

MANIFESTATION OF RELIGIOUS COMMUNITIES AND IMPLEMENTATION OF PANCASILA VALUES IN THE "BERSIH DESA" TRADITION OF MUHARRAM MONTH IN BLITAR

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ABSTRACT

The primary objective of this study is to explore the manifestations of religious communities and the implementation of Pancasila values within the "Bersih Desa" tradition during Muharram in Blitar, East Java. This field research was conducted with the residents of Kendalrejo Village, Duren Village, and Jabung Village in the Talun District, Blitar Regency, East Java, who participated in the "Bersih Desa" tradition during Muharram. These villages were chosen as research sites due to the unique characteristics of the "Bersih Desa" tradition in these locales, which are absent elsewhere. The traditional procession engages all governing bodies and village communities, and its execution prominently embodies Pancasila values. Data collection was conducted through observation, interviews and documentation techniques. Observational data was obtained from event of the "Bersih Desa". Interviews were held with leaders, religious leaders, or traditional heads from each region, as well as members of the community involved in the tradition. The collected data

was subsequently analyzed using a qualitative descriptive method. The findings of the study indicate that the "Bersih Desa" tradition during Muharram in the Blitar region serves as a manifestation of a religious community and a means of implementing Pancasila values. These findings encompass (1) the procession of the "Bersih Desa" tradition, (2) the correlation between the "Bersih Desa" tradition and Pancasila values, (3) the unique aspects of Muharram, and (4) restrictions associated with the "Bersih Desa" tradition. Consequently, based on these findings, the primary topic of discussion was determined to be the manifestation of a religious community's presence and the implementation of Pancasila values.

Keywords: *religious community, "Bersih Desa" tradition, Muharam, Pancasila*

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan manifestasi masyarakat beragama dan implementasi nilai-nilai Pancasila dalam tradisi Bersih Desa bulan Muharam di Blitar. Jenis penelitian ini adalah field research. Subjek penelitian yaitu warga di desa Kendalrejo, desa Duren, dan desa Jabung, Kecamatan Talun, Kabupaten Blitar, Jawa Timur yang melaksanakan tradisi Bersih Desa bulan Muharam. Subjek penelitian dipilih, karena pelaksanaan tradisi Bersih Desa di tiga desa tersebut memiliki ciri berbeda yang tidak ditemukan di tempat lain. Prosesi tradisi berjalan dengan melibatkan seluruh elemen pemerintah maupun masyarakat desa. Pelaksananya juga sangat mencerminkan nilai-nilai Pancasila. Penelitian dilaksanakan pada malam 29 Juli 2022. Data dikumpulkan melalui teknik observasi, wawancara, maupun dokumentasi. Peneliti melakukan observasi terhadap pelaksanaan tradisi Bersih Desa. Wawancara dilakukan kepada pimpinan, imam, atau kepala adat masing-masing daerah maupun masyarakat yang terlibat dalam tradisi Bersih Desa. Hasil pengambilan data kemudian dideskripsikan menggunakan metode deskriptif kualitatif. Hasil penelitian menunjukkan bahwa tradisi Bersih Desa bulan Muharam di daerah Blitar merupakan manifestasi masyarakat beragama dan sarana mengimplementasikan nilai-nilai Pancasila. Adapun temuan yang diperoleh meliputi: (1) prosesi pelaksanaan tradisi Bersih Desa, (2) keterkaitan antara Bersih Desa dengan nilai-nilai Pancasila, (3) keistimewaan bulan Muharam, dan (4) pantangan dalam Bersih Desa. Sehingga dari beberapa temuan penelitian, peneliti mengkaji dan menentukan pokok pembahasan yaitu Manifestasi adanya masyarakat beragama dan implementasi nilai-nilai Pancasila melalui tradisi "Bersih Desa" bulan Muharam di Blitar.

Kata Kunci: *masyarakat beragama, Bersih Desa, Muharam, Pancasila*

INTRODUCTION

Indonesia, with its diverse cultures and customs shaped by geographical location and local communities,¹ is a rich tapestry of societal behaviors, habits, and thought processes. Javanese culture, one of the largest within Indonesia, entails an intricate relationship between culture and society,² where the continuity of certain cultural values is heavily influenced by the social interactions of the supporting community. Local wisdom bridges the philosophical roots of culture and impacts the community,³ especially in the context of Javanese culture, which is laden with philosophical values related to ethics, customs and manners. This culture, passed down from ancestors and carried forward by the Javanese, is inculcated in younger generations. One such cultural tradition is the "Bersih Desa."⁴

The "Bersih Desa" tradition, a cultural practice of the Indonesian nation, involves ceremonies to ward off bad lucks.⁵ This Javanese ritual aims to send prayers and offerings to places deemed sacred or historical within the village,⁶ predominantly during Muharram, the first month in the Hijri calendar (also known as Sasi Suro by the Javanese). Given the significance of

¹ Johan Iskandar, "Etnobiologi Dan Keragaman Budaya Di Indonesia," *Umbara* 1, no. 1 (2017): 27–42, <https://doi.org/10.24198/umbara.v1i1.9602>.

