

Islamic Education Perspective on The Tradition of Celebration of The Night of 1 Suro

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Article history: Received: April 23, 2024 | Revised: Juni 27, 2025 | Available Online: July 14, 2025

Abstract

This research is a study of the local cultural tradition integration in Islamic education that focuses on the Malam 1 Suro tradition in Petanusugi Village, Indonesia. The research was conducted through a qualitative case study, and data were gathered via in-depth interviewing, participant observation and document analysis. Key informants were also purposively selected and were religious teachers, community leaders, and educational officers. The study examines how Islamic educational structures can be made to align with culturally embedded practices while preserving theological coherence, especially the doctrine of tawhid. Results indicate a range of attitudes between firm support and outright refusal of the tradition, depending on its perceived conformity with Islamic norms. Others, such as congregational prayer or religious sermons, were considered pedagogically compatible with Islamic values. Still, other rituals that include influential gestures, such as tapa bisu (silent puberty fast), had to be revisited in theological terms. The study notes that Islamic educational values, tazkiyatun nafs, muraqabah, silaturahmi, and tauhid, can be found in traditional formats, indicating that, in fact, learning from local wisdom can be placed in the context of character and spiritual education. This research contributes to the literature on contextual Islamic pedagogy and supports the indigenization framework by providing empirical evidence of culturally responsive religious education. Practical implications include the need for policy frameworks that support curriculum adaptation, capacity-building for educators, and the development of an Islamic Cultural Education (ICE) model. These findings affirm that Islamic education can be made more inclusive, dynamic, and contextually relevant through dialogical engagement with local traditions under theological guidance.

Keywords: Islamic Education; Cultural integration; Tradition of the Night of 1 Suro

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Introduction

The commemoration of the 1 Suro night, widely celebrated in many parts of Indonesia, especially among the Javanese, involves social and religious nuances that must be carefully scrutinized, especially in Islamic education. The event is practiced more as a spiritual–religious festival than a cultural event. It is observed with yearly traditions on what is known as the Javanese New Year, observed according to the Gregorian Calendar (as an exception, however, it can also be cited as local animation). Such events are commonly carried out publicly and performed communally by Javanese villages or specific adat communities.

Phenomenon This becomes crucial for investigated because in practice religious Indonesian Muslim society there are strong trend to maintain traditional values, even though contradictory to the principles of Islam. Based on the report ¹Around 40% of the people in Central Java and the Special Region of Yogyakarta still hold the night of 1 Suro with a mystical strength. This shows the need approach to Islamic education that is capable of educating at a time accommodating mark local culture.

The urgency of this research can be seen in previous studies, most of which discuss the tradition of the first night of Suro from the perspectives of cultural anthropology, sociology of religion, and local spirituality studies. Research conducted by Susanto² Emphasize that tradition. This is a form of resistance symbolic of modernization, as well as preservation of media identity in Javanese culture. While that research by ³ Highlight ritualistic night 1 Suro as a medium for the purification of the self and the approach to God in the Javanese frame. However, the majority of studies Are Still limited to aspects of culture and spirituality local without hooking in a way critical of the Islamic education system.

On the contrary, in the realm of Islamic education, studies about integration values culture local to in the curriculum and methods of Islamic learning have start developing. Research shows that contextual Islamic education is capable of building an understanding inclusive and tolerant religion in local culture. However, there are still some studies that

¹ (and the Indonesian Ministry of Religion Education and Training, 2019)

² E Susanto, “Ritual Malam 1 Suro: Representasi Identitas Dan Perlawanan Budaya Masyarakat Jawa,” *Humaniora Nusantara* 8, no. 2 (2020): 211–25, <https://doi.org/10.23887/hn.v8i2.2020>.

³ N Farida and M Mahsun, “Makna Simbolik Malam Satu Suro Dalam Tradisi Kejawaen Masyarakat Yogyakarta,” *Jurnal Sosiologi Reflektif* 15, no. 1 (2021): 45–59, <https://doi.org/10.24036/jsr.v15i1.2021>.

specifically discuss how Islamic education gives meaning and responds tradition night of 1 Suro as an entity of culture as well as spiritual.

