



# The Values of the *Lebaran* Tradition in Surakarta: An Ethnographic Study

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**Abstract.** One aspect of Javanese culture that is still well maintained by society is the *lebaran* custom. All Indonesians, especially those in Surakarta, celebrate this annual tradition. This custom is fascinating from a number of research angles. Values in education are one of them. The aim of this study is to reveal what educative values are there in this tradition. Data were gathered through participant observation and interviews, which were then assessed using an ethnographic method developed by Spradley. Alms, respect, friendship, advice, and prayer values are the conclusions of the analysis or the values found in the *lebaran*. *lebaran* tradition is an open field to be researched by others, due to many aspects that still discussed. This article adds the academic paper on Javanese culture.

**Keywords:** Educative Values, Javanese Culture, *Lebaran* Tradition, Culture.

## 1 Introduction

One of the customs that is still practiced regularly in Indonesia, particularly in Surakarta and the areas around it, is the *Lebaran* Fitr celebration. There is a strong connection between it and the months of Ramadan and *Syawal*. *Lebaran* and zakat fitrah are two aspects of Islamic law that have a close connection with one another. The practice of mudik, or returning to one's hometown in order to celebrate Eid, has become widespread among Indonesian citizens. They will have a good time when they go back to their hometown to see their relatives and participate in the Eid prayer gatherings (also known as congregational Eid prayer gatherings) [1]. *Lebaran* is extremely near with *silaturahmi* (visiting and gathering to apologize) (visiting and gathering to apologize). The phrase "*minal aidin wal faizin and mohon maaf lahir dan batin*" serves as the central focus of this event. In most cases, individuals will begin to transmit and receive messages written in that language before the day of *Lebaran*. Online social media, such as WhatsApp, Facebook, TikTok, Instagram, and YouTube are employed as a way of communicating the essence of the event of *Lebaran* [2].

The *Lebaran* tradition has a significant bearing on everyone. When viewed from an economic standpoint, it is possible that it will raise the revenue of the society [3]. Under the terms of the THR, workers and public personnel will receive a pay raise. Then, when considered from a social point of view, it is beneficial for creating a life of peace [4,5]. Additionally, it has an effect on the maintenance of cultural traditions [6,7].

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Tradition and culture cannot be separated since they are intertwined. Thoughts, deeds, and tangible things comprise culture [8]. Tradition resides within activities [9]. This demonstrates that tradition materializes the concepts constituting the cultural core [10,11]. Tradition signifies societal habituation. When addressing culture, intangible aspects of social life are discussed. Culture consists of the shared values, beliefs, systems of language, communication, and behaviors that characterize a group of people [12]. Also included in culture are the common tangible items of a group or civilization. Culture is distinct from the social structure and economic aspects of a society, yet it is intricately connected with them, informing and being impacted by them continuously.

In society, tradition is synonymous with culture [10]. Again, it is of no consequence because neither can be separated. Tradition is the product of culture. Regarding tradition, Javanese society has several traditions, such as sadranan, ruwahan, and lebaran [11,12]. These occur every year. Lebaran is the happiest day, though. Parents and children of all ages are happy on that day. There are many beneficial things that may be obtained from that event, such as conserving the tradition, tightening the social link, and educating the younger about excellent values [11,12].

Lebaran and its social settings have proven intriguing for the scholars. Misbah owns one of the two. His essay examines the halalbihalal ritual among Javanese Muslims, which was celebrated exclusively on Eid al-Fitr, although the behavior of mutual forgiveness and kinfolk (*silaturahmi*), which became the tradition's hallmark, could be practiced at any time. Lebaran is intricate. It is composed of numerous elements that form a unified meaning [13]. As a consequence, it is intriguing to be searched from numerous points of views. In this article, the writer focuses on the educative values inside the lebaran tradition. They are searched before, during, and after Lebaran. Due to gaining a comprehensive grasp of the Lebaran heritage, the three are united. Educative values is a phrase composed of the words value and education. Value is a person's perspective, attitude, and belief towards something that is deemed valuable. Other scholars have recognized religious values, moral values, social values, and cultural values as educational values. Obviously, the values provided here will be accurate.

