Satu Suro Ceremony Tradition: Tahlilan in the Perspective of Islamic Religious Education

Isdiana¹, Mustafa Abu Zaid², Saeed Akhtar³

¹Department of Aqidah and Islamic Philosophy, Universitas Islam Negeri Raden Intan Lampung, Lampung, Indonesia
²Universiti Sains Islam Malaysia, Negeri Sembilan, Malaysia
³Department of Islamic Studies and Religious Affairs, University of Malakand, Khyber Pakhtunkhwa, Pakistan

ABSTRACT

Purpose of the study: The aim of this research is to investigate and understand the meaning and religious context of the Satu Suro Ceremony Tradition: Tahlilan in the Perspective of Islamic Religious Education.

Methodology: This research uses qualitative methods with a naturalistic design. This research data collection technique uses structured interviews and direct observation. Data analysis in this research uses the Miles and Huberman model.

Main Findings: The results of this research show that the Satu Suro Tradition, especially Tahlilan, has been proven to have a significant positive impact on society. Tahlilan is not just a religious ritual; More than that, this tradition strengthens a sense of togetherness, mutual cooperation and religious values. Active participation from various levels of society creates strong social ties, from families to the younger generation. In the context of Islamic religious education, the integration of Tahlilan helps students understand religious teachings more deeply and apply them in the context of local culture and traditions. Tahlilan is a source of inspiration and spiritual guidance, creating a deeper understanding of togetherness, solidarity and spirituality in Islam.

Novelty/Originality of this study: This research presents an innovative concept in integrating local wisdom values and Islamic teachings, highlighting the close relationship between religion and culture. This novelty becomes the basis for new thinking in developing an Islamic religious education curriculum in madrasas, Islamic boarding schools or public schools that is not only relevant to the local cultural context, but also penetrates the meaning of religion in people's daily lives.

Keywords: Character, Islamic Education, Tahlilan, Tradition

1. INTRODUCTION

Javanese society has a rich culture involving a series of traditions and beliefs that have become an integral part of their daily lives. One of the typical traditions is the Tahlilan ceremony which is held in the month of Muharram, especially on Satu Suro, marking the combination of Islamic values and local wisdom. Javanese beliefs create a unique spiritual landscape, which is reflected in how they celebrate and honor certain events, especially with the arrival of Islam in the archipelago [1], [2]. The arrival of Islam to the archipelago, especially in Java, brought significant changes in the order of people's lives [3]. This process not only involves acceptance of Islamic teachings, but also cultivation, where local values and Javanese traditions create a unique blend with Islamic
teachings [4]. The Tahlilan tradition is a concrete example of how local wisdom and Islam can work together, creating a rich and meaningful cultural heritage [5].

The cultural combination of Islamic beliefs and local Javanese wisdom is a phenomenon that illustrates the complexity and dynamics of culture in the archipelago [6]-[8]. This process is realized through continuous interaction between Islamic teachings brought by the ulama and local wisdom that has been embedded in the life of Javanese society since ancient times [9]-[11]. There is assimilation and syncretism between these two traditions, where Islamic religious values are combined with Javanese practices rooted in local culture, creating a unique spiritual harmony [12]-[14]. For example, in the Tahlilan tradition, there is a combination of Islamic prayers with traditional Javanese rituals such as offerings or panggih ceremonies, reflecting the strong harmony between Islam and Javanese culture. This combination shows the adaptability of Islam in local contexts as well as the cultural diversity that is the spiritual richness of Indonesian society [15]-[17].

One tradition that specifically reflects the combination of Islamic beliefs and local culture in the Java area is the Satu Suro Ceremony tradition: Tahlilan. This ceremony shows how Islamic values are harmonized with Javanese elements in a deep ritual form. In its implementation, it can be seen that Islamic prayers and verses from the holy Koran are integrated with local nuances, such as the use of offerings and procedures that involve elements of Javanese culture. This uniqueness reflects the Javanese people's deep understanding of Islamic teachings, which are not only accepted as a belief system, but also processed and harmonized with local values that have become an integral part of their daily lives. This ceremony is a symbol of the continuity and adaptation of Islam amidst the richness of local culture in the Java region.

Satu Suro month for some Javanese people is seen as a sacred month. Most of them hope to ngalap berkah (receive blessings) from this holy month. In this case, what will be studied is the implementation of the Satu Suro traditional ceremony in Keroy Village. The people of Keroy Village are mostly Muslim, the majority of whom make their living as farmers. The Suronan tradition is a tradition inherited from ancestors to commemorate the Islamic New Year which is carried out every year on the I of Suro and has become a custom that cannot be abandoned and must be carried out by the village community. The uniqueness of this tradition lies in the acculturation of Islamic and Javanese culture which is depicted through the implementation of the rituals of the Suro tradition.

