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THE PHENOMENON OF ONE SURO TRADITION IN SURAKARTA PALACE: A COMPREHENSIVE STUDY IN ISLAMIC EDUCATION PERSPECTIVE

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Abstract

This study examines the phenomenon of the One Suro Tradition in the Surakarta Palace from the perspective of Islamic education, the One Suro Tradition is one of the cultural rituals carried out by the Javanese people, especially in the Surakarta palace environment, which has important meanings both spiritually and culturally. This study uses a qualitative approach with a literature study method, by collecting and analyzing data from various related literature. The results of the study show that the One Suro Tradition contains Islamic educational values such as piety to Allah, solidarity, wisdom, example, respect for ancestors, as well as self-control and patience. These values are taught through various rituals such as fasting, meditation, and heirloom carnivals. This research contributes to a deeper understanding of the integration between Islamic values and local wisdom in the context of Islamic education, as well as its relevance to Indonesian society about the relationship between traditional culture and religion, as well as increasing the appreciation of cultural heritage and religious values in formal and non-formal education.

Keywords: *One Suro Tradition, Kraton Surakarta, Islamic Education.*

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INTRODUCTION

Culture in Language as the "mind" and "power" of human beings in essence gives a real way to elevate human beings as God's creatures of the highest degree among other creatures (Maharkesi n.d, 1976 p. 59). From that culture, there are levels in civilization that are very relative, because they are largely determined by the ability of human reason. Each tribe has its own culture, the Javanese people have a culture where they believe in the supernatural world which is then realized in the form of ceremonies, both in simple and complex forms (Geertz and Santri, 1983, p. 6).

The Javanese tribe cannot be separated from the Javanese culture, one of which is the tradition in the palace. In the life of the world of the palace is known various kinds of ceremonies, the ceremony can be classified into sacral or non-sacral (Erni, Meri, and Edi 2020, p. 14; Lidiawati et al, 2024, p. 8). Of course, some of the people of the palace have certain goals and objectives in carrying out the ceremony, a small example is to get salvation, as well as to get immunity or kanuragan and longevity (Kamajaya n.d., 1992, p. 79).

The month of Suro is considered the holiest month in the first month of the 12 months in the Javanese calendar (Suro, Sapar, Mulud, Bakda Mulu, Jumadil Awal, Jumadil Akhir, Rajab, Ruwah, Pasa, Sawal, Dulkangidah, Besar). The Javanese people call it the Year of Java. This year was created by Sultan Agung Anyokrokusumo by counting the moon (Komariyah). He held the work of Mataram from 1613-1646, the difference from the Hijri year was only in the Solar system, namely in the calculation of the solar cycle (Kamajaya n.d., 1992, p. 80).

The tradition of one suro is one of the cultural traditions carried out in the Surakarta Palace, Javanese people commemorate this holy month by doing holy deeds, among others, by fasting, meditating in a quiet place or soaking in the river, walking around the palace with silence and so on (Maharkesi and Clifford, 1976, p. 2). This phenomenon is not only an important part of Javanese cultural identity, but also attracts the interest of researchers to understand the meaning, values, and implications of education contained in it, especially in the context of Islamic Education.

The tradition of one suro can also open deep horizons about how Islam permeates and gives meaning to traditional religious practices. In addition, a better understanding of the Satu Suro Tradition also opens up space for discussion on the integration of Islamic values and local wisdom in the context of formal and non-formal education.

One suro has an advantage value that is in accordance with Pancasila and has a relationship with nature, but in it there is a threat of relationship with nature, so it requires good risk management to overcome this problem (Lalita, 2019, p. 10). The heirloom carnival is a form of effort to help God Almighty for His mercy or to get the blessing of Prince Ingkang Maha WInkan (revelation or divine grace) so as to obtain magical power, safety, blessings, and welfare for the Surakarta Palace (Chanda, Sudiarna, and Suarsana, 2023, p. 1820). Activities carried out in one suro are ritual and interpersonal communication between humans and their Gods (Hapsari, 2024, p. 45). The implementation of one suro combines cultural beliefs rather than substantive things, including for example believing in spirits that can influence life if the one suro carnival is not carried out (Azis, 2023, p. 2110). The buffalo used in the ritual of one suro is commonly referred to as Kyai Slamet which provides a symbol of prosperity and heirloom as security, as well as Islamic broadcasting media in Ponorogo (Karim, Widaningrum, and Widiyahseno, 2020, p. 242).