## 2 Method

This study collects data through participant observation and interviews. The study occurred between April and May of 2022 in Surakarta and the surrounding area. Spradley's component analysis methodologies were used to examine the acquired data, specifically domain analysis pertaining to pre-end, end-current, and post-end events. Then, proceed with the taxonomic analysis, which contains the domain-specific events. Results of data analysis are presented using both informal and formal formats. Informal techniques entail the use of signs or symbols, whereas informal methods employ normal language [14]. In order for the reader to comprehend the results of the analysis, they will be presented simultaneously based on the context of the presentation, with the sentence description followed by the symbol or sign, or vice versa, with a new symbol/sign followed by a sentence description.

### 3 Result and discussion

After examining the data, the study's findings include the values of alms, respect, friendship, advice, and prayer. Then, each is discussed individually as follows:

#### 3.1 Values of Alms

Altruism is an act. Being of service to others is a worthy goal in life. Doing good is equivalent to donating to charity. The people of Surakarta practice this instruction in numerous events. In relation to charity, people typically bring food to a prayer group before the major celebration, following which the food they brought is dispersed.

#### 3.2 Values of Respect

Surakarta residents often celebrate Eid Al-Fitr with a variety of events. They may, for example, decorate the house, repaint it, get new furniture, and rearrange the room. They also create a variety of cuisine, including both large and little meals. Future guests will be served *kupat*, *lontong*, chicken *opor*, and beef *rendang*. Snacks such as fried peanuts, cashews, *mlinjo* chips, bread, and candies are also available.

Food is being prepared to welcome any visitors. Surakarta society does not keep track of profit and loss. Large and modest dinners might cost millions of rupiah to prepare. They prepare everything cheerfully and genuinely. They follow the notion that visitors must be honored or respected because the consequences of their actions will be felt by them.

In the main event, people exchanged apologies through dialogical speaking. Generally, the individual who initiates a discussion begins with Eid al-Fitr greetings and apologies; nevertheless, there are a variety of discourse styles. However, these two objects appear often. The second speaker responded to the first speaker's words after the first speaker completed. The second speaker expresses regret, advice, and prayers.

The significance of respect is demonstrated by the employment of the code of conduct in the second person and the great majority of such data. In general, the second person responds using the ngoko code; nevertheless, data indicate that when responding to the first person, the second person uses the krama code. Since the first individual has a high social position and is unidentified, they address them with proper manners. Respect for the previous individual is communicated by nonverbal acts, such as how one sits, how one holds one's hands, and how one stares at another's face.

#### 3.3 Values of friendship

Connecting familial links is an essential aspect of social life. Certainly, there are several methods to do so, including reunions, marriages, and the continuation of the practice of endings. Visiting parents, relatives, or neighbors facilitates the formation and maintenance of familial bonds. Beginning after the Eid prayer and continuing for four or five days, the last performers engage in these tasks. The household's head encourages his spouse and children to maintain contact with his grandparents, relatives, and

neighbors.

### 3.4 Values of Advice

Counseling is a component of proper behavior. The Javanese also perform this according to the Ujung tradition. *sing bekti marang wong tuwa* "who is committed to your parents," *sing sregep ngibadahe* "who is diligent in worshipping," *kowe seng pinter sekolahe ben ndang dadi guru* "you are a diligent school, so you may be a teacher." Please note that advising it becomes the responsibility of the second, typically older individual. None of the initial individuals recommended.

### 3.5 Values of Prayer

In the *Lebaran* culture, prayer is also considered an educational benefit. The second individual prays frequently. Typically, the first-person requests for prayer. No, please don't worry, *sing dadi panjalukmu* ('I pray that your request will be granted'); I hope your school goes well ('I wish your school success'); *tak dongakke cedak jodone* ('I pray for his soul mate.').

## 4 Discussion

The core of the *Lebaran* tradition closely resembles the Javanese philosophies of *tutur*, *sembur*, and *wuwur*. *Tutur* is instructing or advising. *Sembur* is the act of praying. As for *wuwur*, *weweh*, giving. In Javanese culture, parents or elders are the ones who listen and offer counsel, making the second person the dominating party in this dialogue. The form of speech is interlocutor-dependent or contextual. The advice given to young children is to be devoted to their parents, to study carefully, to pray attentively, etc. People who are already married are instructed to take their children's education seriously, to love their children and spouse, and to be cautious in their daily lives.