In the context of Islamic education, especially in character, the values reflected in the Satu Suro Ceremony tradition: Tahlilan can be actualized as an integral part in the formation of students' character [18]. One value that can be highlighted is the value of mutual cooperation. In Islam, mutual cooperation is considered a fundamental concept that emphasizes the importance of cooperation, togetherness, and helping each other in achieving common goals [19]-[21]. Through understanding and appreciating the Tahlilan tradition, where Javanese people collectively involve themselves in carrying out ceremonies, the value of mutual cooperation is implemented as part of Islamic character education. Students are given the opportunity to learn about teamwork, caring for each other, and responsibility for the continuity of Islamic traditions amidst the richness of local culture [22]-[24]. Thus, the combination of values in the Tahlilan tradition makes a positive contribution to Islamic character education, forming individuals who not only have religious knowledge, but also noble social values, including the spirit of mutual cooperation [25]-[27].

Based on the results of previous research, it is known that the Islamization process in Java is proceeding peacefully without major conflicts [28]. Then the results of previous research found that good habits can emerge if schools apply positive discipline and are committed to implementing character education in accordance with local wisdom and local culture [29]. In line with previous research, this research was conducted to provide innovation and new views regarding how culture can be a means of optimizing the learning process.

This research can enrich educational material by integrating the Tahlilan tradition as a source of enrichment in religious learning. This helps students to understand more deeply Islamic practices originating from local culture. Second, social values and cooperation, especially the concept of mutual cooperation which is actualized from the Tahlilan tradition, make a positive contribution in forming the character of students in various educational institutions. Third, this research offers an opportunity to preserve Islamic culture and identity in the educational environment. Madrasas, public schools and Islamic boarding schools can play an active role in preserving the Tahlilan tradition so that it remains relevant and passed on to future generations.

This research brings innovation to Islamic religious learning by combining traditional elements into the curriculum. This approach creates a learning method that is interesting, relevant, and has a positive impact on students’ understanding of Islamic teachings. In addition, the success of the research highlights the close connection between Islam and local culture, showing that Islam can live in harmony with local wisdom values without losing its Islamic essence. This is the basis for developing an integrated model of Islamic education that can be adopted by various educational institutions, creating a holistic and inclusive learning environment. The aim of this research is to investigate and understand the meaning and religious context of the Satu Suro Ceremony Tradition: Tahlilan in the Perspective of Islamic Religious Education.
2. RESEARCH METHOD

This research adopts a qualitative approach with a naturalistic type to understand and explore the Satu Suro Ceremony Tradition: Tahlilan in the Perspective of Islamic Religious Education. A naturalistic approach is used so that research can provide a holistic and in-depth picture of this religious tradition, as well as understanding the surrounding cultural and social context. This research uses a qualitative descriptive research design. This method tends to be descriptive and interpretive, the focus is more on understanding the meaning, context and complexity of a situation [30]-[32]. This approach provides the freedom to explore a deep understanding of the meaning, values and religious context of the Tahlilan Tradition.

The research subjects involved local traditional leaders, religious leaders, Muslim communities involved in carrying out ceremonies, as well as students or teachers involved in Islamic religious education. The selection of responses in this study used a purposive sampling technique. This research was conducted in the Karoy village area, southern Sumatra.

The data collection technique in this research uses in-depth interviews with traditional leaders, religious leaders and the community involved to understand the philosophical meaning and religious context of Tahlilan, especially in improving the character of mutual cooperation. Then interviews with Islamic religious education teachers in the local area related to the contribution of the Tahlilan tradition in building students' mutual cooperation and religious character. Then carry out observations in the form of direct observations regarding the one suro ceremony, namely Tahlilan, to gain direct experience and contextual understanding from the perspective of Islamic religious education. The indicators in this research interview are:

<table>
<thead>
<tr>
<th>Table 1. Interview indicators</th>
<th>Number of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>One suro tradition; Tahlilan</td>
<td>1</td>
</tr>
<tr>
<td>Articulation of Religious Values</td>
<td>2</td>
</tr>
<tr>
<td>Understanding the Tahlilan tradition</td>
<td>2</td>
</tr>
<tr>
<td>Influence on students</td>
<td>2</td>
</tr>
<tr>
<td>Contribution to the Character of Mutual Cooperation</td>
<td>1</td>
</tr>
</tbody>
</table>

