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Negotiating Tradition and Modernity: *Malam Satu Suro* Ritual as a Cultural Identity Practice among Javanese Migrants in Bangun Rejo Village, South Kalimantan

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ABSTRACT

The *Malam Satu Suro* ritual remains one of the enduring cultural traditions practiced by Javanese migrant communities in Bangun Rejo Village, South Kalimantan, despite rapid social transformation and modernization. Existing studies have largely focused on the ritual's symbolic meanings and religious dimensions, while limited attention has been paid to its role in sustaining cultural identity and negotiating tradition within a multicultural environment. This study aims to examine how the First Suro Night ritual functions as a cultural identity practice and explores the ways local communities negotiate traditional values in the context of contemporary social change. Employing a qualitative ethnographic approach, data were collected through participant observation, in-depth interviews with community leaders, religious figures, and residents, as well as document analysis. The findings reveal that the ritual serves not merely as a ceremonial event but as a cultural mechanism for preserving Javanese identity, strengthening social cohesion, and transmitting local wisdom across generations. At the same time, the tradition demonstrates a dynamic process of adaptation, in which cultural practices are continuously reinterpreted to align with Islamic values and the realities of modern life without losing their essential cultural significance. This study contributes to discussions on cultural resilience, identity negotiation, and the preservation of intangible cultural heritage in Indonesia's multicultural society.

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Introduction

Indonesia is widely recognized for its rich cultural diversity, with hundreds of ethnic groups preserving distinctive traditions that have been transmitted across generations (Koentjaraningrat, 2015). These traditions constitute an essential component of local identity, reflecting the historical experiences, social values, and collective memory of each community. Among the Javanese, one of the most enduring cultural practices is the *Malam Satu Suro* ritual, which marks the beginning of the Javanese calendar and symbolizes spiritual renewal, self-

reflection, and communal solidarity (Tanggok, 2020). Beyond its ceremonial significance, the ritual embodies philosophical values that reinforce harmony between human beings, nature, and the Divine, while serving as a medium for transmitting cultural knowledge across generations (Fadlan et al., 2020).

For Javanese migrant communities residing outside their ancestral homeland, such as those in Bangun Rejo Village, South Kalimantan, the *Malam Satu Suro* ritual assumes an even more extensive function. The preservation of cultural continuity is of paramount importance, as is the reinforcement of collective identity and social cohesion within a multicultural environment. In the context of contemporary challenges posed by processes of modernization, religious reinterpretation, and social change, the ritual has undergone a dynamic process of adaptation, thereby enabling the coexistence of traditional values with contemporary realities. Consequently, the *Malam Satu Suro* ritual can be regarded not merely as a cultural heritage practice, but also as a form of cultural negotiation through which Javanese migrants maintain their identity while responding to changing social contexts.

Indonesia is a nation that is comprised of a multitude of ethnic groups, which are dispersed throughout the archipelago. The existence of these groups has been traced back millennia, with the nation itself having been in existence for several thousand years. Jaspian (in Soekanto 2001). This phenomenon is reflected in the daily lives of Indonesian people. It is evident that each ethnic group possesses a unique set of traditions that differ from those of other groups. These traditions manifest themselves in various forms, including but not limited to traditional ceremonies, traditional houses, traditional clothing, regional songs and dances, musical instruments, and traditional foods. One of the Indonesian ethnic groups is the Javanese. The Javanese constitute the largest ethnic group in Indonesia, comprising a significant proportion of the nation's total population. Regarding the characteristics of each ethnic group, it is evident that certain elements have been preserved and remain unaltered by the community. Conversely, other characteristics have undergone changes and have even become extinct as traditions within the community. One tradition that has been perpetuated by the Javanese is the Suro Month Ritual.

