

ABSTRAK

Penelitian ini memperlihatkan potensi praktik keagamaan, khususnya Wirid Mulud dan Nawaitu Burinyai di makam Cibalampu, sebagai bentuk resolusi konflik keagamaan. Dengan pendekatan interdisipliner yang mencakup teori sakral dan profan, penelitian ini mengeksplorasi dimensi-dimensi teoretis praktik keagamaan sebagai solusi potensial untuk konflik. Dalam metode penelitian kualitatif, data dikumpulkan melalui observasi, wawancara, dan analisis isi, Penelitian ini merinci latar belakang konflik keagamaan dan tujuan penelitian tanpa menyebutkan kata "bab". Landasan teori, mencakup konsep sakral dan profan, ruang dan waktu sakral, eksistensialisme dalam wirid dan nawaitu, interaksi simbolis, serta implikasi sosial dan psikologis praktik keagamaan, Metodologi penelitian dijelaskan dalam Bab III, sementara Bab IV menyoroti temuan penelitian seperti pola kolaborasi antaragama, pendidikan keagamaan, dan pemberdayaan masyarakat dalam resolusi konflik. Kesimpulan menekankan bahwa Wirid Mulud dan Nawaitu Burinyai memiliki potensi sebagai solusi konflik keagamaan melalui penguatan kearifan lokal, kolaborasi antaragama, dan pemberdayaan masyarakat. Implikasi praktisnya melibatkan pengembangan program pendidikan dan pemberdayaan masyarakat.

Kata kunci : Tradisi Wirid, Nawaitu Burinyai, Keberagamaan



Abstract

This research shows the potential of religious practices, especially Wirid Mulud and Nawaitu Burinyai at the Cibalampu tomb, as a form of religious conflict resolution. With an interdisciplinary approach that includes sacred and profane theories, this research explores the theoretical dimensions of religious practice as a potential solution to conflict. In qualitative research methods, data is collected through observation, interviews, and content analysis, This research details the background of the religious conflict and the aims of the research without mentioning the word "chapter". The theoretical basis includes the concepts of sacred and profane, sacred space and time, existentialism in wirid and nawaitu, symbolic interactions, as well as the social and psychological implications of religious practice, The research methodology is explained in Chapter III, while Chapter IV highlights research findings such as patterns of inter-religious collaboration, religious education, and community empowerment in conflict resolution. The conclusion emphasizes that Wirid Mulud and Nawaitu Burinyai have the potential to be a solution to religious conflict through strengthening local wisdom, inter-religious collaboration and community empowerment. The practical implications involve developing education and community empowerment programs, while the recommendations highlight the need for further research to explore and expand the positive impact of these religious practices in dealing with religious conflict.

Keyword : Wirid Tradision, Nawaetu Burinyai, Religiousness