² Siroy Kurniawan, "Komunikasi Ritual Suroan Pada Masyarakat Suku Jawa Di Kota Bengkulu," *Jurnal Ilmiah Syi'ar* 19, no. 2 (2019): 138–50, <https://doi.org/10.29300/syr.v19i2.2467>.

³ Dede Burhanudin, "Vihara Dhanagun Dan Komunikasi Budaya Di Kota Bogor, Jawa Barat," *Jurnal Lektur Keagamaan* 16, no. 1 (2018): 159–194, <https://doi.org/10.31291/jlk.v16i1.485>.

⁴ Faqihul Muqoddam and Virgin Suciyantri Maghfiroh, "Syncretism of Slametan Tradition as a Pillar of Islam Nusantara," *Karsa: Journal of Social and Islamic Culture* 27, no. 1 (2019): 75–94, <https://doi.org/10.19105/karsa.v27i1.1950>.

⁵ Dadang Sundawa and Ludovikus Bomans Wadu, "Implementasi Nilai Karakter Religius Dalam Tradisi Bersih Desa," *Jurnal Moral Kemasyarakatan* 6, no. 2 (2021): 77–82, <https://doi.org/10.21067/jmk.v6i2.6488>.

⁶ Sri Hastuti, Slamet St Y, and Ani Rakhmawati, "Ecological Politeness on Sedekah Bumi Ceremony in Merapi Mountainside," in *International Conference on Language Politeness (ICLP 2020)* (Atlantis Press, 2021), 7–15, <https://doi.org/10.2991/assehr.k.210514.002>.

Muharram, one of the four sacred months in Islam, this study was motivated to examine the implementation of the "Bersih Desa" tradition, particularly in the Blitar area. The tradition, which has continued for generations, carries many moral teachings. Observations indicate that this tradition has evolved into a manifestation of religious society, with Islamic religious rituals strongly reflected in the implementation of the "Bersih Desa" tradition. Furthermore, this activity also implements Pancasila values, contributing significantly to the formation of religious communities and the instilling of the importance of applying Pancasila in daily life.

The "Suroan" tradition in the Blitar Regency area, includes the existence of Takir Plontang and communal prayers as a form of rejecting reinforcements and seeking welfare for their village. The "Bersih Desa" tradition, carried out to commemorate Suro, is conducted at crossroads, with mats spread out along the street according to the people present. Takir Plontang, a package of various foods wrapped in banana leaves and adorned with yellow coconut leaves on each end, signifies hope and new life.⁷ The existence of this tradition is intertwined with the Pancasila principles, thereby preserving existing customs or traditions can strengthen these precepts.

There is a wealth of research in the form of journal articles related to the "Bersih Desa" tradition. The majority of previous researchers have employed socio-cultural and religious perspectives to analyze the "Bersih Desa" tradition. For instance, research conducted by Asiyah and Alumni, published in the *Journal of Research and Community Service (Manhaj) IAIN Bengkulu*, Volume 4, Number 2, 2019, explored the values of Islamic education in the implementation of the "Bersih Desa" tradition. The research concluded that the tradition follows traditional Javanese customs due to the significant number of Purbosari village residents being transmigrants from Purwodadi,

⁷ Juliansyah Dwi Ananda Putra, "Nilai-Nilai Pancasila Yang Terkandung Dalam Kebudayaan Upacara Larung Sesaji Di Telaga Sarangan Kabupaten Magetan," *Jurnal Pendidikan Kewarganegaraan Undiksha* 8, no. 2 (2020): 41–45, <https://doi.org/10.23887/jpku.v8i2.24757>.

Boyolali, and Sragen regencies.

Another study, conducted by Rifatus Sholikah and Dita Hendriani, was published in the *Historia: Journal of Historical Education Study Program*, Volume 6, Number 2, 2021. This research revealed several meanings in the “Bersih Desa” traditions in Sumberdadi, including providing safety and welfare and preserving culture. This body of existing research has led to the present investigation, which seeks to differentiate itself by focusing on the “Bersih Desa” tradition in Blitar from the perspective of Pancasila values as a manifestation of a religious community. This unique perspective forms the novelty of the research, with the primary objective being to describe the implementation of Pancasila values in the “Bersih Desa” tradition as a manifestation of religious community manifestations.

Pancasila, often claimed to be the foundational philosophy (Philosophical Gronslog) of Indonesia, serves as the basis of values and principles governing the Indonesian state government. It is also a way of life for all Indonesian people, with its values serving as cultural guidelines for the nation. The pillars of Pancasila, beginning with "Belief in One Almighty God" and closing with "Justice for all Indonesian people," convey a profound meaning about the realization of citizen welfare through good ways taught in the science of belief. At the same time, in religious life, it is obligatory to pay attention to life so that prosperity in all aspects can be realized. The third pillar of Pancasila, stemming from the concept of "Indonesian unity" as championed by Bung Karno, was intended to balance the idea of internationalism and unite the diverse Indonesian people⁸ within a state called Indonesia.⁹ The fourth principle mandates the creation of a democracy based on deliberation for consensus,

⁸ Hanafi Hanafi, “Hakekat Nilai Persatuan Dalam Konteks Indonesia (Sebuah Tinjauan Kontekstual Positif Sila Ketiga Pancasila),” *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 3, no. 1 (2018): 56–63, <https://doi.org/10.17977/um019v3i12018p056>.