Indonesia is a nation that is comprised of a multitude of ethnic groups, which are dispersed throughout the *Nusantara*. The existence of these groups has been traced back millennia, with the nation itself having been in existence for several thousand years. Jaspian (in Soekanto 2001). This phenomenon is reflected in the daily lives of Indonesian people. It is evident that each ethnic group possesses a unique set of traditions that differ from those of other groups. These traditions manifest themselves in various forms, including but not limited to: traditional ceremonies, traditional houses, traditional clothing, regional songs and dances, musical instruments, and traditional foods. One of the Indonesian ethnic groups is the Javanese. The Javanese constitute the largest ethnic group in Indonesia, comprising a significant proportion of the nation's total population. With regard to the characteristics of each ethnic group, it is evident that certain elements have been preserved and remain unaltered by the community. Conversely, other characteristics have undergone changes and have even become extinct as traditions within the community. One tradition that has been perpetuated by the Javanese is the Suro Month Ritual.

The Suro Month Ritual is a Javanese ritual performed to ward off bad luck, disaster, and calamity. This ritual is accompanied by various other activities, including fasting, offerings, and *tumpeng* (a rice cone).

The Javanese people of Bangun Rejo Village continue to adhere to the Suro month ritual. Consequently, the Javanese inhabitants of Bangun Rejo Village perpetuate the tradition of the Suro month ritual in Bangun Rejo Village on an annual basis.

Nevertheless, despite its strong cultural and historical roots, the *Malam Satu Suro* tradition is often debated from an Islamic legal perspective. It is noteworthy that certain *ulama* have

expressed reservations regarding the compatibility of several ritual practices observed during the Malam Satu Suro commemoration with Islamic legal principles. These reservations are attributed to the perceived presence of elements deemed to be heretical and superstitious within these practices. For instance, the practice of offerings and spiritual processions are considered to be without foundation in the tenets of pure Islamic teachings (Mansouri, 2018). Conversely, a more moderate perspective regards this tradition as a manifestation of local wisdom that does not contradict Islamic values, provided it does not encompass polytheism (El'Arifah, 2017). This debate exemplifies the intricate dynamics of religious understanding within societal contexts, significantly influenced by cultural and social factors.

In the contemporary context, the relevance of the *Malam Satu Suro* tradition has become a subject of increasing interest for academic study, particularly in the context of modernization and globalization, which often result in the erosion of traditional values (Rahmawati et al., 2023). The younger generation is beginning to experience a shift in the meaning of this tradition, with some viewing it as a cultural heritage that needs to be preserved, while others consider it no longer relevant in modern life. Amid this polarization of perspectives, the examination of the *Malam Satu Suro* tradition is imperative for comprehending the way cultural and religious values can evolve and maintain their pertinence within a perpetually shifting societal landscape.

Bangun Rejo Village in Pulau Laut Tanjung Selayar District, Kotabaru Regency, is an intriguing research location because its residents are predominantly of Javanese descent and continue to practice the tradition of Malam Satu Suro with a variety of distinctive rituals. In contrast to other regions, the inhabitants of Bangun Rejo Village integrate the *Suroan* commemoration with religious practices, including religious studies, collective prayers, and the provision of financial support to orphans. This practice exemplifies the harmonious interweaving of Javanese cultural traditions and Islamic religious teachings. This tradition is not only a manifestation of cultural identity, but also a conduit for the strengthening of ties and social solidarity among villagers.

Despite the strong and well-preserved tradition of *Malam Satu Suro* in Bangun Rejo Village, there is a divergence of opinion within the community regarding the compatibility of the rituals with Islamic teachings. It is held by some that the activities are solely an expression of gratitude to Allah SWT and a means of seeking salvation. However, it has been contended by others that certain ritual practices incorporate components of archaic beliefs that are incongruent with the tenet of monotheism inherent in Islam. The variegated perspectives expressed herein illustrate the dynamic nature of religious interpretation within the community, thereby influencing the praxis of traditions.

The significance of this research lies in its objective to comprehend the way the inhabitants of Bangun Rejo Village interpret and engage with the *Malam Satu Suro* tradition from the vantage point of Islamic legal principles. The objective of this research is twofold: firstly, to explore the meaning and cultural values contained within this tradition, and secondly, to analyze how Islamic law is understood and applied within the context of local wisdom. Consequently, it is anticipated that this research will make a significant contribution to the study of culture and religion, particularly in examining cultural and religious syncretism within Javanese-Islamic society.