Previous research shows that there has been no research that raises the phenomenon of the one-suro tradition in the Surakarta palace from the perspective of Islamic Education, so this research needs to be raised with the aim of finding out the perspective of Islamic education on the one-suro tradition in the Surakarta Palace. Through a literature search, this article will provide a comprehensive view of the approaches that can be applied in the context of the Islamic renewal movement.

By describing the phenomenon of the One Suro Tradition in the Surakarta Palace from the perspective of Islamic Education, it is hoped that this paper can contribute to a wider reader's understanding of the relationship between traditional culture and religion, as well as its relevance to Islamic Education in the context of a multicultural Indonesian society.

RESEARCH METHODS

First of all, this study uses a qualitative approach with the library research method. Qualitative research is research that focuses on the study of literature from books, journals, and proceedings that are relevant to the research topic (John 2013). Secondly, this literature research method is used to infiltrate the concept of the tradition of one suro in the surakarta palace from the perspective of Islamic education. The literature method involves data collection, analysis, and drawing conclusions from the literature related to the problem described, this research is descriptive analysis with the aim of concluding the results of the analysis systematically, factually, and accurately from the facts and data obtained.

Thirdly, data collection is obtained based on literature texts with writing techniques through primary data obtained from secondary sources, namely scientific articles, journals, and several books that are relevant and explain an object in detail. This research has been conducted since March 12, 2024. The subjects of this research include the following texts; The first is a text related to the phenomenon of the one suro tradition in the Surakarta palace. The second is the perspective of Islamic education.

FINDINGS AND DISCUSSION

One Suro Tradition: The Meaning and the Varieties of its Activities in Surakarta Palace

Human beings are social individuals who study patterns of action in social relationships with other individuals in daily life. The implementation of the human socialization process is carried out by realizing traditional and religious ceremonies. Symbolically, religious ceremonies are carried out through the form of demonstrations that are recorded as an integral, akbran and

communicative part of cultural life, so that they can arouse a sense of security for every citizen in the midst of community life.

Traditions and Traditions tend to want to maintain the old ones. According to Rahmat Subagaya, traditional ceremonies (Traditions) are symbolic human behaviors that expect salvation and are a series of actions that are regulated by applicable customs and connected to the various communities concerned. Meanwhile, Koentjaraningkrat argues that the ceremony arises because of the encouragement of human feelings to do various deeds that aim to find a relationship with ghoib. All the elements in it are when the ceremonies and the people who perform them are considered sacred (Bastomi, 1992, p. 122), as follows:

The first is Cultural or traditional ceremonial system. One thing that cannot be separated from the traditional ceremonial system (Jawi religion) is the various types of offerings (offerings) seen in it. Various religious ceremonies carried out with slametan (Geertz and Santri, 1983, p. 6). What is very important in the traditional ceremonial system is various sacred behaviors, such as fasting (Islam), tirakat, or self-control and doing or seeking difficulties, asceticism (without brata) and meditation (Kodiran, 1984, p. 390). The Jawi people hold different slametan ceremonies for each occasion. The Jawi consider that the occurrence of an event is not a coincidence, but a provision from God that applies exactly the course of a person's life. Various cultural or traditional ceremonial systems that are quite convoluted have a fundamental Javanese metaphysical concept "Cocog" which means "Suitable". In the abstract and broad sense, two things that are separated will be compatible if their cooccurrence forms an aesthetic pattern.

The second is public beliefs toward cultural ceremonies or tradition. Javanese people consider that there is no difference between religious attitudes, attitudes towards nature and social interaction in the midst of society. A belief in a religion is imbued with religious emotions, but on the other hand, religious emotions are ignited by a belief system. The belief system contains a belief and human image about the attributes of God, about the form of the supernatural realm, the essence of life and death and the form of gods and other spirit beings who are deep in the supernatural realm.

