

Semiotic Introduction of Peircean Theory in Indonesian Cultural Tradition Celebrating Victory and Purification in The Month of Syawwal "Halal Bi Halal"

Shafirany Arafah Zahra^{1*}, Dadan Rusmana¹, R. Myrna Nur Sakinah¹

¹Universitas Islam Negeri Bandung, Bandung, Indonesia

Ranyzahra915@gmail.com*

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Abstract

Indonesian Muslim society observes a distinctive annual tradition known as "Halal bi halal," which is closely linked to the celebration of Eid al-Fitr following the fasting month of Ramadan in the month of Shawwal. This communal activity is found to be beneficial for participants. The primary aim of this research is to explore the semiotic perspective, unveiling the meanings conveyed through signs and symbols embedded in this tradition. The findings of the data analysis are presented descriptively, using a qualitative approach. The outcomes reveal two key aspects: (1) the use of the respectful speech level, and politeness when addressing older individuals, and (2) the inherent meanings within the tradition, specifically centered around the notions of respect and the promotion of harmony in life. In conclusion, the "Halal bi halal" tradition is intentionally crafted to safeguard the most valuable cultural values in society through the strategic use of signs and symbols.

Keywords: Muslim, tradition, sign, shawwal, Halal bi halal.

Abstrak

Masyarakat Muslim Indonesia menjalankan tradisi tahunan khas yang dikenal dengan istilah "Halal bi halal", yang erat kaitannya dengan perayaan Idul Fitri setelah bulan puasa Ramadhan di bulan Syawal. Kegiatan komunal ini terbukti bermanfaat bagi para peserta. Tujuan utama penelitian ini adalah untuk mengeksplorasi perspektif semiotik, mengungkap makna yang disampaikan melalui tanda dan simbol yang tertanam dalam tradisi ini. Temuan analisis data disajikan secara deskriptif dengan menggunakan pendekatan kualitatif. Hasilnya mengungkapkan dua aspek utama: (1) penggunaan tingkat ucapan hormat, dan kesopanan ketika menyapa orang yang lebih tua, dan (2) makna yang melekat dalam tradisi, khususnya berpusat pada gagasan tentang rasa hormat dan peningkatan keharmonisan dalam kehidupan. . Kesimpulannya, tradisi "Halal bi halal" sengaja diciptakan untuk menjaga nilai-nilai budaya paling berharga dalam masyarakat melalui penggunaan tanda dan simbol secara strategis.

Kata Kunci: Muslim, tanda, tradisi, syawal, Halal bi halal.

1. Introduction

Semiotics is a vast field, which study of sign and symbols and its meaning. Its fascinating to see people also communicate through signs and symbols, whether it portrayed as a picture, gesture, or words, they used to convey messages, and meaning of each symbols and signs. Ferdinand de Saussure is one of the most important figure in semiotics world. He known for his theory of signifier and signified, which was found after the conversion and converted to one word that approved by all people in the world. For example a “book” is a collection of paper in one file that contains the same topic.

In Islamic perspective semiotics also play part in Islamic study such as “Kaaba” which contains meaning of pray straight to kiblah which is in the west, and which is why a symbol of “Kaaba” most used in a prayer rug. The semiotics study helps so much muslims In the world to understands symbol and signs so that we can communicate through signs and symbols that conveys a message. As what we see in the title, semiotics is also plays a part in the Islamic traditional tradition in Indonesia, entitled "Halal Bi Halal".

"Halal Bi Halal" is a special and valuable annual tradition in the Indonesian Islamic community, which closely related to the Eid Al Fitr celebration (Haryanto et al., 2020). The community event is held during the month of Shawwal, which follows the holy month of Ramadan, when Muslims fast and engage in spiritual reflection. After fasting for a whole month in the month of Ramadan, the Islamic community welcomes the arrival of 1 Shawwal as the Eid al-Fitr holiday with great joy and excitement. Especially for the majority of Islamic communities in Indonesia, after welcoming the Eid al-Fitr holiday, it continues with a tradition that continues to be preserved, namely holding halal bi halal activities among fellow communities. This halal bi halal event is so popular that it seems like all levels of society don't want to miss out on holding it. From various circles and professions, social organizations, companies and even every government agency from the central level down to the lowest regional level never fails to hold this halal bi halal event every year. Even mosques and prayer rooms also enliven the implementation of halal bi halal (Hakam, n.d.).