Method

The present study employs a descriptive qualitative approach with the objective of providing a comprehensive description of the socio-cultural phenomena associated with the Malam Satu Suro tradition in Bangun Rejo Village. The qualitative approach was selected because it enables researchers to explore the meanings, values, and views of the community holistically without statistical intervention (Lexy J. Moleong, 2017). The objective of this study is to comprehend the way the community interprets the *Malam Satu Suro* tradition within a

religious and cultural context, and to explore the application of Islamic law in the practice of this tradition. The research location was selected based on the presence of a notable population of Javanese descendants in Bangun Rejo Village, Pulau Laut Tanjung Selayar District, Kotabaru Regency, who maintain the *Suroan* tradition with notable resilience and distinctiveness. The present research was conducted from March to May 2026 with the objective of capturing the celebration moments directly. The subjects of the research were the community of Bangun Rejo Village, who were actively involved in the *Suroan* ritual, while the object of the research was the *Malam Satu Suro* tradition itself, especially from an Islamic legal perspective.

The data collection process involved the implementation of in-depth interviews, participant observation, and documentation, with the objective of attaining comprehensive and accurate data (Sugiyono, 2019; Nasution & Lubis, 2018). In-depth interviews were conducted with traditional leaders, religious leaders (*ulama*), and community members directly involved in the *Suroan* tradition. The selection of informants was conducted using purposive sampling, with criteria including their knowledge and involvement in the *Suroan* ritual. The researchers employed a method of observation that was participatory in nature, with the objective of comprehending the social context and symbolic meaning of each ritual in the *Suroan* tradition. The researchers were also present and directly observed the celebration procession. Documentation was also carried out by collecting photographic and video evidence, as well as relevant documents, pertaining to this tradition. The collected data were analysed using the Miles and Huberman (2014) model through three stages: data reduction, data presentation, and conclusion drawing. In order to ensure the validity of the data, triangulation of sources and methods was employed, namely by means of comparing the results of interviews, observations, and documentation. It is anticipated that this methodological approach will facilitate a comprehensive and objective examination of the relationship between the *Malam Satu Suro* tradition and the perspective of Islamic law in Bangun Rejo Village.

Result and Discussion

1. The History of the *Malam Satu Suro* Tradition and Its Philosophy

The following discourse will explore the historical origins of the *Malam Satu Suro* tradition, with a particular focus on its underlying philosophical tenets. The tradition of the *Malam Satu Suro* has deep cultural roots in Javanese society, including in Bangun Rejo Village. The word "*Suro*" is derived from the Arabic word "*Ashura*", which translates to "tenth" and is associated with the 10th day of the Islamic month of Muharram according to the Hijri calendar. This month is of significant historical and religious importance within the Islamic faith. In the context of Javanese culture, the name *Suro* was adopted for the first month in the Javanese calendar following its integration with the Hijri calendar under the rule of Sultan Agung (Safera & Huda, 2020). This phenomenon exemplifies the integration of Islamic values and local cultural practices, resulting in the formation of a distinctive and spiritually significant tradition. For the inhabitants of Bangun Rejo Village, the *Malam Satu Suro* is not merely a celebration of the turn of the year; it is also a period of reflection and contemplation during which prayers for safety, blessings, and inner peace are offered. From a local standpoint, this tradition is regarded as a means of fortifying social and spiritual bonds within the community.

From an Islamic legal perspective, the month of Muharram holds special significance. In Surah At-Taubah, verse 36, it is stated that Muharram is one of the four holy months in Islam in which war is forbidden, and Muslims are encouraged to increase their worship and good deeds. Moreover, the hadith of the Prophet Muhammad (peace be upon him) encourages Muslims to fast on the Day of Ashura (10 Muharram) as a form of worship and expiation for the sins of the previous year. Consequently, the practice of commemorating Muharram through prayer and worship is firmly rooted in the tenets of Sharia. However, the *Suroan* tradition contains local cultural elements such as offerings and spiritual rituals that are considered

deviant by some scholars because they have no basis in the Qur'an and Hadith. However, more moderate *ulama* have posited that it can be considered a form of local wisdom, if it does not contain elements of polytheism (Khairuddin & Ahmad, 2017). Consequently, the Islamic legal perspective on the Night of Suro tradition is highly diverse and contingent on the prevailing social context and interpretation.

