

Baritan Malam Satu Suro: Islamic Traditions In Winong Village Ngampel District Kendal Regency

by Muhamad Solihin

Submission date: 07-Sep-2024 08:16PM (UTC+0700)

Submission ID: 2447273225

File name: turnitin_4.docx (726.34K)

Word count: 3363

Character count: 18638

Baritan Malam Satu Suro: Islamic Traditions In Winong Village Ngampel District Kendal Regency

¹Muhamad Solihin, ²Khofifat Sholihah, ³Brynita Dayu Adesti

¹⁻³ Walisongo Islamic University Semarang, Indonesia

Address : Jl. Walisongo No. 3-5, Tambakaji, Kec. Ngaliyan, Kota Semarang, Jawa
Tengah 50185

Email : imuthi319@gmail.com

Abstract Baritan Malam Satu Suro is one of the traditions rich in spiritual and cultural values in Winong Village, Ngampel District, Kendal Regency. This study examines the meaning and implementation of the Baritan tradition in the context of Islamic religion. This study uses qualitative research with participatory observation methods and in-depth interviews with community leaders and event participants. The results of the study indicate that Baritan Malam Satu Suro is not only a form of gratitude to Allah, but also an effort to strengthen the ties of friendship between villagers. This tradition involves rituals such as joint prayers, reading of holy verses, and traditional processions reflecting local wisdom. In addition, this event also functions as a means of educating Islamic values to the younger generation. These findings are expected to enrich the understanding of tradition's role in strengthening the Islamic community's identity in rural areas.

Keywords: Baritan, Malam Satu Suro, Islam, Winong Village, Ngampel District, Kendal Regency.

Abstrak

Baritan Malam Satu Suro merupakan salah satu tradisi yang kaya akan nilai-nilai spiritual dan budaya di Desa Winong, Kecamatan Ngampel, Kabupaten Kendal. Penelitian ini bertujuan untuk mengkaji makna dan pelaksanaan tradisi Baritan dalam konteks keagamaan Islam. Penelitian ini menggunakan penelitian jenis kualitatif dengan metode observasi partisipatif dan wawancara mendalam dengan tokoh masyarakat serta peserta acara. Hasil penelitian menunjukkan bahwa Baritan Malam Satu Suro tidak hanya sebagai bentuk syukur kepada Allah, tetapi juga sebagai upaya memperkuat tali silaturahmi antarwarga desa. Tradisi ini melibatkan berbagai ritual seperti doa bersama, pembacaan ayat-ayat suci, dan prosesi adat yang mencerminkan kearifan lokal. Selain itu, acara ini juga berfungsi sebagai sarana pendidikan nilai-nilai Islam kepada generasi muda. Temuan ini diharapkan dapat memperkaya pemahaman tentang peran tradisi dalam penguatan identitas komunitas Islam di daerah pedesaan.

Kata Kunci: Baritan, Malam Satu Suro, Islam, Desa Winong, Kecamatan Ngampel, Kabupaten Kendal.

1. BACKGROUND

The Unitary State of the Republic of Indonesia (NKRI) is a pluralistic country. The plurality is not without reason, but because NKRI consists of various ethnicities, religions, races, and cultures. Uniquely, these differences do not necessarily make NKRI divided. This diversity creates unique and complex social dynamics, especially in terms of culture. Each culture in each region can be found in a variety of local traditions which then greatly contribute to the wealth of national culture (Zulaihah et al, 2023).

Typical traditions found in each region are generally carried out tied to certain rituals, special times, and with special purposes as well. One of them is the tradition carried out on the night of one suro, such as Kirab Muharram in the Surakarta palace, Ngadulang in West Java, Nganggung in Pangkalpinang, and many more (Aryanti & Zafi, 2020). One of the villages in Kendal district, Winong village, Ngampel sub-district, is no exception. This village has one of the traditions that is carried out regularly on the night of one suro called “Baritan”.

