

THE VALUES OF RELIGIOUS MODERATION IN JAVANESE TRADITIONS (*SATU SURO* TRADITION OF JAVANESE PEOPLE)

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ABSTRACT

This study aims to describe The Values of Religious Moderation in Javanese Tradition (*Satu Suro* Tradition of Javanese Society). Tradition is an activity or habit carried out from generation to generation by local people from the past to the present. Each regional community has different traditions because each regional community has differences in its own customs, cultures, and beliefs. On the 1st of Muharram in Hijri i.e. on the Islamic calendar, the beginning of the month is correct In the Islamic New Year. Usually, Javanese people call it '*Satu Suro*'. This research uses a descriptive qualitative method, namely by means of literature that will analyze and compile information from certain sources about 'The Values of Religious Moderation in the Javanese Community Tradition (*Satu Suro* Tradition of Javanese Society)'. In the results of this study, the tradition of *Satu Suro* carried out by the Javanese community has many activities that are in accordance with the beliefs of each regional community. The Javanese Muslim community performs prayers and reads year-end and early-year prayers to welcome the Islamic New Year, which is the month of Muharram, one of the great months. There are many values of religious moderation in the tradition of *Satu Suro* practiced by the Javanese people.

Keywords: Traditions, *Satu Suro*, Prayer Rituals, Values of Moderation.

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan 'Nilai-nilai Moderasi Beragama dalam Tradisi Masyarakat Jawa (Tradisi Satu Suro Masyarakat Jawa)'. Tradisi adalah kegiatan atau kebiasaan yang dilakukan secara turun menurun oleh masyarakat daerah dari masa lampau hingga masa sekarang. Setiap masyarakat daerah mempunyai tradisi berbeda-beda, karena setiap masyarakat daerah mempunyai perbedaan dalam adat, budaya, dan kepercayaan masing-masing. Pada tanggal 1 Muharram dalam hijriyah yaitu pada kalender islam, berketepatan awal bulan Pada tahun baru islam. Biasanya, masyarakat jawa menyebutnya dengan 'Satu Suro'. Penelitian ini menggunakan metode kualitatif deskriptif, yaitu dengan cara literatur pustaka yang akan menganalisis dan menyusun informasi dari sumber-sumber tertentu tentang 'Nilai-nilai Moderasi Beragama dalam Tradisi Masyarakat Jawa (Tradisi Satu Suro Masyarakat Jawa)'. Pada hasil penelitian ini tradisi Satu Suro yang dilakukan oleh masyarakat jawa memiliki banyak kegiatan yang sesuai dengan keyakinan masing-masing setiap masyarakat daerah. Masyarakat muslim jawa melakukan sholat dan membaca doa akhir tahun dan awal tahun untuk menyambut tahun baru islam yaitu bulan muharram salah satu bulan yang agung. Terdapat banyak nilai-nilai moderasi beragama dalam tradisi Satu Suro yang dilakukan oleh masyarakat jawa.

Kata kunci: Tradisi, *Satu Suro*, Ritual Doa, Nilai-nilai Moderasi.

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INTRODUCTION

Culture and tradition play a very significant role in the life of Javanese people. Culture is a crucial element in community life. Through the application of tradition and culture, a group is able to maintain the authenticity of its identity and transmit those values to its young children and grandchildren. Tradition and culture involve various aspects of life, for example traditional ceremonies, dances, music, traditional clothing, and typical foods. By respecting tradition and respecting culture, people can celebrate diversity and strengthen connections between individuals within their groups.

The aspect of daily life shown is a rich cultural heritage, which will be presented to the whole world. Start by jumping straight to the facts by showing evidence before peeling all its aspects in detail. Overall, Javanese traditions and culture are valuable heritage that needs to be preserved and cared for. Javanese people are one of the groups that have diverse traditions and cultures. Despite having embraced religions such as Islam or Christianity, the influence and beliefs of Hinduism and Buddhism continue and persist to this day. Although most Javanese people adhere to Islam, they still cannot leave Javanese traditions and culture that sometimes contradict the teachings of the religion (Marzuki, 2006).

Every local community has customs that have been passed down through generations, collectively known as tradition. Tradition is a custom carried out by a group of people that is passed down from the past to the present. Javanese people have many traditions that they do, the traditions they do are believed to bring happiness by expressing gratitude to the creator. One of the many traditions carried out by the Javanese people is the tradition of *Satu Suro* which coincides with one muharram.

The implementation of the Suroan tradition on the island of Java focuses on two Javanese cultures, namely Islam and Buddhism. The word "Suro" as an original Javanese-Islamic treasure is referred to as the name of the first month in the Javanese calendar. The calculation for one year is equal to 345 days, this calendar is based on changes in the position of the moon, where the Hijri calculation is 11 days shorter than the Common Year. Caliph Umar Bin Khattab, an Islamic caliph in the era after the Prophet Muhammad died. In 931 Hijri or 1443 new Javanese year, during the reign of the Demak kingdom, Sunan Giri II had made adjustments between the Javanese calendar system at that time. Therefore, the Suro tradition in Javanese society can be used as an example of implementing the values of religious moderation in everyday life (Sofiana, 2022).