2. The Aim of Eliminating the *Malam Satu Suro* Ritual in the Javanese Community in Bangun Rejo Village

It is evident that every ritual is characterized by a distinct purpose and objective. It is axiomatic that a ritual may only be performed with a purpose. The performance of a ritual is predicated upon its perceived importance, value, and worth. This assertion is made by Haji Jumadi (68 years old) in an interview conducted by the author in Bangun Rejo Village.

"It is acknowledged that the implementation of the *Suro* month ritual is an annual routine observed by the Sambirejo community, and they have been engaging in this ritual on a large scale for 30 years. In previous years, the *Suro* month ritual was carried out on a small scale and the big event was only thirty years ago until last year. The *Suro* month ritual is observed by all Javanese people. This ritual is one of the practices undertaken by the Javanese to avert misfortune and calamity."

In Djamari's analysis (1993), it is asserted that rituals are reviewed from two perspectives, i.e.: purpose (meaning) and method. In terms of purpose, there are three distinct categories of ritual. Firstly, there are those that are performed to express gratitude to a higher deity. Secondly, there are those that are undertaken to achieve spiritual proximity with the divine, with the objective of attaining salvation and divine favors. Thirdly, there are those that are practiced requesting pardon for transgressions committed.

The *Malam Satu Suro* ritual is obligatory for the people of East Sambirejo Village. The issue at hand pertains not only to the survival of the village community, but also to the assurance of the safety of the district's populace. During this ritual, various foods and *tumpeng* (rice cones) are decorated to create a captivating display. The community evinces a profound enthusiasm for the *Malam Satu Suro* ritual.

3. The Various *Suroan* Traditions in Bangun Rejo Village

In Bangun Rejo Village, situated within the administrative boundaries of Pulau Laut Tanjung Selayar District, Kotabaru Regency, the *Suro* One Night tradition is observed through a series of rituals that are characterised by their cultural and religious significance. The cultural practices of the *Suroan* community encompass a range of activities, including the *Selametan*, *Tumpengan*, *Mubeng Benteng* and *Kuda Lumping* events. This activity is undertaken after the *Isha* prayer. It is open to participation from individuals of all levels of society. Meanwhile, the village *Mubeng Benteng* is carried out by reciting the *Ayat Kursi* and placing stones at the village's extremities as a symbol of warding off disaster or being kept away from all dangers. The procession culminates in a collective prayer directed towards the ancestors and the individuals who have contributed to the village.

Moreover, religious studies and charity represent an integral component of the *Suroan* tradition in Bangun Rejo Village. Following the conclusion of the *Isha* prayers, a religious study (*Selametan*) is held, overseen by a local religious figure (*ulama*). This activity serves a dual purpose, functioning both as a means of enhancing religious knowledge and as a catalyst for strengthening social and spiritual bonds within the community. Following the study, the residents of Bangun Rejo Village typically engage in communal dining and consume milk as a

manifestation of their social commitment and an embodiment of Islamic principles concerning the distribution of wealth. In this regard, the religious study is considered to align with Islamic teachings because it reflects the *sunnah* practices recommended by *sharia*.

However, several elements of the *Suroan* tradition, such as the *Kuda Lumping* (horse dance) and *Tumpeng* (*Tumpengan*) dance, are often controversial from an Islamic legal perspective. It is the contention of this paper that the *Kuda Lumping* performance, in some communities, is perceived to contain elements of animism and dynamism. This has given rise to concerns that it could lead to idolatry (*shirk*). In a similar fashion, the *tumpeng* is thought to have its origins in the ancestral beliefs concerning offerings and the averting of misfortune. However, in certain moderate communities, this ritual is regarded as a form of cultural acculturation that does not conflict with *sharia* law, provided it is not accompanied by deviant beliefs. For instance, the *tumpeng*, a traditional Javanese dish, is often consumed as a gesture of gratitude, aligning with Islamic principles of gratitude towards Allah SWT. This demonstrates the diversity of perspectives within Islamic law. The *Suroan* tradition is significantly influenced by the prevailing social context and the way society interprets it (Jumadi, 2026; Mustofa, 2026).

