violated by each group in the social environment.

An interesting phenomenon of religious moderation in Kupang City in general and Airmata Sub-District in particular is the emergence of the Siripuan Traditional Culture which was made by the people of Airmata Sub-District as a symbol of traditional civilization of the Timorese Islamic Community in Armata sub-district, Kota Lama District in building religious moderation in Kupang City. Siripuan by the people of Airmata Village has become a symbol in building tolerance relations within the framework of religious moderation in Kupang City. Socio-historically, the Siripuan Ritual Procession in the Airmata sub-district has become a model of social interaction which is used as a symbol in uniting and appreciating differences in the life of the people of Kupang City (Moleong J, 2021).

This Siripuan Cultural Traditional Civilization by the government of Kupang City has been designated as a Religious Tourism Destination in the Kupang City Region, because in every implementation of the Siripuan Ceremony it always involves people from various backgrounds with different cultural and religious backgrounds both from vertical and horizontal aspects. The Kupang Regency Regional Government and the Kupang City government have always been involved in the process of opening these ceremonial activities, because these activities also involve Non-Muslim Communities in the Kupang City area in the context of Social Interaction in the horizontal aspect, so that for the Multicultural community of Kupang City the Siripuan traditional civilization has become an Identity of Moderation Religion in the city of Kupang that needs to be maintained and preserved in people's lives (Liliweri, 2014).

The description above is an interesting thing to study scientifically by looking at the contribution of the Siripuan traditional civilization to the identity of religious moderation in Airmata Village, and Siripuan as a symbol of multicultural community interaction in Airmata Village, Kota Lama District, Kupang City. This research is directed to understand the socio-historical phenomena of traditional civilization of finuan towards the identity of religious moderation and to understand the symbolic meaning of finuan towards the social interaction of multicultural communities in Airmata Village, Kota Lama District, Kupang City.

### **Research Method**

Airmata Village, which is the location of this research, became the first center for the Finnish Ritual Celebration, and also became the first center of Islamic civilization on the island of Timor.

This study uses a qualitative research method with a type of phenomenological research, by looking at the uniqueness of the subjective experiences experienced by each individual from the symbolic meaning of the Siripuan Traditional Civilization, in which the researcher collects self-experience to understand the informants (Wula, 2017). The research data was collected using observation, interviews, focus group discussions and documentation. Research subjects and informants included religious leaders, community leaders and government officials of the City and Kelurahan Airmata Kupang.

The number of subjects and informants in this study was not specified. The determination of the informant was carried out with the criteria that the informant had the ability, integrity, was trusted and mastered the matters being discussed and asked, another aspect was that the quality of the information conveyed by the informant was very good. Data analysis was carried out qualitatively descriptively and then checking the validity of the data was carried out by triangulation, namely the theory of methods and sources (Moleong, 2021).

### **Discussion**

The results of research on Siripuan Traditional Civilization on religious moderation in Kupang City, show that socially and historically Siripuan is a symbol of shared commitment in circling differences towards the same goal. This is because finuan is a symbol of commitment to how Islamic society was first accepted by the Multicultural Community in Airmata Village as the first center of Islamic civilization on the island of Timor.

The description of the research in the oral tradition conveyed by Umar Duru (community figure) that: An interesting phenomenon from Siripuan as an identity of Religious Moderation in Kupang City is that Siripuan is the result of Acculturation of Arabic, Malay, Javanese and Local (Timoran) cultures which are collaborated in activities celebration of the birthday of the Prophet Muhammad SAW. This celebration was held in a relay, starting from the Muslim community in Airmata Village, then to Kampung Solor Sub-District, Bonipoi Sub-District, and Namosain Sub-District, which then spread to several areas in Kupang City and Kupang Regency which were centered in Tesbatan Village, Kupang Regency.

The description of further research is that finuan for the Islamic community of Airmata Sub-district has a symbolic meaning which is depicted through decorations originating from types of fruits and vegetables arranged in the form of large and small pyramids. This finuan symbol is done jointly by the Airmata Islamic community, escorted together and paraded together and bustling with joy, accompanied by the Ruddat dance (Fortress/fence) while kicking out Sholawat from the Imam's House to the Mosque as the Peak ritual event.