These beliefs are taught to people from Sufi books of the religion concerned or mythology from Sufi fairy tales that live in society. The belief system is closely related to the rites and ceremonies that determine the order of the elements, the series of events and the equipment used in the ceremony. The third is, symbolic meaning in cultural ceremonies or traditions. The most prominent elements of culture are the symbolic classification of the Javanese people in communication, art and literature, religious beliefs, rites, supernatural and petangan, as well as several institutions in their social organizations. For the Javanese people, the symbol in traditional

ceremonies generally means piwulang or panding (messages) whose content is certainly good, according to Javanese norms. Therefore, in Javanese there are the words "Lambang Minangka Piwulang" meaning a symbol as a teaching, or vice versa "Piwulang Minangka Lambang" meaning teaching as a symbol.

In Javanese culture, the emblem is a function as a guide that gives direction as a guide to the human experience of life (Koentjaraningrat, 1985, p. 7). The word "Suro" comes from the Javanese language which means "brave, in a broad sense it includes the meaning of birth and mind which are all focused on rahayu (congratulation). All the meanings of courage are shown to train feelings to be sharper and more responsive to the cues of the times and nature (Suparno, 1985, p. 283).

The Kasunanan Palace Heritage Kirab is an annual tradition organized by the Surakarta Kasunanan Palace, a Javanese kingdom located in Surakarta, Central Java. This tradition involves a procession of palace heirlooms that are considered to have high historical, cultural, and spiritual value. The purpose of this Heritage Carnival is to care for and respect the cultural heritage that has been inherited by ancestors, as well as to ask for blessings and safety for the community and the surrounding area. This tradition also aims to strengthen the relationship between palace members and the general public.

The Heritage Carnival is usually carried out on the night of 1 Suro, which is the New Year in the Javanese calendar. The heirlooms on display include traditional weapons, sacred objects, and other royal symbols. This procession is accompanied by certain prayers and rituals, and is followed by courtiers (palace followers) who wear traditional Javanese clothing. The Heritage Carnival is not just a physical procession, but also has a deep spiritual meaning. Heirloom objects are considered to have magical and spiritual powers, so this procession is expected to bring blessings, safety, and prosperity. This tradition also serves as a reminder of Java's rich history and cultural identity.



Figure 1. Kirab Kebo Bule

Meanwhile, the Kebo Bule Kirab is a unique tradition that is also carried out by the Surakarta Kasunanan Palace. Kebo Bule is the name for the albino buffalo which is considered sacred by the local community and has a historical connection with the palace. The purpose of the Kebo Bule Kirab is to celebrate the Javanese New Year (1 Suro) and ask for blessings and protection from ancestors. This tradition also aims to preserve local culture and wisdom that has been passed down from generation to generation. On the night of 1 Suro, albino buffaloes are paraded around the palace and the surrounding area. This procession is usually accompanied by gamelan music and prayer chanting. People who take part in the carnival believe that touching or even just looking at these albino buffaloes can bring good luck and safety.



Figure 2. Kirab Pusaka

The Kebo Bule Kirab has a deep symbolic meaning. Albino buffalo is considered a sacred animal that has spiritual powers. This procession is also a form of respect for ancestors and gods who are believed to be able to provide blessings and protection. This tradition strengthens the relationship between the palace and the community, as well as reminds the importance of preserving and caring for cultural heritage.

Table 1. Names of the Months in Java

No.	Javanese	Islam
1.	Sura	Muharam
2.	Sapar	Shafar
3.	Mulud	Rabiulawal
4.	Bakda Mulud	Rabiulakhir
5.	Jumadilawal	Jumadilawal
6.	Jumadilakhir	Jumadilakhir
7.	Rejeb	Rajab
8.	Ruwah	Sya'ban
9.	Pasa	Ramadhan
10.	Bakda (Sawal)	Syawal
11.	Dulkangidah	Zulkaedah
12.	Besar	Zulhijrah

The table above explains the Year of Saka which is the Javanese year whose calculation is based on the circulation of the sun. At the time of Sultan Agung Anyakra Kusuma, who was the king of Mataram II on the throne, Saka's calculation, which was previously based on the sun, was changed based on the moon's circulation, to be subsequently adjusted to the names of the Islamic religious months.