4. The Dynamics of Interpretation and Controversy in the Perspective of Islamic Law

The dynamics of interpretation within the Sambikarto Village community reflect diverse interpretations of Islamic law regarding the *Suroan* tradition. The *Suroan* tradition is regarded by many as a cultural heritage that must be preserved, as it embodies values of goodness, togetherness and social solidarity. It is their conviction that the fundamental objective of this tradition is to articulate gratitude to Allah SWT and to request protection for family and community. However, a more critical group also exists, following the views of conservative *ulama* who reject elements of the ritual deemed inconsistent with monotheism. The argument is posited that rituals involving offerings and belief in supernatural powers should be abandoned as they are inconsistent with the principles of Islamic faith (Wiradani, 2022).

This phenomenon exemplifies the polarisation of religious comprehension within society, a process that is influenced by disparities in religious educational backgrounds and exposure to Islamic preaching from various Islamic sects. The younger generation, being more exposed to information from social media and digital preaching, has been found to exhibit a more critical disposition than the older generation, who express a stronger preference for upholding local customs and culture. From an Islamic legal perspective, these divergent perspectives exemplify the adaptability of *sharia* in addressing local traditions, as elucidated by the principle of "*Al-'Adah Muhakkamah*" (custom can become law if it does not conflict with *sharia*) (Arisandy et al., 2022). Consequently, a moderate and contextual approach is imperative to prevent social conflict and maintain harmony within society.

5. The Taboos on Marriage During the Month of *Suro*

Within the context of Javanese customs, the tradition of belief in specific times, days, or months assumes a significant role, particularly in the organisation of sacred events such as weddings. For instance, the month of *Suro* (*Muharram*) in the Javanese calendar is considered

an inopportune time to hold a circumcision celebration or wedding party. The Javanese community in Bangun Rejo Village is of the belief that there is a day on which misfortune is thought to occur in the month of *Suro*, therefore, it is considered taboo to hold events or celebrations during that period (Supono, 2026).

The term "*Suro*" is more familiar to the people of Bangun Rejo Village than "*Muharram*." The prohibition on conducting nuptials in the month of *Muharram* (*Suro*) is rooted in myths and cultural traditions that have emerged from interviews with individuals who are hesitant to organise weddings, citing concerns that doing so may portend misfortune. As stated by Muhammad Hadi Prayitno and Zamroni Ishaq in 2022, the Javanese community adheres to and upholds the prohibition on marital union during the month of *Suro*. This tradition is deeply entrenched in their cultural norms and customs, having been transmitted through generations as part of their ancestral heritage. They are reluctant to violate or oppose customs that have become an integral part of their lives, because doing so can carry risks according to the myths that have occurred in society.

In this context, 'custom' is understood to denote ancestral traditions that are embedded within stories and advice that have been transmitted orally through generations. These ancestral practices serve as the foundation for customary teachings, which are typically transmitted orally and are not documented in written form. In Java, a synthesis of Islam and Javanese religion (ancestral religion) has emerged, with the development of traditions indicating a reluctance among Muslims to relinquish Javanese customs. The concept of Javanese Islam emerged from the influence of Javanese Hinduism, which existed prior to the arrival of Islam. It is a central tenet of Javanese-Muslim communities that the month of *Suro* is imbued with a sacred quality, which results in the observance of a strict ritualistic code that encompasses the avoidance of sacred activities such as weddings, circumcisions, and other forms of celebration. However, Javanese society in general believes that the month of *Suro* is so noble and owned by God that it is considered too sacred to participate in certain activities. Consequently, the month of *Suro* is regarded as a period of festivity for the royal court, while the general populace customarily abstains from conducting specific events during this month. The prohibition on marriage during the month of *Suro* is not since this month is considered dangerous, rather, it is deemed too sacred for ordinary people, thus rendering participation in celebrations inappropriate.