Based on several definitions, the author concludes the halal bihalal tradition is a tradition passed down from generation to generation Indonesian people celebrate Eid al-Fitr or Eid and the halal bihalal tradition are also traditions that only exist in Indonesia whose activities take the form of forgiveness and forgiveness activities (silaturahmi) during the Eid al-Fitr celebration. Halal Bi halal strengthens brotherhood between fellow Muslims.

A halal bihalal atmosphere full of religious nuances, kinship and openness make all those present not has a certain burden. That's when the healthy communication is possible. Organizing halal bi halal events which was lively on the Eid al-Fitr holiday in a meeting which was attended by many invitees, eat delicious food, with a special agenda for forgive each other, shake hands between those who are involved attended by several groups. This is considered the part that is not is separated from the Eid al-Fitr holiday, so it has become a tradition which continues to be preserved. This aims to strengthen ties friendship between Muslims and mutual forgiveness.

M. Quraish Shihab said that halal bi halal goals are is to create harmony between people. Gathering to ask for forgiveness also considered as productive communication between various components of the nation that are carried out with joy and formed ceremonially followed by a group of residents from various religions, races and ethnicities. Lots of people, muslims from various circles, both from the upper and middle classes to ordinary people who organize halal events bihalal, because of the public opinion that the event halal bi halal is part of the Eid al-Fitr holiday where on this occasion there was a process of mutual forgiveness forgive as commanded by religion (Anggraeni, 2021).

The name "Halal Bi Halal" itself conveys a sense of communal well-being and purity and encapsulates the essence of the tradition. This tradition brings people together for a shared experience that goes beyond the celebration of Eid. The halal bi halal tradition is associated with the practices of visiting your loved ones, which interpreted as a sign of connections, and fostering a sense of togetherness. Typically, it is the younger members of the community who engage in these visits, paying respects to older relatives or neighbors. During these interactions, customary identic symbol handshakes, expressing good wishes, extending Eid greetings, and offering apologies when necessary.

As a cultural phenomenon, "halal-bi-halal" poignantly reflects the values and ethos of Indonesia's Islamic society. It occupies a special place at the heart of the community, not only because of its religious significance, but also because it provides countless benefits to its participants. The fact that Halal bil halal has no origin and who started it. Not exemplified inside this "ritual" Islamic teaching, but what is clear is that it is halal is an original Indonesian product. Only in Indonesia.

Halal bil halal more or less means making each other lawful mistakes that have been made to others. Justifying mistakes means forgiving mistakes we have done to other people. There is no information about how long Indonesians have been holding the halal bil halal tradition. halal bil halal event born from the mutual habits of Indonesian people visiting relatives' houses on Eid al-Fitr. Even though the Prophet never exemplified it, however halal bil halal is a good and noble tradition. The point is friendship, namely connecting love between humans.

By using qualitative methodology, this study attempts to elaborate the complexity of how this tradition contributes to the preservation of cultural values, with a particular focus on the use of language and symbolic gestures. The following study sheds light on the subtle aspects of "Halal bihalal", which promotes respect, maintains harmony in life, and ultimately serves as a channel for transmitting cultural values across generations.

2. Methods

Research designs are divided into qualitative approaches, quantitative approaches, and mixed approaches of qualitative and quantitative methods, which provide direction for research design. This study was conducted using a qualitative approach. This study required the use of a qualitative approach to provide the reader with a comprehensive understanding of how symbols function in a variety of personal, social, and environmental contexts. According to Silverman, the term "qualitative research" refers to research in which non-numerical and verbally written data serve as the basis for analysis and problem solving (CAESAR, 2021).

According to Cresswell, qualitative research methods are based on the construction of a complex, holistic picture of human society, formulated in words, detailing the views of informants, and conducted in a natural environment. It is a process of investigating understanding of a problem.

The type of the research is qualitative (ethnographic research) so this research emphasises process and meaning (Putri et al., 2019). The analysis and interpretation of the results of research have been conducted concurrently with the collection of data about the language variations used, the actors, situations and meanings existing in the halal bi halal tradition. This research uses qualitative words, not mathematical and statistical figures. With the location of the research that had been determined, this research is embedded research (Putri et al., 2019). The information needed includes three items: (1) linguistic sign information, and (2) cultural significance. The data of this research includes oral speech in the form of words, phrases and sentences reflected in halal bi halal. The data sources of this study were select informants who understood halal bi halal culture and written sources, which includes (1) important notes, (2) articles, (3) books, (4) magazines, (5) newspapers, (6) research reports, (7) documents, (8) papers, and (9) other important documents related to the topic of this study. The data collection techniques used is downloading the study related data, and Library research also used for make this a complete research using technical books to reference material for the whole studies. Data analysis was carried out in descriptive analysis techniques to describe data. Moleong (Pentury & Anggraeni, 2019) states that data analysis activities in this case are identifying, sorting, classifying, providing codes and categories." Based on the Moleong concept, the author took several steps to analyze the data, which are: (1) Identifying: As the first step is identifying, the researcher tries to identify the activities that described in the article. (2) Classifying: After identifying, the researcher tries to classifying the collected data. (3) Describing: the next step is describing the classified data. Describe the signs that contained in the activity. (4) Interpreting: After the describing step, next is interpreting the described data. (5) Concluding: The final step is discovering the answer to the research.

