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TITLE	Continuity and Change Process to Sanctify the Holy Month of Muharram in the Suroan Tradition
JOURNAL	Cogent Arts & Humanities
STATUS	Accepted
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Dear Ahmad Choirul Rofiq,

Thank you for your submission.

Submission ID	232498694
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Journal	Cogent Arts & Humanities
Article Publishing Charge (APC)	USD \$1270.00 (plus VAT or other local taxes where applicable in your country)

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9 November 2023

(Cogent Arts & Humanities) A revise decision has been made on your submission Eksternal

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Ref: COGENTHUMANITIES-2023-0452

232498884

Continuity and Change Processes to Sanctify the Holy Month of Muharram in the Surban Tradition

Cogent Arts & Humanities

Dear Rafiq,

Your manuscript entitled "Continuity and Change Processes to Sanctify the Holy Month of Muharram in the Surban Tradition", which you submitted to Cogent Arts & Humanities, has now been reviewed.

The reviews, included at the bottom of the letter, indicate that your manuscript could be suitable for publication following revision. We hope that you will consider these suggestions, and revise your manuscript.

Please submit your revision by Dec 09, 2023, if you need additional time then please contact the Editorial Office.

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We look forward to receiving your revised article.

Best wishes,

Samuel Adu-Gyamfi

Senior Editor

Cogent Arts & Humanities

Your manuscript entitled "Continuity and Change Process to Sanctify the Holy Month of Muharram in the Suroan Tradition", which you submitted to Cogent Arts & Humanities, has now been reviewed.

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We look forward to receiving your revised article.

Best wishes,

Samuel Adu-Gyamfi
Senior Editor
Cogent Arts & Humanities

Comments from the Editors and Reviewers:

Reviewer 1: Yes

Title, Abstract and Introduction – overall evaluation

Reviewer 1: Sound

Methodology / Materials and Methods – overall evaluation

Reviewer 1: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation

Reviewer 1: Sound with minor or moderate revisions

Figures and Tables – overall evaluation

Reviewer 1: Sound with minor or moderate revisions

Results / Data Analysis – overall evaluation

Reviewer 1: Sound with minor or moderate revisions

Interpretation / Discussion – overall evaluation

Reviewer 1: Unsound or fundamentally flawed

Conclusions – overall evaluation

Reviewer 1: Sound with minor or moderate revisions

References – overall evaluation

Reviewer 1: Sound with minor or moderate revisions

Compliance with Ethical Standards – overall evaluation

Reviewer 1: Sound with minor or moderate revisions

Writing – overall evaluation

Reviewer 1: Sound with minor or moderate revisions

Supplemental Information and Data – overall evaluation

Reviewer 1: Sound with minor or moderate revisions

Comments to the author

Reviewer 1: the novelty of this article should be emphasized and exposed by the author. then, author should consider to highlight and strength the explanation in finding and discussion by attach an outstanding of visual graphic. the, some of terms which contain of local language should be explained with more detail.

Reviewer 2: Yes

Title, Abstract and Introduction – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Figures and Tables – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Results / Data Analysis – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Interpretation / Discussion – overall evaluation

Reviewer 2: Unsound or fundamentally flawed

Conclusions – overall evaluation

Reviewer 2: Unsound or fundamentally flawed

References – overall evaluation

Reviewer 2: Unsound or fundamentally flawed

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Reviewer 2: Sound with minor or moderate revisions

Writing – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Supplemental Information and Data – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Comments to the author

Reviewer 2: Abstract

1. Clarify Research Objectives
2. Clarify Research Findings
3. Customize Keyword as a whole

method

In the wider elaboration of the literature according to the method

example: if this research uses qualitative research then include references

Literature Review

Link with studies using the latest literature in the last 5 years

Group your literature review

Theoretical framework

give Arguments using this theory, not anything else.

Research findings

Present the data from your findings, supported by the literature with the work of others

Reviewer 4: Yes

Title, Abstract and Introduction – overall evaluation

Reviewer 4: Outstanding

Methodology / Materials and Methods – overall evaluation

Reviewer 4: Outstanding

Objective / Hypothesis – overall evaluation

Reviewer 4: Sound

Figures and Tables – overall evaluation

Reviewer 4: Sound

Results / Data Analysis – overall evaluation

Reviewer 4: Outstanding

Interpretation / Discussion – overall evaluation

Reviewer 4: Sound

Conclusions – overall evaluation

Reviewer 4: Sound

References – overall evaluation

Reviewer 4: Sound with minor or moderate revisions

Compliance with Ethical Standards – overall evaluation

Reviewer 4: Sound

Writing – overall evaluation

Reviewer 4: Sound

Supplemental Information and Data – overall evaluation

Reviewer 4: Not applicable

Comments to the author

Reviewer 4: 1. Conclusion: The suggestions and recommendations should be given to all parties concerned.

2. References: Reference data needs to be added from literature sources for journal articles that are relevant and related to the theme.