⁹ Chairiyah, “Revitalisasi Nilai-Nilai Pancasila Sebagai Pendidikan Karakter,” *Trihayu: Jurnal Pendidikan Ke –SD-An* 1, no. 1 (2017): 54–62, <https://doi.org/10.30738/trihayu.v1i1.790>.

requiring active community participation. The deliberation process needs to be conscious of shared interests and may involve intermediaries to ensure all parties accept the process.¹⁰ Conceptually, justice as in Pancasila fifth pillar can be interpreted in multiple ways: as balance or stability; as freedom from discrimination or possessing an egalitarian spirit; as an effort to provide attention and rights to each individual; and as the existence of divine justice, which can be interpreted as essential justice.¹¹

This research employed field study, conducted directly at the research site. The subjects of this investigation were the residents of Kendalrejo Village, Duren Village, and Jabung Village, in the Talun District of the Blitar Regency, East Java. These individuals partake in the "Bersih Desa" tradition during Muharram. These three villages were selected for the study as they exemplify the specific "Bersih Desa" tradition of Blitar Regency, where the residents perform salvation or Baritan rituals at the crossroads or T-junction of the village, bringing Takir Plontang as an expression of gratitude for the blessings of God Almighty. These villages were chosen because the implementation of the "Bersih Desa" tradition in these areas possesses distinct features not found elsewhere.

The traditional procession involves all elements of the village community and government, with its execution strongly reflecting Pancasila values. The field observation was conducted on July 29th, 2022. The timing of the study aligns with the traditional "Bersih Desa" ceremony, which is held after sunset, in accordance with the customary practices of the research subjects. In Javanese society, conducting traditional rituals at night is closely linked to the solemnity of the event, thereby ensuring the

¹⁰ Thorsten Pachur and Melanie Spaar, "Domain-Specific Preferences for Intuition and Deliberation in Decision Making," *Journal of Applied Research in Memory and Cognition* 4, no. 3 (2015): 303–311, <https://doi.org/10.1016/j.jarmac.2015.07.006>.

¹¹ Raden Samidi and Suharno Suharno, "Implementasi Nilai Keadilan Sosial Melalui Pendidikan Perspektif TGKH Zainuddin Abdul Majid," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 3, no. 2 (2018): 374–384, <https://doi.org/10.25217/jf.v3i2.314>.

"Bersih Desa" ritual is executed with the solemn and peace.

Data were collected through observation, interviews, and documentation techniques. Observations were made of the implementation of the "Bersih Desa" tradition. Observation means paying close attention to someone or something; paying close attention means observing what is happening.¹² Interviews were conducted with leaders, priests, or heads of each of the villages involved in the "Bersih Desa" tradition. The resulting data were then analyzed using a qualitative descriptive method.¹³ This method serves to describe and elucidate the situation of the study object based on the conditions when the research was conducted. Therefore, the primary objective of this study is to uncover findings related to the manifestation of religious society and the implementation of Pancasila values in the "Bersih Desa" tradition during Muharram in Blitar. The primary aim of this research is to elucidate how the implementation of the five Pancasila values in the "Bersih Desa" tradition during Muharram in Blitar correlates with the manifestation of religious communities in social and religious life.

FINDING AND DISCUSSION

The results and findings in this research are globally directed to the manifestation of religious communities and the implementation of Pancasila values in the "Bersih Desa" tradition in the Blitar area. Muharram is one of the months glorified by Allah SWT. Muharram is the first month in the Qamariyah calendar system (Islamic calendar), so 1 Muharam is the beginning of the new Hijri year.¹⁴ In essence, all months share common characteristics with no unique features to distinguish one from another. However, due to certain events or reasons, some months are often honored above others. In Islam, the month of Muharram

¹² Uhar Suharsaputra, *Metode Penelitian Kuantitatif, Kualitatif, Dan Tindakan* (Bandung: PT Refika Aditama, 2012).

¹³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2017).

¹⁴ Japarudin Japarudin, "Tradisi Bulan Muharam Di Indonesia," *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 2, no. 2 (2017): 167–180.

holds significant historical events associated with previous prophets. It is believed that God multiplies the deeds of His servants during this month. The initiation of Muharram as the first month in the Islamic calendar took place during the time of Umar bin Khattab.

Several noteworthy events in Islam occurred in Muharram, including: (1) the creation and repentance of Prophet Adam, (2) Prophet Sulaiman's ascension to kingdom power, (3) the rescue of Prophet Moses from Pharaoh's pursuit, (4) the emergence of Prophet Yunus from the belly of a fish, and (5) the birth and ascension of Prophet Jesus into heaven. These events form the basis for Muslims in observing Muharram through physical and spiritual practices.