3. Results and Discussion

3.1 Harmony meaning in Halal bi halal

In the Javanese perspective, pillars are closely associated with maintaining a 'no conflict' status, as asserted by Aly. It is imperative to steer clear of conflicts, be it within the family or with neighbors, as conflicts are believed to instigate chaos and disrupt harmony in life. The disharmony prevalent in society is often reflected in everyday language, where instances of silence or impolite speech serve as indicators of discord within families or communities.

Within Javanese society, particularly in the Cepogo region, the "Halal bi halal" tradition is instrumental in upholding harmony, extending from nuclear families to extended families and the broader community. The manifestation of harmony is evident in language use, such as seeking forgiveness from both parties, engaging in mutual visits, offering prayers for one another, and exchanging gifts.

Harmony, alongside respect, holds significant meaning in Javanese life. These pillars are intricately linked to efforts to prevent overt conflicts between individuals and to manage

emotions, averting internal conflicts. According to Suseno, Javanese Ethics outlines two fundamental rules shaping relationships in the society. The first rule emphasizes that individuals should conduct themselves in a manner that avoids triggering conflicts, termed the principle of harmony or the maintenance of "harmonious social appearances." The second rule underscores that individuals must consistently display respect for others, taking into account their rank and position, known as the principle of respect. Together, these principles form the normative framework guiding all interactions in Javanese society.

These principles are instilled by parents from early childhood, with teachings like "le karo sedulur kuwi sing rukun" (my child, all humans must get along well) and "karo adikne sing ngalah" (succumb to your siblings). These examples underscore the Javanese inclination to avoid disputes, aiming for a serene and conflict-free life within families. This commitment to a quiet and peaceful existence becomes a fundamental principle guiding their lives.

In the context of human relationships with each other, there is an impression that can be gained from naming humans with the word *al-insan*. According to some scholars, the word *al-insan* comes from the word *uns*, which means happy or harmonious. Therefore, it can be understood that basically humans always want to be happy and have the potential to establish harmonious relationships between each other. By committing sins and hurting other people, relationships between people will no longer be harmonious. To reconnect harmonious relationships with others, it is necessary to approach people who have been hurt by apologizing and doing good to others, so that humans will return to their original position, namely being free from sin between fellow humans.

The harmony also lives in the use of the use of *Krama* and *Ngoko* codes in *Halal bi Halal* is even more interesting to examine. The interest lies in the variety of participants and the choice of sign that arise from their backgrounds.

Halal Bi Halal is an annual event that focuses on mutual forgiveness, or asking for and giving forgiveness (Haryanto et al., 2020). The grandchildren used the *Krama* sign of language to ask for forgiveness, and the grandmother responded to them with the *Ngoko* sign language. which leads to politeness.

All the sign language choices are influenced by social class. *Krama* is used from Lower to upper and *Ngoko* from upper to lower. Young men must use *Krama* to responds their parents, elderly people, and grandparents. However, parents and others usually use *ngoko* on young men. You can choose your language anytime, anywhere. "Whenever" refers to the context of the event, while "where" refers to the location.

Furthermore, the choice of language is related to the participants, the topic, and the reason. *Halal Bi Halal* is a fusion of Javanese, Arabic and Indonesian cultures. The use of language in society sometimes differs. This difference can be caused by cultural differences such as: The relationship between social status, roles, and values in society. This article has considered all this and tried to explain why participants in the *Halal-by-Halal* tradition make language choices and what social factors influence their language sign.

3.2 Sustainability of Halal bi halal

The most commonly used symbol for Halal by Halal is a handshake, as shown in the image below.



Image 1.1 Halal bi halal Most Used Symbol

A handshake in the Islamic tradition means forgiveness for whatever mistakes we made last year. The target script of this article is the language used by people who participate in the Halal bi Halal tradition. Society here is connected to neighbors, friends, and important people in the community.