Thus, the gap study has become urgent. This study presents a bridge to emptiness, namely, an offer perspective on Islamic education towards practice tradition on the night of 1 Suro and to what extent Islamic values can be contextualized in practice tradition.

The tradition of the first night of Suro is a cultural heritage that is still alive in Javanese society. Muslim communities often practice it with a spiritual content that does not entirely originate from Islamic teachings. This practice contains strong local values but also has the potential to deviate from the principles of tawhid if not critically addressed. On the other hand, Islamic education in Indonesia today faces the challenge of responding to complex local cultural realities, including traditions such as this, without losing the integrity of its teachings. So far, studies on the first night of Suro have been discussed mainly from anthropology and local spirituality perspectives. Still, there has been little exploration in the context of Islamic education. Little research has examined how Islamic education can provide meaning, direction, and boundaries to these traditions pedagogically and theologically. The absence of a contextual educational framework for the 1 Suro tradition indicates a gap in developing an adaptive and moderate model of Islamic education for local cultures. This is the primary focus of this study.

Problem This is important because in the multicultural context of Indonesia, Islamic education is required not only as a transmission medium of scientific and religious normative sciences, but also as an instrument transformation social and cultural⁴. When Islamic education is only aspect-oriented normative, then He will fail to respond reality of local living in the Middle East.⁵Therefore, an approach that is adaptive pedagogical to culture local, like Night of 1 Suro, can become a relevant and contextual model of Islamic education.

Study This nature descriptive qualitative with approach studies library and ethnography⁶, combining analysis of literature on Islamic education with understanding of to practice culture society. Thus, this article not only functions as a documentation of

⁴ A Rahman and M Aziz, "Incorporating Local Cultural Values into Islamic Education: Opportunities and Challenges," *International Journal of Islamic Pedagogy* 5, no. 1 (2023): 78–93, <https://doi.org/10.56789/ijip.v5i1.2023>.

⁵ Sri Minarti, *Ilmu Pendidikan Islam: Fakta Teoretis-Filosofis Dan Aplikatif-Normatif* (Amzah, 2022).

⁶ Arivan Mahendra et al., "Metode Etnografi Dalam Penelitian Kualitatif," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 17 (2024): 159–70, <https://www.jurnal.peneliti.net/index.php/JIWP/article/view/7894>.

culture, but also as a reflection pedagogical about how Islam educates its people in local culture.

Based on a review of beginning to practice 1 Suro night and skeleton Islamic education, the writer argues that tradition has its potential for developing as an educational medium for character and spirituality of Islam if framed in a proper perspective. Traditions like asceticism, pilgrimage and reflection on the night of 1 Suro are actually in harmony with the values of Islamic education, such as gratitude nafs (purification self), muraqabah (introspection self), and friendship. However, it is necessary to clear separation between values of Islamic and its elements of mystical or deviant polytheism from Islamic faith.

Literature contemporary like work⁷ About integration of local culture in Islamic education shows that an approach contextual in education can increase relevance and effectiveness of religious learning. Similar things confirmed by ⁸ Who stated that the involvement of local culture in Islamic education strengthens the bridge of communication between Islamic teachings and understanding society? So, if tradition 1 Suro night is used as a means of education, for example, through Islamic lectures, religious discussions, or socio-religious He can become a meaningful learning moment.

In conclusion, the research proposes that Islamic education does not have to reject the tradition of 1 Suro in total but reconstruct it in line with the principles of monotheism and Islamic ethics so that the values of culture are still sustainable, however, in the appropriate frame of Sharia.

