

THE TRADITION OF LEDUG SURA IN ISLAMIC EDUCATION (CASE STUDY IN MAGETAN DISTRICT)

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ABSTRACT

Globalization has increased the development of various aspects of religious and cultural life in Magetan Regency. The increasing era of globalization is accompanied by the continued advancement of Islamic education, as well as customs that need to be preserved. This research focuses on Javanese customs, specifically the Ledug Sura tradition, during the Islamic New Year celebration, with a particular emphasis on Magetan Regency. The purpose of this research is to determine the importance of religious values in this tradition, which can be incorporated into Islamic education while also respecting the customs that exist within that culture. The method employed is a qualitative case study approach, which involves directly observing this tradition in action. The results of the study indicate that the Ledug Sura tradition serves not only as a means of celebration but also as an important medium for disseminating Islamic educational values among the local community. The impact of the Ledug Sura tradition in Magetan, accompanied by Islamic teachings within it, ensures that the younger generation does not forget their customs and remains committed to their teachings. The conclusion of this research highlights the importance of Islamic teachings in customs, especially in Javanese culture in Magetan Regency, as well as the spread of its traditions.

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INTRODUCTION

World Education will continue to develop over time. Everyone is continually working towards achieving their desired educational goals. Education plays a crucial role as a starting point for achieving everyone's dreams. The same is true with Islamic education. According to Achmad (2024), Islamic education aims to instill religious values that originate from faith and devotion to God, thereby forming individuals with noble character, a strong religious foundation, and the knowledge and skills required in accordance with Islamic teachings. Culture requires preservation, one way of which is by incorporating it into education. Globalization can also accelerate the spread of culture. Globalization accelerates cultural exchange through migration, global media, tourism, and the internet, facilitating increased

cultural interaction. The result is cultural hybridity: a blend of local and global elements (Murray, 2020).

Indonesia, a country rich in religion, culture, and diverse ethnicities, prioritizes Islamic education as a key milestone in practicing religious values and actively contributing to society, aiming to produce just leaders and empower society. In the era of global mobility, individuals experience a continuous process of cultural learning, replacing old models such as culture shock (Pacheco, 2020). In contemporary studies, culture is not seen as static, but rather as dynamic, adaptive, and influenced by globalization and digital developments (Ang, 2020). Based on this, culture can be used as a learning tool in Islamic education.

We need to identify and investigate cultural diversity so that we can apply the values contained therein in our daily lives. In fact, we have a vibrant concept of culture that can be used to advance science in various fields. Culture serves as a space for identity formation and development. Representation in the media through narratives, symbols, and images greatly influences how social groups are perceived and construct themselves (Dawson, 2020). Some people may find certain concepts to be similar, but this does not guarantee that the understanding of culture is the same, as the characteristics of different cultures also influence it. Therefore, the context of culture cannot be equated between one expert and another (Raeff et al., 2020).

In a society, cultural values function as a system of behavior and guidelines for human behavior, such as customary laws, rules of etiquette, and customs (Ramadhani & Asista, 2025). Culture is patterned, shaped by rituals, routines, and habitual behaviors, and changes through innovation and diffusion (Dăn, 2020). Culture in Indonesia is very diverse, especially in Java. This is because Javanese society is known for its love of culture and its preservation. The process of spreading Islam on the island of Java cannot be separated from cultural elements (Anjani & Fahrudin, 2024). In addition, the spread of cultural practices in Java is also closely tied to the teachings of a powerful religion, namely Islam. One of the ways it was spread was through Javanese culture, namely wayang.

Similar research can be found in a study conducted by Han (2021). He stated that technological developments have made cultural exchange more rapid, even in a matter of minutes or hours. Therefore, Chinese Wuxia (martial arts) culture is humanistic in nature, making it a means for its connoisseurs to spread easily throughout the world. The meaning inherent in Wuxia culture embodies the spirit of life and a willingness to make sacrifices for one's ideals. Not only that, but there is also rich spiritual value. Examples include understanding the meaning of life and awareness of life. The difference between the researchers and previous research is that Chinese Wuxia culture has now developed very rapidly, even to Thailand. Meanwhile, the Ledug Sura culture in Magetan City is only centered in this area. Maybe each region has similarities, but in different terms.