The data analysis technique in this research refers to the qualitative data analysis model developed by Miles and Huberman. This approach provides a systematic framework for understanding and interpreting findings from qualitative data [33], [34]. The analysis procedure is that after obtaining the data, first, data reduction is carried out by detailing the qualitative data that has been collected [35], [36]. This involves selecting, simplifying, and grouping data so that it can be better elaborated [37], [38]. The reduced data is then displayed in table, graph or matrix form [39], [40]. This data display helps researchers to organize and summarize important findings from each data [41], [42]. Then draw conclusions from the findings that have been found through data reduction, display and coding [43], [44]. This conclusion is then validated through verification techniques such as triangulation or member checking to ensure the validity of the findings. The findings that have been compiled are interpreted and conclusions are drawn to explore the meaning of the findings and the implications for Islamic Religious Education.

3. RESULTS AND DISCUSSION

Based on the results of interviews conducted with local community leaders, the results obtained are presented in table 2 below:

<table>
<thead>
<tr>
<th>Table 2. Interview results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question</td>
</tr>
<tr>
<td>How is the tradition of one suro: Tahlilan carried out in this area?</td>
</tr>
</tbody>
</table>
In your opinion, what is the relationship between Tahlilan and the religious values held by the people here?

Tahlilan, in the context of this society, is closely linked to the religious values adhered to. This tradition is not just ceremonial, but reflects obedience to religious teachings, especially in Islam. In its implementation, Tahlilan combines the reading of verses from the Koran, prayers and dhikr as an expression of spirituality and obedience to God. This event provides a deep religious dimension, teaches the values of helping each other, reminds each other of kindness, and builds harmony between people. Tahlilan not only strengthens horizontal relationships between citizens, but also strengthens vertical bonds between humans and God. As a place for spiritual development, Tahlilan is a moment to reflect on religious values, increase faith, and form character in accordance with shared religious teachings. Thus, Tahlilan is not only part of cultural heritage, but also a source of inspiration and spiritual guidance in people's daily lives.

According to you, is there a deep understanding of how Tahlilan reflects religious teachings and how this is reflected in daily practice?

In short, Tahlilan reflects a deep understanding of religious teachings, especially in Islam, and is reflected in people's daily practices. This tradition is not only a formal ritual, but also a means to absorb and apply religious values in everyday life. Reading verses from the Koran and special prayers during Tahlilan help deepen understanding of religious teachings, while the practice of togetherness and mutual cooperation emphasized in Tahlilan is reflected in the community's concrete actions in helping others and maintaining harmonious relationships. Thus, Tahlilan is not only a religious ritual, but also a source of inspiration and guidance in shaping the character and ethics of everyday society.

In your opinion, do you think the tradition of one suro, namely Tahlilan, in this area can be integrated into Islamic religious education learning? Then how do you relate the Tahlilan tradition to Islamic religious teachings and religious principles?

Based on interviews, it is known that the Satu Suro Tradition, especially Tahlilan, can be harmoniously integrated into Islamic religious education learning in this area. This integration allows students to understand more deeply the teachings of the Islamic religion by embracing and applying them in the context of local culture and traditions. In combining the Tahlilan tradition with Islamic religious teachings, emphasis is placed on understanding the Islamic values reflected in Tahlilan, such as togetherness, mutual cooperation, and obedience to God. The practice of worship and dhikr in Tahlilan is explained as a concrete expression of Islamic teachings, while moral and ethical values, such as mutual respect and helping others, are summarized as an integral part of religious teachings. Tahlilan integration also becomes a

Satu Suro Ceremony Tradition: Tahlilan in the Perspective of Islamic Religious Education

(Isdiana)

Furthermore, do you see a connection between Tahlilan and the formation of students' mutual cooperation character?

Learning human values, such as justice and caring, through Tahlilan provides a solid foundation for forming students' cooperative character. Mutual cooperation is the main principle in implementing Tahlilan, and students can identify that the values of mutual cooperation are also relevant in everyday life, reminding them of the importance of cooperation in achieving common goals.

Tahlilan not only creates a deep shared experience among students but also forms positive social bonds. In a more relaxed atmosphere, students have the opportunity to get to know each other and build close relationships, which in turn can strengthen the character of mutual cooperation. By involving students in the Tahlilan tradition, we not only provide support for religious aspects, but also make a significant contribution in shaping students' character with the values of mutual cooperation, solidarity and concern for others.

