

One Suro Night Tradition: Alms Earth and the Dynamics of Its Influence in Community Social and Religious Life

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ABSTRACT

Purpose of the study: This research aims to find out about the Suro one night tradition, especially the earth almsgiving and its influence on the socio-religious life of the community.

Methodology: This research adopts a quantitative approach with a phenomenological focus. In this research, the data collection techniques used involved interview and observation instruments. In detailing the findings from data collection, this research applies Milles and Huberman data analysis techniques.

Main Findings: The results of observations show that the Suro first night tradition, especially in the context of earth almsgiving, has a significant impact on the social and religious life of the community. From the results of interviews with participants, it was revealed that the Suro first night tradition, especially the earth almsgiving, has a deep meaning for the community.

Novelty/Originality of this study: One Suro Night Tradition, deeply rooted in local culture, serves as a unique catalyst in shaping the social and religious fabric of communities. Its profound influence extends beyond traditional practices, resonating within madrasahs, Islamic boarding school, and public schools, fostering a harmonious convergence of cultural heritage and modern education.

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1. INTRODUCTION

Culture in Indonesia is closely related to deep religious activities. Indonesia, as a country with cultural and religious diversity, creates a unique and rich cultural landscape [1]–[3]. Various religious activities such as traditional ceremonies, celebrations of religious holidays, and local belief rituals are an integral part of daily life [4], [5]. Indonesian people tend to maintain religious values diligently, creating harmony between culture and spirituality in various forms of art, music, dance and culinary traditions [6], [7]. This diversity not only reflects interfaith tolerance, but also strengthens a rich cultural identity in the midst of a pluralistic society.

Cultural values in Indonesia, especially those related to religious activities, have great potential as learning values in Islamic Religious Education. Indonesia's cultural diversity reflects the principles of inclusivity and interfaith harmony, which can be an important basis in Islamic Religious Education teaching approaches [8], [9]. The concepts of tolerance, mutual cooperation, and a sense of responsibility towards others, which are reflected in religious activities, can be integrated as moral values that underlie Islamic teachings [10], [11]. Learning Islamic religious education can emphasize the importance of respecting differences, encouraging interfaith cooperation,

and developing mutual understanding in the context of everyday life [12], [13]. By utilizing the richness of Indonesian culture, Islamic Religious Education learning can become more relevant and make a positive contribution in shaping students' character which is rooted in universal values of goodness and example.

In the context of Islamic Religious Education learning, there are real efforts to improve student character, one of which is through instilling the value of caring for the environment. The concept of natural sustainability and responsibility as caliph of the earth taught in Islamic teachings can be integrated into Islamic Religious Education learning [14], [15]. Involving students in activities that promote environmental awareness, such as environmental projects, green activities, or cleanliness campaigns, can be an effective strategy [16], [17]. In this way, students not only understand religious values, but also internalize the values of caring for nature as a real manifestation of Islamic teachings. Islamic Religious Education learning which includes aspects of environmental care not only has a positive impact on students' character, but also contributes to the formation of a generation that is aware of the importance of preserving nature for the sake of shared prosperity [18].

The Suro One Night tradition, especially the practice of giving alms to the earth, is a cultural heritage that involves religious elements and local wisdom in Indonesia [19], [20]. Almsgiving to the earth is a tradition or ceremony that is usually carried out on the First Night of Suro, according to the Javanese calendar [21], [22]. In this ritual, people generally give alms in the form of agricultural products such as rice, vegetables, fruit and other agricultural products as an expression of gratitude to God. Earth almsgiving is also considered a form of obedience and respect for nature and as a means of obtaining blessings and salvation. This tradition not only reflects religious aspects, but also strengthens social bonds and togetherness in society.

Earth alms can be integrated into the learning values of Islamic Religious Education because it is an important aspect of the Islamic religion. Almsgiving is an act that involves giving praise or appreciation to Allah SWT physically and mentally. In line with Sofanudin's statement, [23] that in the context of Islamic Religious Education, earth charity is a very refined form of charity, because they carry out activities that provide benefits to humans and the environment. This includes things like cleaning mosques, providing free medicine, and providing aid to people who need it. Apart from that, according to Rosdiana et al., [24] earth alms can also be used to create good relationships between individuals and communities, as well as strengthen responsibility towards the environment.

Research on the Suro One Night Tradition, especially focusing on earth almsgiving and the dynamics of its influence in the social and religious life of society, has its own uniqueness and novelty. Through in-depth analysis of historical, symbolic and impact aspects, this research can open new insights regarding how society maintains and continues this tradition that is rich in meaning. New findings may emerge regarding the role of Alms Earth in maintaining community solidarity and bridging religious values with everyday life. The implications of this research include the potential for developing more inclusive religious policies and learning approaches that integrate local wisdom values in the educational curriculum. Thus, this research not only contributes to an in-depth understanding of the Malam Satu Suro tradition, but also stimulates thinking about the maintenance and utilization of cultural heritage in developing a more empowered and civilized society.