For the Islamic community, the Airmata Siripuan Village is a symbol of diversity as a social force, which can be united with love and with full peace towards Prosperity. In the Siripuan celebration, the comfort of the celebration of the finuan ceremony is the responsibility of the Christian community in maintaining security against outside disturbances originating from the Taebenu (Timor Tribe), Taramanu Fence (Rote Tribe) and Taebenu Fence (Sabu Tribe). This activity was then constructed into a traditional civilization model that can be used as one of the social values to build tolerance within the framework of religious moderation in the Kupang City area.

Kiyai Arsyad and Dipati Amir Bahren whose descendants are in the Bonipoi sub-district. Thus, the Islamic community in Kupang City, especially Airmata, Kampung Solor and Bonipoi, was formed since the Portuguese Colonial and Dutch Colonial reigns, even though previously the area was the territory of King Koepan of the Helong Tribe.

Other sources of research results also show that: the existence of these three Muslim villages cannot be separated from the arrival of Mubalik who were brought in by the Dutch from Mananga (Saban Bin Sanga), Palembang (Sultan Badarudin) and Lamahala (Atu Laga Nama) as troops to support the Dutch to against the Portuguese. The existence of Saban Bin Sanga in Kupang City coincided with the arrival of Sultan Badaruddin (Palembang), so that the chairman of this figure had quite an influence on the development of Islam on Timor Island, especially in Kupang City. The development of Islamic civilization in Kupang City in the era of the 1800s progressed and developed after the arrival of the Mubalik who were captured by the Dutch government in Kupang City including Kiyai Arsyad (Banten), Dipati Amir bin Bahren and Commander Hamza (Cing) bin Bahren (Bangka Blitung),

The results showed that the Islamic community in Airmata Village came from different ethnic backgrounds, consisting of the Solor tribe (mananga) and then developed with the arrival of subsequent Islamic communities from the Alor and Baranusa (Galiau) tribes, the Lembata (Kedang) tribe, the Sabu tribe, the Rote tribe. and the Timor Tribe, the Arab Tribe of the Bugis Tribe, the Bima Tribe and the Javanese Tribe. However, historically the existence of the Islamic community in Kupang City first came from Solor Mananga which was under the VOC to help the VOC to control the trading area in Kupang City.

The Siripuan Traditional Civilization developed rapidly due to the transfer of authority over the Colony from the VOC to the Dutch East Indies Government, making the Airmata Village an exile area for the Kings and commanders of the Islamic Empire from the Java, Sumatra and Bima regions who were arrested for rebelling against the Dutch Colonial Government. The reason for his exile to Airmata was because in that area the community was Muslim. The results showed that the emergence of key influential figures in Airmata Sub-District at that time, Airmata Sub-District became the first center of Islamic civilization in Kupang City as well as the first center of Islamic education in the Kupang City area in particular and the Timor Island region in general.

The traditional civilization of Finuan has become a symbol of its own uniqueness in the civilization of Islamic society on the island of Timor, this is because through the traditional celebration of the Prophet Muhammad's birthday which was held in Airmata Village, it involved all components of society from various ethnicities and religions in the horizontal aspect within the Airmata Village area. , Bonipoi Village, Kampung Solor Village and its surroundings. Abdul Gratitude Dapubbeang as a community leader in Airmata explained that "Siripuan's traditional culture was developed through the agreement of several key figures from several tribes who inhabit the Airmata Village Area, namely Saban Bin Sanga (Mananga), Sultan Badaruddin (Palembang) Kiyai Arsyad (Banten), Dipati Amir bin Bahren and Commander Hamzah (Cing) bin Bahren (Bangka Belitung), and Sultan Muhamad Sirajudin (Bima-Dompu). As well as Habib Abdurrahman bin Abu Bakar Al-Gadri (Sumatra). This activity was also supported by the King Taebenu King of West Timor East Timor Manu (King Tanof), whose territory covered the Airmata Village area and its surroundings, so that the construction of the Baitul Qadim Mosque in 1806-1912 was assisted by the Timorese, Rote and shabu people who were Christians, even the construction of the mosque was built on land granted by King Taebenu who adheres to Christianity to Saban Bin Sanga.