This Baritan tradition can be found in various regions, one of which is in Winong village. However, regarding its implementation, both the place and the procedure for its implementation, there are differences in each region. One of them is by holding a special ritual accompanied by traditional music. In addition, they also involve children to introduce cultural values from an early age. This tradition is a means to strengthen the relationship between villagers. These differences are reflected in several previous studies conducted in various regions.

Novi Sulistiyani, Wahyu Sutrisno, and Atika Wijaya in their journal article entitled “Baritan Tradition: An Effort to Harmonize with Nature in the Dieng Community” (2021), found that the baritan tradition carried out by the Dieng Kulon community is carried out on the last Friday of the month of Suro with various series starting with langlang bhuawana on Friday night and ending with wilujengan/selamatan on Friday afternoon. This tradition for them is a form of respect for Dieng because it is believed to be a place where the gods reside, and it is hoped that they will not be arrogant about what has been given in the form of abundant natural wealth.

The next research came from Rias Iffa Pramesthi and Rofiqotul Aini entitled “Islam and Community Culture (Study of the Baritan Tradition of Wanarata Village, Pemalang)”. The baritan tradition found in this village has undergone several changes in

the procedures for its implementation. In the past they still carried out the planting of buffalo heads, while nowadays the tradition is carried out simply by adjusting the village budget. Then after the baritan is carried out, it is continued with the ruwat bumi event. There are several values contained in the baritan tradition in the village, one of which is the value of togetherness and the value of akhlakul karimah.

Shova Afkaryna and Bagus Wahyu Setyawan also examined the baritan tradition in Wates village, Blitar district entitled "Religious Values in the Baritan Tradition in Wates Village, Blitar Regency" (2022). The research discusses that baritan in the village is carried out as a form of gratitude to God who is in charge of various natural events. Baritan in this village is carried out in three stages, namely the preparation stage, the implementation stage, and the closing stage. The tradition begins at four o'clock in the afternoon at the crossroads near the musala or mosque.

From several descriptions and previous studies that have been presented above, researchers have not found any research on Baritan conducted in Winong Village. This suggests a research gap that can be explored further, given the importance of this tradition in the lives of local people. Therefore, research on Baritan in Winong Village is expected to provide a deeper understanding of the meaning and implementation of this tradition in the social and cultural context of the Islamic community in the area.

2. METHODS

This research uses a qualitative approach to deeply understand the implementation of the Baritan tradition in Winong Village, Ngampel Sub-district, Kendal Regency. Data were collected through participatory observation method, in which the researcher was directly involved in the series of Baritan events. In addition, in-depth interviews were conducted with community leaders, religious leaders, and residents who participated in this tradition to explore their views, experiences, and the meanings they gave to the event.

Data collection was conducted during the Baritan implementation period, focusing on various aspects, including the rituals performed, the types of food served, and the social interactions that took place among participants. The researcher also noted how elements of local culture were integrated in the event, as well as the role of Islam in framing the Baritan tradition. Thus, the data obtained will provide a comprehensive picture of the implementation and meaning of Baritan in Winong Village.

After the data is collected, analysis is conducted using a thematic analysis approach. Data from interviews and observations will be categorized based on emerging themes, such as the spiritual, social and cultural aspects of the Baritan tradition. The results of this analysis are expected to contribute significantly to the understanding of the role of tradition in the Islamic community in Winong Village and its relevance in the context of current social change.

3. RESULTS AND DISCUSSION

Background of Baritan Tradition

Baritan is a Javanese tradition that has been preserved from generation to generation. Baritan Malam Satu Suro itself is a tradition celebrated on the Night of Muharram or commonly referred to as Malam Satu Suro, which marks the first night of the Hijriyah new year in the Islamic calendar (Lestari, 2019:16). This tradition has strong roots in Javanese culture, which is known for incorporating elements of local customs and Islamic teachings. Muslim communities, especially Javanese, have various rituals or traditions performed on the Night of One Suro, including the Jamasan Keris Tradition in Gresik, Ruwat Agung Nuswantoro in Mojokerto, Grebeg Suro Ponorogo, Grebeg Tumpeng Agung in Banyuwangi, Tirakatan, and Baritan, among others (Rohman, 2024).