Another study (Ucar, 2018) was conducted, which shows that companies located in areas with a strong local creative culture have higher innovation output, as measured by the number of patents and the number of patent citations. The findings remain robust after controlling for endogeneity through the instrumental variables approach and other econometric techniques. This paper explores the role of local creative culture in driving innovation within companies. The empirical results are also stronger for local firms, highlighting the local component of firm innovation as a significant determinant of firm innovation.

The difference between this research and the research carried out is that this research reveals that a culture can derive value from Islamic education through a series of events. Shows that all the series of events in the ledug sura have substantial religious value. Meanwhile, the research found that a local creative culture can influence innovation for a company. Research conducted by Aleshinskaya (2016) Highlights the strategies employed by participants to convey local culture through global music. Three patterns of language mixing in multilingual performances are demonstrated to reveal a connection between the structure of popular songs. The difference between this research and previous studies lies in its examination of a culture that is manifested in global music. In contrast, the culture discussed in this research encompasses a range of activities, one of which is a food procession.

Islamic education research is also closely tied to various fields of education worldwide. An example is inclusive education. Inclusive education is aimed at students with disabilities (Kusimo & Chidozie, 2019). States that children with special needs tend to find it challenging to learn and need other encouraging elements. Like talk therapy and so on. The government's role is also crucial in inclusive education, as children with special needs require specialized education and need to be protected from discrimination.

Meanwhile, researchers examined other aspects of education, namely Islamic education. Islamic education prioritizes morals and ethics as its foundation. Research on Islamic education is found in several institutions. Both traditional institutions and modern institutions. Like Salafiyah Islamic boarding schools, modern-based madrasas. This research aims to identify the impact of Ledug Sura culture on the local community and raise awareness about the importance of religious practices. Next, researchers can assess the effectiveness of disseminating the main aspects of Islamic education in the Ledug Sura tradition.

Other research related to Islamic education was conducted by Saada (2023), who examined citizenship learning with Islamic religious education. Islamic religious education and global citizenship education, as well as proposing educational strategies to consider the moral, socio-political, and reflective aspects of Islamic global citizenship education (IGCE). This includes, for example, recognition of the possible contribution of Islamic traditions to peaceful and dialogical life; the importance of contextualization, historicization, and rationalization of religious interpretation; recognition of diversity within Islam and wider society; the importance of moral reasoning in a democratic and pluralistic society; and deconstruction of Islamophobia and extremist discourse at the global level. Muslim students at the middle and high school levels are encouraged to develop their global and self-reflective identities.

The primary difference between this research and previous studies is that it incorporates elements of Islamic culture into Islamic education. The cultural elements included can be used as capital in Islamic education. This research is crucial because local culture can easily be lost and displaced by the influx of new cultures, whether from other local cultures or foreign ones. Both cultures can displace or interfere with existing indigenous local culture. Typically, if a culture is mixed with other cultures, its original values are lost. In other words, the sacredness of that culture is lost. Following this research, it is hoped that the community will be able to preserve existing local culture without mixing it with new cultures. An important goal of this

research is also to prove that local culture, especially Leduk Sura, possesses religious teachings that are imparted to the community.

In addition to the reasons mentioned above, this research is necessary because many aspects of Javanese culture have not yet been incorporated into Islamic education, particularly the Ledug Sura tradition in Magetan. The Ledug Sura tradition is celebrated every 1st of Muharram, the Islamic New Year. This tradition can serve as a valuable educational tool. Learning materials do not have to come from textbooks or established sources; local culture can also serve as a valuable learning resource. Furthermore, the current curriculum in Indonesia emphasizes deep learning, requiring students to learn directly from their native culture.

Currently, Leduk Sura is still practiced by the people of Magetan, but only in certain areas. Therefore, not all residents of Magetan Regency perform the Leduk Sura traditional ceremony. Therefore, this traditional ceremony needs to be preserved and promoted to the community, encouraging them to perform it even if only once a year. Moreover, the religious values it teaches are numerous.