The Javanese community also regards Muharram as a special month. All ritual activities carry meanings created and interpreted by them.¹⁵ In Javanese tradition, Muharram is often referred to as Suro (Suro), a cultural expression of the society that is preserved and passed down through generations.¹⁶ Muharram or Suro is always associated with various religious rituals, with several previous studies revealing the reasons why the Javanese community prioritizes Suro as the main time to conduct these rituals.

Javanese society celebrates Muharram or Suro in diverse ways. Culture or tradition is a priceless treasure because it is the identity of a nation or a community.¹⁷ Almost every region in Java has a tradition of celebrating and expressing gratitude for the arrival of Suro or Muharram. Gratitude, the main value or initial reason for the Javanese people to perform rituals in Suro

¹⁵ Ayu Lusoi M Siburian and Waston Malau, "Tradisi Ritual Bulan Suro Pada Masyarakat Jawa Di Desa Sambirejo Timur Percut Sei Tuan," *Gondang: Jurnal Seni Dan Budaya* 2, no. 1 (2018): 28–35, <https://doi.org/10.24114/gondang.v2i1.9764>.

¹⁶ Moh Rivaldi Abdul, "Monginbalu Konbulan: Sejarah Dan Nilai Tradisi Mandi Puasa Secara Massal Dalam Masyarakat Muslim Bolaang Mongondow," *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 141–174, <https://doi.org/10.31291/jlka.v19i1.892>.

¹⁷ Muhajir et al., "The Practice of Merti Desa Tradition in Building Community Harmony," *Jurnal Lektur Keagamaan* 20, no. 1 (2022): 89–116.

or Muharram, is expressed in multiple aspects of life. Farmers express gratitude for abundant harvests, livestock owners for the growth and increase of their animals, while others express gratitude for health, age, or even success in dealing with various calamities. Regardless of the differences in expressions, the ultimate goal of the Suro celebration in Java remains the same: to get closer to God Almighty and express gratitude for His blessings.

For the Javanese, Muharram (Sura) is deemed sacred. During this month, many people refrain from celebrating events, particularly weddings, due to the belief that it may bring misfortune. The perceived sanctity of this month has nurtured local wisdom and Javanese cultural traditions.¹⁸ Therefore, in Sura, the Javanese people perform collective religious rituals to ward off potential disasters. This ritual signifies not only gratitude but also a form of disaster aversion. This belief, consistently maintained and adhered to, is a facet of the local wisdom of the Javanese people. Local wisdom encapsulates the perspectives of local communities in addressing various problems, particularly those related to fulfilling their daily needs.¹⁹

In Arabic, Suro is referred to as 'Ashura, which translates to "ten." The Javanese often commemorate the Islamic New Year during this month, carrying out traditions that have been passed down through generations. One such tradition is the "Bersih Desa," a ceremony expressing gratitude to Allah SWT for plentiful harvests and for protection against calamities.²⁰

The "Bersih Desa" tradition, a Javanese ritual executed to express gratitude to The One Almighty God, involves residents bringing food according to the number of family members or as

¹⁸ Partin Nurdiani, "Bulan Sura Dalam Perspektif Islam," *IBDA: Jurnal Kajian Islam Dan Budaya* 11, no. 1 (2013): 111–118.

¹⁹ Rinitami Njatrijani, "Kearifan Lokal Dalam Perspektif Budaya Kota Semarang," *Gema Keadilan* 5, no. 1 (2018): 16–31, <https://doi.org/10.14710/gk.2018.3580>.

²⁰ Arlanta Prasetian Dewi, "Sinkretisme Islam Dan Budaya Jawa Dalam Upacara Bersih Desa Di Purwosari Kabupaten Ponorogo," *Religia: Jurnal Ilmu-Ilmu Keislaman* 21, no. 1 (2018): 96–107, <https://doi.org/10.28918/religia.v21i1.1503>.

per local rules.²¹ The event serves as a platform for expressing gratitude for divine blessings and for praying for protection against various disasters. The ceremony, which translates to "cleaning the village," aims to safeguard the village from disturbances. While the Javanese people have methods to guard against pests and rats, they believe that the success of their efforts ultimately lies with God Almighty. The "Bersih Desa" ceremony seeks divine protection for the earth, the well-being of farmers, and their rice crops from pest attacks.

The "Bersih Desa" tradition underscores the relationship between society and the environment, and among society members themselves.²² It also serves as a reminder of the blessings of abundant harvests. Blitar Regency, a region on the island of Java with a significant number of farmers, is one such area that upholds these traditional values. The abundance of water sources and fertile soil are the main reasons why farming is a prevalent occupation in Blitar Regency.

The "Satu Suro" tradition, also known as the "Baritan" tradition, has been passed down through generations and continues to be observed to this day. The tradition includes a food collection event (*takir*), communal prayers led by a local religious leader, and the distribution of food back to the attendees.²³ Every element of the event, from the arrival of the community to the *takir* or food that is taken home, carries its own meaning in accordance with the local wisdom of the Javanese people.

Baritan, a tradition passed down by the elders of the Javanese community, especially in the Blitar region, is conducted to express gratitude for the blessings granted by God Almighty

²¹ Idham Rizkiawan and Meda Wahini, "Faktor-Faktor Yang Mempengaruhi Persepsi Masyarakat Tentang Makna Sesajen Pada Upacara Bersih Desa," *Jurnal Tata Boga* 6, no. 2 (2017): 11–17.