Reviewer 5: Yes

Title, Abstract and Introduction – overall evaluation

Reviewer 5: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation

Reviewer 5: Unsound or fundamentally flawed

Objective / Hypothesis – overall evaluation

Reviewer 5: Sound with minor or moderate revisions

Figures and Tables – overall evaluation

Reviewer 5: Sound with minor or moderate revisions

Results / Data Analysis – overall evaluation

Reviewer 5: Sound

Interpretation / Discussion – overall evaluation

Reviewer 5: Sound

Conclusions – overall evaluation

Reviewer 5: Sound

References – overall evaluation

Reviewer 5: Sound

Compliance with Ethical Standards – overall evaluation

Reviewer 5: Sound

Writing – overall evaluation

Reviewer 5: Sound with minor or moderate revisions

Supplemental Information and Data – overall evaluation

Reviewer 5: Sound

Comments to the author

Reviewer 5: The paper requires major revision in methodology. The methodology must be improved

Reviewer 3: File

Cogent Arts & Humanities

Continuity and Change Process to Sanctify the Holy Month of Muharram in the Suroan Tradition

--Manuscript Draft--

Full Title:	Continuity and Change Process to Sanctify the Holy Month of Muharram in the Suroan Tradition
Manuscript Number:	COGENTHUMANITIES-2023-0452
Article Type:	Research Article
Section/Category:	History
Keywords:	Continuity and Change Process; Sultan Agung; Month of Muharram; Ashura; Javanese Suroan
Manuscript Classifications:	60.1.1 Culture; 60.3.1.22 Religious History; 60.3.1.24 Social & Cultural History
Abstract:	<p>This library research focuses on the historical change process in Javanese rituals to sanctify the month of Muharram or Suro in the Islamic Javanese calendar. It reveals that the consecration of the Muharram was carried out from pre-Islamic times to the present. The sacralization of Muharram in Javanese Muslims was influenced by Javanese culture. The change process to sanctify Muharram began with converting the Saka Calendar into the Islamic Javanese Calendar in 1633 by the King of Islamic Mataram, Sultan Agung, after integrating it with the Islamic Hijri Calendar. The sacredness of Muharram in the Suroan tradition is manifested in its obligations and prohibitions. The Suroan tradition aims to gain salvation and avoid bad luck. It anthropologically shows that the Javanese Muslims have achieved a harmony of religiosity with the wisdom of their cultural locality. The continuity and change process in the Suroan tradition occurred through the acculturation of Islam and local Javanese culture. Religious acculturation was realized because of the universal openness of Islamic teachings and the adaptability of Javanese culture to external elements.</p>

Continuity and Change Process to Sanctify the Holy Month of Muharram in the Suroan Tradition

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Institut Agama Islam Negeri Ponorogo

This library research focuses on the historical change process in Javanese rituals to sanctify the month of Muharram or Suro in the Islamic Javanese calendar. It reveals that the consecration of the Muharram was carried out from pre-Islamic times to the present. The sacralization of Muharram in Javanese Muslims was influenced by Javanese culture. The change process to sanctify Muharram began with converting the Saka Calendar into the Islamic Javanese Calendar in 1633 by the King of Islamic Mataram, Sultan Agung, after integrating it with the Islamic Hijri Calendar. The sacredness of Muharram in the Suroan tradition is manifested in its obligations and prohibitions. The Suroan tradition aims to gain salvation and avoid bad luck. It anthropologically shows that the Javanese Muslims have achieved a harmony of religiosity with the wisdom of their cultural locality. The continuity and change process in the Suroan tradition occurred through the acculturation of Islam and local Javanese culture. Religious acculturation was realized because of the universal openness of Islamic teachings and the adaptability of Javanese culture to external elements.

Keywords: *Continuity and Change Process, Sultan Agung, Month of Muharram, Ashura, Javanese Suroan*

INTRODUCTION

As a religion of da'wah, Islam is a religion that commands all its adherents (Muslims) to prosecute and spread the teachings of the same religion (the revelation of God) to all humankind. Many verses of the Qur'an and hadiths of the Prophet Muhammad

PBUH affirm the importance of the activities of Islamic da'wah. Finally, the Islamic religious pamphlet can be followed by Muslims in various parts of the world and become one of the religions with large numbers of adherents and side by side with Jews and Christians. The spread of Islam in Indonesia through several channels, such as trade, marriage, mysticism, art, and education. Trade activities of the VII century AD to XVI AD played a significant role in Islamization because Muslims did not separate trade activities and the obligation to indict the teachings of Islam (Azra, 1994; Haghnavaz, 2013; Michalopoulos et al., 2018; Poesponegoro, 1992; Suryanegara, 2009). In addition, there was also a process of Islamization through the delivery of military aid, as happened in the Islamization of the Banjar Kingdom (Daliman, 2012; Miranti & Ayundasari, 2021).

The spread of Islam in Southeast Asia was generally pursued peacefully so that the religiosity of the majority of Indonesian Muslims was moderate (Azra, 1994). Nusantara (or Indonesia) is a region in Southeast Asia influenced by Islam, among which are the Javanese people. Some authors have researched the influence of Islam on various aspects of Javanese life, both religious, political, social, and cultural. The process of penetrating the influence of Islam into Javanese society became stronger after gaining the full support of the power owners in Java with political policies that encouraged the spread of Islam and also protected adherents of Islam, as was done by Sultan Agung Hanyakrakusuma, the ruler of the Islamic Mataram Kingdom from 1613 to 1645. The king achieved the glory of the Islamic Mataram Kingdom (de Graaf, 1958; Maharsi, 2016; Ricklefs, 1998).

Previous research studies have shown the uniqueness of respect for the sacredness of the month of Muharram (or Suro in the Islamic Javanese calendar) with the Suroan tradition. For example, a paper entitled *Tradisi Bulan Muharram* which confirms that some Indonesian cultural traditions are influenced by Islam which is embraced by the majority of the Indonesian population, as Muslims do in commemoration of Muharram (Japarudin, 2017). However, there was no in-depth research on the process of consecrating Muharram and the changes in the religious rituals of Muharram that the Javanese people practiced. This study aims to explain the Suroan tradition in the Islamic Mataram Kingdom, which currently includes two cities, Yogyakarta and Surakarta. This research is beneficial for studying the dialectic relationship between Islamic normative teachings and local Javanese culture in Indonesia.

