

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

Isdiana<sup>1</sup>, Mustafa Abu Zaid<sup>2</sup>, Saeed Akhtar<sup>3</sup>

<sup>1</sup>Department of Aqidah and Islamic Philosophy, Universitas Islam Negeri Raden Intan Lampung, Lampung, Indonesia

<sup>2</sup>Universiti Sains Islam Malaysia, Negeri Sembilan, Malaysia

<sup>3</sup>Department of Islamic Studies and Religious Affairs, University of Malakand, Khyber Pakhtunkhwa, Pakistan

### Article Info

#### Article history:

Received Jan 2, 2024

Revised Feb 6, 2024

Accepted Mar 20, 2024

Online First Mar 20, 2024

#### Keywords:

Character

Islamic Education

Tahlilan

Tradition

### 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.

*This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license*



### Corresponding Author:

Isdiana,

Department of Aqidah and Islamic Philosophy, Universitas Islam Negeri Raden Intan Lampung, Jl. Letnan Kolonel H. Endro Suratmin, Sukarame, Bandar Lampung City, 35131, Indonesia

Email: [isdiana@gmail.com](mailto:isdiana@gmail.com)

## 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 cultururation, 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.

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 1 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 1. Interview indicators

Indicator	Number of Items
One suro tradition; Tahlilan	1
Articulation of Religious Values	2
Understanding the Tahlilan tradition	2
Influence on students	2
Contribution to the Character of Mutual Cooperation	1

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 2. Interview results

Question	Response
How is the tradition of one suro: Tahlilan carried out in this area?	The Satu Suro tradition, especially the implementation of Tahlilan in this area, marks the beginning of the Hijriah new year with great meaning. Every year, people gather at places of worship or at family homes to hold Tahlilan events. Reading verses from the Koran, special prayers and dhikr fill this event which is led by religious figures or local religious leaders. More than just a religious ritual, Tahlilan is a momentum to strengthen togetherness and mutual cooperation. Active participation from various levels of society, from families to young people, creates strong social ties. Religious and traditional leaders play a key role in guiding communities and ensuring shared values are continued. This tradition is also a means of conveying educational and moral messages that guide people to live a new year full of goodness and blessings. The maintenance and development of traditions is carried out through religious education and counseling programs, ensuring that these noble values continue to shine in everyday life and are passed on to future generations.



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

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

forum for giving appreciation to local cultural heritage, ensuring that Islamic values are maintained while being applied in local traditions. Additionally, the Tahlilan tradition associated with Satu Suro night can be explained in the context of Hijri new year celebrations, adding a dimension to the Islamic calendar and the importance of starting the new year with worship. In this way, the integration of Tahlilan in Islamic religious learning becomes a bridge that combines harmony between religious values and local wisdom, giving students a deeper understanding of togetherness, solidarity and spirituality in Islam.

From an interview with an Islamic religious education teacher at a local madrasah, it is known that as a teacher, he believes that there is a strong connection between Tahlilan and the formation of students' mutual cooperation character. Tahlilan is not just a religious ritual, but also an effective means of building the character of mutual cooperation among students. This tradition creates collective awareness about the importance of togetherness and caring for each other. In its implementation, Tahlilan builds a spirit of solidarity among students, creating strong inner bonds and a spirit to help and support each other in their community.

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, Tahlilan 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.
Do you see an increased sense of solidarity and togetherness among students after involving themselves in Tahlilan?	Getting involved in Tahlilan 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 Tahlilan event also strengthens social ties at the group level, creating a positive atmosphere of cooperation between them.
Do students have a good understanding of the meaning of Tahlilan and its relationship to religious values and mutual cooperation?	Students demonstrate a good understanding of the meaning of Tahlilan and its relationship to Islamic religious values and mutual cooperation. They recognize Tahlilan as a form of worship and spiritual moment, and can relate it to obedience to God. Students also understand that Tahlilan creates togetherness and encourages the practice of mutual cooperation in the community. Thus, students' understanding involves the religious and social aspects of the Tahlilan tradition.

Tahlil comes from the basic word *hallala yuhallilu*, which means reading (*laailaaha 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." Tahlilan 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]. Tahlilan 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-muawwidzatain*, 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 Tahlilan 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.