²² Robiah Robiah, "Upacara Bersih Desa Menurut Perspektif Islam Di Desa Sungai Linau," *AT-Thullab: Journal of Islamic Studies* 1, no. 1 (2020): 94–115, <https://ejournal.stai-nh.ac.id/atthullab/article/view/5>.

²³ Asiyah and Alimni, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Bersih Desa Di Purbosari Kecamatan Seluma Barat Kabupaten Seluma," *MANHAJ: Jurnal Penelitian Dan Pengabdian Masyarakat* 8, no. 2 (2019): 135–145.

and to repel disaster. Typically performed at every crossroad in Sura or Muharram after evening prayer, the Baritan tradition involves the chanting of prayers, one of which is the recital of tahlil, aimed at praying for the safety of the spirits of ancestors. What makes the Baritan tradition unique in the month of Muharram is the existence of Takir Plontang, a package of rice filled with side dishes housed in banana leaves. This tradition, also known as the "Bersih Desa" tradition, serves as a means for the villagers to express their gratitude to Allah SWT for the abundant harvest and to avert misfortunes. It is a representation of the deep-rooted local wisdom of the Javanese people. The "Bersih Desa" tradition is a way for the villagers to maintain harmony and express their caring attitude towards others, making it a manifestation of a religious community and the implementation of Pancasila values.

Procession of "Bersih Desa" Tradition

The people of Kendalrejo Village, Duren Village, and Jabung Village, Talun District, Blitar Regency still often carry out the "Bersih Desa" tradition because this tradition has been attached to the people of this area, especially the Javanese community. The "Satu Suro" tradition is also called the "Baritan" tradition; this has grown and developed in people's lives, passed down from generation to generation, and is still being carried out today. This tradition is carried out to commemorate the new *Hijriyah* year or commonly called "Satu Suro", in the Javanese month. Based on interview data with elders of Kendalrejo village, Duren village, Jabung village, Talun District, Blitar Regency, East Java. the Javanese people have their own calculations regarding the day of the "Bersih Desa" event, even though it is done once a year in Sura, not every day can carry out "Bersih Desa" event. There are days that are avoided and days that are recommended as village clean-up events. This ritual is carried out from generation to generation and is carried out once a year. The implementation is not arbitrary because, in the Javanese calendar, there are holy days or dates for carrying out "Bersih Desa" rituals. This ritual is an attempt to honor the ancestors. Almost every region, especially on the island of Java,

has a clean village tradition like this, but in practice, there are sometimes differences in its implementation. Various reasons, including the socio-cultural conditions of different communities, cause this. The varied procession of “*Bersih Desa*” traditions is certainly one of the attractions.

The procession of the “*Bersih Desa*” tradition involves the villagers bringing rice-filled *takir*, made from banana leaves. Each household usually produces more than one *takir* so that they can be distributed to passers-by as a form of gratitude for God's blessings. The *takir* is a mandatory item to bring to the event²⁴ as it contains food that can be consumed immediately, expressing gratitude through the provision of food.²⁵ The residents hold a communal prayer at the crossroads, each head of the family bringing *Takir Plontang* filled with various kinds of food. The tradition is usually carried out after sunset, led by local religious leaders who guide them to pray together, eat together, and distribute it again to residents participating in these activities. The “*Bersih Desa*” tradition, a representation of the manifestation of religious society in Indonesia, is also replete with the implementation of Pancasila values, which have a significant impact on the survival of religion and the state.

Similar to the residents of Kendalrejo Village, Duren Village, and Jabung Village, the “*Bersih Desa*” ritual is also performed by residents on the road, specifically in homes close to the main road. The community brings along food known as *Takir Plontang* as part of this tradition. The event is usually conducted after sunset during the Maghrib time, as it's a period when most people have free time, having completed their day's

²⁴ Dara Maytisa, Siany Indria Liestyasari, and Atik Catur Budiati, “Tayuban Dalam Tradisi Bersih Desa Di Dusun Sambeng, Desa Kepuhsari, Kecamatan Manyaran, Kabupaten Wonogiri,” *SOSIALITAS; Jurnal Ilmiah Pend. Sos Ant* 5, no. 2 (2016): 1–18, <https://doi.org/https://jurnal.fkip.uns.ac.id/index.php/sosant/article/view/8629>.

²⁵ Umi Hanik et al., “Baritan Tradition: A Cultural and Human Relationship in Forming Eco-Spirituality in Wonodadi Community Blitar East Java,” *Fenomena* 21, no. 2 (2022): 203–216, <https://doi.org/10.35719/fenomena.v21i2.125>.

work. This timing ensures that the tradition does not interfere with the daily activities of the community members. The main essence of this “Bersih Desa” tradition is to express gratitude for the blessings bestowed by God Almighty upon the village communities in the Blitar area. The values of humility, gratitude, and faith in God are considered noble and are always preserved.