Spray or prayer is the subject of the concluding lecture. Usually, a second person performs the function of prayer. They pray for the first person to be intelligent, to have his request granted, to have a harmonious and pleasant home life, to be wealthy, a person of status, and to be blessed with good health at all times [15].

*Wuwur*, or giving, is one of the teachings of kindness in the framework of *hablu minnannas*, or human connections [16]. This *wuwur* teaches several things, like cultivating brotherhood, showing compassion, assisting people, etc. In the tradition of the tip, *Wuwur* is seen both before and after the formal event. Before the main ceremony, alms of food brought to the mosque or a designated location is a kind of *wuwur* or alms, as is the presentation of fitrah or money to children, nephews, or neighbors who come [17].

Cultural legacy in the form of noble values is a required value that must be imparted to our children and grandchildren so that there is no conflict, mutual respect, *tepa salira*,

harmony, and mutual aid in the nuclear family, extended family, and society. The family, in this example the father and mother, imparts the cultural package's life values so that the individual can be successful in society. Regarding the topics of family, culture, and society, "In any community, the family is the link between the person and his culture"... .... In the preceding depiction of Javanese family life, two particularly Javanese ideals recurred frequently... .... These are, first, the cluster of values associated with the Javanese perspective on the etiquette of "respect," and, second, the values associated with the Javanese emphasis on maintaining "harmonious social appearances." [18].

The family is the link between the individual and the accepted and applied cultural meanings of society. Regard or respect and the maintenance of "harmonious social appearances" are the cultural meanings pertaining to a big group that are strongly cherished by the Javanese people. Still according to him: "the proper expression of "respect" (what Javanese call showing *urmat* or feeling *sungkan*) is based on the traditional Javanese belief that all social relationships are hierarchically ordered, as well as the moral imperative to maintain and express this mode of social order as a good in and of itself.

Respect is the practice of appreciating individuals who are older and of higher social position than oneself. He presented the following further explanations on the pillars or maintenance of "harmonious social appearances": The determination to maintain "harmonious social appearances," to minimize the overt expression of any type of social and personal conflict, is based on the Javanese belief that emotional equilibrium, emotional stasis, is of the highest value, and on correspondingly greater improvement in controlling one's own impulses, to keep them out of awareness or at least unexpressed, so as not to provoke reverberating emotional responsibility.

Harmony refers to the avoidance of open disagreement amongst persons. By being silent or reducing expressions, one always seeks to keep emotions in check so that there is no inner conflict.

A German author, Magnis-Suseno studied and wrote about the two core values of the Javanese, namely respect and harmony, in a book named *Javanese Ethics* [19]. He contended that the associational structure of Javanese society is primarily governed by two rules. The first guideline is that individuals should conduct themselves in all situations in order to prevent confrontation. The second guideline is that people must always show respect for others in their words and behavior, regardless of their degree or position. The first guideline is known as the harmony principle, or the maintenance of "harmonious social appearances." The second is known as the principle of respect. These two concepts provide the normative foundation that underpins all interactions in Javanese society.

Harmony is taught to children by their parents, for example, *le karo sedulur kuwi sing rukun* (my son, brother, and sister are in harmony), *karo sedulur sing ngalah* (my son, brother, and sister are in harmony) (with his sister succumb). These two instances demonstrate that the Javanese people prefer a peaceful way of life. Their lifeline becomes a quiet and serene existence free of disagreement among family members.

Obviously, the tip tradition is strongly tied to what Geertz and Magnis Suseno proposed. Based on what was discovered at the pre-end, the end, and the post-end, it is evident that what the two cultural icons proposed became the core lessons that must be

passed on to their children and grandchildren in order to realize the essence of life, which is mutual respect and peace.

## 5 Conclusion

The general values of *lebaran* tradition are as follows: alms, respect, friendship, advice, and prayer. Those values are preserved by the society to keep harmony life. Harmony life is an expectation of everyone who lives in a society. *Lebaran* is an integral aspect of Javanese culture that is still widely observed. The fact is that every year the Javanese anticipate the arrival of the monument. They make every preparation to welcome children, relatives, and neighbors. Typically, preparations began during the month of fasting. Their agenda includes decorating the home, purchasing new clothing, making meals, and managing finances. The purpose of this is to be able to respect others and maintain life's balance and peace.

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