Tahlilan 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 Tahlilan in the context of this society is not only limited to ceremonial purposes, but reflects obedience to the teachings of the Islamic religion. Tahlilan 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. 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 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, Tahlilan 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*, Tahlilan have an impact on Islamic religious education. From the results of this research, it was found that by making *one suro* tradition, namely Tahlilan, 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

- [1] B. Wiryomartono, *Traditions and Transformations of Habitation in Indonesia*. Singapore: Springer Nature Singapore, 2020. doi: 10.1007/978-981-15-3405-8.
- [2] E. P. Widiasih and R. Rachman, "Reshaping Liturgy in Postcolonial Indonesia," *Liturgy*, vol. 37, no. 1, pp. 55–63, 2022, doi: 10.1080/0458063X.2022.2026696.
- [3] K. H. B. Julia Wester a b c, Kenneth Broad a c, K. Callwood, R. Fielding, J. Jacquet, C. Macdonald, and A. Moore, "Chapter 3 - Culture and historic value as ways of understanding complex human health-ocean linkages," in *Oceans and Human Health (Second Edition)*, Academic Press, 2023, pp. 39–70. doi: 10.1016/B978-0-323-95227-9.00012-9.
- [4] F. Y. Mamahit, "Abangan Muslims, Javanese Worldview, and Muslim–Christian Relations in Indonesia," *Transformation*, vol. 38, no. 1, pp. 31–45, 2021, doi: 10.1177/0265378820965602.
- [5] B. S. Eko and H. Putranto, "Face Negotiation Strategy Based on Local Wisdom and Intercultural Competence to Promote Inter-ethnic Conflict Resolution: Case Study of Balinuraga, Lampung," *J. Intercult. Commun. Res.*, vol. 50, no. 5, pp. 506–540, 2021, doi: 10.1080/17475759.2021.1898450.
- [6] A. Thohir, D. Supriadi, Mulyana, F. Arifin, and M. A. Septiadi, "The Struggle Of Freemasonry And Islamic Ideology In