In Kendal, especially in Winong Village, people celebrate the Night of One Suro by holding a ritual known as Baritan. As a tradition, Baritan is a cultural heritage passed down by the predecessors of the people of Winong Village, Ngampel Subdistrict, Kendal Regency. Nur Pudir, a member of the youth community in Winong Village, explained that the Baritan tradition on the Night of One Suro in Winong Village, especially in Salaman Hamlet, has been carried out since long ago and is routinely held every year. Baritan in Winong Village is an event where people gather in a large location, usually on the village street, to have a meal together. The event is also accompanied by lectures and prayers as an expression of gratitude and hope that the coming year will be a year full of blessings and goodness for the entire community.

The Baritan tradition reflects a unique blend of traditional Javanese beliefs and Islamic values (Hermawan, 2022). As a ritual, Baritan is often considered a time for self-reflection and an expression of gratitude for the year that has passed and hope for the year

to come. Although this tradition may differ in practice in different regions, in general Baritan involves activities such as prayers, lectures and other rituals aimed at obtaining blessings and increasing spiritual closeness to God.

In the context of Javanese culture, Baritan serves as a bridge between custom and religion, highlighting how local traditions are adapted to align with Islamic teachings (Pramesthi & Aini, 2022). Javanese people, in particular, regard Malam Satu Suro as a meaningful moment, where they commemorate the turn of the year by performing rituals filled with spiritual and social values. This illustrates how religious practices can merge with local traditions, creating a distinctive and significant form of celebration for the community.

Overall, Baritan is an example of how local culture and religion can interact and enrich each other. This tradition not only celebrates the Hijriyah new year but also serves to strengthen social ties, preserve cultural values, and nurture a long-standing spiritual heritage. Through Baritan, Javanese people continue to maintain and pass on their traditions while still adapting to the times and social changes.

Spiritual Meaning of the Night of One Suro

Malam Satu Suro in Javanese tradition has a deep spiritual meaning and is considered one of the key moments in the Javanese calendar. This calendar, initiated by Sultan Agung in the 17th century, follows the lunar calendar (Komariyah) and consists of twelve months: Suro, Sapar, Mulud, Bakdamulud, Jumadilawal, Jumadilakhir, Rejeb, Ruwah, Pasa, Sawal, Dulkangidah, and Besar (Mahramah, 2022). Suro, as the first month of the Javanese calendar, has strong religious and cultural significance, especially in relation to the Islamic beliefs of the Javanese people.

One Suro, which coincides with One Muharram in the Hijri calendar, is the beginning of a new year in Islamic tradition. The event of the Prophet Muhammad's migration from Makkah to Madinah was used as the starting point of the Islamic calendar, which was later codified by Caliph Umar bin Khattab as the official Muslim calendar (Uswatina, 2016). In addition, the month of Muharram also has a deep historical meaning because it became a month of mourning for the death of Imam Husein bin Ali, the grandson of the Prophet Muhammad, in the tragic events in Karbala in 61 AH/680 AD.

For the Javanese people, the Night of One Suro is seen as a sacred night. The traditions performed on this night, such as Baritan, are a form of religious expression that

aims to ask for safety, welfare, and protection from Allah SWT (Hidayah, 2014). Activities also known as thanksgiving or selamatan held on this night not only serve as a means of communication with the Almighty Creator, but also as a reflection on the sins and mistakes that have been committed throughout the previous year.

This belief in the Night of One Suro reflects the Javanese worldview that highly values harmony between worldly and ukhrowi life. Practices such as tirakat and collective prayers performed on this night, aim to achieve a balance between the outer and inner aspects of life. Thus, Malam Satu Suro is not only a time marker in the Javanese calendar, but also an important moment in the spiritual life of the community rooted in Islamic values and ancestral traditions (Sikumbang et al., 2023).

Implementation of the baritan event



Picture 1. Implementation of the baritan event

Baritan culture is a Javanese culture that is carried out for generations from ancestors. This Baritan culture is a form of gratitude to God Almighty for the sustenance bestowed in the form of crops which are usually carried out every Muharram month.