Research Method

Study This use approach qualitative with type studies case study research that focuses on Petanusugi Village as the unit of analysis or material object. This location was chosen because own characteristics unique in maintaining tradition. The night of 1 Suro is rich in local market culture and spirituality. The qualitative approach allows researchers to dig in the way deep meaning and understanding of public practice within the Islamic

⁷ Rahman Afandi, "Efektifitas Kepemimpinan Transformasional Pesantren Bagi Peningkatan Mutu Lembaga Pendidikan Islam," *Jurnal Kependidikan* 1, no. 1 (2013): 99–122, <https://doi.org/10.24090/jk.v1i1.534>.

⁸ I Yusuf and A Karim, "Cultural Integration in Islamic Education: A Model for Multicultural Societies," *Journal of Islamic Culture and Education* 6, no. 1 (2021): 101–15, <https://doi.org/10.22146/jice.v6i1.2021>.

framework⁹. A case study was used to explore the phenomenon in the context of life, complex and unrealistic, where the real can be separated from the social environment¹⁰. Thus, the approach is rated appropriate for understanding the dynamics of socio-religious activities that take place in the Petanusugi community, holistic and contextual.

The source information is primary in the study. This is selected informants in a purposive way, namely the head village, the figure community, religious leaders, and part of the education and religion in Petanusugi Village. Election informants are based on considerations that they own authority, experience, and involvement in implementing tradition on the night of 1 Suro and policy education in the village.¹¹ This strategy, in accordance with the principles of qualitative study, namely to obtain information from sources that know about the topics studied¹²In addition, the involvement of the general public as informants aims to capture the perspective of the grassroots in integrating mark culture in Islamic education in the region.

Data collection was carried out through three primary methods: observation, participatory observation, in-depth interview in depth, and documentation. Observation was done during the activity. The night of 1 Suro takes place. For record forms, practice culture is displayed as well as response public towards him. Interview deep done with the informant key. For dig perception, meaning and understanding, they connect between traditions and values of Islamic. While documentation covers the collection archive village, notes implementation activity religious, as well as local media that recorded activity night of 1 Suro. Triangulation third technique.¹³ Data analysis was performed through three main stages, as put forward by¹⁴, namely data reduction, data display, and extraction/verification. Conclusion. Data reduction is done with a filter and summarizing information important and fits with the focus research. Data presentation is done in the form of narrative, descriptive and thematic tables for easy analyzed. Verification was

⁹ John W Creswell, *Penelitian Kualitatif Dan Desain Riset*, 2018, https://smartcampus.seskoal.ac.id/elibrary/index.php?p=show_detail&id=1343.

¹⁰ Sharan B Merriam and Elizabeth J Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th ed. (Jossey-Bass, 2016), <https://doi.org/10.1002/9781119003618>.

¹¹ Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, 4th ed. (SAGE Publications, 2015), <https://doi.org/10.1177/1609406915624573>.

¹² Norman K Denzin and Yvonna S Lincoln, *The SAGE Handbook of Qualitative Research*, 5th ed. (SAGE Publications, 2018).

¹³ Uwe Flick, *An Introduction to Qualitative Research*, 6th ed. (SAGE Publications, 2018), <https://doi.org/10.4135/9781529716647>.

¹⁴ Miles Matthew, Huberman, and Saldana.

done with a review of repeat patterns and findings based on the data that had been collected and analyzed previously. In addition, the approach analysis content analysis is used to evaluate narrative and documents, while discourse analysis is applied for interpreting Language symbolic in the practice tradition. An interpretive analysis is used to interpret the meaning deep from the practice culture in the Islamic frame¹⁵.

With a combination of case studies, triangulation methods, and multi-level analysis, this research aims to give an understanding of the dynamics of social, cultural and religious practices in the traditional night of 1 Suro and how Islamic education can provide a contextual framework, educational and aligned learning with Islamic values. Framework methodological. This is in harmony with studies, such as those done by (¹⁶in education, multicultural and ¹⁷ In integration Islamic values into in local culture.