- The Twentieth Century During Colonialization In Indonesia,” *Heliyon*, vol. 7, no. 10, 2021, doi: 10.1016/j.heliyon.2021.e08237.
- [7] A. A. Wardana, R. H. B. Setiarto, and L. P. Wigati, “‘Lepet’: Indonesian traditional food for Eid Al-Fitr celebrations,” *J. Ethn. Foods*, vol. 10, no. 1, 2023, doi: 10.1186/s42779-023-00197-0.
- [8] A. Faisal, M. Pabbajah, I. Abdullah, N. E. Muhammad, and M. Rusli, “Strengthening religious moderatism through the traditional authority of kiai in Indonesia,” *Cogent Soc. Sci.*, vol. 8, no. 1, 2022, doi: 10.1080/23311886.2022.2150450.
- [9] L. Sunarti, H. Hussin, N. F. L. Sari, and R. S. Haghia, “Tasikmalaya embroidery during the COVID-19 pandemic: Local entrepreneurs and their wisdom-based resilience,” *Cogent Arts Humanit.*, vol. 10, no. 1, 2023, doi: 10.1080/23311983.2023.2264024.
- [10] J. Koopman, “Subawe, traditional knowledge, and faith-based organisations promoting social capital and disaster preparedness: A Lombok, Indonesia case study,” *Int. J. Disaster Risk Reduct.*, vol. 94, no. June, p. 103837, 2023, doi: 10.1016/j.ijdrr.2023.103837.
- [11] N. Naim, A. Aziz, and T. Teguh, “Integration of Madrasah diniyah learning systems for strengthening religious moderation in Indonesian universities,” *Int. J. Eval. Res. Educ.*, vol. 11, no. 1, pp. 108–119, 2022, doi: 10.11591/ijere.v11i1.22210.
- [12] A. Karim, M. K. F. Raya, A. Mutholib, A. N. Kawakip, A. Retnanto, and Mukroji, “Nyai Sabirah’s folklore and sacred local heritage in Central Java,” *Cogent Arts Humanit.*, vol. 10, no. 1, 2023, doi: 10.1080/23311983.2023.2198629.
- [13] X. Xu, “Epistemic diversity and cross-cultural comparative research: ontology, challenges, and outcomes,” *Glob. Soc. Educ.*, vol. 20, no. 1, pp. 36–48, 2022, doi: 10.1080/14767724.2021.1932438.
- [14] V. R. Hadiz, “Indonesia’s missing Left and the Islamisation of dissent,” *Third World Q.*, vol. 42, no. 3, pp. 599–617, 2021, doi: 10.1080/01436597.2020.1768064.
- [15] J. Xie and S. Ma, “Identification with Buddhism among young Chinese Indonesians: multicultural dynamics and generational transitions,” *Humanit. Soc. Sci. Commun.*, vol. 10, no. 1, 2023, doi: 10.1057/s41599-023-02494-0.
- [16] J. A. Freire, “Promoting Sociopolitical Consciousness and Bicultural Goals of Dual Language Education: The Transformational Dual Language Educational Framework,” *J. Lang. Identity Educ.*, vol. 19, no. 1, pp. 56–71, 2020, doi: 10.1080/15348458.2019.1672174.
- [17] S. Acabado and M. Martin, “Decolonizing the past, empowering the future: Community-led heritage conservation in Ifugao, Philippines,” *J. Community Archaeol. Herit.*, vol. 7, no. 3, pp. 171–186, 2020, doi: 10.1080/20518196.2020.1767383.
- [18] N. Ali, B. Afwadzi, I. Abdullah, and M. I. Mukmin, “Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia,” *Islam Christ. Relations*, vol. 32, no. 4, pp. 383–405, 2021, doi: 10.1080/09596410.2021.1996978.
- [19] A. Abulibdeh, E. Zaidan, and R. Abulibdeh, “Navigating the confluence of artificial intelligence and education for sustainable development in the era of industry 4.0: Challenges, opportunities, and ethical dimensions,” *J. Clean. Prod.*, vol. 437, no. January, p. 140527, 2024, doi: 10.1016/j.jclepro.2023.140527.