Comment [A1]: Please give a detail definition or information about month of muharrom and its reference

Comment [A2]: Please give more a further explanation about the novelty

METHOD

This research focuses on the historical change process in Javanese rituals to sanctify the month of Muharram or Suro in the Islamic Javanese calendar. This study uses historical methods to reconstruct past events related to the main problem. This research focuses on the historical change process in Javanese rituals to sanctify the month of Muharram or Suro in the Islamic Javanese calendar. This study uses historical methods to reconstruct past events related to the main problem (Gottschalk, 1985). Historical methods are derived from selecting research topics, collecting various historical sources, critical assessments, and results (Garraghan, 1948). The stages include theme selection, data collection (heuristics), verification, interpretation, and reports (Kuntowijoyo, 1997; Utsman, 1976). Thus, a systematic reconstruction of historical evidence and facts can make an objective, scientific, and accountable conclusion (Wilmoth, 1982).

This qualitative research uses references relevant to the thematic focus. Due to limited access to Javanese-language primary sources as well as Dutch government records contemporaneous with the research theme, this research shifted its reference to secondary sources written by historical experts who have referred to primary sources of the Islamic Mataram Kingdom era, for example, the works of Hermanus Johannes de Graaf and Theodoor Gautier Thomas Pigeaud (de Graaf, 1958; de Graaf & Pigeaud, 1976). In addition, the references used are specifically related to the history and rituals of the Javanese Suroan tradition, especially among the people of Yogyakarta and Surakarta, as a representation of the center of Javanese Islamic culture (Rini, 2010).

This qualitative research analysis is guided by the perspective of Miles and Huberman, which includes data selection, data presentation, and conclusions (Miles & Huberman, 1994) and adapting it to the context of the research focus outlining historical aspects of Continuity and Change. Indeed, acculturation and integration between Islam and local culture are beneficial for universal Islamic values to continue and accommodate elements of local culture based on the perspective of Continuity and Change theory. This phenomenon confirms the dynamic power of Islam in dealing with the diversity of various situations and conditions that accompany the journey of Islam and Muslims from time to time (Voll, 2019).

RESULT

1. Conversion of the Saka Calendar to the Islamic Javanese Calendar

Islam began to enter the island of Java allegedly before the XIII century AD. The oldest centers of Islam include Gresik, as evidenced by old Islamic tombs. For example, the tomb of Fatimah binti Maimun (a Muslim woman who died in 1082 AD) and Malik Ibrahim (the famous cleric who died in 1419 AD). Similarly, Surabaya, with the existence of the empress of Brawijaya (King of Majapahit), named Darawati, a Muslim Princess of Campa, died in 1448. Darawati had a nephew named Raden Rahmat, who later became Sunan Ampel and spread Islam in Ampel Denta (Surabaya). The northern coastal areas of Java island, such as Gresik, Tuban, and Jepara, are ports that are crowded with foreign traders. Furthermore, the spread of Islam accelerated with the establishment of the Demak Kingdom led by Raden Fatah (son of Brawijaya) and the expertise of preachers known as Walisongo so that the Islamization movement expanded to various islands in Indonesia (Saksono, 1995; Sunyoto, 2016).

The Walisongo Council, which consists of nine Islamic preachers, has an orderly division of duties in the struggle for Islamic proselytizing. The number nine represents the number of wind directions (north, northeast, east, southeast, south, southwest, west, northwest) and the center of the wind direction. The Walisongo implemented a thoughtful and persuasive proselytizing strategy in the Nusantara archipelago (Anita, 2014; Saksono, 1995; Sunyoto, 2016). Javanese society is socially religiously classified into the Santri group and the Abangan group. Most of the Javanese people did convert to Islam, but there was a diversity in the practice of Islamic teachings (Muchtarm, 1975). The religious practices of Abangan groups tend to be colored by the integration of animistic, Hinduistic, and Islamic elements so that they are syncretic. The religious practice of the Santri group is more prominent in its level of discipline in its implementation following the guidance of the Islamic religion than the Abangan group. A third group is called Priyayi, with a bureaucratically high position and Hindu-Buddhist religious practices (Geertz, 1990; Wertheim & Geertz, 1963; Zubair, 2015). More people still maintain the tradition of Buddhism and Hinduism than those who are puritanical Muslims (santri). Thus, the division of Javanese society, in general, is Priyayi-Abangan and Santri-Putih (Effendy, 2003; Moser, 2006; Ricklefs, 1998, 2014).

The Santri group are pious Muslims who embrace Islam earnestly and meticulously carry out the commandments of the Islamic religion and cleanse their creeds from acts of

Comment [A3]: What is the meaning of saka calendar? Is it English vocabulary?

shirk to God or polytheism. Meanwhile, the Abangan group is pinned on Muslims who pay little attention to Islamic religious orders and lack discipline in fulfilling Islamic religious obligations. Their names use Muslim names, but the way of life is still widely controlled by Javanese pre-Islamic traditions. These traditions focus on mixing Islamic, Buddhist, Hindu, and Javanese elements as Javanese syncretism so that it is often referred to as the religion of Java (*Kejawen*). Contrary to the Abangan group, the Santri group is also called the white group. This group is called *Putihan* (whiteness) because of their habit of wearing all-white clothes and even white *kopyah* (hat). Even in Surakarta, there is Keputihan Village or Mutihan Village, where most residents are religiously observant (Geertz, 1990; Muchtarom, 1975; Wertheim & Geertz, 1963). The Putihan and Abangan groups both glorify the month of Muharram. This sacralization is fully supported by the Islamic Mataram government so that the Javanese people greatly glorify Muharram, evidenced by unique traditions that combine Islamic culture and religious teachings. The history of Islam in Java shows the role of the Islamic Mataram Kingdom led by Sultan Agung in strengthening the sacred tradition of Muharram.