The Baritan culture in Winong Village, Ngampel Subdistrict, Kendal Regency is held in front of KKN MIT UIN Walisongo post 74, Semarang with residents of RT 01 RW 02 Salaman Hamlet. The Baritan culture in Salaman Hamlet starts at 20.30 WIB. The event begins with the collection of food by local residents who will be consumed. Before entering the core of the Baritan event, one by one KKN UIN Walisongo members introduced themselves to the community who attended the event. Starting from the chairman then continued by all members. The host of the “Baritan” event in Winong Village was guided by two members of KKN UIN Walisongo.



Picture 2. Ramah Tamah (eating together)

The baritan event began with an opening by Mbah Kyai Zainuri. He is one of the community leaders in Salaman Hamlet. The Baritan event in Salaman Hamlet was attended by several Kyai, community leaders, and local residents. Then continued by the reading of the holy Quran by one of the KKN UIN Walisongo members. Furthermore, remarks by Muhammad Yusril Baihaqi as the KKN UIN Walisongo village coordinator and Maudhah Khasanah by Kyai Syufa'at regarding the practice of One Muharram where the practice is divided into three, namely prayer, alms, and fasting.

Then the closing prayer was made by Kyai Istakhori and the takhtim prayer by Ustadz Mahfud. At the end of the Baritan event, a social gathering is held by eating together (kendilan). Eating together (kendilan) is carried out along the road with banana leaves. After the event was over, the KKN UIN Walisongo post watched together the religion movie "Sultan Agung".



Picture 1. Religion movie time "Sultan Agung"

Social, Cultural, and Religious Values

The values that can be learned from the Baritan culture include:

- **Cultural values**

Baritan is a hereditary tradition practiced in Salaman hamlet. Something that is done for generations will become a habit and will become a culture. The implementation of Baritan culture will certainly preserve the culture of the ancestors and should not be abandoned.

- **Social value**

Baritan culture has social value by bringing people together in the same place and time, regardless of status, position, or position. In preparing the baritan tradition, it is also carried out in mutual cooperation by the community by helping each other and working together to make the baritan event a success. There is an element of kinship in preparing and implementing the baritan culture.

- **Religious value**

Baritan culture is a hereditary tradition that is a form of reflection one year back considering that the night is the night of the Islamic New Year. In this baritan culture, it can be a reminder for Muslims to do various good deeds and perform several Muharram customs such as increasing prayers, giving alms, and sunnah fasting.

The implementation of the Baritan event in Winong Village is not only an annual tradition, but also reflects cultural, social, and religious values for the community. This tradition involves all residents in activities that emphasize togetherness, mutual cooperation, and kinship. By maintaining this tradition, the community not only preserves their ancestral heritage, but also strengthens their sense of community, especially in the midst of the ever-evolving changes of modern life.

4. CONCLUSION

The Night of One Suro in Winong Village, Ngampel Subdistrict, Kendal Regency, is a cultural heritage rich in spiritual, social, and cultural values. This tradition is not only an expression of gratitude to Allah SWT, but also serves as a means to strengthen social relations between citizens and maintain religious and cultural values that have been inherited. The Baritan activity, which involves praying together, reciting holy verses, and

eating together (Kendilan), shows how local traditions and Islamic teachings can combine well, thus strengthening Islamic identity in people's lives.

The implementation of the Baritan event in Winong Village is not only an annual tradition, but also reflects cultural, social, and religious values for the community. This tradition involves all residents in activities that emphasize togetherness, mutual cooperation, and kinship. By maintaining this tradition, the community not only preserves their ancestral heritage, but also strengthens their sense of community, especially in the midst of the ever-evolving changes of modern life.