There are several previous studies have discussed the topic of religious moderation in Indonesian local cultural practices. Among them, the article entitled "Nilai-Nilai Moderasi Beragama dalam Peradaban Islam Melayu di Sumatera Selatan" by Bujuri et al. discusses the values of religious moderation in Malay Islamic civilization in South Sumatra. Through a content analysis study, the study found that the values of religious moderation in Malay Islamic civilization in South Sumatra are shown through compassion, tolerance, pluralism, multiculturalism, and blending with cultural values preserved by the community (Bujuri et al., 2023). Moreover, Pratisthita wrote an article entitled "Implementasi Moderasi Beragama dalam Upacara Nyadran di Desa Prawatan Kabupaten Klaten". The article aims to describe the implementation of religious moderation in the Nyadran ceremony in Prawatan Village, Klaten Regency. According to her, the Nyadran ceremony is not only a form of culture but also a manifestation of religious moderation because the Nyadran ceremony includes



indicators of the realization of religious moderation, namely tolerance, non-violence, national commitment, and acceptance of local traditions/cultures (Pratisthita, 2023). Later, the article "Moderasi Beragama pada Tradisi Perang Centong dalam Prosesi Pernikahan di Kabupaten Brebes Jawa Tengah" by Haryanto revealed the values of religious moderation in the oral tradition in Brebes Regency, especially the tradition of war *centong* in the wedding procession. Using a qualitative study, Haryanto found that the values of religious moderation in the ladle war tradition include: conflict resolution through non-violent transformation; social harmony starts from a harmonious family; developing the value of mutual cooperation and generosity; understanding differences and developing tolerance; and preserving culture and local wisdom (Haryanto, 2022). Furthermore, this research was provoked by an article entitled "Kronik Moderasi Beragama Pesantren dan Etnis Tionghoa di Lasem" by Purnomo. He stated that the urgency of religious moderation between the Kauman Islamic Boarding School and the ethnic Chinese community can be mapped into two urgencies, theological and sociological. Thus, through descriptive qualitative data analysis, it is concluded that the practice of religious moderation between the Kauman Islamic Boarding School and the ethnic Chinese community is reflected physically in the acculturation of Javanese-Arab-Chinese buildings, as well as non-physically in the cultivation of Islamic values *rahmatan lil 'alamin* (Purnomo, 2022).

The Importance of Religious Moderation in Uniting a Multicultural and Plural Indonesian Nation Pancasila's ideal vision is to achieve a harmonious life, as expressed in the motto "Bhineka Tunggal Ika". As Sirait stated that the religious traditions of Southeast Asia, especially Indonesia with more than one major religion, are reflected in inclusive attitudes towards religious minorities. Pluralism and multiculturalism have played a key role in encouraging religious moderation in these regions (Sirait, 2024). The celebration of the night of *Satu Suro* is carried out by the Javanese people with the values of religious moderation deeply imprinted. Thus, there will be a harmonious and moderate life in religion.

Thus, this research will identify rituals and symbols that contain religious moderation values such as tolerance, mutual respect, interfaith dialog, moderation in worship, and social justice. The lack of in-depth studies on religious moderation in the *Satu Suro* tradition can be attributed to the lack of an interdisciplinary approach to cultural and religious research in Indonesia. Most research has focused on the ritualistic and aesthetic aspects of the tradition, while the moderate dimensions of religiosity are often overlooked. Existing research tends not to explore how Javanese people, through the *Satu Suro* tradition, can actually practice inclusive and moderate religious teachings, which are highly relevant in the context of plural Indonesia. Therefore, more studies that combine theological, anthropological, and sociological perspectives are needed to understand how values of religious moderation can be found and propagated through the *Satu Suro* tradition in Java.

METHOD

In writing an article entitled "The Values of Religious Moderation in the Tradition of Javanese Society (Tradition of *Satu Suro* Javanese Society)", the author uses a descriptive qualitative method. Data collection techniques are carried out by means of literature, namely analyzing and compiling information that the author gets from certain sources regarding the topic of discussion. The method written by this author

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aims to describe and provide knowledge to readers so that readers know the basic knowledge of "The Values of Religious Moderation in the Tradition of Javanese Society (*Satu Suro* Tradition of Javanese Society)".

Through exploring the history and meaning of the *Satu Suro* tradition, this research will identify rituals and symbols that contain religious moderation values. The concept of religious moderation which includes tolerance, mutual respect, interfaith dialogue, moderation in worship, and social justice will be the frame of reference in analyzing the data. This research will also try to understand how these values are implemented in the daily lives of Javanese people. Thus, this research is expected to contribute to the study of religious moderation in Indonesia, especially in the context of local traditions.