The Mataram Kingdom was established independently after the end of the Demak Kingdom and the Pajang Kingdom. Raden Fattah founded Demak Kingdom in 1475. He demolished the Hindu-Javanese Kingdom of Majapahit in 1478 without destroying its capital. He appointed Dyah Ranawijaya Girindrawardhana as regent of Majapahit, a subordinate of Demak until 1527. Then Demak destroyed Majapahit because Majapahit cooperated with the Portuguese invaders, enemies of Demak. The influence of Islam changed people's lives. Apotheosis to the king disappeared, the making of temples of worship was stopped, the art of sculptural ornamentation was limited only to the image of vegetation, and the stratification of the caste system was abolished. However, some people still declare their Islam while maintaining the Hindu teachings they inherited from generation to generation and giving rise to Kejawen Islam. Adipati Unus (son of Raden Fattah), who had been in power since 1518, had attempted to attack the Portuguese in Malacca but failed. Then Adipati Unus was succeeded by Sultan Trenggana, his younger brother, after dying in 1521. The conflict occurred when Sultan Trenggana died in 1546. It was during the reign of Trenggana that the Demak Kingdom achieved the advancement of the political power area through its expansion and the reach of the spread of Islam in the Archipelago region (de Graaf & Pigeaud, 1976; Muljana, 2005).

Sunan Prawata (son of Trenggana), who killed Prince Seda Ing Lepen (brother of Sultan Trenggana), succeeded Trenggana in 1546. Then, Arya Penangsang (son of Prince Seda Ing Lepen), who became the Duke of Jipang demanded revenge for his father's death. He attacked Demak and killed Sunan Prawata in 1549. Furthermore, the battle occurred between Arya Penangsang and Jaka Tingkir (son-in-law of Sultan Trenggana), who became the Duke of Pajang. Jaka Tingkir, whose genealogy also reached King Majapahit, was finally able to defeat Arya Penangsang with the help of Ki Ageng Pemanahan, Sutawijaya, and Ki Juru Martani who received prizes for the Mataram region and Ki Ageng Panjawi who received prizes for the Pati region (de Graaf & Pigeaud, 1976). Then the Pajang Kingdom was established and led by Jaka Tingkir with the title Sultan Adiwijaya in 1549. At that time, Jaka Tingkir did not declare himself the ruler of the Demak Kingdom. Still, he continued his rule in Pajang as the center of his political power. He expanded his political influence on Java Island, replacing the Demak Kingdom, which had collapsed and became his vassal area. In 1581 Jaka Tingkir gained recognition from other rulers in the East Java region after being approved by Sunan Giri II (Purwanto, 2017).

Ki Ageng Pemanahan headed Mataram and was exceedingly loyal to Sultan Adiwijaya. However, after the death of Ki Ageng Pemanahan in 1575, Sutawijaya succeeded his father and prepared Mataram to release from the Pajang government, despite being warned by Ki Juru Martani. In 1582 on his way to attack Mataram, Sultan Adiwijaya suffered from illness, and Pajang's troops stopped at Prambanan. They returned to Pajang. It was at this time that Sultan Adiwijaya died. Prince Banawa (Duke of Jipang and son of Sultan Adiwijaya by his concubine wife) then defeated Duke of Demak (son-in-law of Sultan Adiwijaya) with the help of Sutawijaya. The Pajang Kingdom eventually collapsed because Sutawijaya declared the Mataram Kingdom in 1586 and made Pajang his vassal territory. Sutawijaya (whose title was Panembahan Senapati Ing Alaga Sayyidin Panatagama) immediately expanded his territory by attempting to conquer other areas in Java until he died in 1601. The next government was held by Panembahan Seda Ing Krapyak (son of Senapati Ing Alaga), who ruled until he died in 1613. The glory of the Mataram government culminated in the leadership of Sultan Agung. This third king continued territorial expansion, as did the two predecessor kings. His outstanding achievement was obtained after conquering the Kingdom of Surabaya in

1625, although his attempts in 1628 and 1629 to conquer Batavia or Jakarta (occupied by Dutch colonizers) were unsuccessful (de Graaf, 1958, 2020).

Then on Friday, 8 July 1633, after making a pilgrimage to the Tomb of Tembayat, Sultan Agung changed the Saka Calendar to the Islamic Javanese Calendar. According to Graaf, this religious and political policy was an Islamic awareness (de Graaf, 1958, 2020; Ricklefs, 1998, 2019). The Saka Calendar is a solar calendar based on the circulation of the sun whose calculations began on 15 March 78 AD (Azhari & Ibrahim, 2008). The Hijri Calendar is a lunar calendar based on the moon movement established during the reign of Caliph Umar ibn al-Khaththab based on the hijra of the Prophet Muhammad and Muslims from Mecca to Medina in 622 AD. The Islamic Javanese Calendar is an officially established calendar of Sultan Agung in the Mataram Kingdom. However, other information is that the Islamic Javanese calendar started with Sunan Giri II in 931 Hijri or 1443 Saka (1450 AD) during the Demak Kingdom. The Islamic Javanese Calendar is calculated as the lunar Hijri Calendar, but the order of the years continues the Saka Calendar and is divided into every eight years, called Sewindu. The following is the order of the months in the Saka Calendar, Islamic Hijri Calendar, and Islamic Javanese Calendar (Azhari & Ibrahim, 2008; Chatterjee, 1987; Fauzan, 2016; Lian, 2000; Masruhan, 2017; Musonnif, 2017; Nisa', 2021; Rosalina, 2013)