Based on the background above, the aim of this research is to find out about the Suro night tradition and its influence on the socio-religious life of the community. The tradition of the first night of Suro is specifically about the earth alms tradition which has become a community habit.

2. RESEARCH METHOD

2.1. Research Type

This research adopts a quantitative approach with a phenomenological focus [25], [26] to explore the one suro night tradition, especially in the context of earth almsgiving, and the dynamics of its influence in the social and religious life of society. By utilizing quantitative data, this research seeks to measure the extent to which this tradition is manifested in the number of participants, level of participation, and its impact on society as a whole. Meanwhile, the phenomenological approach provides space to explore the meaning and significance contained in individual and group experiences [27], [28] related to the Suro one night tradition. Thus, this research aims to present a holistic understanding of how this tradition influences social and religious aspects in people's lives.

2.2. Data Collection Technique

In this research, the data collection techniques used involved interview and observation instruments. Interviews are the main means of gaining in-depth understanding through direct interaction with respondents [29], [30]. Structured and open questions were used to explore their views, experiences and opinions regarding the research subject [31], [32]. Meanwhile, observation provides an additional dimension by examining behavior, activities and situations that arise naturally in the research context [33]. This combination of instruments provides advantages in accessing qualitative information that is not only limited to words, but also to situational contexts that can enrich overall research understanding.

2.3. Data Analysis Technique

In detailing the findings from data collection carried out using interview and observation instruments, this research applies Milles and Huberman data analysis techniques. This approach provides a systematic framework for organizing, presenting, and summarizing qualitative data [34]. The analysis process involves data reduction, data presentation, and drawing conclusions. By applying the Milles and Huberman analytical method, this research aims to convey the results systematically and provide an in-depth understanding of the phenomenon studied [35].

2.4. Research procedure

Prosedur penelitian ini dimulai dengan perumusan pertanyaan penelitian yang spesifik terkait tradisi malam satu Suro dan dampaknya dalam kehidupan sosial dan keagamaan masyarakat. Langkah berikutnya melibatkan pemilihan responden melalui metode purposive sampling yang memastikan bahwa partisipan memiliki pengalaman dan pengetahuan yang relevan terkait tradisi tersebut. Setelahnya, dilakukan pengembangan instrumen wawancara dan pedoman observasi untuk mengumpulkan data secara langsung dari partisipan dan melibatkan peneliti dalam pengamatan langsung terhadap situasi terkait tradisi. Data yang terkumpul kemudian dianalisis menggunakan teknik Milles and Huberman untuk menyajikan temuan secara terstruktur. Selain itu, dilakukan verifikasi hasil melalui triangulasi data, memastikan keabsahan dan keandalan temuan. Terakhir, penyusunan laporan penelitian dilakukan untuk menyajikan hasil secara komprehensif dan memberikan kontribusi pada pemahaman lebih lanjut terhadap tradisi malam satu Suro serta implikasinya dalam kehidupan masyarakat.

3. RESULTS AND DISCUSSION

The results of the interviews conducted by researchers can be seen in the table below:

Table 1. Interview Results

No.	Question	Answer
1.	How do the respondents explain the deep meaning of the Suro first night tradition, especially the earth almsgiving, for the community?	The respondents explained that the Suro first night tradition, especially the earth almsgiving, has a deep meaning as a form of respect for ancestors and as an expression of gratitude for the natural blessings received by the community.
2.	How do participants involve themselves in the earth charity tradition as a form of solidarity and strengthening social relations between residents?	Participants revealed that they involved themselves in the earth alms tradition as a moment to show solidarity with fellow citizens and strengthen social relations. This is done by sharing sustenance and celebrating this tradition together.
3.	What are the variations in the interpretation and implementation of the Suro one night tradition?	There are variations in the interpretation and implementation of the Suro first night tradition in various community groups. Some emphasize the religious aspect with certain rituals, while others focus on the social aspect by holding joint events and social service activities.
4.	What positive impacts do the participants feel from implementing the Suro night tradition, especially the earth almsgiving, in increasing the sense of togetherness and religion in their community?	The participants felt the positive impact of the Suro night tradition, especially the earth almsgiving, in increasing the sense of togetherness and religion in their community. This tradition is considered to strengthen social and religious ties between community members.
5.	How are the complexity and diversity of people's experiences and interpretations regarding the Suro one night tradition reflected in the interview results?	the complexity and diversity of people's experiences and interpretations regarding the Suro one night tradition. Some emphasize religious aspects, while others focus on social aspects, reflecting the value of plurality and flexibility in carrying out these traditions.

