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Social action in *Suroan* tradition in Javanese Society

Abstract

Suroan is known as a tradition which resulting from acculturation between the Saka and Islamic calendar. This tradition is performed to beg blessings and protections from misery and disasters. The implementation of *Suroan* became a custom in society, involving some trusted agents through social actions. However, most of *Suroan* performed in society is not in accordance with its true meaning. Regarding this problem, the purpose of this research is to obtain the action in the *Suroan* tradition. The method used is descriptive qualitative, while the kind of research is ethnography using Miles and Huberman's interactive model. The data was collected through interview and observation in Bangunharjo, Taman Sari village. The result shows that social actions performed by Bangunharjo society are: a) traditional action through *Suroan* implementation is performed; b) affective action in a form of burial of the goat's head, group prayers and puppet shows; c) instrument rational action in a form of physic, material, and emotional involving; d) rational action of value in a form of *ubarampe*. Thus, it can be concluded that Bangunharjo society still conserves the *Suroan* tradition.

Key words: *Suroan*, social action, tradition, culture.

1. Introduction

The developed tradition in Javan society cannot be separated from the acculturation between Islam and Hinduism. The acculturation of

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Islamic and Hindu has provided new tradition in Javanese society that is the dating system. The dating system used by Javanese society for centuries is the Saka calendar which was developed in the reign of Sultan Agung, the king of Islamic Mataram in 1613–1646. Sultan Agung was trying to change the dating system by mix and match with the Islamic calendar, thus, the result from the mix and match is in the form of the Java or Aboge calendar that is used to the present (Maziyah 2010).

The belief in the dating system exists in the *Suroan* tradition which is known as tradition by the acculturation between Saka and Islamic religion. The Javanese society use dating system as a guide to some life events such as determining the best time for marriage, building a house, and others.

The dating system of Javanese society is in accordance with the month cycle. Javanese dating system is also using seven days in a week and the *pancawara* system (name for 5 days in a week) consist of *legi*, *pahing*, *pon*, *wage*, and *kliwon* (Ruhimat & Ruhimat 2011). The Javanese societies have their own calculation dealing with the *pancawara* system for calculating the important days. The calculation is always combined with the Gregorian calendar (Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday). From the *pancawara* system and Gregorian calendar, thus the *neptu* which consist of 35 days will be found (Utomo 2005).

The grade for *neptu* for each day is:

Table 1. The calculation of days according to *Pasaran* / *Pancawara* System

Tabela 1. Obliczanie dni według systemu *Pasaran*

No	Days	<i>Neptu</i> grade	<i>Neptu</i> of <i>Pasaran</i> days	Grade <i>Neptu</i>
1	Sunday	5	<i>Legi</i>	5
2	Monday	4	<i>Paing</i>	9
3	Tuesday	3	<i>Pon</i>	7
4	Wednesday	7	<i>Wage</i>	4
5	Thursday	8	<i>Kliwon</i>	8
6	Friday	6		
7	Saturday	9		
Amounts <i>Neptu</i> of Gregorian calendar (days)		42	Amounts <i>Neptu</i> of <i>pasaran</i> days	33

Source: Gunasasmita 2009.

This *neptu* calculation then become society references in determining a good day to perform *Suroan* tradition (usually perform in the first month in the Javanese calendar). The *Suro* month is significant for Javanese society. Javanese society assumes that *Suro* is a sacred month. In this month, Javanese society is suggested to abstain from any kind of unimportant celebration and is better to do self-reflection.

Suroan tradition in Javanese society in Bangunharjo, Taman Sari village is performed in order to bring blessings and protection from God. The Javanese society believes that by doing *Suroan* it is protected them from misery or disaster in the Bangunharjo hamlet. According to Mister SI, in past times, Bangunharjo experienced a disaster called *pagebluk* (an epidemic of skin disease that occurred in a community that did not heal until one of the Javanese residents in Bangunharjo hamlet took the initiative to carry out *Suroan* celebration by sacrificing a goat to obtain healing and a blessing in life (interview with Mister SI, May 16, 2018, 16.23 in Bangunharjo).