It is evident that certain prohibitions on marriage are in place within Javanese customs. These include prohibitions in the month of *Suro* and those specific to Javanese marriages.

1. The Javanese practice of refraining from marriage during the month of *Suro* is a significant prohibition. The month of *Suro* is regarded as sacred, and it is during this period that all kinds of celebrations, including weddings, are prohibited. It is widely held that couples who transgress this prohibition, along with their two extended families, are believed to be subject to disaster or calamity. According to Javanese belief, marrying in the month of *Suro*, or the month of *Muharram*, can be affected by the *sasi ala kanggo ijab ing penganten*, which has the potential to result in frequent quarrels and relationship damage. Consequently, the practice of marrying in this month is regarded as inauspicious, as it is believed to exert a detrimental influence on the marital life of the individuals concerned.
2. It is widely considered unadvisable for the first (*siji*) and third (*telu/ketelu*) children to be wedded through the institution of *Jilu* or *Lusan* marriages. This conviction stems from the supposition that the practice of marrying children in this sequence can engender a multitude of complications and challenges within the familial unit. It is the conviction of some communities that the maintenance of this marriage pattern may have significant negative repercussions. The marked differences in character between the first and third children are widely regarded as the primary rationale for eschewing *Jilu* marriages. This belief accentuates the

notion that the divergent characteristics exhibited by children in these orderings have the potential to engender discord and incompatibility within the marital relationship. Consequently, Javanese people tend to avoid marriages involving *Jilu* or *Lusan*, in the hope of creating harmony and compatibility in family life.

3. In East Java, it is considered particularly inappropriate for the bride and groom's houses to face each other during the procession. The practice of the bride and groom's houses facing each other is regarded as a hindrance to marriage, with certain locales imposing restrictions on such unions. Should the couple decide to proceed with the marriage despite the project involving houses facing each other, it is likely to result in domestic issues. Should a person who wishes to marry still desire to proceed with the matrimonial ceremony, it may necessitate alterations to either the bride or groom's familial residence, or even the adoption of another relative by the individual. This is achieved to overcome obstacles that are considered to cause problems in their household life.
4. The term "*siji jejer telu* marriage" (literally, "one-child marriage") refers to a situation in which one of the bride and groom is the eldest child, and this also applies to their parents. In this context, it signifies that the bride and groom occupy the role of the eldest child in their family unit. This union is indicative of a familial dynamic wherein two individuals, both of whom are the eldest children in their respective families, come together. This can have its own impact, both in terms of the responsibilities and expectations attached to the eldest child, and in the relationship between the extended families of both parties. In Javanese culture, where tradition and family structure play a significant role, a *siji jejer telu* marriage may be viewed with special regard and have certain implications for household dynamics. It is evident that the institution of marriage engenders a relationship between the bride and groom, concomitantly giving rise to intricacies and anticipations that extend to the broader family units involved.
5. In instances of matrimony where both the bride and groom, in addition to one of their parents, are the first offspring in their family, Javanese belief systems posit that a *siji jejer telu* union has the potential to result in calamity. This belief is closely related to the practice of calculating *weton*, which considers the birth dates of both the bride and groom. The calculation of *weton* is of paramount importance, as an incongruity in these calculations is regarded as an inauspicious sign, both in the context of marriage and daily life. The influence of *weton* is not only limited to marriage, but also permeates the daily actions of Javanese people. In the event of a mismatch, it is believed that this can have negative consequences, including the potential for disaster, and this can influence the decision to continue or cancel the marriage. The prohibition on marital unions based on birth dates constitutes an integral component of Javanese cultural norms and beliefs, as evidenced by its pervasive presence within local traditions and cultural values.