- [20] M. Benvenuti *et al.*, “Artificial intelligence and human behavioral development: A perspective on new skills and competences acquisition for the educational context,” *Comput. Human Behav.*, vol. 148, no. December 2022, p. 107903, 2023, doi: 10.1016/j.chb.2023.107903.
- [21] T. Spinde *et al.*, “Automated identification of bias inducing words in news articles using linguistic and context-oriented features,” *Inf. Process. Manag.*, vol. 58, no. 3, 2021, doi: 10.1016/j.ipm.2021.102505.
- [22] C. Alkoutli, M. Abdalla, N. Faris, and S. N. Hidayah, “Architects of change: female Islamic school leaders in Australia & New Zealand,” *Int. J. Leadersh. Educ.*, vol. 00, no. 00, pp. 1–30, 2023, doi: 10.1080/13603124.2023.2264257.
- [23] Y. S. Al Frijat, I. E. Albawwat, and A. A. Elamer, “Exploring the mediating role of corporate social responsibility in the connection between board competence and corporate financial performance amidst global uncertainties,” *Corp. Soc. Responsib. Environ. Manag.*, no. September 2023, pp. 1079–1095, 2023, doi: 10.1002/csr.2623.
- [24] Y. Yu and F. Duchin, “Building a Curriculum to Foster Global Competence and Promote the Public Interest: Social Entrepreneurship and Digital Skills for American Community College Students,” *Community Coll. J. Res. Pract.*, no. May, 2022, doi: 10.1080/10668926.2022.2064374.
- [25] B. S. Eko and H. Putranto, “Face Negotiation Strategy Based on Local Wisdom and Intercultural Competence to Promote Inter-ethnic Conflict Resolution: Case Study of Balinuraga, Lampung,” *J. Intercult. Commun. Res.*, vol. 50, no. 5, pp. 506–540, 2021, doi: 10.1080/17475759.2021.1898450.
- [26] R. Uspayanti, R. Butarbutar, Fredy, H. J. Hiskya, Sajriawati, and A. F. Ainani, “Local Wisdom and its Implication for Nature Conservation,” *Rev. Int. Geogr. Educ. Online*, vol. 11, no. 5, pp. 292–302, 2021, doi: 10.48047/rigeo.11/5/30.
- [27] E. S. O’Leary *et al.*, “Creating inclusive classrooms by engaging STEM faculty in culturally responsive teaching workshops,” *Int. J. STEM Educ.*, vol. 7, no. 1, 2020, doi: 10.1186/s40594-020-00230-7.
- [28] S. F. Firman and A. I. Pratama, “Walisongo’s Role In Actulating The Islamic Religion And Javanese Culture,” *Int. J. ...*, vol. 01, no. 01, pp. 130–143, 2022, [Online]. Available: <https://e-journal.citakonsultindo.or.id/index.php/IJEVSS/article/view/29%0Ahttps://e-journal.citakonsultindo.or.id/index.php/IJEVSS/article/download/29/19>
- [29] A. Hermino and I. Arifin, “Contextual character education for students in the senior high school,” *Eur. J. Educ. Res.*, vol. 9, no. 3, pp. 1009–1023, 2020, doi: 10.12973/EU-JER.9.3.1009.
- [30] S. Campbell *et al.*, “Purposive sampling: complex or simple? Research case examples,” *J. Res. Nurs.*, 2020, doi: 10.1177/1744987120927206.
- [31] H. Ames, C. Glenton, and S. Lewin, “Purposive sampling in a qualitative evidence synthesis,” *BMC Med. Res. Methodol.*, 2019.
- [32] T. Muzari, G. N. Shava, and S. Shonhiwa, “Qualitative Research Paradigm , a Key Research Design for Educational Researchers , Processes and Procedures : A Theoretical Overview,” *Indiana J. Humanit. Soc. Sci.*, vol. 3, no. 1, pp. 14–20, 2022, [Online]. Available: [https://indianapublications.com/articles/IJHSS\\_3\(1\)\\_14-20](https://indianapublications.com/articles/IJHSS_3(1)_14-20)



