

Learning Harmony in Diversity: *Tepa Slira and Empan Papan* as a Mirror of Tolerance

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Submitted: 05-04-2025

Revised : 10-05-2025

Accepted: 08-06-2025

ABSTRACT This study explores the significance of local culinary traditions, particularly *Tepa Slira* and *Empan Papan*, as a reflection of tolerance in diverse communities in Kudus, Indonesia. This research highlights how this culinary practice contains the value of mutual respect and understanding, which is essential for creating harmony in a multicultural society. Using a qualitative approach, this research involved in-depth interviews with community leaders, religious leaders, and culinary actors to gather insights into the role of these traditions in promoting social cohesion. Key findings suggest that *Tepa Slira*, which emphasizes mutual respect, and *Empan Papan*, which advocates for putting everything in its place, serve as cultural cornerstones for tolerance. This research reveals that these traditions not only strengthen social bonds during religious celebrations and cultural festivals but also provide a framework for dialogue and understanding between different faiths. Despite the challenges faced by globalization and social change, this study emphasizes the importance of educational initiatives and community involvement in preserving these values. Finally, these findings suggest that Kudus can be a model for other regions in building tolerant and harmonious societies through the celebration of diversity.

Keywords: Learning, Local culinary traditions, Interreligious harmony, Cultural preservation.

ABSTRAK. Penelitian ini mengkaji makna tradisi kuliner lokal, khususnya *Tepa Slira* dan *Empan Papan*, sebagai cerminan toleransi dalam berbagai komunitas di Kudus, Indonesia. Penelitian ini menyoroti bagaimana praktik kuliner ini mengandung nilai saling menghormati dan pengertian, yang penting untuk menciptakan keharmonisan dalam masyarakat multikultural fenomena sosial budaya yang nyata di lapangan seperti soto kerbau khas kudus. Tradisi kuliner ini tidak hanya berfungsi sebagai aspek konsumsi makanan, tetapi juga sebagai media untuk mengekspresikan nilai-nilai saling menghormati dan pengertian antar kelompok masyarakat yang berbeda latar belakang. Melalui praktik kuliner tersebut, komunitas di Kudus menunjukkan bagaimana makanan dapat menjadi simbol keharmonisan dan toleransi, yang sangat penting dalam menjaga kerukunan di masyarakat multikultural. Fenomena ini mencerminkan bahwa tradisi kuliner lokal berperan sebagai alat komunikasi budaya yang memperkuat hubungan sosial dan mempererat solidaritas antarwarga. Dengan demikian, penelitian ini menyoroti peran kuliner sebagai bagian dari dinamika sosial yang mendukung keberagaman dan toleransi di Kudus.. Dengan menggunakan pendekatan kualitatif, penelitian ini melibatkan wawancara mendalam dengan para pemimpin masyarakat, pemimpin agama, dan pelaku kuliner untuk mengumpulkan wawasan tentang peran tradisi ini dalam mempromosikan kohesi sosial. Temuan utama menunjukkan bahwa *Tepa Slira*, yang menekankan rasa saling menghormati, dan *Empan Papan*, yang menganjurkan untuk menempatkan segala sesuatu pada tempatnya, berfungsi sebagai landasan budaya untuk toleransi. Penelitian ini mengungkapkan bahwa tradisi ini tidak hanya memperkuat ikatan sosial selama perayaan keagamaan dan festival budaya, tetapi juga menyediakan kerangka kerja untuk dialog dan pemahaman antara berbagai agama.

Terlepas dari tantangan yang dihadapi oleh globalisasi dan perubahan sosial, penelitian ini menekankan pentingnya inisiatif pendidikan dan keterlibatan masyarakat dalam melestarikan nilai-nilai ini. Akhirnya, temuan ini menunjukkan bahwa Kudus dapat menjadi model bagi daerah lain dalam membangun masyarakat yang toleran dan harmonis melalui perayaan keberagaman.

Kata kunci Pembelajaran Tradisi kuliner lokal, Toleransi, Kerukunan antarumat beragama, Pelestarian budaya.