Before visiting friends or loved ones, the first choice is to conduct halal-bi-halal activities with your neighbors. Generally, it starts with recent neighbors and moves to more distant neighbors. Most of the neighbors I visited were elderly. You visit them in groups, it's groups of nuclear families and sometimes combined nuclear families. There are also smaller groups, such as children's groups. Children under the age of 15 visit their neighbors individually, without parental supervision or guidance.

3.3 Halal bi halal in Islamic Perspective

Silaturahmi is a compound word which is a combination of the words *silat* and *rahim*. The word *silat* comes from the word *wasl* which means to connect and gather. This expression means that the target object of *silat* is things that are broken up and scattered. Meanwhile, the word *rahim* originally meant affection, then developed to also mean birth (womb), because the child being conceived always receives an outpouring of love. 18 The most concrete evidence of friendship is sincere visits and gifts. Friendship is not just about repaying other people's kindness but also repaying other people's bad things with kindness or reconnecting with the person who broke off the relationship with the person concerned. As was told in the hadiths:

ع: إِذَا جُمِعَ طَفُورٌ مَعْنِي سَخْلًا وَشَمْعًا ۖ نَعْنَعُ، نَأْفُسَانِ رِيحًا، رِيَّتُكُنَّ دَمْحًا نَتَدَحُورُ مَعْنِي الْهَدْبَعْنَ ۖ
نَسْخُحَقَرُ وَمَلَسُو هِيلَالِي الْهَلْبِيَّتِي نَلَا ۖ شَمْعًا ۖ هُمْغَرُ يَمْلَنَّا فَيَسْلَقُو مَلَسُو هِيلَالِي الْهَلْبِيَّتِي نَلَا ۖ نَعْنَعُ، رِيَّتُكُنَّ دَمْحًا نَتَدَحُورُ مَعْنِي الْهَدْبَعْنَ ۖ
أَوْ لَا نَكْلُو نَفَاكَ ۖ لَا يُلْصِقُ وَلَا سَيْل

"People who stay in touch are not people who return visits or gifts, but people who stay in touch are those who connect broken things."

Based on this hadith, friendship means drawing closer to another person after being away for a long time, and reconnecting communication that has been interrupted based on love. love between them. This friendship is an essential part of the halal bihalal tradition which is usually carried out after the Eid al-Fitr holiday. It is a natural and social need that is required by true

nature and is predisposed to by a safe character. With the existence of friendship, every relationship will be perfect, affection will spread and the feeling of love will be evenly distributed in it. 20 Based on the Al-Qur'an and several hadiths of the Prophet, there are several virtues for those who practice friendship.

In the Qur'an itself, several verses are often found that order giving rights to relatives. This means that friendship is commanded by Allah in the Qur'an using other sentences but they are still meaningful and interconnected. Mentioned in QS. al-Isra' (117): 26;

وَأَرِ بِذُنُوبِكُمْ لِيُبْسَلُوا نِيْلًا ۚ لَكُمْ فَمَحَ نَبْرٌ فَلَا ذَنْبَ ۚ

"And give to close relatives their rights, to the poor and those on a journey and do not squander (your wealth) wastefully."

In this verse there is an order to give close relatives their rights. According to al-Baidhawi, al-Qurthubi, and al-Baghawi, the meaning of relatives is an order to continue friendship. Third, friendship is part of the consequences and signs of faith, as in the following hadith of the Prophet;

نَعَمْ، فَمَنْ سَيَّأَنَ، يَزُهِزْ لَانَعِ، رَمَعْمَانَرُ بَخًا، مَا سَهَانَدَحَ، دَمَحْمُنْبَالَهُ دَبْعَانَدَحْ هَلَايَ ۚ رَرَرَرُ هَيَا ۚ لَا قَمَلَسُو هِيَعَالَالَه لَصِيْبَانَعِ، هَ ۚ نَعَمْ، خَالَامُؤِيْلَاوْ هَلَا يَنْمُو يَنْكُمُ هَلَا يَنْمُو يَنْكُمُو ۚ هَفِيَضْمِرُ كُفْلَرُ ۚ هَمِحْرُ لَصِيْفَرُ خَالَامُؤِيْلَاوْ

The Prophet said *"whoever believes in Allah and the Last Day should glorify his guests and whoever believes in Allah and the Last Day should maintain friendly relations."*

One of the characteristics of the Prophet's words when explaining issues regarding human relations with other humans is starting with the characteristics of faith in Allah and the Last Day, including in matters of friendship. This shows how important it is to cultivate friendship in life, so that humans always have harmonious relationships with each other and do not fall into the valley of humiliation and destruction.