Thus, from the incident, it is believed that if the society does not perform *Suroan*, the society will face difficulties in life. *Suroan* has a different procedure and implementation in each region. The research conducted by Latifah (2015) and Christina (2008) explain that *Suroan* implementation in Temanggung, Central Java and Banyuraden, Yogyakarta are set on a different date or day. In Temanggung, the celebration is performed on the first date of *Suro*, meanwhile, in Banyuraden, the celebration is performed on the eight day of *Suro*.

Loso, et al., (2014) and Zahra, (n.d.) also states that the implementation of *Suroan* celebration is not only different in the date or day but also the way its implementation is also different. *Suroan* in Wonosari, Malang is performed by giving *sedekah bumi* (alms of the earth), washing the heirlooms, burning *ogoh-ogoh*, and puppet shows. In addition, in the Gorontalo, Sidomukti, *Suroan* is celebrated at the intersection and started after Maghrib prayer.

These differences in the *Suroan* celebration are inseparable from the influence of social agents who feel responsible and able to implement *Suroan* tradition. Thus, the actions that perform by the social agents will be followed by other parties. Social action can be described as an act that can influence people or an act that is influenced by people. According to Weber, action was behavior that was meaningful, social action was action, i.e., meaningful behaviour that was oriented toward others (Truzzi 1974).

Weber (2009) specifically classified the social action which has subjective meaningful into four types. These four types are including:

1) traditional action, 2) affective action, 3) rational action of value, 4) instrumental rational action. The first classification can be described as actions that become a hereditary custom. Hence, *Suroan* tradition as traditional action is inseparable from society action. Secondly, affective action is described as action determined by the condition and emotional orientations of the agents. Thirdly, rational action of value is action which is performed without think about the way to achieve its goal. In this action, the individual does not value whether or not the chosen way is the right one to achieve the goals. Fourthly, instrumental rational value is an action that is performed by individual with the consideration of its purpose. In order to determine the choice, the individual usually used the tools in achieving its purpose.

In fact, *Suroan* tradition has become a habit of society group in Bangunharjo hamlet. However, in its implementation, *Suroan* is not in accordance with the implementation of the ancestors. According to Said (n.d.), the *Suroan* tradition usually celebrated with *tirakat* (vigil during night), fasting, and praying. Since it has become different in its implementation in each region, it has resulted in different social action in the implementation. Based on the explanation, this research has the objective to obtain deeper understanding of the actions performed by agents in the *Suroan* tradition especially in Bangunharjo hamlet.

2. Methodology

This study used descriptive qualitative methodology with ethnography as the research type. Ethnography is a systematic description and analysis of cultures of groups, society or ethnic groups which gathered from the field at a certain time (Bungin 2003). It is conducted consecutively in six stages, such as; (1) choosing ethnography project, (2) submitting questions, (3) collecting data, (4) recording, (5) analyzing data, and (6) writing report (Spradley, et al., 1997). This study was carried out in Bangunharjo Hamlet, Taman Sari, Gedongtataan, and Pesawaran. The location was chosen due to its different *Suroan* tradition performance with other regions. Moreover, Bangunharjo Hamlet still observes the *Suroan* tradition every year.

The variable used in this study is social action of *Suroan* tradition. Social action is an action which apparently directed to other people. According to Weber (2009), social action consisted of four types, namely; (1) traditional social action, (2) affective social action, (3) value rational social action, and (4) instrumental rational social actions. The subject of the study was taken using purposive sample based on criteria as below;

- a) The customary elder whose job is giving information on *Suroan* tradition
- b) Religious figures in Bangunharjo Hamlet
- c) Committee whose job is running *Suroan* tradition
- d) Society who perform *Suroan* tradition

The data were collected through interview and observation. The observation was done in three phases, started from descriptive observation which describe the social situation in the location, focus observation which is done to find out the category such as the society's actions in performing *Suroan*, and selective observation to know the differentiation among categories. Furthermore, researchers also used books and documents which related to the problem as secondary data.