 [HTTPS://DOI.ORG/10.31538/CJOTL.V5I1.2070](https://doi.org/10.31538/CJOTL.V5I1.2070)

INTRODUCTION

Diversity is one of the fundamental aspects of human existence, reflecting the complexity and multifaceted nature of social life. Philosophically, this diversity represents more than just differences in physical, cultural, and religious attributes; it is a manifestation of the plurality of truth and meaning that humans construct through their shared experiences in society. In this sense, diversity is not merely an inevitable feature of human existence but a vital element in the fabric of human interaction. As societies become increasingly interconnected in an era of globalization, the need for harmony in diversity becomes ever more urgent. The creation of peace and cohesion in a diverse society necessitates mutual understanding, respect, and the conscious effort to preserve the dignity and rights of all individuals, regardless of their differences. In this context, the philosophy of tolerance plays an essential role, ensuring that differences are respected rather than suppressed, and diversity becomes a source of strength rather than division (Taylor, p. 1994).

In the face of the ongoing dynamics of religious and cultural pluralism, local traditions often play a strategic role in fostering a sense of unity and shared values. These traditions, particularly those that have been passed down through generations, serve as powerful tools for conveying universal principles such as tolerance, empathy, and mutual respect. One such tradition is found in Kudus, a city located in Central Java, Indonesia, known for its rich cultural and religious diversity. Here, culinary traditions like Tapa Slira and Empan Papan are not merely gastronomic rituals; they are symbolic representations of harmonious living, deeply rooted in the local culture, and reflective of the values that promote peace and coexistence. These culinary practices go beyond food; they encapsulate the ethos of tolerance and justice, offering a profound commentary on the social dynamics of pluralistic societies (Widiastuti, p. 2021).

Tapa Slira and Empan Papan, two traditional culinary practices in Kudus, serve as mirrors of tolerance and mutual respect between different religious communities. Tapa Slira, which translates to "mutual respect," symbolizes the attitude of understanding and appreciating the differences that exist between individuals and communities. This practice encourages a deeper awareness of the social fabric, where individuals learn to recognize and value diversity. On the other hand, Empan Papan, which means "to place things well" or "to put things in their proper place," conveys the importance of maintaining balance and harmony in relationships. It is a reminder that respect for others involves ensuring that everyone is treated fairly and justly, and that all members of society have their rightful place within the community (Aisyah., 2020). Both Tapa Slira and Empan Papan embody the philosophical idea that true social cohesion is not born from uniformity but from an awareness and respect for diversity. In societies that are religiously and culturally diverse, these traditions offer practical frameworks for achieving peaceful coexistence. Rather than focusing on uniformity, these practices emphasize that tolerance and respect for difference are the key components in building a cohesive society. These values reflect the

philosophical outlook that diversity, when properly managed, can become a source of unity rather than division. As Prabowo (2019) states, pluralism is not about erasing differences but about fostering an environment where those differences can coexist harmoniously.

The values embedded in Tepaslira and Empan Papan are especially relevant in the context of Indonesia's pluralistic society, which is home to a variety of ethnic groups, religions, and cultures. These traditions offer a concrete way to bridge divides between different communities, fostering mutual respect and understanding. In particular, Kudus is a unique example of how culinary traditions can serve as a tool for promoting social cohesion in a diverse religious landscape. The city is known for its significant Muslim population, alongside a thriving community of Christians and Hindus, creating a dynamic interplay of cultural and religious influences. Amidst such diversity, Tepaslira and Empan Papan act as instruments that promote interfaith dialogue and cooperation (Prabowo, 2019).