3.4 Apologizing in Halal bi halal

The word sorry comes from the language of the Quran, namely al-'afwu, which is taken from the root word consisting of the letters 'ain, fa' and wauw. Which leads to meant by revolves around two things, namely leaving something and asking for it. Linguistically, the word al-'afwu has two meanings, namely leaving something and asking for something. From here the word al-'afwu was born, which means leaving sanctions against the guilty (forgiveness). Terminologically, the word al-'afwu has the meaning of being merciful in giving forgiveness to other people who have made mistakes, without being accompanied by feelings of hatred in the heart. Therefore, a person who apologizes to another person is required to first regret his actions, also be determined not to repeat them and apologize while returning the rights he has taken. If the right is in the form of material, then the material must be returned, and if it is not in the form of material, then the mistake made is explained and an apology or acceptance is sought from the person concerned.

In Peirce's semiotic study, halal bi halal is a representation or sign to refer to an object that is marked, namely fighting earnestly to achieve a goal. halal bi halal marks the object, namely forgiving for the sake of Allah. Because Peirce's semiotic study emphasizes an interpretant, namely another interpretation of a sign made by another person or thing (Fauzi & Hamidah, 2021). In this case the researcher looks at several interpretations of the word forgiveness found in the

Quran. There are three contexts of forgiveness in the Qur'an that influence the interpretation of meaning, including the following: The word *al-'afwu* in the Qur'an is repeated 35 times, all of which means forgiving sins and not punishing. 40 In its repetition, the Qur'an mostly mentions the word *al-'afwu* in reference to Allah that He is Most Forgiving. No matter how big a mistake His servant has committed, as long as the servant is willing to repent sincerely by realizing the mistake and is determined not to repeat the action again, Allah will always forgive His servant whether it is a big sin or a small sin. In the halal bihalal tradition there are efforts to forgive each other. The word "*bi*" in the term halal bihalal which means "with", shows that it applies in the context of relationships between humans. Although it is also possible that there is a relationship between humans and God, as well as with other creatures, for example with nature, land, water, forests and others that are still related to their daily lives (Zulfikar, 2018).

3.5 Islamic Development

Due to the advancements in our world, individuals now have the opportunity to freely express their opinions at any given moment. Consequently, various differences in perspectives arise, including cynicism and racist attitudes. It is not uncommon for individuals or groups to firmly believe that their beliefs are the most valid. These challenges persist in contemporary life.

Halal Bihalal, an Islamic ritual, plays a role in fostering harmony amidst diversity. Numerous approaches to promoting peace exist, acknowledging that conflict is a shared challenge that requires a conscious effort to coexist peacefully. Consequently, the collective endeavor to establish harmony becomes a shared responsibility within the unity of the Republic of Indonesia. Taking action with individuals who differ from oneself necessitates accountability. The renewed sense of solidarity is integral to the ongoing effort to strengthen brotherhood within the context of a pluralistic society (Kalundang, 2020).

3.6 Educational Values

In general, education itself is an institution or place for someone to learn, thus making education a source of learning. Meanwhile, if viewed from its essence, education is a conscious effort to foster. Education also an institution or a place for someone to study, thus making education a source of learning. Meanwhile, if viewed from its essence, education is a business consciously fostering and developing the human person, both regarding physical and spiritual aspects.

Values inherently represent the rationale behind the implementation of certain principles. Scholars like James Bank and Milton regard values as a form of trust embedded within a particular framework. This trust is substantiated by observable actions that determine the appropriateness or merit of a given course of action. Sidi Gazalba concurs with this perspective in his book, asserting that values possess an abstract and ideal nature. They extend beyond notions of right or wrong, encompassing considerations of whether one chooses to appreciate them and whether they contribute to one's sense of happiness. Therefore, based on the aforementioned explanation, values serve as a basis for an individual's beliefs, influencing their actions and providing a framework for determining the rightness or wrongness of those actions (Assidiqi et al., 2020).

According to Ahmad and Nur Ukhbihayati, educational values themselves divide aspects of educational values into eight aspects, as follows:

a. The value of character education.