The Javanese people place significant importance on the selection of a favorable wedding date, as it is believed that the choice of date influences the likelihood of positive outcomes. This conviction is founded on the notion that the selection of an auspicious date can engender favorable outcomes, while the choice of an inauspicious date can result in adverse consequences. Moreover, within the context of Javanese tradition, it is held that matrimony contracted on the groom's birth date is believed to engender favorable outcomes and serve as a safeguard against potential hazards. This perspective is underpinned by the notion that the selection of a wedding date exerts a significant influence on both the prevailing fortune and the well-being of the bride and groom. (Haiza Nadia, 2023).

6. An Islamic Legal Analysis of Cultural Continuity and Religious Legitimacy of Malam Satu Suro

From an Islamic legal perspective, the tradition of *Malam Satu Suro* is essentially acceptable, provided that its implementation does not conflict with Islamic faith and sharia. Islam is a universal religion and is flexible towards local cultures, provided that those cultures do not contain elements of polytheism or prohibited acts. This is due to the fact that Islam does not entirely eliminate all community traditions; rather, it filters and adapts them to the values of sharia. As posited by Aryanti and Az Zafi, the practice of *Malam Satu Suro* is deemed permissible within the Islamic framework, provided it does not encompass any characteristics associated with polytheism and maintains its alignment with religious and social values. Consequently, the activities undertaken by the community on the *Malam Satu Suro* are regarded as a manifestation of worship and gratitude towards Allah SWT (Aryanti & Az Zafi, 2020).

In the context of Islamic legal studies, traditions or customs are designated as '*urf*'. The existence of customs in Islam is recognized if they do not conflict with the Qur'an and Hadith. In accordance with the tenets of Islamic jurisprudence (*fiqh*), it is permissible to utilise customary practices as a legal foundation, provided that such practices contribute to the benefit of society. The *Suroan* tradition, which incorporates religious practices such as communal prayer, the recital of the *tahlil* (recitation of the Quran), charitable acts, and social gatherings, is regarded as a form of custom with positive values because it encompasses elements of togetherness, social solidarity, and a sense of proximity to Allah SWT. In this regard, tradition is not only understood as culture but also as a medium for the propagation and consolidation of Islamic values within society (Ikhwanuddin, 2016).

Moreover, the month of *Muharram* is considered one of the most sacred months in Islam. During this month, Muslims are encouraged to increase their worship, good deeds, and self-reflection. In their 2017 study, Khairuddin and Ahmad posited that the *Ashura* or *Muharram* tradition in Muslim communities can function as a medium for spiritual reflection and heightened worship, if it does not comprise any elements that deviate from the tenets of the faith (Khairuddin & Ahmad, 2017). Therefore, it can be posited that the religious activities carried out by the community on the *Malam Satu Suro* can be considered a form of.

However, in its implementation, there are still several rituals that give rise to divergent views among the community and *ulama*. It is the perspective of some groups that rituals such as offerings, the warding from disasters, and the belief in the sacredness of the month of *Suro* are cultural traditions that have been passed down from generation to generation. However, it should be noted that certain scholars consider these practices to potentially contradict the principle of monotheism if they are believed to possess powers other than Allah SWT. Wahbah Az-Zuhaili emphasised that all forms of belief that give power to other than Allah are actions that must be avoided because they can lead to shirk (Az-Zuhaili, 2011).

Conclusion

The *Malam Satu Suro* tradition in Bangun Rejo Village has been shown to have profound cultural and religious significance, as evidenced by the acculturation of Islamic values and Javanese culture that has been transmitted across generations. This conclusion is supported by the findings of the research. Despite the incorporation of various ritual practices, including *Mubeng Benteng* (village fence), *Slametan*, *Tumpengan*, and *Kuda Lumping*, which possess both social and spiritual values, there exists a divergence of opinion from an Islamic legal perspective. In some conservative communities, elements of local culture are viewed as being at odds with the principles of monotheism. In other communities, this tradition is accepted as local wisdom, if it does not contain elements of polytheism. This dynamic of interpretation

reflects the flexibility of sharia in dealing with local traditions and indicates the polarization of religious views influenced by generational differences and exposure to information. Consequently, a moderate and contextual approach is imperative to ensure social and religious harmony within society.

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