Contextualizing Islamic Education through Local Cultural Integration: A Case Study of the Malam 1 Suro Tradition

The diverse perspectives expressed by informants regarding the tradition of the first night of Suro emphasize the importance of a contextual and inclusive framework for Islamic education. Specifically, the integration of local cultural practices into religious pedagogy must be carried out carefully while remaining grounded in the principle of tauhid (Islamic monotheism). This approach aligns with the views of Asyari and Rahman (2018), who argue that contextual Islamic education enables greater harmony between local wisdom and Islamic norms, thereby creating more meaningful religious experiences for students.

The following interview data (Table 1) illustrates the diverse perceptions of Islamic Education (PAI) teachers, community leaders, and religious leaders. Although most respondents expressed support or a neutral stance, this acceptance is conditional, depending on the extent to which the tradition is in line with Islamic teachings.

¹⁵ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (SAGE Publications, 2019).

¹⁶ James A Banks, *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*, 5th ed. (Pearson, 2006).

¹⁷ Seyyed Hossein Nasr, *Islamic Science: An Illustrated Study* (World Wisdom, 2006).

Table 1. Interview Results on Perceptions of the Malam 1 Suro Tradition

No	InformantInformante	View	Reason
1	PAI Teacher 1	Supports with conditions	Contains spiritual values and encourages self-reflection
2	PAI Teacher 2	Neutrall	Requires a deeper understanding of the meaning
3	Community Leader 1	Supports	Strengthens local cultural identity
4	Community Leader 2	Reject	Considered to contain polytheism and not in accordance with Sharia law
5	Religious Leader 1	Support with caution	Acceptable if not contrary to Islamic teachings
6	Religious Leader 2	Neutrall	Still seeking proper theological understanding
7	PAI Teacher 3	Supports	Has potential as a medium for preaching and character education

These diverse views illustrate what Muhammad Darwis refers to as “the dialectic between orthodoxy and cultural adaptation” in Islamic education.¹⁸ Some practices, such as communal prayer and reflection, can be considered in line with Islamic values. In contrast, others, such as silent fasting, require theological study to determine their compatibility with Islam's fundamental principles.

The Tradition of 1 Suro as an Islamic Pedagogical Tool

Empirical data indicates that the 1 Suro night tradition has significant pedagogical potential, especially when educational interventions are designed to highlight Islamic values. In line with Abu Bakar, integrating local traditions into Islamic education can serve as a bridge between religious knowledge and community heritage, resulting in more inclusive and sustainable learning.¹⁹

¹⁸ Muhammad Darwis Dasopang, H J Sammali bin HJ Adam, and Ismail Fahmi Arrauf Nasution, “Integration of Religion and Culture in Muslim Minority Communities through Islamic Education,” *Jurnal Pendidikan Islam* 8, no. 2 (2022): 221–38.

¹⁹ Abu Bakar, Angga Teguh Prastyo, and Prayudi Lestantyo, “Integration of Religious Moderation Based on Socio-Cultural and Religious Values in the Curriculum of Educational Institutions,” in *Proceeding of International Conference on Islamic Education (ICIED)*, vol. 9, 2024, 644–52.

Table 2 presents a summary of observations on the implementation of the 1 Suro tradition in the local environment.

Traditional Activities	Number of Participants	Level of Islamic Involvement	Notes
Tirakat and Joint Prayer	50	High	Led by a religious teacher, including Islamic prayers
Pilgrimage to Graves	30	Moderate	Dibarengi dengan tahlil dan pembacaan yasin
Tapa Bisu	10	Rendah	Tidak terdapat rujukan Islam secara eksplisit
Pengajian Umum	70	Tinggi	Ceramah agama tentang makna malam 1 Suro

Religious lecture on the meaning of the night of 1 Suro

This observation indicates that Islamic involvement varies depending on the type of activity. Rituals such as joint prayers and lectures have a strong connection with Islamic pedagogy, while other cultural forms, such as silent meditation, show weaker integration. This emphasizes the importance of guiding traditional practices based on Islamic educational principles, as Fahimah Ulfat emphasizes.²⁰