RESEARCH METHOD

This research employs a qualitative method with a case study approach, focusing on the Ledug Sura culture in Magetan City, which is held annually on the 1st of Muharram. Qualitative research is an approach also called an investigative approach because researchers usually collect data by meeting directly and interacting with people at the research location (MC Millan and Schumacher in Syamsuddin & Damaianti, 2011) Case studies include in-depth and contextual analysis of similar situations in other organizations, where the nature and definition of the problems that occur are similar to the problems experienced currently (Juliansyah, 2011). The subject of this research is the Ledug Sura culture in Magetan Regency. The data collection technique used is direct research during the Ledug Sura tradition in Magetan Regency. The results of this study aim to determine how religious values in this tradition can be integrated into Islamic education without forgetting the customs that exist in this culture. The research flow in the case study is as follows: determining the focus of research, collecting data, analyzing data, and validating findings (Yin, 2018).

RESULTS AND DISCUSSION

Culture is dynamic, formed through social and historical interactions, and enables the coordination of social action in large groups through symbolic communication. Culture and art in Java, specifically in Magetan Regency, East Java, such as ledug sura, exemplify how customs can be linked to Islamic education. Ledug sura is an Islamic New Year celebration that involves parading rahayu sponge cake. Sponge cake is also a typical food of the Magetan region; therefore, it is used as a symbol in this tradition. The local community believes that participating in this sponge cake parade event means that anyone who receives this bolu rahayu will be blessed throughout the year. In the series of events, ledug sura has its own values that must be known to be applied in everyday life.

According to (Achmad, 2024), the idea of Islamic education refers to the application of religious values that originate from faith. The existence of faith that lies within each individual encourages that individual to have confidence in God. This belief exemplifies how Islamic

education can help individuals discover their identity as religious individuals. Islamic education exists as a support for Muslims to harmonize formal education and Islamic religious teachings. The harmony of these two objects gives rise to new thoughts that are particularly relevant to the young Muslim generation. However, many young people are still ignorant about the importance of Islamic education, because they feel that formal education is enough.

The education system in Indonesia during the colonial period faced numerous challenges. Starting from the fact that women were not allowed to attend school, only the children of officials or nobles were permitted to pursue higher education, and educational facilities were still limited. Women during the colonial era were not allowed to attend school because their parents thought that if they did, they would eventually end up in the kitchen as housewives. At that time, formal education was still challenging to obtain, let alone Islamic education, which focused on religious teachings and spiritual guidance. The colonialists at that time were Dutch colonialists who were not Muslim, so religion-based education, especially Islamic education, had not been fully conveyed to Indonesian society. Itself to Javanese culture (Afiyanto & Mingyuen, 2024).

Education in Indonesia during the Post-Independence Era, after 1945, needed to be improved in order to build an independent Indonesian society. Efforts from the government continue to be made so that other countries do not leave behind education in Indonesia due to colonialism. This backwardness triggers obstacles to the education system in Indonesia, whether it is formal education or Islamic education. An example of this government effort is the involvement of religion-based education in schools, as it was previously forbidden to include elements of religious education in schools during the colonial era (Kosim et al., 2023). Islamic education in Indonesia needs to be improved to foster a future-oriented generation of young people. Islamic education is a form of teaching that aims to create individuals with virtuous character (Tolchah & Mu'ammam, 2019). The importance of having a virtuous character for the Indonesian nation requires a balance between education and Islamic religious teachings. Balancing education and Islamic religious teachings has a goal: if a person is educated, then the spiritual values of the religion, especially the Islamic religion, need to be balanced for its adherents.

Music Festival

The first event in the Ledug Sura series is a music festival, where the musical instruments used are the mortar and drum, accompanied by other instruments to create harmony of notes. Not only the mortar and drum music, but there were also several people singing regional songs and dancing beautifully. They wear traditional Javanese clothing, namely kebaya, which makes their appearance very attractive. In this event, many other contestants also joined in to enliven the proceedings. They participated in the competition and exhibited various characteristics of each participant. Some simply sing to music, while others dance to music and wear costumes that are very interesting for the residents to see. This music festival aims to introduce future generations to the unique musical identity of the Magetan region, preserving and portraying it for generations to come.