- 20\_61f38990115064.95135470.pdf
- [33] K. Flemming and J. Noyes, "Qualitative Evidence Synthesis: Where Are We at?," *Int. J. Qual. Methods*, vol. 20, pp. 1–13, 2021, doi: 10.1177/1609406921993276.
- [34] M. Denton, M. Borrego, and A. Boklage, "Community cultural wealth in science, technology, engineering, and mathematics education: A systematic review," *J. Eng. Educ.*, vol. 109, no. 3, pp. 556–580, 2020, doi: 10.1002/jee.20322.
- [35] J. N. Lester, Y. Cho, and C. R. Lochmiller, "Learning to Do Qualitative Data Analysis: A Starting Point," *Hum. Resour. Dev. Rev.*, vol. 19, no. 1, pp. 94–106, 2020, doi: 10.1177/1534484320903890.
- [36] W. Xu and K. Zammit, "Applying Thematic Analysis to Education: A Hybrid Approach to Interpreting Data in Practitioner Research," *Int. J. Qual. Methods*, vol. 19, pp. 1–9, 2020, doi: 10.1177/1609406920918810.
- [37] R. C. Chen, C. Dewi, S. W. Huang, and R. E. Caraka, "Selecting critical features for data classification based on machine learning methods," *J. Big Data*, vol. 7, no. 1, 2020, doi: 10.1186/s40537-020-00327-4.
- [38] G. van der Nest, V. Lima Passos, M. J. J. M. Candel, and G. J. P. van Breukelen, "An overview of mixture modelling for latent evolutions in longitudinal data: Modelling approaches, fit statistics and software," *Adv. Life Course Res.*, vol. 43, no. December 2019, 2020, doi: 10.1016/j.alcr.2019.100323.
- [39] R. Albalawi, T. H. Yeap, and M. Benyoucef, "Using Topic Modeling Methods for Short-Text Data: A Comparative Analysis," *Front. Artif. Intell.*, vol. 3, no. July, pp. 1–14, 2020, doi: 10.3389/frai.2020.00042.
- [40] C. Cloutier and D. Ravasi, "Using tables to enhance trustworthiness in qualitative research," *Strateg. Organ.*, vol. 19, no. 1, pp. 113–133, 2021, doi: 10.1177/1476127020979329.
- [41] R. Popenoe, A. Langius-Eklöf, E. Stenwall, and A. Jervaeus, "A practical guide to data analysis in general literature reviews," *Nord. J. Nurs. Res.*, vol. 41, no. 4, pp. 175–186, 2021, doi: 10.1177/2057158521991949.
- [42] L. E. Tomaszewski, J. Zarestky, and E. Gonzalez, "Planning Qualitative Research: Design and Decision Making for New Researchers," *Int. J. Qual. Methods*, vol. 19, pp. 1–7, 2020, doi: 10.1177/1609406920967174.
- [43] S. J. Kaur, L. Ali, M. K. Hassan, and M. Al-Emran, "Adoption of digital banking channels in an emerging economy: exploring the role of in-branch efforts," *J. Financ. Serv. Mark.*, vol. 26, no. 2, pp. 107–121, 2021, doi: 10.1057/s41264-020-00082-w.
- [44] F. T. Ni, J. Zhang, and M. N. Noori, "Deep learning for data anomaly detection and data compression of a long-span suspension bridge," *Comput. Civ. Infrastruct. Eng.*, vol. 35, no. 7, pp. 685–700, 2020, doi: 10.1111/mice.12528.
- [45] D. A. Gede Agung, A. M. Nasih, Sumarmi, Idris, and B. Kurniawan, "Local wisdom as a model of interfaith communication in creating religious harmony in Indonesia," *Soc. Sci. Humanit. Open*, vol. 9, no. July 2023, p. 100827, 2024, doi: 10.1016/j.ssaho.2024.100827.
- [46] B. Stickle and M. Felson, "Crime Rates in a Pandemic: the Largest Criminological Experiment in History," *Am. J. Crim. Justice*, vol. 45, no. 4, pp. 525–536, 2020, doi: 10.1007/s12103-020-09546-0.
- [47] M. Decuyper and P. Landri, "Governing by visual shapes: university rankings, digital education platforms and cosmologies of higher education," *Crit. Stud. Educ.*, vol. 62, no. 1, pp. 17–33, 2021, doi: 10.1080/17508487.2020.1720760.
- [48] D. Kost, C. Fieseler, and S. I. Wong, "Boundaryless careers in the gig economy: An oxymoron?," *Hum. Resour. Manag. J.*, vol. 30, no. 1, pp. 100–113, 2020, doi: 10.1111/1748-8583.12265.
- [49] D. M. Müller, "Bureaucratic Islam Compared: Classificatory Power And State-ified Religious Meaning-Making In Brunei And Singapore," *J. Law Relig.*, vol. 33, no. 2, pp. 212–247, 2018, doi: 10.1017/jlr.2018.29.
- [50] C. Ghafran and S. Yasmin, "Ethical Governance: Insight from the Islamic Perspective and an Empirical Enquiry," *J. Bus. Ethics*, vol. 167, no. 3, pp. 513–533, 2020, doi: 10.1007/s10551-019-04170-3.
- [51] F. Barbera, H. X. Shi, A. Agarwal, and M. Edwards, "The Family That Prays Together Stays Together: Toward a Process Model of Religious Value Transmission in Family Firms," *J. Bus. Ethics*, vol. 163, no. 4, pp. 661–673, 2020, doi: 10.1007/s10551-019-04382-7.
- [52] B. F. Liu, D. Shi, J. K. R. Lim, K. Islam, A. L. Edwards, and M. Seeger, "When Crises Hit Home: How U.S. Higher Education Leaders Navigate Values During Uncertain Times," *J. Bus. Ethics*, vol. 179, no. 2, pp. 353–368, 2022, doi: 10.1007/s10551-021-04820-5.
- [53] M. R. Low *et al.*, "Bane or Blessing? Reviewing Cultural Values of Bats across the Asia-Pacific Region," *J. Ethnobiol.*, vol. 41, no. 1, pp. 18–34, 2021, doi: 10.2993/0278-0771-41.1.18.
- [54] F. Ulfat, "Empirical research: Challenges and impulses for Islamic religious education," *Br. J. Relig. Educ.*, vol. 42, no. 4, pp. 415–423, 2020, doi: 10.1080/01416200.2020.1711513.
- [55] F. N. Hayati, S. Suyatno, and E. Susatya, "Strengthening of Religious Character Education Based on School Culture in the Indonesian Secondary School," *Eur. Educ. Res.*, vol. 3, no. 3, pp. 87–100, 2020, doi: 10.31757/euer.331.