Figure 1: Saka Calendar, Islamic Hijri Calendar, and Islamic Javanese Calendar

Comment [A4]: It will be better, if you put some of chart or diagram to show and highlight about chronological history of conversion from saka to Islamic calendar

No	Saka Calendar	Islamic Hijri Calendar	Islamic Javanese Calendar
1	Chaitra	Muharram	Suro
2	Vaisakha	Safar	Sapar
3	Jyaishtha	Rabi'ul Awwal	Mulud
4	Ashadha	Rabi'ul Akhir	Bakdomulud
5	Srawana	Jumadil Awwal	Jumadil Awal
6	Bhadra	Jumadil Akhir	Jumadil Akir
7	Ashvina/Asuji	Rajab	Rejeb
8	Kartika	Sya'ban	Ruwah
9	Margasirsa/Agrahayana	Ramadhan	Poso
10	Pausha	Syawwal	Sawal
11	Magha	Dzulqa'dah	Selo
12	Phalguna	Dzulhijjah	Besar

The Dutch colonizers politically defeated the Islamic Mataram Kingdom and fragmented it into several minor territories. After Sultan Agung died in 1645, the government of Mataram was held by Amangkurat I since 1646, who was very subservient to the Dutch and even massacred the clerics in 1670. In 1755 the Dutch divided Mataram into Surakarta and Yogyakarta. In 1757 the Dutch divided Surakarta into the Paku Buwono and Mangkunegara regions. In 1813 the British colonists divided Yogyakarta into the territories of Sultan Hamengku Buwono and Paku Alam, and in 1816 the British ceded Indonesian colonization to the Dutch (Darmawijaya, 2010; Ricklefs, 2019). Although Mataram's political power declined, Mataram was able to maintain Javanese culture that had been mixed with Islamic teachings. The application of the Islamic Javanese Calendar during the reign of Sultan Agung had a significant effect on the

religious activities of the Islamic community in Java, for example, the way of consecration to the month of Muharram, which was manifested in the Javanese Suroan tradition with various ritual activities and specific prohibitions.

2. Rituals in the Javanese Suroan tradition to sanctify Muharram

The attitude of the Javanese people towards the sanctity of Muharram is manifested in the commemoration on the eve of Suro (because the month of Muharram in the Islamic Javanese Calendar is usually called by the name of the month Suro). The first night of Suro is an extraordinary night for the people of Yogyakarta and Solo. They perform various rituals in honor of Suro and the turn of the Islamic Javanese year. In the Javanese Suroan tradition, the following rituals consist of eleven obligations and two prohibitions.

First, *Tirakatan* (deeds to reduce pleasure), meditation, and fasting. Javanese people generally spend the first night of Suro with *tirakatan* to get closer to God Almighty. In addition to *semadi* (meditation), *tirakatan* is also done by fasting, such as fasting *Mutih* (by eating nothing but white rice), fasting *Ngebleng* (by being alone in a particular room), and fasting *Patigeni* (by not turning on the lights in a dark room).

Second, *Mubeng Beteng* ritual (circumference of the palace) with *Topo Mbisu* (not saying anything). On the eve of the Javanese New Year or the first day of Suro, *Mubeng Beteng* was carried out at the Yogyakarta Hadiningrat Palace and the Pura Pakualaman Palace with *Topo Mbisu*. The participants were dispatched at precisely midnight by GBPH Joyokusumo, the younger brother of Sultan Hamengku Buwono X, from Ponconiti Ward, Yogyakarta Palace. The front row consisted of courtiers who wore Javanese clothes without carrying daggers and footwear. They carried red and white flags and palace banners. The following lineup consists of various general publics. After encircling the palace together, the residents thronged the palace square and prayed for safety and avoidance of all disasters. Especially at the Surakarta Palace, *Mubeng Beteng* was also followed by several buffaloes (known as *Kebo Bule*) that belonged to the palace, including Kebo Kyai Slamet (Rini, 2010).

Third, *Wilujengan Hageng*, or erection of the first *Pathok* (pole) at the Sekaten Tahun Dal Night Market in the North Square of the palace after commemorating the first night of Suro. A wooden pole with a length of 75 cm, a diameter of 10 cm, and a red pointed tip is carried from the Keraton Subdistrict office to the North Square accompanied

Comment [A5]: Give a specific detail and information about this term

by Javanese *shalawat* readings. After the installation of the *pathok*, the residents ate *tumpeng* rice, various foods, and fruits.

Fourth, performing *Wayang Kulit* (shadow puppet) all night. Shadow puppet performances were held on the South Coast. Parangtritis Beach area, especially Parangkusumo, has a panoramic attraction. *Wayang Kulit* and *Nyekar* (sowing flowers) performances at Cepuri Parangkusumo are the main activities that are in demand by many people. *Wayang Kulit* performances were also held at Pura Pakualaman and were attended by many residents.

Fifth, bathing and soaking in various springs or rivers. The favorite place to take a bath or soak is the *Tempuran Sungai*, where two rivers meet together because they are believed to have mighty supernatural powers and energy. After bathing or soaking, people usually continue with *tirakatan* on the outskirts of the river until the morning (Rini, 2010).