In philosophical terms, the practice of tolerance is rooted in the idea of "recognizing the other" and acknowledging the validity of diverse perspectives. The traditions of Tepaslira and Empan Papan align with this philosophical stance by encouraging people not only to tolerate but also respect and appreciate those who may be different from themselves. The practice of Tepaslira, with its emphasis on mutual respect, challenges individuals to transcend their biases and engage in a more empathetic understanding of others. Similarly, Empan Papan, by promoting the idea of placing things in their rightful place, reinforces the importance of social equity and justice, ensuring that all members of the community are treated with fairness and dignity. The significance of Tepaslira and Empan Papan extends beyond their culinary roots. These traditions have evolved into cultural symbols that represent the values of tolerance, mutual understanding, and social harmony. As much as they are about food, they are also about people coming together and creating spaces where differences can be celebrated rather than feared. These practices foster a sense of belonging and solidarity, helping individuals feel connected, regardless of their religious or cultural backgrounds. In a broader sense, they offer valuable lessons on how to navigate the complexities of a multicultural society.

This article aims to explore the role of Tepaslira and Empan Papan in fostering tolerance in Kudus, focusing on how these culinary practices have become more than just cultural traditions—they are expressions of social philosophy. Through the lens of these traditions, this study will examine how culinary rituals can act as vehicles for promoting social cohesion, enhancing interfaith relationships, and strengthening the social fabric in a diverse society. By understanding the deeper meanings embedded in these practices, we can gain valuable insights into the ways in which local traditions can serve as powerful tools for nurturing harmony in a world increasingly marked by division and discord. Ultimately, this article will highlight the importance of preserving and promoting local traditions as a means to reinforce the principles of tolerance, empathy, and mutual respect. In the face of modern challenges, where globalization and technological advancement often lead to the erosion of cultural values, it is crucial to recognize the potential of traditions like Tepaslira and Empan Papan to serve as cultural anchors that uphold the moral and philosophical foundations of a harmonious society.

METHOD

This research employs a qualitative approach, which is specifically suited to understanding the social and cultural phenomena that underlie the culinary traditions of Tepaslira **and** Empan

Papan in Kudus. The qualitative approach allows for an in-depth exploration of the meanings, values, and cultural dynamics embedded in these traditions, providing insight into how they reflect tolerance and mutual respect within the community. Given the complexity and context-specific nature of the topic, this study adopts a case study design, focusing on the Kudus community as the unit of analysis. The research places particular emphasis on examining culinary practices and the social interactions that are embedded within them, thereby allowing for a comprehensive understanding of the role of these traditions in fostering social cohesion and interfaith relationships. (Creswell, 2014)

The primary data for this study were collected through in-depth interviews with key informants, who are integral to the Kudus community's cultural practices. These informants include: **Community leaders:** Local figures who have a deep understanding of the cultural and social dynamics of Kudus, as well as the historical significance of the traditions of Tepa Slira and Empan Papan. **Religious leaders:** Representatives from different religious communities in Kudus, providing insight into how these traditions reflect interfaith harmony and tolerance. **Culinary practitioners:** Local individuals involved in preparing and maintaining the culinary practices of Tepa Slira and Empan Papan, offering perspectives on the symbolism and significance of these traditions in the community.

These interviews were conducted with open-ended questions designed to encourage rich, descriptive responses. The goal was to gather detailed, personal insights on how these culinary practices contribute to social interactions, cultural understanding, and tolerance within the Kudus community. (Kvale, p. 2007). In addition to primary data, secondary data were gathered from relevant literature and official documents that discuss culture, culinary traditions, and tolerance in Kudus. This includes journal articles, books, and reports that provide background on the cultural and religious diversity of the region, as well as previous studies on the role of local traditions in fostering social harmony. These secondary sources served as a framework to contextualize the findings from the primary data and offer additional perspectives on the broader cultural landscape.

Category	Number of Participants	Role/Position
Community Leaders	3	Local leaders with knowledge of Kudus' social and cultural dynamics.
Religious Leaders	3	Leaders from different religious backgrounds (Muslim, Christian, Hindu).
Culinary Practitioners	5	Individuals involved in the preparation and maintenance of Tepa Slira and Empan Papan.