The data analysis was done by organizing the obtained data into categories, explaining the data into units, analyzing important data, arranging or serving the data in the form of report and making conclusion to make it easy to understand. The researcher used the interactive model by Huberman, et al., (2014) to analyze the data, as below;

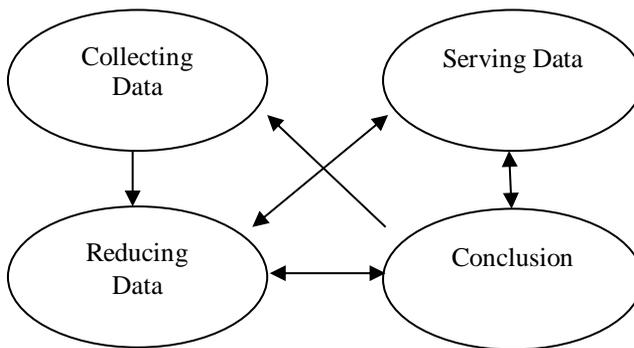


Figure 1. Interactive Model

Rys. 1. Model interaktywny

Source: Huberman et al. 2014.

Data reduction is a form of analyzing data which is obtained through interview, observation and documentation. The data are reduced with summarizing, choosing, erasing and organizing the unnecessary data. In this stage, the researchers reduce the data by choosing, categorizing, and making abstraction from field report, interview and documentation. After reducing the data, the remaining data were prepared in the form of interview report, field report, and documentation report and given a code to organize the data. The last step is drawing conclusions by verify the field data due to its known validity. Hence, the researchers can analyze the data faster and easier.

3. Result and Discussion

The condition that pushes Bangunharjo societies in performing *Suroan* tradition is based on the motives that occur. The motives that occur in Bangunharjo's society are developed from their experiences or habits. It cannot be observed in a direct way but can be interpreted in behavior in the form of stimulation and encouragement (Uno & Motivasi 2011). Bangunharjo's motives in performing *Suroan* can be seen in table 2 below:

Table 2. The Motives in Performing Suroan

Tabela 2. Motywy wykonywania czynności w tradycji Suroan

No	Motives	Description
1	Culture Preserving	<i>Suroan</i> tradition is held by Bangunharjo society and transmitted to next generations to keep maintaining and preserving the tradition. Hence it can motivate others to keep running the tradition
2	Religious	The purpose in <i>Suroan</i> tradition is to appreciate God's blessings in a year
3	Social Bonding	The performance involves the whole Bangunharjo societies, started from the preparation until the finale with cooperation and togetherness. Togetherness showed the attitudes of cooperation and helping each other. These attitudes occur spontaneously with the sense of family relation.
4	Economy	During <i>Suroan</i> tradition, Bangunharjo society sell various kinds of things

Source: Primary Data, 2019.

These motives above lead to some actions in achieving the objectives. It is similar to *Suroan* tradition in Bangunharjo that performed based on cultural motives in forming the social system on human actions. The social system consists of human activities, including interaction, relationship and mutual friendship.

This study discussed social actions performed by Javanese people in Bangunharjo Hamlet in performing *Suroan* tradition. Social action, according to Weber, is an action which is able to influence people or be influenced by people. Weber (2009) classified the social actions in four types; (1) traditional social action, (2) affective social action, (3) instrumental rational social action and (4) value rational social action.

3.1. Traditional Social Action

Every human needs a culture as a self-defense for life survival. One of the cultures that still preserved is the tradition which becomes hereditary due to its advantages. Bangunharjo's society has an annual tradition that has never been abandoned, namely *Suroan*.

1. Performing *Suroan* tradition annually

Javanese people in Bangunharjo Hamlet still preserve *Suroan* tradition. *Suroan* tradition was held since the hamlet established until now. One of the informants said that „*Suroan* tradition is still held annually as a form to maintain the culture from elders who found Bangunharjo Hamlet” (L/WO/8/7/2019). Bangunharjo societies believe that *Suroan* tradition is a heritage from the ancestor that should be maintain. Pi added that *Suroan* tradition teaches about kindness. Many values are contained within its performance, such as maintaining *sillahturahim* (family relationship), strengthening intimacy and togetherness between families (5/P/Pi/9/7/2019). In *Suroan* performance, there is a sense of helping each other to fulfill the needs and purposes. All people work together every year to maintain *Suroan* tradition in order to not be left behind. For Bangunharjo's societies, *Suroan* is a characteristic or identity for its Hamlet.