REFERENCE

- Afkaryna, S., & Setyawan, B. W. (2022). Nilai Religius Dalam Tradisi Baritan Di Desa Wates Kabupaten Blitar. *Realita: Jurnal Penelitian Dan Kebudayaan Islam*, 20(20), 67–78.
- Aryanti, R., & Zafi, A. A. (2020). Tradisi Satu Suro Di Tanah Jawa Dalam Perspektif Hukum Islam. *Al-Iman: Jurnal Keislaman Dan Kemasyarakatan*, 4(2), 345.
- Hermawan, D. (2022). Nilai Islam Dalam Akulturasi Kebudayaan (Studi Terhadap Tradisi Ruwatan Rambut Gimbal Di Kabupaten Wonosobo). *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, 2(9), 354–360. <https://doi.org/10.56393/Decive.V2i9.1676>
- Hidayah, D. N. A. (2014). Persepsi Masyarakat Terhadap Tradisi Malam Satu Suro. *Democratia*, 1(1).
- Hidayati, W., Sulistiyani, N., Sutrisno, W., & Wijaya, A. (2021). Tradisi Baritan: Sebuah Upaya Harmonisasi Dengan Alam Pada Masyarakat Dieng. *Solidarity*, 10(1), 121–129.
- Lestari, A. D. N. (2019). *Upaya Penanaman Nilai-Nilai Religius Dalam Tradisi Baritan (Studi Kasus Di Desa Gawang Kecamatan Kebonagung Kabupaten Pacitan)*. Iain Ponorogo.
- Mahramah, S. (2022). Kalender Jawa Islam Sultan Agung Di Kesultanan Yogyakarta. In *Repository Uin Walisongo*. Uin Walisongo Semarang.
- Pramesthi, R. I., & Aini, R. (2022). Islam Dan Budaya Masyarakat (Studi Tradisi Baritan Desa Wanarata Pemaslang). *Fitua: Jurnal Studi Islam*, 3(2), 95–102.
- Rohman, A. (2024). Tradisi-Tradisi Malam Satu Suro Di Jawa Timur. *Detik Jatim*.

- 2 Sikumbang, M. H., Ridho, M. A., & Lubis, A. (2023). Tradisi Upacara Satu Suro Di Tanah Jawa Dalam Pandangan Al-Qur'an. *Innovative: Journal Of Social Science Research*, 3(2), 10979–10988.
- 7 Uswatina, D. (2016). *Akulturası Budaya Jawa Dan Islam (Kajian Budaya Kirab Pusaka Malam 1 Suro Di Kraton Surakarta Hadiningrat Masa Pemerintahan Paku Buwono Xii)*. Uin Sunan Kalijaga Yogyakarta.
- 4 Zulaihah, S., Aulia, N. H., & Husain, M. M. (2023). Socio-Religious Life Of Kejawen Muslims In Badean Village, Bangsalsari District, Jember District. *Jih: Journal Of Islamic History*, 3(2), 113. <https://doi.org/10.53088/Jih.V3i2.1133>
- 9 Afkaryna, S., & Setyawan, B. W. (2022). Nilai Religius Dalam Tradisi Baritan Di Desa Wates Kabupaten Blitar. *Realita: Jurnal Penelitian Dan Kebudayaan Islam*, 20(20), 67–78.
- 3 Aryanti, R., & Zafi, A. A. (2020). Tradisi Satu Suro Di Tanah Jawa Dalam Perspektif Hukum Islam. *Al-Iman: Jurnal Keislaman Dan Kemasyarakatan*, 4(2), 345.
- 1 Hermawan, D. (2022). Nilai Islam Dalam Akulturası Kebudayaan (Studi Terhadap Tradisi Ruwatan Rambut Gimbal Di Kabupaten Wonosobo). *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, 2(9), 354–360. <https://doi.org/10.56393/Decive.V2i9.1676>
- 15 Hidayah, D. N. A. (2014). Persepsi Masyarakat Terhadap Tradisi Malam Satu Suro. *Democratia*, 1(1).
- 6 Hidayati, W., Sulistiyani, N., Sutrisno, W., & Wijaya, A. (2021). Tradisi Baritan: Sebuah Upaya Harmonisasi Dengan Alam Pada Masyarakat Dieng. *Solidarity*, 10(1), 121–129.
- 8 Lestari, A. D. N. (2019). *Upaya Penanaman Nilai-Nilai Religius Dalam Tradisi Baritan (Studi Kasus Di Desa Gawang Kecamatan Kebonagung Kabupaten Pacitan)*. Iain Ponorogo.
- 11 Mahramah, S. (2022). Kalender Jawa Islam Sultan Agung Di Kesultanan Yogyakarta. In *Repository Uin Walisongo*. Uin Walisongo Semarang.
- 5 Pramesti, R. I., & Aini, R. (2022). Islam Dan Budaya Masyarakat (Studi Tradisi Baritan Desa Wanarata Pernalang). *Fitua: Jurnal Studi Islam*, 3(2), 95–102.
- 2 Rohman, A. (2024). Tradisi-Tradisi Malam Satu Suro Di Jawa Timur. *Detik Jatim*.
- 2 Sikumbang, M. H., Ridho, M. A., & Lubis, A. (2023). Tradisi Upacara Satu Suro Di