This research aligns with the study conducted by D'Costa and Habib (2023), which examines the relationship between local creative culture and audit fees. Companies located in

areas with a high local wisdom culture will pay higher audit fees than those located in areas with a low local wisdom culture. This research also found that employees and managers are encouraged to undertake risky initiatives, thereby increasing audit risk.

A second, similar study was conducted by D'Costa and Habib (2023), in which local wisdom culture was found to influence company value. Companies located in areas with high cultural values and wisdom will also have a high company value. Apart from that, local culture also influences managers' ability to undertake risky but potentially profitable projects.

Sura Market

The market here is intended to support UMKM in Magetan Regency. In this event, residents of Magetan City can sell a variety of processed foods, ranging from traditional to modern cuisine. Everything sold really attracts the interest of visitors because there are many types of snacks and food available at this event. Some sell rice with side dishes, while others only offer snacks. There is also an exhibition, entitled "Tosan Aji," which showcases traditional regional heirlooms, held at the Tripandita Building in Magetan Regency. This event aims to introduce Javanese culture to the millennial generation. These traditional heirlooms are the result of collectors and the Tosan Aji community. Some vendors sell a variety of souvenirs, including keychains, bracelets, beads, necklaces, and many more.

Important figures in the Magetan district usually attend this event. Apart from that, the heritage exhibition was also attended by collectors of heirlooms from the Magetan area and the surrounding areas. This event usually lasts several days as part of a series of events in the lead-up to the Surah activities, also known as the commemoration of the month of Muharram. Ledug Sura in Magetan Regency certainly has its own uniqueness and characteristics, with Muharram commemoration events taking place in various regions of Indonesia. Therefore, this event has Islamic educational value that can be used towards the development of sustainable Islamic education. The sustainable development of Islamic education hopes that Islamic education can become a bridge to education in various fields, not only learning. Because, in fact, education is not only related to learning.

Entering the current era of globalization and digital education, particularly Islamic education in Indonesia, is facing various challenges. These obstacles arise from various aspects, including economic, political, social, and cultural. Obstacles to the development of Islamic education from an economic aspect include corruption. Corruption occurs when rulers abuse their power for personal gain and harm the people they are supposed to serve. This behavior does not reflect the teachings of Islamic education, where Islam teaches kindness and honesty. The next obstacle to Islamic education in the political sphere is the prevalence of political dynasties. According to et al. (2021), political dynasties lead to the retention of power by authorities who still maintain kinship relations with the previous leader. One of the implications of political dynasties is the prevalence of nepotism. Nepotism results in power experiencing inequality, so that, from an Islamic education perspective, this does not show a sense of justice in Indonesian society. Barriers to social and cultural aspects are interconnected. The digital era is experiencing rapid development. Social aspects include the environment that enables students to obtain education, especially Islamic education. Culture also has an influence on a person's personality in acquiring Islamic education.

Although there are numerous obstacles to the development of Islamic education from various aspects, the digital era has a positive influence on the Islamic education learning process. For example, when delivering material online. Distance is not an obstacle in the teaching and learning process, as everything is now digital. Apart from delivering material online, many Islamic educational materials can be found on the internet. Therefore, there are no barriers or obstacles to obtaining educational knowledge, as it can be accessed online.

Balancing science with religious teachings requires careful consideration to avoid misinterpretation. There are also many wrong understandings of the Islamic religion, but many Indonesians follow it. Sects deemed heretical are found in several regions of Indonesia. This heretical sect should not divide the beliefs of religious citizens in Indonesia. So, it is important to study religion thoroughly, especially as Muslims. Learn through Islamic education to increase your devotion to God Almighty. Once education and Islam are balanced, they must be maintained and even developed to create superior human resources. At the same time, madrasas were established in response to Muslim desires to promote a sense of nationalism without compromising the teachings of the Islamic faith (Kosim et al., 2023).