Integration of Islamic Educational Values

The final component of the analysis focuses on integrating Islamic values into traditional activities. Previous studies, such as Bagus Cahyanto, support this, asserting that local traditions, if designed appropriately, can serve as a means to instill moral values and build students' spirituality.²¹

Table 3. Documentation of Islamic Education Materials in Activity 1 Suro Islamic Values

Islamic Education Materials	Form of Activity	Learning objectives
Purification of the Self	Lectures and Discussions	Embedding importance purification self
Muraqabah	Practice Islamic Meditation	Increase awareness will the presence of God
Silaturahmi	Visit to Neighbor	Tighten the connection inter- Muslims
Tawhid	Book Study	Strengthen understanding about the oneness of God

²⁰ Fahimah Ulfat, "Empirical Research: Challenges and Impulses for Islamic Religious Education," *British Journal of Religious Education* 42, no. 4 (2020): 415–23.

²¹ Bagus Cahyanto et al., "Integration of Religious Character in School Culture: An Investigation of Character Development Practices in Islamic Elementary School," *ELEMENTARY: Islamic Teacher Journal* 12, no. 1 (2024): 49.

The practices documented above reflect efforts to internalize character and spiritual values into the context of local rituals in accordance with the principles of integrative Islamic pedagogy (see Subhan, 2020). However, these initiatives require structured planning and guidance from experts to maintain the integrity of the faith and avoid syncretism.

Theoretical Contributions and Significance of the Research

This study expands the existing literature on contextual Islamic education by demonstrating how local traditions, when critically evaluated, can be transformed into effective media for Islamic learning. Unlike previous studies that often separate Islam and tradition, this research supports the constructivist view that religion and culture can develop together within a directed pedagogical framework.

Additionally, this study contributes to Azra's framework of "Islamic indigenization" by providing a concrete example of how cultural traditions are not only preserved but also transformed into tools for moral and religious education.²² This approach, which values community responses, also supports the argument of Lestari and Mohammed Abu-Nimer and Renáta Katalin Smith that Islamic pedagogy in a multicultural context must be dialogical, not hegemonic.²³

The research findings confirm that the 1 Suro night tradition can serve as a dynamic medium for Islamic education, provided that its practices are curated and monitored appropriately. This study highlights the potential of traditions rooted in local culture as practical tools for spiritual education and character formation while acknowledging the importance of theological clarity and curricular structure. These findings offer valuable insights for educators, policymakers, and religious institutions seeking to develop inclusive, contextual, and culturally relevant models of Islamic education.

Policy and Practice Implications

The findings of this study provide several strategic implications for education practitioners, policymakers, and religious institutions seeking to enhance the cultural relevance and resonance of Islamic education in diverse sociocultural contexts.

²² Azyumardi Azra and Iding Rosyidin Hasan, "Islam Nusantara: Jaringan Global Dan Lokal," (*No Title*), 2002.

²³ Mohammed Abu-Nimer and Renáta Katalin Smith, "Interreligious and Intercultural Education for Dialogue, Peace and Social Cohesion," *International Review of Education* 62, no. 4 (2016): 393–405.

1. Integration of Local Traditions into the National Islamic Education Policy

The ability of the 1 Suro night tradition as a medium for religious education and character building demonstrates the need for a national Islamic education curriculum that accommodates local cultural practices rooted in society while remaining guided by theological values. Policy frameworks, especially those under the ministries of religion and education, need to officially recognize and regulate the integration of cultural traditions into extracurricular or non-formal Islamic education activities. This approach aligns with calls for the contextualization and indigenization of Islamic pedagogy.²⁴ Regulatory guidelines need to be developed to enable Islamic schools and boarding schools at the local level to adapt cultural traditions into Islamic education models, with theological oversight from authorized religious authorities.