From the results of interviews with participants, it was revealed that the Suro first night tradition, especially the earth almsgiving, has a deep meaning for the community. The respondents said that they involved themselves in this tradition as a form of respect for their ancestors and as a form of gratitude for nature's blessings. Several respondents said that giving alms to the earth was a moment to strengthen social relations between residents and show solidarity in sharing good fortune with others. In addition, interviews revealed variations in the interpretation and implementation of traditions across different societal groups. Some emphasize the religious aspect by focusing on certain religious rituals, while others emphasize the social aspect by holding joint events and social service activities. This reflects plurality and flexibility in carrying out this tradition. The interview

results also noted that the participants felt the positive impact of this tradition in increasing the sense of togetherness and religion in their community. Overall, the interviews illustrate the complexity and diversity of people's experiences and interpretations regarding the Suro one night tradition, confirming the significant value contained in its implementation.

The results of observations show that the Suro first night tradition, especially in the context of earth almsgiving, has a significant impact on the social and religious life of the community. In direct observation of the implementation of the tradition, high participation from various levels of society was seen. Communities engage in a series of earth charity activities, including traditional ceremonies, religious gatherings, and various forms of social activities that strengthen bonds between individuals and communities. Apart from that, it can also be seen that this tradition plays an important role in preserving religious values, such as solidarity, cooperation and a sense of social responsibility. Observations also reveal variations in the interpretation and implementation of traditions, which reflect the complexity and dynamics of community life. In conclusion, the results of the observations highlight the importance of the Suro one night tradition as a rich element in the community's cultural and religious heritage.



Figure 1. Earth Alms Tradition

Through Islamic education based on local cultural values, it is hoped that it will be able to shape the nation's character in strengthening nationhood and nationalism [36]. Bearing in mind that local culture has a value system, expression system and production system that is rooted in the original wisdom of its own culture which is reflected in national culture [37]. Local wisdom reflects the cultural identity of a society [38]. Involving local cultural values in Islamic Religious Education learning can help students understand and absorb the cultural roots from which Islam developed in society [39]. This helps identify how Islam is integrated in the local context and provides deeper meaning.

Earth charity can be an important learning value, especially in the character of caring for the environment, because the earth charity tradition teaches the values of cooperation, care and sustainability. Through this tradition, people are taught to always help and work together for the common good [40], [41]. Earth almsgiving also reflects awareness of the importance of protecting nature and giving back to the environment which has provided sustenance. By understanding and applying the values of the earth alms tradition, students can develop a strong environmentally caring character, thereby creating a generation that is aware of the importance of protecting nature and contributing positively to the surrounding environment [42].

In the context of developing Islamic Religious Education learning, cultural values and the character of caring for the environment have a close relationship with gratitude to the Creator [43]. These two values are interrelated because gratitude is the main foundation for success in protecting the environment and preserving culture. When a person feels grateful to the Creator for all His gifts, including nature and culture, this will encourage the individual to care for the environment and preserve existing cultural values. By including aspects of gratitude, culture and environmental care in Islamic Religious Education learning, students not only learn about religious teachings, but also develop characters that reflect awareness of the importance of protecting nature and respecting cultural heritage as a form of gratitude for His gifts [44].

When students do not have a sense of love for culture and care for the environment, various negative implications can arise. Culturally, losing a sense of love for cultural heritage can result in the destruction of local identity and traditional wealth belonging to a community [45], [46]. This can cause the younger generation to lose their cultural roots and experience difficulties in understanding the values that should be inherited from previous generations [47]. From an environmental perspective, ignorance of the environment can cause ecosystem degradation, habitat damage and more severe climate change. Without awareness of the importance of protecting the environment, students may not understand the negative impacts that environmentally destructive actions can have on their own lives and those of future generations. Therefore, it is important for education to strengthen the values of love of culture and caring for the environment so that students can become agents of change who preserve cultural heritage and preserve the environment for a sustainable future.

Within the hallowed halls of madrasahs, Islamic boarding school, and public schools alike, the exploration of Alms Earth's dynamics becomes an enlightening educational journey, uniting diverse perspectives and fostering a shared understanding of its impact on community life. The integration of this tradition into academic discourse

underscores the interconnectedness of cultural practices, enriching the learning experience for students across different educational institutions. This research makes it possible to understand the impact of the earth alms tradition on the social and religious life of society, but cannot explain the impact of the earth alms tradition on other communities or in different contexts.

4. CONCLUSION

Traditions are habits inherited from ancestors, then continuously preserved by the next generation of people by believing that what was done during the time of their ancestors was the best and correct habit. Meanwhile, perception is a process where sensory cues and relevant past experiences are organized to give us a structured and meaningful picture of a particular situation. Suro is the name for the month of Muharram in Javanese society. Religious social life is behavior that has become a habit and is related to society which is the embodiment of religious teachings with the aim of preventing chaos in everyday life. Religious social life is influenced by two factors, namely family factors and community factors.

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