The data analysis process for this study follows the Miles and Huberman (1994) model, which is widely used in qualitative research. This model consists of three stages: data reduction, data display, and conclusion drawing/verification. **Data Reduction:** During this stage, the interview transcripts and notes were carefully reviewed, and relevant segments were highlighted. The key themes emerging from the data were identified, such as the meanings associated with Tepa Slira and Empan Papan, their role in promoting tolerance, and the social relationships fostered by these culinary traditions. **Data Display:** In this stage, the reduced data were organized into thematic categories, and visual displays such as tables or matrices were created to show the relationships

between different themes. This step helped to identify patterns and connections within the data, making it easier to interpret the results coherently. **Conclusion Drawing/Verification:** In this final stage, the data were analyzed for broader implications regarding the role of these culinary traditions in promoting tolerance and mutual respect within the community. Conclusions were drawn based on the analysis of key themes, and these were verified by cross-referencing them with secondary sources and through a process of member checking, where participants were asked to review and confirm the findings.

To ensure the reliability and validity of the findings, several techniques were employed: Data triangulation was achieved by collecting information from multiple sources, including community leaders, religious leaders, and culinary practitioners. This allowed for a more comprehensive understanding of the role of Tapa Slira and Empan Papan in fostering tolerance, as well as a validation of the findings from different perspectives. After the initial analysis of the interviews, a summary of the findings was shared with the participants for their feedback. This process allowed participants to validate the interpretations made by the researcher, ensuring that their views and experiences were accurately represented. Regular discussions with peers and experts in the field of cultural studies and religious tolerance helped to refine the analysis and provide an external perspective on the findings. This was instrumental in minimizing researcher bias and ensuring a balanced interpretation of the data. The entire research process, from data collection to analysis, was documented in detail, providing a transparent record of how conclusions were reached. This audit trail enhances the study's credibility by allowing others to follow the logic and steps taken throughout the research process.

RESULTS OF RESEARCH AND DISCUSSION

Result

Kudus, as a district in Central Java that is rich in history and culture, especially in the spread of Islam through the role of Sunan Kudus, has a society consisting of various tribes and religions, creating a unique diversity. In this context, the application of tepa slira and empan papan values is critical to create harmony in diversity. Tapa slira, which teaches us to respect and understand the positions and feelings of others, can be applied by respecting different religious celebrations and holding interfaith dialogues. Meanwhile, the empathy board, which teaches awareness of the situation and conditions around us, can be implemented by realizing sensitivitas budaya and religion in daily interactions. Kudus is also a practical example through social activities involving various elements of society, such as social services and cultural festivals, as well as tolerance Education in schools that teach diversity values. Despite the challenges, such as the potential for interreligious conflicts, the implementation of tepa slira and empan papan provides an opportunity to create a more tolerant and harmonious society. Thus, Kudus can be a mirror of tolerance, where diversity is seen as a force that enriches people's lives, as well as builds a better future for future generations. (Prabowo, 2019)

This research succeeded in gathering informants consisting of community leaders, religious leaders, and culinary actors in Kudus. Through in-depth interviews and participatory observations, several key themes were found that reflect the role of Tapa Slira and Empan Papan in building tolerance in the Kudus community:

1. **Mutual Respect Through Tapa Slira:** Most informants stated that Tapa Slira serves as a place to understand and appreciate each other's differences. These activities are often held in the context of celebrations, where people from different backgrounds come together to share food and stories. Such as Eid al-Fitr, Christmas, or local cultural celebrations, where people from different backgrounds come together to share food and stories. For example, in the celebration of Hari Feast, the Holy Society holds an open house, where everyone is invited to come, enjoy a typical dish, and share experiences. In this warm atmosphere, religious and cultural differences become meaningless, and everyone can feel togetherness and respect for each other. (Azra, 2006)
2. **Ethics and Responsibility in Empan Papan:** The informant also emphasized the importance of Empan Papan as a symbol of ethics in interacting. This practice teaches people to put everything in its place, including respecting the beliefs and positions of others. For example, in an interfaith discussion forum in Kudus, participants were taught to listen carefully and not interrupt other people's conversations, as well as to respect different views. By applying empan papan boards, people learn not only to speak but also to listen, thus creating an atmosphere of mutual respect and understanding. (Rahardjo, 2010)
3. **Culinary as a Social Bridge:** Many informants revealed that culinary, especially Tapa Slira and Empan Papan, serves as a social bridge that unites people from different backgrounds. Food is a means to celebrate diversity and build emotional closeness. For example, in the Kudus Culinary Festival, various types of food from various tribes and religions are served, such as Soto Kudus, Nasi Gandul, and other traditional cakes. This event is not only a place to enjoy food, but also to share stories and traditions behind each dish. In this way, culinary is not only part of cultural identity, but also a tool to strengthen relationships between individuals in diverse societies. (Widiastuti)

Challenges in Preserving Traditions: Although these traditions have an important role, some informants expressed concerns about the influence of globalization and social change that could threaten the preservation of Tapa Slira and Empan Papan.