How does the Tahlilan tradition contribute to increasing students' understanding and practice of religiosity?

The Tahlilan tradition has a crucial role in increasing students' understanding and practice of religiosity. The implementation of Tahlilan provides a rare opportunity for students to explore the teachings of Islam directly. Through reading verses from the holy Qur'an and special prayers, students can experience the depth of the meaning of spirituality and enrich their understanding of Islamic principles. Additionally, the solemn moments in Tahlilan facilitate spiritual reflection, allowing students to explore and strengthen their personal relationship with God. This tradition not only teaches moral values, such as caring for others and helping others, but also encourages the application of these practices in students' daily lives.

Active experience in religious rituals, such as dhikr and salawat of the Prophet, also contributes to strengthening students' faith and piety. Active participation in Tahlilan provides an opportunity for students to understand and practice important aspects of Islamic worship. In addition, the Tahlilan associated with Satu Suro night provides a deeper understanding of the Hijri new year celebrations, creating a greater appreciation of the cultural and religious aspects of the Islamic calendar.
Thus, through its contribution to learning religious values, implementing religious practices, and deeper understanding of Islamic traditions, Tahliilan effectively enriches the dimensions of students' religiosity, making it more than just a religious ritual, but an important means of forming character and spirituality in everyday life. - student's day.

Getting involved in Tahliilan has increased the sense of solidarity and togetherness among students. They get along better, communicate more actively, and are willing to help each other after this experience. Apart from that, collaboration in preparation for the Tahliilan event also strengthens social ties at the group level, creating a positive atmosphere of cooperation between them.

Students demonstrate a good understanding of the meaning of Tahliilan and its relationship to Islamic religious values and mutual cooperation. They recognize Tahliilan as a form of worship and spiritual moment, and can relate it to obedience to God. Students also understand that Tahliilan creates togetherness and encourages the practice of mutual cooperation in the community. Thus, students' understanding involves the religious and social aspects of the Tahliilan tradition.

Tahlil comes from the basic word hallala yuhallilu, which means reading (Iaailaaha illAllah there is no god but Allah.) According to everyday understanding, tahlil means "reading a series of letters from the Qur'an, selected verses, and kalimahs "Optional remembrance, which begins with reading Surah Al-Fatihah with the intention of the reward for the spirits intended by the reader or the owner of the wish, and then closes with prayer." Tahliilan is a tradition in the form of a gathering between residents to read prayers, which is usually done when a member of the community is in trouble because someone in their family has died, or to commemorate someone's death [45]. Tahliilan is a typical Indonesian Muslim tradition. This gathering is filled with reading verses from the Qur'an and kalimah thayyibah, starting with reading surah al-ikhlash, al-muwawdizatain, verses of chairs, reading shalawat, tahlil, tasbih, and istighfar. The order of reading has been arranged in such a way so much so that it has become such a tradition [46], [47], [48]. If there are reading variants here and there, the difference is not too big.

Islamic views on the implementation of the Satu Suro tradition in Keroy Village, District. Sukabumi can be done, the important thing is that people do not believe in the symbols related to One Suro. One suro is also an embodiment of gratitude to Allah SWT so that with this One Suro, people are showing their gratitude and giving alms to people. Apart from that, it is a legacy of the religious culture of our ancestors before the spread of Islam, so it contains beliefs that are contrary to Islam. And in the process of Islamization there needs to be purification of the aqidah and implementation of ceremonies in accordance with Islamic teachings [49], [50]. The Tahliilan tradition, which reflects a deep understanding of Islamic religious teachings, contributes greatly to increasing students' understanding and practice of religiosity. Through its implementation, students have the opportunity to reflect on the meaning of spirituality and deepen Islamic teachings. Reading verses from the holy Qur'an, special prayers and dhikr are not only religious rituals, but also a means of applying religious values in everyday life.

Tahlil is a momentum to strengthen togetherness and mutual cooperation in society. This event involves active participation from various levels of society, creating strong social bonds. Religious and traditional leaders play an important role in guiding and preserving shared values [51], [52]. This tradition is also used as a means to convey educational and moral messages, guiding people to live a new year full of goodness and blessings [53].

The importance of Tahliilan in the context of this society is not only limited to ceremonial purposes, but reflects obedience to the teachings of the Islamic religion. Tahliilan combines reading verses of the Koran, prayers, and dhikr as an expression of spirituality and obedience to God. This event creates a deep religious dimension, teaches the values of helping each other, reminds each other of goodness, and builds harmony between people. Tahliilan not only strengthens horizontal relationships between citizens, but also strengthens vertical bonds between humans and God.