Sixth, *Jamasan* (cleaning the palace's heirlooms or objects used as weapons in wars) includes the palace chariots led by the Sultan and his courtiers. Before the heirloom *jamasan* procession, there are *sesajen* (offerings) consisting of several porridges of various colors, fruits, roosters, and others. The uniqueness of heirloom flushing is the belief of some people regarding the efficacy of water used by heirloom water to heal the sick, fertilize the soil, and protect rice fields or plants from pest disturbances. They are trying to get the water used by the heirloom to take home. The same thing was done at the Surakarta Palace. Then those cleaned weapons and heirlooms (including the Kyai Slamet Buffalo) were surrounded by the palace as disaster repellents so that the palace and the people could get the safety and avoid danger (Rini, 2010).

Seventh, cleaning of *enceh* (water place) in the Imogiri Tomb. On the day of Jum'at Kliwon, the courtiers cleaned four *enceh* of the Imogiri Tomb in the courtyard of the Tomb of Sultan Agung after the ritual of salvation and its offerings. The four *encehs* named Nyai Siyem, Nyai Mendhung, Kyai Danumoyo, and Kyai Danumurti were drained and cleaned. The residents watched the cleansing procession and then brought home the water from the Imogiri *enceh* to be used for various needs, such as to cure diseases, protect the fields from pests, and fertilize the farmland.

Eighth, cooking of white Suran porridge served with fried black soybeans, sliced chicken egg omelet, coconut shavings, and a drink with young coconut with Javanese sugar. The white pulp symbolizes the sanctity of the human way of life. The fried black

soybeans symbolize a faithful attitude to do good and obey the ancestors' teachings based on God's guidance. Thinly sliced chicken eggs symbolize continuous life everywhere, even though human origins are the same. Coconut shavings and young coconut provide instructions for humans to follow the philosophy of coconut trees with many benefits for humans so that humans are obliged to live diligently and vigorously.

Ninth, installing yellow *janur* (young coconut leaf) above the house's entrance. *Janur* is an acronym for *Sejatinya Nur* (*Nur Sejati* or the ultimate light), which in Javanese spirituality always directs humans to realize a faithful life that must be close to *Gusti* (God). The yellow *janur* symbolizes a life that benefits all creatures in this universe (Rini, 2010).

Tenth, giving of alms to Mount Merapi, which is believed to be the palace of ethereal beings commanded by Empu Rama and Empu Permadi. In addition to meditation on Mount Merapi, the Javanese people performed the alms ceremony of Mount Merapi by burying the head of a buffalo at the summit of Mount Merapi under the direction of the Caretaker of Merapi appointed by the Sultanate of Yogyakarta to ensure that the people of Yogyakarta would have abundant harvests and protection from disasters.

Eleventh, *Larangan* (drifting) almsgiving at the South Sea Beach (Parangkusumo Beach and Parangtritis Beach). This Saptosari Sea Alms is offered to Kanjeng Ratu Kidul (Queen of the South Sea Beach) in the hopes that she will grant fishermen safety and a plentiful supply of fish. The procession begins with the recitation of prayers of salvation by the Caretaker and brings offering equipment accompanied by the music of Gending Kebogiro. The offerings consist of roosters (symbolizing the courage of fishermen to sail in the ocean), boat-shaped mountains of food (symbolizing fishermen's livelihood), red porridge (symbolizing mothers), white porridge (symbolizing fathers), sugarcane plants (symbolizing community worship), goat side dishes (symbolizing sacrifices for Ratu Kidul), purple silk cloth (symbolizing the clothes of Kanjeng Ratu Kidul so that she does not disturb fishermen), and fruits (given to the South Coast jinns (spirits) so that they do not disturb the fishermen. After *Larangan* offerings in the ocean are again washed by the waves ashore, the spectators who attend the event usually scramble to get them because they are believed to bring good luck (Rini, 2010).

In addition to these obligations to honor and sanctify the month of Suro, the Javanese people also believe that there are prohibitions that should not be carried out

during the month of Suro. They are forbidden to perform marriages, build new houses, remove houses, and do other activities of worldly joy because the month of Suro is a time to show sorrow, so they are commanded to be close to God Almighty and cleanse themselves physically and mentally. The danger and disaster will befall people who violate these prohibitions and do not obey the rules because Javanese people believe that many evil creatures appear and will disturb humans on the first night of Suro (Rini, 2010).

Comment [A6]: It will be better if you give chart to show the steps of ritual and it is placed on discussion

DISCUSSION

Islam has a Hijri Lunar Calendar of twelve months, namely Muharram, Shafar, Rabi'ul Awwal, Rabi'ul Akhir, Jumadal Awwal, Jumadal Akhir, Rajab, Sha'ban, Ramadan, Shawwal, Dzulqa'dah, and Dzulhijjah. According to the guidance of Islamic teachings, the month of Muharram is a glorious month, as explained by Allah Almighty in the Qur'an, al-Taubah [9], verse 36. The hadith of the Prophet PBUH, narrated by Imam al-Bukhari and Imam Muslim, where the Prophet PBUH on Hajj Wada' said, "Indeed, times had swirled as they were on the day when Allah created the heavens and the earth, in a year there are twelve months, of which there are four haram months, three of which are Dzulqa'dah, Dzulhijjah, and Muharram. While Rajab is the moon of Mudhar found between Jumadats Tsaniy and Sya'ban." Before the arrival of Islamic teachings through the Prophet Muhammad PBUH, the Arab community had honored the month of Muharram. They held poetry competitions in various *Aswaq al-'Arab* (markets of the Arab community), such as the 'Ukazh market, the Majinnah market, and the Dzulmajaz market (Syalabi, 1984).