Discussion

Definition: Tapa slira is a concept that originated in Javanese culture that teaches the importance of respecting each other and understanding the position and feelings of others. In the context of Kudus, which is an area with a diversity of religions, cultures, and traditions, the application of tapa slira values is very relevant. In Kudus, the community is made up of a variety of backgrounds, including Islam, Christianity, Hinduism, and diverse local cultures. Tapa slira invites individuals to respect these differences, both in daily interactions and in religious celebrations. For example, during the celebration of Eid al-Fitr, the Holy Society often holds open houses, where everyone, regardless of religious background, is invited to celebrate together. In this atmosphere, Tapa Slira serves as a bridge that connects various groups, creating a sense of mutual respect and togetherness. (Aisyah., 2020)

The application of tapa slira is also seen in social and cultural activities, such as cultural festivals involving various tribes and religions. In these events, the community is invited to share food, stories, and traditions, thereby strengthening social ties and mutual understanding. By respecting the differences in religion, culture, and traditions that exist, Tapa Slira helps to create a

harmonious and peaceful environment in the Holy Land. Overall, tepa slira is not just a concept, but also a practice that can strengthen tolerance and harmony between religious people in Kudus. By applying these values, the Holy Society can continue to build good relationships and mutual respect, making diversity a force that enriches life together. (Azra, 2006)

Efforts to Preserve Tepa Slira and Empan Papan

1. Education and Socialization

Integrating the values of Tepa Slira and Empan Papan in the educational curriculum in schools. Character Education programs that emphasize tolerance and mutual respect can help the younger generation understand the importance of these values. (Sukanta)

2. Cultural Activities and Festivals

Holding cultural festivals involving various ethnic and religious groups in Kudus. This activity can be a place to celebrate diversity and introduce the values of Tepa Slira and Empan Papan to the broader community. (Wardono, 2023)

3. Interreligious and Cultural Dialogue

Encourage interfaith and cultural dialogue through discussion forums, seminars, and workshops. These dialogue spaces can help reduce stereotypes and improve understanding between groups.

4. Positive Social Media Use

Utilizing social media to spread positive messages about tolerance and diversity. Campaigns that educate the public about the values of Tepa Slira and Empan Papan can reach a wider audience. (Education *et al.*, 2020)

5. Collaboration with Institutions and Organizations

Work with government agencies, non-governmental organizations, and local communities to develop programs that support the preservation of these values. Collaboration can strengthen conservation efforts and create a greater impact. (Mijianti and Tamami, 2023)

6. Community Empowerment

Empowering local communities to become agents of change in implementing the values of Tepa Slira and Empan Papan. Involving community leaders and religious leaders in conservation efforts can increase community trust and participation. (Azra, 2006).

Implementation of Tepa Slira and Empan Papan Values in Daily Life

In the Family Environment

The family is the smallest unit in society, and it is the first and foremost place in instilling the values of tolerance. Parents in Kudus usually teach their children to respect guests, not to discriminate between friends based on religion or ethnicity, and to make it a habit to share food with neighbors. The value of tepa slira is applied by teaching children not to speak rudely, not to impose their will, and always to consider the feelings of others. Meanwhile, empan papan is taught through real examples, such as maintaining good manners when speaking, not disturbing neighbors who are worshipping, and understanding boundaries in association. (Muhammad Munif, 2024).