RESULT AND DISCUSSION

***Satu Suro* Tradition in Javanese Society**

Etymologically, the word 'Tradition' comes from the Latin 'Tradition'. While in terminology, tradition is a practice, belief, and norms that are inherited from the past to the present in a group of societies (Sikumbang et al., 2023). In addition, tradition is a way of carrying out certain activities, celebrations, or rituals that have value and significance in a particular group. In Indonesia has many various tribes, languages, religions, races, etc. so there are various forms of uniqueness or diversity in tradition. Traditions carried out by people in an area for generations from the past to the present have an assumption that if a way is done it is very meaningful for the local community, it is considered very good. Tradition contains values in social bonds between people, teaching norms, and knowledge. Therefore, people in an area run or maintain a habit carried out from the past to the present.

Meanwhile, Hobsbawm defined tradition as a collection of customs, beliefs, values, and norms that are passed down from generation to generation within a community. They cover various aspects of life, including language, customs, religion, art, and rituals. Traditions are not only a reflection of a group's cultural identity but also serve as a means to maintain social continuity and maintain unity and stability in society. He also stated that traditions frequently embody symbolism and deep meanings that connect individuals to their history and culture. Traditional rituals and ceremonies, for instance, are often of spiritual or philosophical importance (Hobsbawm & Ranger, 2000).

In the Islamic calendar, the Islamic New Year coincides with the 1st of Muharram in the Hijri year. In the Javanese year, 1 Muharram is called '*Satu Suro*'. In its history, a king of Mataram named Sultan Agung made the Javanese year, or called 'Javanese Date'. At that time the calculation of the rotation of the sun namely 'saka date' and 'hijri date' and the moon putan namely 'hijri date'. After that, Sultan Agung used the rotation of the moon or the so-called 'hijri date' (Harinayuetik, 2021).

Satu Suro is a tradition carried out in Javanese culture, which is carried out after maghrib every year. The tradition of *Satu Suro* is very thick, especially in Javanese people who believe in expressing gratitude to the creator. In this *Satu Suro* tradition, all communities gather to participate in carrying out the *Satu Suro* tradition that can create positive things such as establishing harmony between communities, increasing a bond or social interaction in the community and preserving Javanese culture (Krismoniansyah et al., 2020).

Usually in this *Satu Suro* tradition the Javanese people carry out activities such as rituals and ceremonies, namely shadow puppet performances that are very thick and commonly carried out when commemorating *Satu Suro*, making grave pilgrimages or visiting tombs usually the community gathers to make a pilgrimage to several tombs to send prayers, kirab involving a sacred buffalo is in Surakarta which is believed to bring blessings, Washing keris at the time of *Satu Suro* is carried out by several cultures of society, it is very sacred and is believed to renew the mystical power of traditional weapons by washing them with water and flowers, and there are still many activities in the tradition of *Satu Suro* carried out by the Javanese people (Andesta, 2020).

Javanese Muslim Community Prayer Ritual in *Satu Suro* Tradition

Etymologically, the word '*Suro*' comes from the Arabic '*Asyura*' which means 'Ten' which is on the 10th of the month of Muharram. Terminology, '*Suro*' is the first month or Muharram of the Islamic New Year of the Hijri calendar. The public assumption is that the calculation of the Hijri and Javanese calendars is the same. However, the calculation of the Hijri calendar amounts to 354 11/30 days, while the Javanese calendar is 354 3/8 days. In the history of the formation of the Hijri and Javanese calendars, there was a dispute about the number of months in a year that led to tribal divisions. Islam came during the time of the caliph Umar bin Khatab with various proposals for the establishment of the Islamic calendar. The establishment of the Hijri calendar was calculated after the prophet Muhammad migrated from Mecca to Medina (Nailyl Fida Al Husna, As'adah, 2021).

Satu Suro in the month of Muharram there are prohibitions such as waging war. The haram month consists of 4 namely Dhulqo'already, Dhul-Hijjah, Muharram, and Rojab, from Al-Qodhi Abu Ya'la said that "It is called the haram month because of two meanings. First, in that month various murders were forbidden. Second, in that month the prohibition against committing illicit acts is emphasized more than any other month because of the glory of that month. Similarly, it is very glorified if it is done in this haram month" (Aryanti & Az Zafi, 2020). There is a Qur'anic verse about the 4 months that is highly exalted:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا
أَرْبَعَةٌ حُرْمٌ

It means: "Verily the number of months in Allah's presence is twelve months, in fact, the decree of Allah at the time he created the heavens and the earth, of which four holy months. That is the righteous religion, so do not persecute yourselves in the fourth month," (QS. At-Taubah:36).