Socially-historically also explained by Adrian Duru as a youth leader of the Airmata community that: "The Siripuan Traditional Culture was first developed in 1806 by the Dipati Amir bin Bahren and Panglima Hamzah (Cing) bin Bahren from Bangka Belitung who were exiled by the Dutch Government

to Timor Island. This culture was increasingly lively and was developed in 1812 since the beginning of the use of the Al Baitul Qadim Airmata Mosque as a place of worship by the Islamic community in its day. This activity received strong support from Ali Bin Saban Bin Sanga Putra from Saban Bin Sangah as the first elder of the Airmata Islamic community, who socially and politically has a close relationship with Dipati Amir,

Some literacy in the research also explains that Socially Religious Siripuan Ceremony is also part of the strategy of Panglima Amir Bin Bahren to unite Timorese people from various backgrounds to fight against the *Devide Et Impera* politics of the Dutch Colonial government which continues to monitor the existence of Panglima Amir as a prisoner, with in collaboration with Pagar Sabu community leaders, Pagar Taramanu community leaders and Pagar Taebenu community leaders, but the messages of the struggle were very strong to unite the differences and diversity of the people of Timor-Kupang City who had the same fate as colonial treatment which was full of colonial interests.

Siripuan traditional culture in Airmata Village, according to Abdul Syukur Dapubeang (Takoh Masyarakat), is an Islamic-Malay culture brought by Pati Amir Bin Bahrein (Bangka Blitung) who was captured by the Dutch in Kupang City and was given space to live assimilate with the Islamic Airmata community of descent. Saban Bin Sanga (Mananga) and Sultan Badaruddin (Palembang) who were already in the Airmata village. This Siripuan ritual celebration is deliberately packaged to build and create a relationship of interaction and tolerance among fellow Muslims in Airmata Village who come from different backgrounds and build relationships of interaction and tolerance with non-Muslim communities in the surrounding area.

In the finuan ritual celebration, the Airmata Islamic community is divided into two groups, namely: Kampung Imam, which is given the authority to regulate religious affairs, this group is led by Saban Bin Sanga, while Kampung Raja is given the authority to take care of village administration and cooperative relations with communities outside the neighborhood. Airmata Islamic community, this group was led by Sultan Badaruddin, while this was done for the reason that the Airmata Islamic community was surrounded by three communities from three different cultures, namely Pagar Sabu (Sabu tribe), Pagar Taramanu (Rote tribe) and Pagar Taebenu (Sabu tribe). Timorese). The majority of these three communities are Protestant Christians.

Strengthening social interaction of tolerance towards religious moderation in Airmata Village in finuan ritual activities has had a major impact on brotherhood and marriage ties between the Airmata Islamic community and local people who come from the Timorese Community (Pagar Taebenu), Sabu Community (Pagar Sabu) and Rote Community (Pagar Taramanu). Social relations that continue to strengthen through marriage ties between the Airmata Islamic community and the Sabu Tribe (Pagar Sabu) The Pagar Taramanu Community (Rote Tribe) and the Pagar Taebenu community (Timor Tribe) make the Airmata Islamic community included in the circle of society that is always outside of conflicts between ethnicities and conflicts as well as between religions in the city of Kupang. This condition continued until post-independence.

Strengthening the Tolerance of the Airmata Islamic Community with the Christian community of Pagar Sabu, Pagar Taramanu and Pagar Taebenu, which was increasingly visible in 1984 during the restoration of the Great Mosque of Al Baitul Qadim, where all components of the community worked together to build the Al Baitul Qadim mosque, supported and attended by the City Regional Government and Kupang Regency, namely Mayor SK Lerik and Regent of Kupang AA Adi. As explained by Khalid Djusra as one of the leaders of the Airmata Community, the Finyuan Ceremony has given birth to togetherness and tolerance between the Airmata Islamic community from various different backgrounds as well as the tolerance of the Christian community who also come from different ethnic and cultural

backgrounds within the framework of religious moderation that is currently being programmed by the government, especially the Ministry of Religion of the Republic of Indonesia.