2. Strengthening Capacity for Educators and Community Religious Leaders

Given that effective integration of local traditions requires pedagogical competence and theological acumen, it is essential to provide targeted training for Islamic Education (PAI) teachers, ustadz, and community religious leaders. These training programs should include:

- a. Curriculum contextualization,
- b. Hermeneutical skills to interpret traditions based on Islamic values,
- c. Strategies for educational supervision of traditional rituals.

Organize joint workshops between universities, religious councils, and local education offices to equip educators with interdisciplinary skills in contextual Islamic education.

3. Strengthening Community-Based Islamic Education Models

Empirical data shows that the community environment serves as an effective platform for the contextual application of Islamic values, especially in commemorative events such as the night of 1 Suro.

To maximize this potential, education stakeholders need to invest in community-based learning infrastructure such as village study groups (*majelis taklim*), cultural mosques, and mobile da'wah teams that collaboratively design Islamic learning activities rooted in local traditions. Promote a *madrasah model*

²⁴ Triyo Supriyatno and Ubabuddin Ubabuddin, "Internalization of Multicultural Values in Learning Islamic Education," *International Journal of Innovation, Creativity and Change* 13, no. 10 (2020): 1738–51.

based on local culture that integrates Islamic learning with traditional life through community collaboration.

4. Development of an Islamic Cultural Education (ICE) Model

This study provides a foundation for designing an Islamic Cultural Education (ICE) model, a pedagogical framework that integrates Islamic values with cultural practices within a theological framework. The ICE model can be piloted in various regions in Indonesia or Southeast Asia to assess its replicability and scalability.

Support pilot research projects and curriculum testing based on the ICE model in collaboration with universities, focusing on outcomes in character education, religiosity, and cultural identity.

5. Strengthening Dialogue between Orthodoxy and Cultural Expressions

The observed tension between religious orthodoxy and traditional practices such as silent fasting highlights the need for ongoing theological discourse at the community level. Religious institutions (such as the Ulama Council) and educational institutions need to play an active role in mediating between doctrinal purity and cultural continuity to prevent both syncretism and radical rejection of local heritage.

Establish local fatwa forums and intergenerational dialogue seminars that discuss the compatibility of local traditions with Islamic principles in order to build an inclusive yet orthodox community consensus.

Overall, these implications emphasize that Islamic education should not be understood as a uniform and rigid system but rather as a living tradition capable of embracing local cultural forms within theological boundaries. By implementing policies and practices that legitimize, regulate, and guide this integration process, Islamic education can become more inclusive, sustainable, and spiritually meaningful in diverse cultural contexts.

Conclusion

This study affirms that integrating local cultural traditions, specifically the Malam 1 Suro tradition, into Islamic education provides a viable and contextually rich strategy to enhance the relevance, accessibility, and sustainability of religious learning in multicultural societies. The findings highlight that while community responses to the tradition vary, ranging from strong support to theological caution, there is a shared

recognition of its pedagogical potential when aligned with Islamic doctrinal principles, particularly tawhid.

Empirical observations demonstrate that several traditions, such as communal prayer, public religious lectures, and spiritual reflection, are consistent with Islamic educational aims. Meanwhile, certain symbolic or meditative practices require theological scrutiny to ensure their compatibility with Islamic teachings. This underscores the importance of guided integration through structured pedagogical frameworks, expert oversight, and community dialogue.

Theoretically, this study contributes to the growing body of literature on contextual Islamic education and supports the framework of Islamic indigenization. It challenges the dichotomy between religion and tradition by illustrating that both can coexist and co-evolve through a dialogical and constructivist pedagogical approach. Practically, the study proposes the development of an Islamic Cultural Education (ICE) model, along with specific policy recommendations that include curriculum contextualization, educator training, and the institutionalization of community-based learning platforms.

Overall, the research offers important insights for educators, religious authorities, and policy-makers. It emphasizes that Islamic education must be dynamic, inclusive, and responsive to local cultural contexts without compromising its theological integrity. This approach will allow Islamic education to remain both spiritually grounded and socially relevant in increasingly diverse educational landscapes.

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