Figure 1. Tradition of *Satu Suro* Night
Source: ANTARA FOTO/Anis Efizudin

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As shown in the Figure 1 above, the Javanese Muslim community, they usually perform prayer rituals at the time after Asr on the last day of the month of Zulhijjah by performing 2 or 4 rakaat *hajat* prayers and some add prayer beads and repentance prayers. After that, read the *wirid* and *dhikr*. Then after the *maghrib* prayer, perform the prayer at the beginning of the year which is *muharram* or *Satu Suro* by performing *sunnah* prayer beads, repentance, *hajat*, etc. Then read the verse 1000 times:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَاتَّقُوا اللَّهَ فَمَا بِهِمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ
وَنِعْمَ الْوَكِيلُ

“(That is) those (who obey Allah and the Messenger) to whom there are those who say: “verily men have gathered an army to attack you, therefore fear them”, then these words increased their faith and they replied “Allah is sufficient to be our helper and Allah is the best protector” (QS. Ali-Imran:173). Then recite the prophet's prayer 11 times, baqiyatus Shalihah 3 times, and recite the prayer 3 times (Ma’ruf, 2022).

The Values of Religious Moderation in the *Satu Suro* Tradition

The tradition of *Satu Suro* carried out by Javanese people has the values of religious moderation, that is, it can build an attitude which means that moderation will build an attitude of not being confined or closed, and willing to adapt. For example, when people gather to work together to carry out the tradition of *Satu Suro*, they work together and get to know each other between individuals and other individuals involved in the implementation of this tradition (Irawan, 2020). *Satu Suro*, often commemorated as the turn of the year in the Javanese-Islamic calendar, combines elements of Islam with local Javanese traditions. This practice reflects an attitude of moderation, in which Javanese society not only maintains its religious identity but is also able to adapt to deeply rooted cultural values. The values of this moderation can be seen in the way the community celebrates *Satu Suro*, which accommodates various elements of local beliefs such as offerings, *ruwatan* rituals, and *tapa bisu*, which are still practiced even though they have been integrated with Islamic teachings. This open attitude allows the community not to be confined to a single interpretation of religion, but to respect and maintain ancestral traditions that are rich in symbolic and spiritual meanings.

The values of religious moderation in this *Satu Suro* tradition can build an attitude of tolerance, namely the Javanese people are able to teach each other to respect and respect differences in religion, tribe, and culture. As already explained, in the tradition of *Satu Suro* each region has different activities in the celebration of *Satu Suro*, they are able to respect different activities even with the same tradition, namely the tradition of *Satu Suro* (Sofiana, 2019). This tradition, which is a combination of local belief elements and Islamic teachings, demonstrates how Javanese people are able to accommodate various cultural and religious approaches without losing their identity. Religious moderation in *Satu Suro* is reflected in the inclusive attitude towards various beliefs, where this tradition is communally celebrated by people from various religious backgrounds and beliefs. Thus, this tradition is not only a moment to reflect on spirituality, but also a means to strengthen social cohesion and mutual respect for differences.



From these values of religious moderation, it can be seen that Javanese people highly value diversity and build an open and tolerant attitude in religion. Tolerance taught us to respect differences and honor the beliefs of others, even when they differ from our own views. An open attitude, on the other hand, allows for constructive dialogue between individuals or groups with different backgrounds. This is very important in building harmony in society and maintaining inter-religious harmony.

CONCLUSION

Tradition is a practice, belief, and norm that is passed from past to present in a group of societies. *Satu Suro* is a tradition carried out in Javanese culture, which is carried out after maghrib every year. Usually in this *Satu Suro* tradition, Javanese people carry out activities such as rituals and ceremonies, namely shadow puppet performances, pilgrimages to tombs, *kirab*, washing *keris*, etc. *Satu Suro* in the month of Muharram there are prohibitions such as waging war.

The word '*Suro*' comes from the Arabic '*Ashura*' which means 'Ten' which is on the 10th of the month of Muharram. Terminology, '*Suro*' is the first month or muharram of the Islamic New Year of the Hijri calendar. The calculation of the Hijri calendar amounts to 354 11/30 days, while the Javanese calendar is 354 3/8 days. The haram month consists of 4 namely Dhulqo'already, Dhul-Hijjah, Muharram, and Rojab. Javanese Muslims perform prayer rituals at the celebration of *Satu Suro*. The calculation of the Hijri calendar amounts to 354 11/30 days, while the Javanese calendar is 354 3/8 days.

The values of religious moderation in the tradition of *Satu Suro* in Javanese society highly value diversity and build an attitude of openness and tolerance in religion. This is important in building harmony and maintaining harmony between religious communities. In addition, the values of religious moderation contained in the traditions of Javanese society include being able to accept differences, build an attitude of tolerance, build an open attitude.

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