The determination of the validity of the Saka year and the 1st of Suro is a sign of the Javanese new year. In addition, the 1st of Suro is a meaningful day for the lives of the working people of Mataram both in birth and in mind. Because 1 Suro starts at the time of the new year, for the Javanese tribe it is the right and good time to practice self-reflection to make calculations for their lives.

The act of self-reflection at the time of the arrival of the new year is called "Tanggap Warsa 1 Suro" which means responding to the presence of the new year. This act is repeatedly carried out from time to time and from generation to generation so that this is a cultural tradition. The embodiment of the 1st anniversary of Suro includes the installation of offerings and the installation of facilities, where offerings and facilities are expressions of the contents of the soul to the Almighty. In responding to warsa 1, Suro is embedded with habits, among others; not sleeping in the afternoon, reduced sleep, not eating delicious food, and eating foods that contain salt.

The 1 Suro tradition is related to the dating system, which is a merger between the Javanese dating system and the Islamic dating system which has been carried out since the time of Sultan Agung (Partokusumo 1992). In the history of the Javanese tribe, there are two versions of the calendar, namely the version of the year Saka and the date which was triggered by Susuhan Sultan Agung. Some say the year of Saka began when the nomad Aji Saka landed in Java, but others say the starting point was during the inauguration of the king of Salivana (Aji Saka) in India (Harimukti 1992).

Mythological figures created the Javanese alphabet: *Ha Na Ca Ra Ka,* a calendar whose year is called Saka, which began on March 15 of the year 78 AD. In the year AD and the year of Saka both are based on the sun's travel. Until now, the Saka calendar is still used by Hindus in Bali. The current calendar is a version of the calendar from Sultan Agung, the largest king in Mataram, who enforced it on July 8, 1633 AD. He based his calculation on the time of the moon's circulation around the earth, as in the Islamic calendar system.

The change of the Javanese calendar by Sultan Agung was carried out in 1555 in the year Saka. The king announced it through a decree right on the occasion of the Islamic New Year 1 Muharram 1403 Hijriyah. In the Javanese calendar, that day is better known as 1 Suro in the year 1555. Sultan Agung announced the change that year at the same time as the announcement of the Mataram royal pauge, which was referred to as the Mataram Library.

According to Mr. K.R.M.H Yosodipuro, 1 Suro is an instinct from the Majapahit era. At the beginning of each years, it is always stripped (dislameti), the name is slametan rojo wedho (four-legged animal), and this will bring happiness. But one of the 13th (last) sons of Brawijoyo named Raden Fatah, established a state in Demak whose basis was Islam, and abandoned the Javanese procedure, thus causing a catastrophe for the Kraton. Upon deliberation of the Nine Guardians, it is recommended to maintain Islamic values without leaving the Javanese Tradition (Wiharja 1993).

Since then, the wilujengan rojo wedho ceremony has been carried out but only takes meat from four-legged animals, but the most important thing is buffalo animals. Then the animal was named Maheso Lawung. This ceremony is a Javanese and Islamic instinct, because it comes from Majapahit and Islamic work from the recommendation of the Nine *Wali*. The Javanese people in commemorating 1 Suro as their new year carry out various practices, including: fasting, semadi, walking around the mute palace, gathering at tombs and sacred places and so on.

The Surakarta Palace always holds the 1 Suro Tradition ceremony with the Miyosipun (birth) of the heirloom. The birth of the heirloom is estimated to be around the city of Surakarta with certain routes. The heirloom kirab is intended as a kejawen (Javanese cultural belief) that can radiate strength for safety, rejection or repelling outbreaks of diseases and calamities. The *Kitab*

Pusaka cannot be separated from offerings, as a sacrifice. The heirloom will be removed from the palace on 1 Suro by adjusting the circumstances (the amount of inheritance) each year, because each year changes, so that the number of heirlooms has a safety function that must be adjusted.