Tirakatan Night

Next is the night of Tirakatan. This event is held on Sura night, and offerings include a series of sponge cakes that form a tumpeng, as well as a mortar, drum, and gong. Residents organize it in each area, such as each RT or village. In this event, the residents serve ambeng, or dishes typically found at a kenduri event. This ambeng usually contains rice, grilled chicken, ointment, boiled eggs, serundeng, and also tempe vegetables. After praying together, all the dishes will be shared equally among the residents who attended the tirakatan night.

Andum ambeng symbolizes togetherness and gratitude for the blessings that Allah SWT has given. This activity is usually led by the RT head or elders in each village. The elders will open the event with remarks that typically contain advice for the community always to be grateful for the blessings they have received. Then pray for the amngeng brought by the community so that it will be blessed when eaten. Next, the ambeng is distributed in a container, wrapped in a banana leaf or paper. All the side dishes are distributed to residents who attend this evening of tirakatan.

Andum Bolu Rahayu's blessings

The last event was Andum Berkah Bolu Rahayu. Using sponge cake is a traditional choice, as it is a typical food from Magetan City. Typically performed during a parade or carnival in Java. In this procession, the residents are tasked with carrying sponge cakes shaped like gongs, drums, or mortars around the Magetan City square. The residents who brought the sponge cake wore traditional Javanese clothing, which really attracted the audience. Not only are sponge cakes shaped in this way, but there are also various kinds of agricultural products, such as vegetables and fruit, which are also shaped into cones like tumpeng. All the sponge cakes and agricultural produce will be distributed to all residents who attend the Bolu Rahayu blessing and event. Some of them also fought and jostled to take sponge cakes and various kinds of vegetables and fruit.

The Sponge Cake Parade event is also held to seek blessings from Allah SWT, as a form of community engagement in the business of making sponge cakes. Islamic education is, of

course, also a part of this event. In this event, we can learn that all humans on this earth must remember the oneness of Allah and repay him by giving alms. Apart from that, this series of ledug surah events also reminds us of the produce of the earth that has been bestowed upon humans. The agricultural products used are typically local vegetables and fruits, including cassava, kale, mustard greens, lettuce, and celery. Mountains of vegetables and fruit were also paraded, and this became something of a contest for residents who hoped for blessings from the produce.

The series of Ledug Sura events is also inseparable from the science of Islamic education, because each event has important benefits and objectives. One of them can increase the citizens' sense of gratitude to God Almighty, who has provided sustenance and blessings. Moreover, it can be a reminder for all humans that only Allah SWT can provide all of us with sustenance. Furthermore, it can foster a sense of kinship, cooperation, and peace among residents. Of all the Ledug Sura events, the role of each individual cannot be separated. All things are done together to achieve a common final goal. They all worked together to ensure the event ran smoothly and encountered no obstacles.

This research aligns with the study conducted by Yusof et al. (2013), which discusses how many cultures use symbols as a means of tradition within society. Cultural contributions, such as art, food, crafts, textiles, and fashion, can be preserved as a source of inspiration to produce new, innovative products, add value, and gain competitive advantages for a region. On the other hand, cultural economic geography is also about how people and their culture interact with their environment. Thus, this paper aims to investigate the level of local inclusiveness in a culture-based economy in a development region.

CONCLUSION

The series of events in the Ledug Sura tradition includes a music festival, Sura market, Night of Tirakatan, and Andum Berkah Bolu Rahayu. At the music festival, the musical instruments used are mortar and bedug. Sura Market serves as a forum for Magetan MSMEs, providing an introduction to both traditional and modern Magetan cuisine. This night of tirakatan demonstrates that Islamic teachings are incorporated into one of the activities of the Ledug Sura tradition, as the community gathers to pray for blessings and express gratitude for the sustenance they have received. The last event is Andum Berkah Bolu Rahayu, where the community parades the sponge cake, symbolizing their hopes for blessings from the results of making the cake. This research is certainly still lacking in several aspects, especially in describing the activities in the Ledug Sura tradition. Therefore, for future researchers, it is hoped that they can refine this research by discussing in more depth the entire series of events within the Ledug Sura tradition and the values contained therein.

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