Comment [A7]: It should be placed in the introduction to introduce about month muharram

The poetry festival was held in the sacred months, namely Dzulqa'dah, Dzulhijjah, Muharram, and Rajab, which coincide with the implementation of hajj and trade activities. Out of respect for the illegitimate months, Arabs tried to avoid bloodshed or wars in their internals during those months. However, due to their excessive tribal fanaticism, tribal conflicts and wars still occur, for example, wars called *Ayyam al-Fijjar*, namely wars in the holy months between the Kinanah Tribe and the Hawazin Tribe, the Quraysh and the Hawazin Tribe, the Kinanah Tribe, and the Hawazin Tribe, as well as the Quraysh and the Kinanah Tribe against the Hawazin Tribe (Hasan, 1976).

The Prophet strongly encouraged his devotees to observe the sunnah fasting on the 10th of Muharram because the reward of fasting could wash away sins for one year ago. Al-Imam Muslim narrated that the Prophet said, “The foremost fast after the month of Ramadan is fasting in the month of Allah, which is Muharram, and the foremost prayer after the compulsory prayer is the evening prayer.” It is mentioned in another hadith that the Messenger of Allah saw was asked about the virtues of fasting Ashura on the 10th of Muharram. Then the Messenger of Allah said that the fasting Ashura could wash away past year's sins (Al-Ahsani, 2019; Usmani, 2000).

In addition, the month of Muharram is the beginning of the Islamic Hijri Calendar. Muslims around the world have always held Islamic new year celebrations. The establishment of the Hijri Calendar as the calendar of Muslims is the policy of Caliph Umar ibn al-Khaththab based on an important event in Islamic history, namely the hijra of the Prophet Muhammad saw from the City of Mecca to the City of Medina, which coincided with the year 622 AD (Al-Bahnasawi, 1991). At that time, it is mentioned that the Prophet Muhammad saw arrived in Medina on the 12th of Rabi’ul Awwal in the year 1 H on 27 September 622 AD (Al-Mubarakfuri, 2007) or 24 September 622 AD in another opinion (Hitti & Thomas, 1938; Skinner, 1938; Watt, 1988).

Islam has spread to various parts of the world, and there has always been an acculturation between Islam and local cultures. Religion and culture are inseparable, although the two entities can be distinguished. Islam is a religion derived from the revelation of Allah Almighty, namely the Qur’an. Meanwhile, culture is anthropologically the result of human creation, will, and works. Cultural creation usually involves people's belief in a religion. Religious teachings are understood by society and give rise to forming mutually agreed mindsets and traditions. But, it should be noted that the religion of Islam is not a cultural product. Islamic teachings affect various aspects of culture. Islam needs a medium to transform universal Islamic values into a life of praxis and create a variety of Islamic cultures due to differences in interpretations of Islamic religious guidance. The revelation of the Qur’an cannot be separated from the cultural context of the Arab people at that time. Therefore, an adequate understanding of the revelation of the Qur’an and its historical process in the attempt to Islamize Arab societies and their cultures is a foothold to analyze the acculturation of Islam and local cultures (Sodiqin, 2009).

The spread of Islam in the Nusantara archipelago (Indonesia) did not cause much discord in various aspects of people's lives. However, at that time, local cultures derived from animism and dynamism beliefs, as well as Hinduism and Buddhism. Fortunately, Islamic proselytizing in the Nusantara was carried out peacefully and tolerantly. The acculturative approach of the spreaders of Islam in the Nusantara encouraged harmonious interaction between Islamic teachings and local cultures, resulting in a beautiful blend of Nusantara cultures and Islamic religious values. The success of Islamic proselytizing was due to the openness of people in the Nusantara, who tend to be moderate and prioritize harmony in life (Sodiqin, 2009).

In the context of the Javanese Suroan Tradition, the process of Islamization in Java (followed by the conversion of the Saka Calendar to the Islamic Javanese Calendar) clearly shows the continuity and change of religious rituals to consecrate the month of Muharram. Since pre-Islam, all Muslims have continually sanctified the month of Muharram because of the particular glory of this month wherever and whenever they are. The orthodox Islamic religious perspective asserts that the Javanese Suroan tradition contains elements that deviate from the pure teachings of Islam because the ritual was never performed by the Prophet Muhammad PBUH. According to the guidance of Islamic law, the Prophet only commanded Muslims to observe the fast on the tenth of Muharram, called the Ashura fast (Al-Ahsani, 2019; Usmani, 2000).

Based on the theory of continuity and change in socio-religious phenomena (Voll, 2019), it can be summed up as follows. The sustainability aspect is represented by the sacralization and sanctification of Muharram, which has not changed from the past to the present (Al-Ahsani, 2019; Usmani, 2000). The change aspect is demonstrated by the different traditions and ceremonies that Muslims perform to commemorate and glorify the month of Muharram (Bernhardt, 2015; Blanco & Cuadros, 2021; Fibiger, 2010; Hamdar, 2021; Mousavi, 2022; Norton, 2005; Parkes, 2021). The Suroan tradition in Java anthropologically asserts that Islam can accept the peculiarities of local cultures in the society. Such acceptance occurs after acculturation and alignment. Therefore, harmony between Islam and local cultures enriches treasures of Islamic civilization, generally in Indonesia and especially in Java (Hudayana, 2022; Masruhan, 2017; Muadi & Sofwani, 2018; Rubaidi, 2019; Saksono, 1995; Sumbulah, 2012).