As a place for spiritual development, Tahliilan is a moment to reflect on religious values, increase faith, and shape character in accordance with shared religious teachings. This tradition is not only part of cultural heritage, but also a source of inspiration and spiritual guidance in people's daily lives. Thus, Tahliilan becomes not only a religious ritual, but also an important instrument in shaping the character and ethics of everyday society.

Previous research found that the concept of Islamic religious education in schools emphasizes the need for Islamic religious education that understands the diversity of religious narratives in Islamic traditions [54]. In line with previous research, this research was conducted to look at the views of Islamic religious education and how traditional Islamic traditions, namely one suro, Tahliilan have an impact on Islamic religious education. From the results of this research, it was found that by making one suro tradition, namely Tahliilan, able to build students' mutual cooperation and religious character. Then the results of further research found that the implementation of
building religious character education based on school culture was carried out through character building based on religious values, school climate based on religious values, extracurricular activities based on religious values, as well as building relationships between the school and the community [55]. In line with the results of previous research, this research generalizes previous research through the integration of one suro tradition, namely Tahlilan, in Islamic religious learning which can build and develop students' religious character and mutual cooperation.

The novelty of this research lies in the combination of the Satu Suro Ceremony Tradition: Tahlilan and Islamic religious education, resulting in a holistic understanding framework that has not been thoroughly explored before. This research presents an innovative concept in integrating local wisdom values and Islamic teachings, highlighting the close connection between religion and culture. This novelty creates a basis for new thinking in developing an Islamic religious education curriculum that is not only relevant to the local cultural context, but also penetrates religious meaning in people's daily lives. By revealing the spiritual richness in the Tahlilan Tradition, this research presents a new perspective that can make a valuable contribution to the development of inclusive and in-depth Islamic religious education in Indonesia.

The implications of this research are very significant for various aspects of Islamic Religious Education and the preservation of traditional culture. These findings have the potential to support curriculum development by integrating the values and meaning of local wisdom from the Satu Suro Ceremony Tradition: Tahlilan. This can increase the relevance and attractiveness of Islamic learning in various educational institutions. In addition, religious teachers can utilize the results of this research to present more contextual and interesting learning material for students, while communities and traditional leaders can use these findings to strengthen efforts to preserve traditional culture. Overall, the implications of this research lead to the development of Islamic religious education that is more rooted in local wisdom and at the same time supports the preservation of cultural identity in society.

The limitations of this research lie in geographical limitations which focus on the southern tip of Sumatra. Although Karoy village at the southern tip of Sumatra has a unique rich culture and traditions, generalization of the findings of this study must be done with caution due to limited geographical coverage. Several variants in the practice of the Satu Suro Ceremony Tradition: Tahlilan may be found in other areas which have different interpretations or implementation. Therefore, the results of this research can be more appropriately applied in a similar local context in the southern tip of Sumatra, and extrapolation of the findings to outside this region must be carried out with special consideration of contextual and cultural differences.

4. CONCLUSION

Satu Suro traditions, especially Tahlilan, have been proven to have a significant positive impact on society. Tahlilan is not just a religious ritual; More than that, this tradition strengthens togetherness, mutual cooperation and religious values. Active participation from various levels of society creates strong social ties, from families to young people. Religious and traditional leaders play an important role in guiding society and ensuring shared values are continued. In the context of Islamic religious education, Tahlilan integration helps students understand religious teachings more deeply and apply them in the context of local culture and traditions. Tahlilan becomes a source of inspiration and spiritual guidance, creating a deeper understanding of togetherness, solidarity and spirituality in Islam. Overall, the Satu Suro Tradition: Tahlilan shapes students' character and religiosity by combining harmony between religious values and local wisdom. Future research can explore the influence of Tahlilan practices on the formation of identity and social values in society. Recommendations for further research could explore the influence of Tahlilan practices on the formation of identity and social values in society.

ACKNOWLEDGEMENTS

I would like to express sincere appreciation to everyone who contributed to the completion of this article. A heartfelt thank you to the respondents for their valuable insights and support throughout the research process.

REFERENCES

J. Pend. A. Isl. Ind

ISSN: 2722-628X

Satu Suro Ceremony Tradition: Tahlilan in the Perspective of Islamic Religious Education... (Isdiana)