Takir Plontang holds a significant meaning within this tradition. It is a container made from a banana leaf filled with various side dishes such as rice, fried noodles, fried chili sauce, and an egg, with a piece of coconut leaf tucked at the end of the takir. The coconut leaf is symbolic of gratitude to Allah.²⁶ The yellow leaf, typically interpreted as a new shoot or young shoot, signifies new hope and a new life in the Islamic New Year, reflecting the community's prayers and hopes for the future. Moreover, the use of banana leaves and coconut leaves in Takir Plontang is not only symbolic but also practical as they are easily recyclable. The food used to fill the takir plontang varies, but it is meant for immediate consumption. Therefore, the food brought home must be consumed at once.

The “Bersih Desa” tradition of this village demonstrates the acculturation between Javanese and Islamic culture. This tradition positively shapes a religious community without abandoning their original culture. Religion guides humans to a path of devotion to God Almighty, while culture is an inseparable part of societal life. Both must synergize to form a unit that strengthens each other. This synergy is the key to building a religious community in Indonesia.

²⁶ Fatimah al Zahrah and Muhammad Alwi Hs, “Pemeknaan Simbol-Simbol Dalam Tahlilan Pada Tradisi Satu Suro Di Makam Raja-Raja Mataram Kotagede-Yogyakarta,” *Al-Tadabbur* 6, no. 2 (2020): 265–277, <https://doi.org/10.46339/altadabbur.v6i2.365>.

The Linkage between “*Bersih Desa*” Tradition and Pancasila Values

The “*Bersih Desa*” tradition activity signifies the implementation of Pancasila values. This value can be seen from the religious values contained in the first pillar; value of humanity in the second pillar, the value of unity in the third pillar, value of democracy without discrimination in the fourth pillar, and social justice in the fifth pillar. Pancasila first pillar, namely religious values or religious values in clean village traditions, including:

- a) Expression of gratitude to God Almighty.
- b) Expression of gratitude to the ancestors and pray for the ancestors.
- c) As reinforcements.
- d) As a form of local wisdom.

The tradition of "Bersih Desa" within the Blitar region encapsulates profound religious significance. This practice, particularly prevalent during Muharram, primarily comprises expressions of gratitude towards the divine and pleas for protection from calamities. The prayers uttered during this ritual signify the community's aspirations and faith, underpinned by a deep-seated religious sentiment. The manifestation of religious values is evident through the decorum and substance of the prayers. The community's religious inclination is conspicuously depicted through this Muharram tradition, thereby facilitating the actualization of Pancasila values in religious and societal contexts.

The tradition mirrors the second and third pillars of Pancasila, signifying communal cohesion in safeguarding cultural heritage and cooperation amongst the community. The tradition during Muharram in the Blitar region exemplifies the community's unity. The community's mutual assistance and social engagement are pivotal in the realization of Pancasila values. This sense of solidarity is further mirrored in the village's cleansing rituals. The "Bersih Desa" event is conducted with mutual respect for diverse ideas and attitudes, both prior to and following the event. This respect affirms the actualization of Pancasila's second precept. The third precept is embodied

through collective endeavors undertaken by the residents to organize the event. These elements substantiate the claim that the "Bersih Desa" tradition in the Blitar region indeed upholds Pancasila values in religious and cultural practices.

Pancasila's fourth pillar is also inherent in the "Bersih Desa" tradition. The community engages in consultations to predetermine the event's logistics, such as its timing, committee composition, and procedural aspects. These discussions are participatory, involving all residents and are not influenced by religious affiliations. Instead, the decisions are based on ideas deemed beneficial for the community. The event is conducted without any religious discrimination, where participants sit together in a circle on a mat, led by a local religious leader. Participants also share food which is ransomed in a *takir* (a kind of food container made traditionally from banan leaves) disregarding social hierarchies. These attributes of the fourth pillar indicate an egalitarian community, which is a crucial component in the implementation of the "Bersih Desa" tradition.

The fifth precept of Pancasila, is embodied in the kinship and sharing attitudes expressed during the "Bersih Desa" tradition. This principle is exemplified through the fair and even distribution of *takir*, or food, that is brought, prayed over, and then shared among the residents.²⁷ The "Bersih Desa" tradition, also referred to as Baritan, is a clear manifestation of this precept. The practice of sharing is a tangible representation of the tradition in the Blitar region. It signifies the existence of religious communities and depicts the attitude of mutual diversity among the populace. The fifth precept of Pancasila is also manifested through the equitable distribution of tasks among residents, ensuring the successful implementation of the "Bersih Desa" event. Furthermore, residents are permitted to take home *takir*, with no distinction made in the food received by different community members. This non-discriminatory attitude is of

²⁷ Zahrotul Izzah, Fadli Azis Darmansyah, and Rahmat Fithror Robiâ, "Tradisi Baritan Di Dusun Palulo Kabupaten Blitar: Kajian Living Hadis," *Taqaddumi: Journal of Quran and Hadith Studies* 2, no. 2 (2022): 56–74, <https://doi.org/10.12928/taqaddumi.v2i2.4256>.

significant importance as it greatly enhances the representation of religious communities and the implementation of Pancasila values within the “Bersih Desa” tradition in Blitar. It echoes the ethos of social justice, which is central to the fifth precept of Pancasila, and reinforces the tradition's role as a medium for actualizing these values.