The results of the study also show that some literacy and electronic media explain that the implementation of the Siripuan celebration continues to receive support from the people and the Kupang City government during the Sawparaja government until the Kupang City administration. This was conveyed by Abdul Gani Mustafa as one of the elders of the Airmata Islamic community explaining that the implementation of this Siripuan in its journey had received support from the Airmata multicultural community and the regional government of Kupang City since the Kupang Swaparaja government under the HAA Koroh Leadership until the leadership of Kupang Mayor Jefri Riwo Korea."

By looking at the explanation above, it can be seen that the implementation of the Siripuan ritual tradition has received support from the Kupang City government for a long time, starting with the HAA Koroh Swaparaja government in 1946-1949, then continued in 1949-1951 during the leadership of Mayor Haminte Kupang Th. M. Mesakh, then Mayor 1 Kotib 1 Drs. Mesakh Amalo in 1978-1986, SK Lerik as Mayor of Kupang in 1996-2007, Drs. Daniel Adoe 2007-2012, Yonas Salean SH, M.Si 2012-2017, and Dr. Jefirstson R. Riwo Kore MM,MH 2017-2022.

A further description was conveyed by Hasanuddin Karabi as a community leader in Airmata who explained that in carrying out the finuan ceremony all regional leaders of Kupang City had been present to follow the implementation of the traditional traditions of the Finuan civilization. They made this activity as one of the media to convey important messages about community diversity. The City of Kupang and tolerance between religious communities in the City of Kupang, and this condition further strengthens tolerance within the frame of religious moderation in the City of Kupang. miniature of inter-religious tolerance in East Nusa Tenggara Province.

The description of the results of the research above has shown that socio-historically the traditional finuan civilization in Airmata sub-district has become a symbol of religious interaction which has quite a positive impact on community tolerance within the framework of religious moderation in Kupang City, so that the Kupang City government has designated it as an important part of one of the destinations. religious tourism in the Kupang City area, which has a strong social impact on strengthening religious tolerance within the framework of religious moderation in the Timor Island region.

Siripuan's Symbolic Meaning of Multicultural Community Social Interaction in Moderation of Religion in Airmata Village, Kota Lama District, Kupang City.

The results of the study show that in order to find out the symbolic meaning of finuan on the social interaction of the Multikutural community in religious moderation in the Airmata sub-district, it is necessary to trace the process of implementing the Siripuan Ritual which is packaged in the celebration of the Prophet Muhammad's Maulud Maulud held by the Islamic community of Airmata Sub-district.

This was conveyed by Ardian Duru (Youth Leader) who illustrated that the implementation of the Siripuan Ritual was carried out in two Process Stages, namely the Community Social Process and the Social Religious Process. The Social Process in the Siripuan Ritual stage includes: First Stage, Tahab Gathering Baomong, namely the Stages of Figures from Kampung Raja (Descendants of Sultan Badarudin) and Figures from Kampung Imam (Descendants of Saban Bin Sanga), and Figures appointed to represent Pagar Sabu, Pagar Taramanu and Pagar Taebenu were involved in the planning process for the Siripuan Ritual Event, to maintain and organize the event and secure the event. Priest of Kampung Raja,

The third stage which started with the finuan procession from the Imam's house to the mosque and the implementation of Ratib and Aserakal which was carried out in the Albaitul Qadim Airmata

mosque was carried out by the people of Kampung Imam (Descendants of Saban Bin Sanga and Kampung Raja Community (Descendants of sultan Badarudin) along with the urban Islamic community who are also in the circle of the Kampung Raja community, because this activity is more religious in nature which is specifically for the Muslim community, where financial religious activities also continue to receive support from non-Muslim communities which continue to be carried out from generation to generation until now and receive support from the local government Kupang City is one of the religious tourism destinations in Kupang City.

The results of the study show that the symbolic meaning of Siripuan for the Islamic community Airmata in the celebration of the Birthday of the Prophet Muhammad SAW, has two meanings as explained by Umar Duru that: First meaning, socio-cultural meaning, in a socio-cultural perspective Siripuan takes the meaning of the word Sripuan which is taken from The term in the Malay language indicates the existence of something that is great, noble, has a high position full of wisdom (King the Great). However, on the other hand, some Islamic societies also interpret it as a symbol of Sirih-Puan as a container or place for a collection of dignified humans to show their existence as a community of people who have high positions.