Schools in Kudus also play an important role in instilling the values of tolerance. Through character Education, teachers teach the importance of respecting differences, working together in heterogeneous groups, and resolving conflicts peacefully. Extracurricular activities such as cultural festivals, traditional food cooking competitions, and visits to other religious places of worship are

practical means to strengthen the value of *tapa slira* and *empan papan* among students. (Muhammad Munif, 2024).

In community life, the values of *tapa slira* and *empan papan* are reflected in various social activities, such as cooperation, social service, and the celebration of religious holidays. The Holy Society is accustomed to helping each other regardless of religious or ethnic background. When there are residents who experience disasters, the entire community works hand in hand to provide assistance, both material and moral. Contemporary Challenges in the Preservation of the Tapa Values of Slira and Empan Papan (Wijarnarko, Maharani, and Mahaswa, 2024).

Globalization brought significant changes in people's mindsets and lifestyles, including in Kudus. The entry of foreign cultures, the development of information technology, and the flow of urbanization have caused a shift in traditional values. The younger generation tends to be more individualistic, less concerned about local traditions, and more easily influenced by foreign cultures that are not necessarily in line with the values of *tapa slira* and *empan papan*. (Astuti, 2017). Diversity that is not managed correctly can be a source of conflict. Differences in views, beliefs, and interests often trigger social friction, especially if there are no effective dialogue mechanisms. In some areas, conflicts between religious or ethnic groups are still frequent, although they are relatively small. This shows that the preservation of tolerance values such as *tapa slira* and *empan papan* still faces challenges that are not light. The emergence of radicalism and intolerance is also a serious threat to the sustainability of the values of tolerance in society. The spread of extreme ideas through social media and the internet can affect the way of thinking of the younger generation, making them less tolerant of differences. Therefore, serious efforts are needed from all parties to counteract this negative influence by strengthening character Education and expanding the space for dialogue between groups.

Efforts to Preserve and Strengthen the Value of Slira and Empan Papan

1. Revitalization of Local Traditions

The revitalization of local traditions can be carried out through various cultural activities, such as the holy is already running with annual activities carried out at the Kuduus Tower Park, Simpang 7 Kudus, the activities include culinary festivals, traditional food cooking competitions, and cultural exhibitions. Local governments, together with local communities, can initiate programs that aim to preserve and promote the values of *tapa slira* and *empan papan* to the younger generation. The Kudus Culinary Festival is an event to promote the richness of local cuisine while strengthening social ties between residents. Various types of traditional foods, such as Soto Kudus, Nasi Gandul, and Jenang Kudus, are served to be enjoyed together. This festival is not only a means of entertainment, but also an educational medium about the importance of tolerance and mutual respect. (Wardono, 2023)

2. Integration in the Educational Curriculum

The values of *tapa slira* and *empan papan* need to be integrated into the educational curriculum, both at the elementary, secondary, and tertiary levels. Character Education that emphasizes the importance of tolerance, empathy, and mutual respect should be an integral part of the learning process in schools. Several schools in Kudus have integrated the values of *tapa slira* and *empan papan* in character Education programs. Through discussions, role plays, and group work, students are taught to appreciate differences, work together in heterogeneous teams, and resolve conflicts peacefully.

3. Strengthening the Role of Community and Religious Leaders

Community leaders and religious leaders have a strategic role in instilling and disseminating the values of tolerance. Through lectures, sermons, and religious activities, they can provide a real example of how to apply *tepa slira* and *empan papan* in daily life. (Rynanta, 2023)

. Utilization of Social Media for Tolerance Campaigns

Social media can be a very effective tool for spreading positive messages about tolerance and diversity. Creative and educational digital campaigns can reach a wider audience, especially the younger generation, who are very familiar with technology. (Akbar, 2021)