Figure 2: Process of Continuity and Change in Sanctification of Muharram

Comment [A8]: Give more detail explanation of this figure and its reference

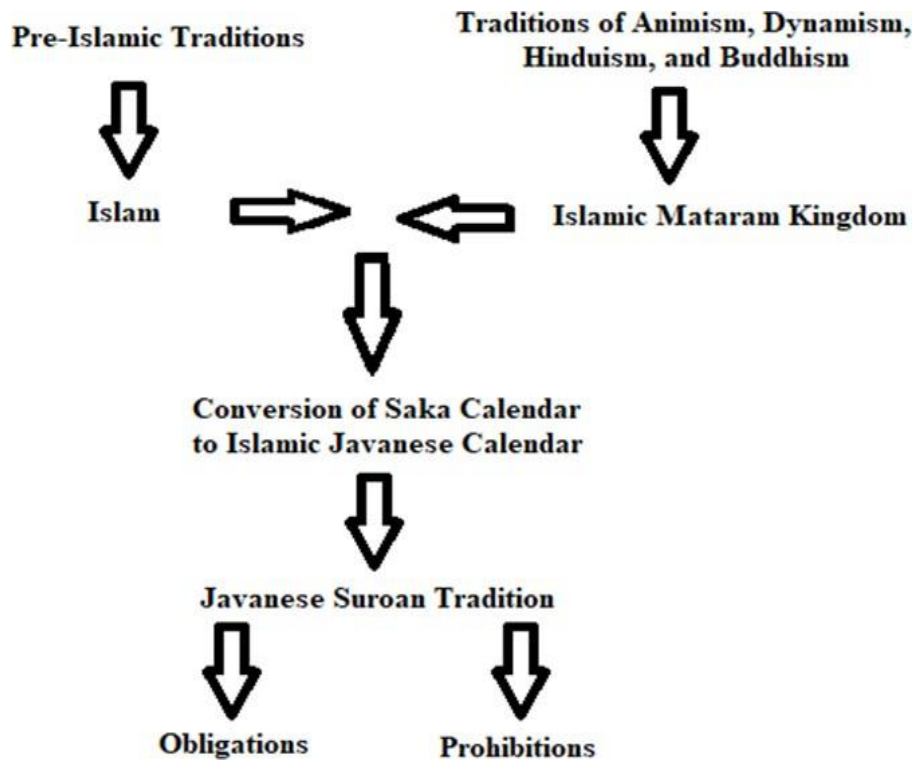


Figure 3: Obligations and Prohibitions in the Javanese Suroan Tradition

Obligations	
1	<i>Tirakatan</i> (deeds to reduce pleasure), <i>Semadi</i> (meditation), and fasting
2	<i>Mubeng Beteng</i> (walking together around Beteng Keraton Yogyakarta Hadiningrat and Beteng Pura Pakualaman) with <i>Topo Mbisu</i> (not saying anything)
3	<i>Wilujengan Hageng</i> (erection of <i>Pathok</i> or first pole)
4	Staging <i>Wayang Kulit</i> (shadow puppet) overnight
5	Bathing and soaking in springs or rivers
6	<i>Jamasan</i> (flushing to clean palace heirlooms or objects that have been used as weapons in warfare)
7	Cleaning of <i>enceh</i> (water places) at the Imogiri Tomb
8	Cooking of white porridge
9	Installing of yellow <i>janur</i> above the entrance of the house
10	Almsgiving at the Mount Merapi
11	<i>Larangan</i> (drifting) almsgiving at the South Sea Beach (Parangkusumo Beach and Parangtritis Beach) to Kanjeng Ratu Kidul
Prohibitions	
1	Holding weddings
2	Building new houses or moving houses

CONCLUSION AND LIMITATION

Javanese people in Indonesia tend to apply the principle of harmony to maintain a harmonious, calm, and peaceful situation to help each other. The ideal life maintained in social relationships is considered a harmonious social appearance. To realize harmony, the Javanese society practices mutual aid and deliberation activities to avoid unrest and social conflicts. They have social mechanisms to integrate various interests to realize

common welfare. They can accept compromises to avoid conflict and prioritize harmony in every social interaction (Suseno, 2001).

The Javanese moderation attitude underlies the unification of the Javanese Islamic Calendar and the implementation of the Javanese Suroan tradition. Consequently, the teachings of the Islamic religion can live together harmoniously with Javanese customs that Javanese people have inherited since pre-Islam. An anthropological approach to religious traditions is needed to understand the local wisdom found in the socio-religious traditions of Indonesian society with its various local traditions and plural cultures. Islamic preachers need to have adequate cultural insight and correct religious knowledge to maintain and strengthen the image of Islam as a religion of peace (*rahmatan lil 'alamin*), as pioneered by Walisongo, who succeeded in spreading Islam in Indonesia peacefully and moderately.

This research is based on relevant works and has revealed the historical process of continuity and change in the consecration of Muharram in the Javanese Suroan tradition, which was influenced by local Javanese culture. However, due to financial limitations, this study is only guided by library research and essential publications. Therefore the author encourages other researchers to conduct further research to obtain data through interviews with Suroan tradition practitioners and participatory observations by directly following the rituals of the Suroan tradition, as well as to undertake a more in-depth analysis based on more extensive data.

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Dear Ahmad Rofiq,

We hope you are well and that work on your revision for "Continuity and Change Process to Sanctify the Holy Month of Muharram in the Suroan Tradition", 232498694, is moving along steadily.

This email is to remind you your revision is due on Dec 09, 2023.

As we have not yet received your revised submission, we would like to remind you that we are here to help you should you need any support. Please contact us at OAAH-peerreview@journalstandf.co.uk for assistance with your revised submission.

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Dear Ahmad Choirul Rofiq,

Thank you for submitting your revised manuscript.

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Journal	Cogent Arts & Humanities

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