Siripuan became a symbol of unifying the diversity of community groups who had high social positions, both from the immigrant tribes (Urban) from Islamic figures who were banished and imprisoned by the Dutch in Airmata Village, as well as local figures from the methamphetamine fence (the methamphetamine tribe). ), the Taramanu fence (Rote tribe) and the Taebenu fence (Timor tribe) which with the *devide et Impera* policy were also assigned by the Dutch to spy on the movements of Dutch prisoners from Banten, Bangka Blitung and Bima who were exiled by the Dutch to the island of Timor, especially in Airmata Village. . Sociologically, the Siripuan Symbol has become a social value that is able to unite diversity while upholding differences in order to achieve a civil society life within the framework of a civil society.

While the results of the study show that socially religiously the Siripuan ceremony is packaged in the celebration of the Prophet Muhammad SAW's Birthday Ritual. as one of the media that can unite Islamic communities from different backgrounds both from the regional aspect (Paguyuban) and from different Islamic social organization backgrounds (Patembayan), which then the Airmata Islamic community translates in social life according to the explanation of the Koran that: "Human created by God consisting of men and women, tribes and nations so that among them they know each other, the most noble in the sight of Allah are those who are the most pious (Al Hujarat: 13).

The Siripuan symbol made in the form of a pyramid with various types of various fruits shows the diversity of the Airmata Community, from various ethnicities in the context of religious moderation such as the fruits arranged on the Siripuan pyramid symbol which is always paraded in the celebration of the Maulud Prophet Muhammad SAW starting from the Imam's House to the Al Baitul Qadim Mosque Airmata, described by the Kelurahan Islamic Society as a form of admiration for the figure of the Prophet Muhammad SAW as a symbol of exemplary example that needs to be made an example in religious life and social life, in accordance with the explanation of the Qur'an That: Indeed, it has been there is in (self) the Messenger of Allah is a good example for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and who remember Allah much. (Al Ahzab: 21)

For the Community, Airmata Siripuan is a symbol of a social-religious tradition that emphasizes moral nuances born from the value of local wisdom in upholding religious values.in the order of ummatan wasatha. Siripuan is a symbol of the diversity of the people of Kelurahan Airmata which is structured, in process and constantly changing. Mustafa (Youth Leader) in his view explained that Siripuan is made from various fruits, such as mangoes, apples, guavas, bananas, oranges, sugarcane and various other fruits and vegetables. In a sociological perspective, apples are apples. It is not possible for apples to turn into



mangoes or mangoes to turn into bananas, but all of this can be of benefit to society at large if everything is properly organized based on the intentions and goals of each which are institutionally controlled.

Meanwhile, on the other hand, for the Airmata Community, seeing the existence of the fruits arranged in the finuan pyramid is a mercy and a blessing from God Almighty. These fruits are a symbol of the diversity of the Airmata community, which consists of various tribes and nations and religions. Therefore, let us respect each difference by not interfering with each other in our respective belief systems towards the same goal. Ratip and Asyarakal are the highest ritual peaks that always get the support of the multi-ethnic and religious Airmata community to ensure the independence and comfort of each resident to worship according to their religion and beliefs.

Description of research results above Siripuan's Symbolic Meaning of Multicultural Community Social Interaction in Moderation of Religion in Airmata Village, Kota Lama District, Kupang City. shows the important position of the Siripuan ritual as a symbol of a social reality of the diversity of the Airmata community which is implemented in the ritual activities of celebrating the Birthday of the Prophet Muhammad SAW in order to create community tolerance within the framework of religious moderation in Kupang City

### **Conclusion**

George Herbert Mead's view in (Wula: 2020), Social interactions that occur due to the use of symbols that have meaning. These symbols can create meaning as a trigger for social interaction between one individual and another in a social environment which will then have an impact on the development of a civilization in society. Therefore the conclusions of this research are: First, Socially historically the Siripuan traditional civilization in the Airmata sub-district has become one of the symbols of religious interaction which has quite a positive impact on community tolerance within the framework of religious moderation in Kupang City, so that the Kupang City government establishes it as an important part of one of the Religious Tourism destinations in the Kupang City Region. Second,

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