Tanah Jawa Dalam Pandangan Al-Qur'an. *Innovative: Journal Of Social Science Research*, 3(2), 10979–10988.

Uswatina, D. (2016). *Akulturasi Budaya Jawa Dan Islam (Kajian Budaya Kirab Pusaka Malam 1 Suro Di Kraton Surakarta Hadiningrat Masa Pemerintahan Paku Buwono Xii)*. Uin Sunan Kalijaga Yogyakarta.

Zulaihah, S., Aulia, N. H., & Husain, M. M. (2023). Socio-Religious Life Of Kejawen Muslims In Badean Village, Bangsalsari District, Jember District. *Jih: Journal Of Islamic History*, 3(2), 113. <https://doi.org/10.53088/Jih.V3i2.1133>

Baritan Malam Satu Suro: Islamic Traditions In Winong Village Ngampel District Kendal Regency

ORIGINALITY REPORT

21%

SIMILARITY INDEX

20%

INTERNET SOURCES

6%

PUBLICATIONS

7%

STUDENT PAPERS

PRIMARY SOURCES

1	ejournal.unikama.ac.id Internet Source	2%
2	ijmurhica.ppj.unp.ac.id Internet Source	2%
3	alhayat.or.id Internet Source	2%
4	journal.nurscienceinstitute.id Internet Source	2%
5	ejournal.uinsaizu.ac.id Internet Source	2%
6	jurnal.umpwr.ac.id Internet Source	2%
7	digilib.uin-suka.ac.id Internet Source	1%
8	www.jurnal.stahnmpukuturan.ac.id Internet Source	1%
9	jurnalppm.iainkediri.ac.id Internet Source	1%

10	fenomena.uinkhas.ac.id Internet Source	1 %
11	eprints.walisongo.ac.id Internet Source	1 %
12	ukitoraja.id Internet Source	1 %
13	proceedings.uinsgd.ac.id Internet Source	1 %
14	Submitted to Washoe County School District Student Paper	<1 %
15	etheses.uin-malang.ac.id Internet Source	<1 %
16	Submitted to University of Pittsburgh Student Paper	<1 %
17	www.sauditodayonline.com Internet Source	<1 %
18	regional.kompas.com Internet Source	<1 %
19	Abdul Rohman, Siti Muhtamiroh. "Shaping the Santri's Inclusive Attitudes through Learning in Pesantren: A Case Study of Pesantren Al-Anwar Sarang Rembang Indonesia", Journal of Educational and Social Research, 2022 Publication	<1 %

20

Dinda Wirly Dawani, Arwansyah Nur, Mardian Idris Harahap. "Contribution of Islamic Figures in the Formulation of Pancasila", Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme, 2024

Publication

<1 %

21

journal.universitaspahlawan.ac.id

Internet Source

<1 %

22

prin.or.id

Internet Source

<1 %

23

www.grafiati.com

Internet Source

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off

Baritan Malam Satu Suro: Islamic Traditions In Winong Village Ngampel District Kendal Regency

GRADEMARK REPORT

FINAL GRADE

GENERAL COMMENTS

/0

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11