Ahead of 1 Suro, a *slametan* was held with an offering of *rojo wedho*, by serving various animals such as beef, buffalo, goat, and so on, but not cooked. The offerings were given prayers and then distributed to the community. This is a blessing and is considered sacred, as proof that the offering arrives at the house and is placed in the corner of the house, in the rice field, and so on. An interesting thing for the community is the heirloom carnival which includes four buffaloes named buffalo *Kyai Slamet*. Its existence is a symbol of fertility and prosperity and is also believed to bring blessings and security 48. The exit of the dalem heirloom was handed over to *sentana* and male courtiers who were obliged to carry the heirloom around *Baluwarti* which began with a prayer by the group who served as *mundi waos*. The prayer is recited based on Islam and Javanese beliefs.

The position of the followers of the 1 Suro heirloom carnival is as follows	The leading position of the Buffalo *Kyai Slamet*, the position behind him was a group of incense bearers and beside him carrying umbrellas, followed by the king's wives and the sons of the *dalem*, then the next position is the group of heirlooms, and the last position is the community who participate in the carnival in full Javanese traditional clothing.
The 1 Suro tradition has taboos that are closely related to the ceremony, including:	Always carry an heirloom and participate in the carnival, do not talk, unless there is a serious interest and do not laugh; Do not smoke or smoke; Do not be reckless in carrying an inheritance, Must not have any feelings of emptiness or no intention at all towards the heirloom, It is not permissible to respond to the words of others, namely those who witnessed the carnival at that time.

Figure 3. Suro Tradition

In addition, there are also obligations that must be obeyed by those who take part in the carnival ceremony, including:

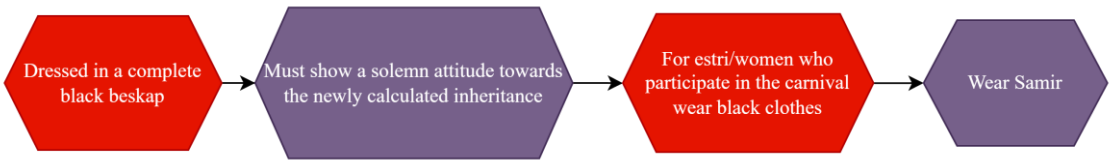


Figure 4. Carnival Ceremony

Based on the findings obtained in this paper, the author will describe the values of Islamic Education contained in the One Suro Tradition at the Surakarta Palace, including: *Piety to Allah* that had a meaning about one of the main values in Islam is piety to Allah swt. In the One Suro Tradition, many rituals and activities are carried out as a form of respect and devotion to God, such as joint prayer ceremonies, fasting, asking God for forgiveness, and various other religious activities. *Solidarity and Brotherhood* is the One Suro tradition is often a moment that unites the community in the spirit of solidarity and brotherhood. *Policy and Virtue* is the One Suro tradition also teaches the values of kindness. The community is encouraged to do good to the sick, provide assistance to those in need, and show tolerance and love in human relationships. *Example and Learning* is the One Suro tradition is often a lesson for the younger generation about religious and cultural values. They learn from the example of their parents, religious leaders, and fellow members of the community in carrying out worship and behaving well. *Respect for Ancestors* is one of the important aspects of the One Suro Tradition is respect for ancestors and ancestral traditions. This value reflects a deep appreciation for cultural and religious heritage that is passed down from generation to generation. Self-Control and Patience: The rituals in the One Suro Tradition often involve self-control and patience in the face of challenges and trials. These values teach the importance of patience, perseverance, and fortitude in living daily life.

CONCLUSION

The Surakarta Palace appreciates the new year initiated by Sultan Agung king of Mataram II, because he combines the Javanese calendar and the Islamic calendar system, which is based on the circulation of the *Qomariyah* whose first month is 1 Suro. The heirloom carnival is able to protect the peace and tranquility of birth and mind for the community in general, so that the community feels protected by this belief and makes the community's enthusiasm in maintaining the 1 Suro ceremony very high. There is a lot of history and culture that must be studied, especially Javanese culture which has long lived in the midst of society. Where the phenomena of Animism, Dynamism, and Synchretism are still coloring in their development. As happened in the One Suro Tradition ceremony, Muslim scholars and intellectuals are expected to be able to learn and understand the cultures that are symptomatic, especially about the One Suro Tradition, then be

able to relate it to Islamic Education, so that the teachings of Islamic Education cannot be separated from human life.

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