The value of character education concerns values that are closely related to a person's morality which originates from what exists in society with characteristics that can distinguish between good and bad, polite and not polite and commendable.

b. The educational value of intelligence

The value of intelligence possessed by a person is critical thinking, thinking logical and creative thinking as seen from daily behavior.

c. The value of social education

In this case it relates to guiding someone to be able to live and adapt to other people and have a good attitude towards other people, considering other people as oneself, and being able to feel what other people feel.

d. The value of religious education (Religion)

This value is an effort to guide someone to do something with religious teachings, obeying God's commands, carrying out commands and stay away from His prohibitions.

e. The value of citizenship education

The value of citizenship is more of a value related to the State both in matters of the nature of government or love and others.

f. The value of beauty and aesthetic education.

This educational value comes from books by philosophers and scientists aesthetics. Basically, this process is a planter's process that leads to something better. For example, previously there was a problematic group be in line.

g. The value of physical education

The value here is encouraging the growth and development of positive behavior, including a fit lifestyle, sportsmanship, cooperation, discipline, responsibility, tolerance and craft or leadership.

h. The value of family welfare.

The values here are directly a form of values related to the family. Where there is peace and tranquility and far from dispute.

CONCLUSIONS

From the explanation above, it can be concluded that halal bi halal has various interpretations mentioned in the Quran. Halal bi halal not only means forgiveness, but halal bi halal can mean preaching friendship and doing good deeds and preventing enmity between brothers in order to do what Allah commands in the Islamic religion. Therefore, halal bi halal in the Qur'an has three interpretations, namely halal bi halal to uphold friendship, which means something that has been broken but reconnected with affection, halal bi halal to uphold al-afwu, namely forgiveness, and halal bi halal itself. which means connect the relationship between humans. halal bi halal is done in the initial context of inviting someone to be aware of

togetherness. This method is relevant and effective for presenting the Islamic religion that is *rahmatan lil 'alamin*.

The educational value of Halal Bihalal also extends beyond its religious and cultural significance. It serves as a profound teaching tool, fostering essential values and principles within individuals and communities. The ritual promotes tolerance, understanding, and harmony in the face of diversity, contributing to the development of a pluralistic society. Through the practice of halal bi halal, participants learn the importance of reconciliation, forgiveness, and building positive relationships. This cultural tradition, rooted in Islamic principles, thus becomes a valuable educational experience that imparts crucial life lessons and contributes to the nurturing of a more inclusive and cohesive society.

In Indonesia, Halal Bihalal holds significant contributions to Islamic development by serving as a cultural and religious practice that reinforces the values integral to the nation's diverse Muslim population. This tradition contributes to the Islamic development in Indonesia in several ways. Halal Bihalal promotes social harmony by encouraging forgiveness and reconciliation among individuals and communities. In the diverse Indonesian society, where various ethnicities and cultures coexist, this practice fosters a sense of unity and shared values, contributing to the social development of the Islamic community.

The ritual of Halal Bihalal is deeply rooted in Indonesian Islamic culture. By observing and perpetuating this tradition, Indonesians contribute to the preservation of their cultural identity, creating a sense of continuity and connection to their Islamic heritage. Halal Bihalal emphasizes Islamic ethical values such as forgiveness, humility, and compassion. As individuals practice these values in their interactions during this event, it contributes to the development of a morally conscious society guided by Islamic principles. Halal Bihalal serves as a platform for community building. Through gatherings and shared rituals, communities strengthen their bonds, facilitating collaborative efforts in areas such as education, charity, and social welfare. This, in turn, supports the overall development of Islamic communities in Indonesia. The event provides an opportunity for religious education and the dissemination of Islamic teachings. Elders and community leaders often take the occasion to impart knowledge about Islamic values, ethics, and traditions to the younger generation, contributing to the ongoing Islamic education and development.

In essence, Halal Bihalal plays a crucial role in shaping the cultural, social, and ethical dimensions of Islamic development in Indonesia. By reinforcing unity, preserving cultural heritage, and promoting Islamic values, this tradition contributes to the holistic development of the Islamic community within the diverse Indonesian.

As a form of love and concern for Indonesian traditions, the halal bihalal culture which is deeply rooted in people's lives must be maintained and preserved. One way to preserve this is by improving the quality of the halal bihalal event itself, not only just as a ceremonial event, but there must be appreciation and practice of the values contained in halal bihalal. Keeping in touch and an attitude of mutual forgiveness is not just about joining in, but must be truly sincere from your conscience to apologize and forgive. So it is hoped that the philosophical value of halal bihalal will not only be practiced on the Eid al-Fitr holiday, but also at all times there will always be friendship and mutual forgiveness when mistakes are made.

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