1. Strengthening Interreligious and Intercultural Dialogue

Interreligious and intercultural dialogue needs to be encouraged as a means to strengthen mutual understanding and reduce prejudice. Discussion forums, seminars, and workshops involving various community groups can be a safe space to exchange ideas, share experiences, and find solutions to various problems faced together. Kudus, as a city with religious diversity, uses social media such as Instagram, Facebook, and YouTube for tolerance campaigns, especially during the Chinese New Year and *Cap Go Meh* celebrations of Confucians. Through educational content, documentation videos, and interfaith dialogues broadcast live, the community is invited to respect each other and inclusively celebrate diversity. Hashtags such as *#ToleransiKudus* and *#HarmoniDalamKeberagaman* are used to expand the reach of the message. This campaign has succeeded in raising awareness and strengthening social harmony, although challenges such as harmful content and hoaxes still need to be overcome with digital literacy and the support of community leaders. Social media is an effective tool in maintaining harmony and strengthening the value of tolerance in Kudus. (Zamakhsyari Dhofier, 2016)

Solution for Preserving the Value of *Tepa Slira* and *Empan Papan*

1. Strengthening Local Values-Based Character Education

Character Education that integrates the values of *Tepa Slira* and *Empan Papan* must be strengthened at all levels of Education, from early childhood Education to higher Education. A curriculum that instills mutual respect, empathy, and social ethics will help the younger generation understand and practice the values of tolerance in daily life. This approach is in line with the integrative Education model that instills the fundamental values of *tasamuh* (tolerance) and *tepa slira* as important characteristics in local culture (Hamdi, 2024).

2. Development of Intercultural and Interreligious Dialogue

Encouraging and facilitating intercultural and interreligious dialogue regularly is an effective means of strengthening understanding and reducing prejudice. Inclusive discussion forums, seminars, and workshops can build harmonious social networks. This approach also supports community empowerment through deliberation and cooperation, which is part of the value of *tepa slira* (Susetyo, 2017)

3. Optimizing the Role of Social Media for Positive Campaigns

Social media must be used optimally to spread messages of tolerance and diversity. Governments, educational institutions, community organizations, and religious leaders can collaborate in creating engaging educational content such as short videos, infographics, and hashtag

campaigns. A polite and empathetic communication strategy, according to the principles of empan papan and tapa slira, will increase the effectiveness of spreading messages.

4. Improving Community Digital Literacy

Digital literacy programs need to be encouraged to equip people with the ability to sort information, recognize hoaxes, and use social media wisely. This literacy is important so that people are not easily provoked by harmful content that can damage social harmony and contradict the value of linguistic politeness, which includes empan papan and tapa slira (Sembiring, 2011).

5. Cross-Sector Collaboration and Local Community Strengthening

The preservation of the value of tolerance requires collaboration between governments, educational institutions, religious leaders, civil society organizations, and local communities. Strengthening the community as an agent of change accelerates the spread of positive values and maintains the sustainability of conservation programs. The values of cooperation and deliberation for consensus, which are part of tapa slira, strengthen this synergy (Hamdi, 2024).

6. Development of Cultural Programs and Tolerance Festivals

Holding cultural festivals and art activities that display diversity and values of tolerance can be an effective medium to internalize the values of Tapa Slira and Empan Papan. This activity increases the sense of togetherness and strengthens relationships between community groups and revives the values of politeness and respect in social interactions (Sembiring, 2011).

CONCLUSION

In the context of diversity in Kudus, the values of Tapa Slira and Empan Papan play an important role as a mirror of tolerance that teaches people to respect each other and understand differences. Tapa Slira, which means "mutual respect," and Empan Papan, which means "to place well," are not only guidelines in social interaction but also the foundation for building harmonious relationships between religious communities. Through local culinary practices and traditions, the Holy Society can celebrate diversity and strengthen social bonds.

The results of the study show that the application of these values in daily life, such as in religious celebrations and social activities, creates an atmosphere of mutual respect that reduces the potential for conflict. Although challenges such as the influence of globalization and social change may threaten the preservation of these traditions, educational efforts, intercultural dialogue, and collaboration with various parties can help preserve and develop the values of Tapa Slira and Empan Papan.

Thus, Kudus can be an example for other regions in creating a tolerant and harmonious society. The preservation of these values is not only important to maintain local cultural identity, but also to build a better future for future generations. Through understanding and applying the values of Tapa Slira and Empan Papan, the community is expected to continue to strengthen harmony in diversity, making differences a force that enriches life together.

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