The Importance of Muharram

The first month of the Islamic Calendar, Muharram, holds a wealth of significance. Firstly, it is a period during which rewards and virtues for good deeds are amplified. This month is considered an opportune time to engage in various acts of worship, as it is believed that Allah SWT will greatly reward practices carried out in Muharram, rendering it a special month in Islam. Secondly, Muharram is one of the four sacred months in Islam. This religious significance is one of the reasons why villagers in Blitar conduct the "Bersih Desa" ritual during Muharram. This period is viewed as a time of prayer to start the year on a positive note and to enhance obedience to Allah SWT. Thirdly, Muharram relates to the glory respects for the Prophets. Numerous significant events in the lives of the prophets transpired during this month. Thus, Muharram is esteemed by Muslims as a noble month for performing religious rituals and preserving cultural customs, such as the "Bersih Desa" tradition.

On the other hand, Muharram, or Suro as it is known among the Javanese people, carries a unique significance. Cultural acculturation has given birth to the tradition of Satu Suro night. This night is perceived as having a mystical aura, making it an inappropriate time to hold ordinary events, as Muharram night is considered noble and glorious. Moreover, based on an interview conducted by the author, the month of Suro is seen as a glorious month during which Muslims can engage in *tirakat*, a practice of intensified fasting and praying. The community believes that prayers offered in Muharram are more likely to be answered than those in other months. Tirakat, or sacrifices made using specific methods, are seen as a demonstration of sincerity towards these prayers.

The month of Suro, interpreted as the first month in the Javanese calendar, mirrors Muharram in Islam. For the Javanese, this month is an auspicious time to offer ritual prayers to Allah SWT. They view Suro or Muharram as a favorable period for expressing gratitude for Allah SWT's blessings. This unique attribute of Muharram is one of the reasons for the "Bersih Desa" tradition in the Blitar region. In commemoration of Suro or Muharram, the community also engages in village clean-up activities, which include carrying Takir Plontang as an expression of gratitude for abundant crops. The "Bersih Desa" activities carried out are an actualization of the values of the Pancasila precepts.

The "Bersih Desa" tradition, observed on the night of Suro, exemplifies the five pillars ("Sila") of Pancasila, the foundational philosophy of Indonesia:

Sila 1 - Monotheism: The first pillar, belief in one and only God, is embodied through joint prayer activities. These prayers serve as expressions of gratitude and hope for divine blessings on the community's efforts. The act of praying together in the "Bersih Desa" tradition is a reflection of this first precept and contributes to the formation of a religious community while also implementing Pancasila values.

Sila 2 - Humanitarianism: The second pillar, emphasizing human values, is integral to the "Bersih Desa" activities. The tradition underscores mutual respect and refrains from categorizing participants based on ethnicity, race, religion, politics, or culture. This approach, in the distribution of seating, provision of food, or communication, indicates the embodiment of Pancasila's second principle, a just and civilized humanity.

Sila 3 - Unity: The values of unity underpin the "Bersih Desa" activities. The tradition, carried out in Muharram, involves the community coming together for a positive purpose, exemplifying unity. The collective effort, from preparation to completion, illustrates Pancasila's third principle, unity of Indonesia.

Sila 4 - Democracy: The fourth pillar of Pancasila, emphasizing consensus through deliberation, guides the formation of "Bersih Desa" activities. Decisions in all aspects

of the event, from planning to execution, are made through careful deliberation and consensus, reflecting Pancasila's fourth principle.

Sila 5 - Social Justice: The fifth principle of Pancasila is demonstrated through equitable distribution of food and fair treatment of guests during the "Bersih Desa" tradition. The principle of fairness is illustrated in all aspects of the tradition, ensuring equal portions for each individual, regardless of their social status.

The "Bersih Desa" tradition concludes with a communal meal known as Takir Plontang. This dish, consisting of rice and side dishes packed into cube-shaped banana leaf containers (*takir*), is portioned to feed one individual (*plontang*). The philosophy behind Takir Plontang is to prevent favoritism within the village, emphasizing the importance of preserving such traditions in the face of foreign cultural influences in Indonesia. The Javanese people, particularly in the Blitar area, utilize various symbolic objects in their socio-cultural rituals as symbols of safety for all community members. Ultimately, the "Bersih Desa" tradition represents the religious community in Indonesia.

Abstinence in “*Bersih Desa*” Tradition

Within the "Bersih Desa" tradition, considered both important and sacred, there are elements deemed sacred by its adherents. The tradition serves as an expression of gratitude to Allah SWT for all bestowed blessings and a means of "cleansing" the village from negative traits. The community hopes that through this ritual, their village will be safeguarded from vices and disasters. The timing of the "Bersih Desa" coincides with Suro night, a time believed to be potent with mysterious and supernatural elements.

Many Javanese people hold a belief that the Suro night is a time of spiritual counteraction. They believe that certain activities, such as large parties, should be avoided for fear of invoking disaster. This belief, passed down through generations, is an actualization of the first precept of Pancasila. While not absolute, this belief is generally respected, with certain

exceptions made after careful deliberation and prioritization of human values and social norms. These beliefs and traditions have been passed down as part of the cultural heritage of the ancestors and contribute to preserving the identity of the nation and its culture. The Indonesian nation is rich with various traditions sprung from beliefs and habits passed down through generations. Faith, aligning with the first precept of Pancasila, does not override the other four precepts. As such, certain activities are advised not to be carried out during Muharram.

The cultural taboos associated with Suro night, are detailed as follows:²⁸

1) Silence during Penitence

This is derived from the practice of Tapa Bisu, a ritual that involves abstaining from speech during fasting. This silence is considered a form of sacrifice in pursuit of a specific wish or prayer. Adherents believe that their prayers or desires will be fulfilled more swiftly through the dual sacrifices of fasting and silence. This ritual also imparts a societal lesson of the importance of measured speech, and the avoidance of obscenities, thus reinforcing the significance of good manners within the cultural customs.

2) Travel Restrictions

During the period of Suro/Muharram, it is believed that leaving one's home may invite calamity. However, this does not deny individuals from stepping out for necessary needs or purposes. A deeper understanding of this taboo promotes caution during travel, reminding individuals to be mindful of divine entities.

3) Prohibition of Relocation

A primary cultural belief discourages moving residences during Muharram due to the associated potential risks.

²⁸ Siti Hartatiningsih, Sumarjoko Sumarjoko, and Hidayatun Ulfa, "Fenomena Pantangan Menikah Di Bulan Suro Prespektif Hukum Islam (Studi Di Desa Sukomarto, Jumo, Temanggung)," *Amorti: Jurnal Studi Islam Interdisipliner* 1, no. 2 Oktober (2022): 68–78, <https://journal.amorfati.id/index.php/AMORTI/article/view/18>.

As such, such activities are preferably conducted before or after Muharram. While this belief may seem archaic in a modern context, it originates from the well-intentioned desire of Javanese ancestors to ensure collective safety.

4) Marriage Restrictions

The month of Suro, or Muharram, is traditionally considered an unfavorable time for holding major celebrations, including marriages. If a marriage must occur during this period, the community generally comes together to discuss possible alternatives. This belief, passed down generations, acts as a socially accepted barrier to certain activities, and also contributes to the safety of those observing the "Bersih Desa" traditions.

These taboos, associated with the month of Muharram and Suro night, emerge from the community's deep respect and reverence for this period. They are not intended to instill fear, but to cultivate a deeper appreciation for the daily observed cultural customs. These traditions play a pivotal role in shaping a society cognizant of its cultural heritage and religious customs. Furthermore, these practices are also incorporated in the "Bersih Desa" ceremony in Blitar, embodying the principles of Pancasila.

This study's findings serve as a reference for future researchers, demonstrating that the enactment of the "Bersih Desa" tradition in Blitar is instrumental in manifesting religious communities and actualizing Pancasila values. The execution of the "Bersih Desa" ceremony thus becomes a means of implementing essential Pancasila values within social life.

CONCLUSION

Indonesia, with its diverse cultures and customs influenced by its geographical location and the local population, hosts a variety of traditions. One such tradition, significant to the religious community, is the "Bersih Desa" ritual, known as Baritan, carried out in the month of Muharram or Suro. For the Javanese Muslim community, this tradition is paramount in

fostering a relationship between humans and their God. In the Blitar Regency area, the Suroan tradition is synonymous with the practice of Takir Plontang and collective prayer as a means of seeking protection and prosperity for their village. Takir Plontang, which translates to a container holding various types of food, is a bundle of rice wrapped in banana leaves, filled with a variety of food, and adorned with yellow coconut leaves at each end. Symbolizing a new desire and life in the Islamic year, this practice during the “Bersih Desa” represents a human form prepared to welcome the Islamic New Year, aspiring to be a better individual, fostering a closer relationship with God, and contributing positively to the surrounding environment.

Each region's “Bersih Desa” tradition has unique characteristics, contributing to the socio-cultural wealth of Indonesia. In the Blitar region, Baritan or the “Bersih Desa” tradition is a manifestation of a religious community and serves as a platform for practicing Pancasila values in socio-cultural life. The first principle of Pancasila, belief in God Almighty, is actualized through joint prayer activities expressing gratitude for the various blessings bestowed upon the community. The second principle, which encapsulates human values, is also a cornerstone for the village clean-up event, emphasizing mutual respect and unity, disregarding differences in ethnicity, race, religion, politics, and culture. Activities carried out collectively, from preparation to completion, embody the third principle of Pancasila. The fourth principle, which represents the essence of consensus through deliberation, guides the organization of village clean-up activities. The fifth principle, social justice, is characterized by the absence of discrepancies in the distribution of consumption or treatment of guests during the “Bersih Desa” agenda.

This research underscores the importance of preserving the “Bersih Desa” tradition in the Blitar region, passed down through generations, as a vital part of the region's rich traditional culture. The tradition also encapsulates the values of Pancasila in religious, social, and cultural life. The study findings imply that this tradition, by utilizing a traditional approach, contributes to the formation of religious communities

and the implementation of Pancasila values.

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