2. Performing *Suroan* tradition in *Suro*

Suroan is performed every *Suro* at the beginning of the year in Javanese calendar and held on *Kliwon*. As the informant said, *Suroan* is held annually on *Kliwon* in *Suro* (3/L/So/8/7/2019). However, the reason why *Suroan* is held on *Kliwon* is unknown but people keep doing it since it is what has existed from the past. *Kliwon* is seen as *jengunge dina* (the queen of the day). There are some sacredness in *Kliwon*, including (1) perfect time to hope, utter and value many kinds of life problems, (2) time to suggest own self to enter inner peace, (3) the opening time for *ijabah* (something to be granted) for hopeful people when praying to The Creator, (4) time that has Creator's power.

3. Unaltered *Suroan* tradition procedure

The procedures in performing *Suroan* have not changed from past until present. This is also true of the time of the performance, which is done on *Kliwon*, in *Suro* and the performing procedure, which still uses a goat's head as the main requirement. This is in accordance with Wo, one of the informants, who said that the performance was held by cutting goat's head in the morning, and then burying the head in crossroad, while the meat is cooked and given to people at the *riungan* event (gathering event) (1/L/Wo/8/7/2019). Another informant, Po, said that there

should be goat's head for every *Suroan* tradition because it is the hereditary tradition. Thus, goat's head is always used, even just one, in every *Suroan* (4/L/Po/9/7/2019). This showed that Bangunharjo societies still believe that there will be a disaster if *Suroan* tradition is not performed as it is.

4. Giving Education to committee

Young generations are involved in *Suroan* tradition as the committee with expectation that the tradition will continue in perpetuity. Yi said that young generations are asked to help in performing *Suroan* tradition as a preparation for the future. They will get education on what is *Suroan* and how *Suroan* tradition is performed through their participation as committee. Therefore, *Suroan* tradition can be performed continuously until indefinite time.

3.2. Affective Social Action

Bangunharjo's societies claimed that *Suroan* is not only performed based on the ancestor preservation but as a form of honor and appreciation to God because He had given a cure to Bangunharjo societies that had been stricken by mass disease. The appreciation of Bangunharjo societies is applied to *Suroan* tradition with actions as below:

1. Cutting Goat's Head

In the past, the elders tried to get rid of plague by holding rituals. However, none of the rituals showed any sign of recovery until they performed *tasyakuran* (appreciation to God) by cutting goat's head. They were cutting and burying the goat's head on crossroad during *Suro* in *Kliwon* as a form of appreciation to God. As the informant said that, "Suroan is held because Bangunharjo's people had been stricken by a disease, then they were performing *tasyakuran* by cutting a duck in order to get rid of the disease but it did not work until they were performing *tasyakuran* on *Suro* in *Kliwon* with cutting goat's head and burying in crossroad" (2/L/Ln/8/7/2019).

Suroan tradition is performed as an appreciation to God for curing the disease plague. It also performed to communicate with God either to say thank you for everything which has been given in the past year or to ask for everything to run smoothly and even better than the previous year. As one of the informants said, that *Suroan* tradition is performed as an appreciation to God and get blessings (W/HS/8/7/2019). Furthermore, Wo explains that goat's head was buried as a gratitude to God for creating earth and living things (Wo/8/7/2019).



Figure 2. Goat's slaughtering

Rys. 2. Ubój kóz

Source: Self documentation, 2019

The statements from HS and Wo described the position of *Suroan* not merely as the heredity tradition but also as a relationship between human and the Creator. Humans express their thankfulness for God's blessing in a given year by holding *Suroan*. Nevertheless, not all people accept the tradition, some of them reject it. According to Bangunharjo society, in the past, there were some citizens who reject the celebration of *Suroan* tradition because it considered as *musyrik* (a person who does not believe in the oneness of God) and believed in myth. Po explained that the citizens who reject *Suroan* were incomers not indigenous. He also added that the incomers probably did not know about the history from *Suroan* tradition, therefore they rejected it. But now, all of the citizens are accept and even support the tradition (4/L/Po/8/7/2019). Moreover, Pi stated, "If people thought that the tradition is giving an offer to devil or demon, I absolutely disagree with that. That thought is owned by somebody who had wrong idea on the true meaning of the tradition done by the ancestors. This tradition is only directed to God, not devil or demon" (W/Pi/10/7/2019).

Therefore, the tradition which has been done by the ancestor is directed only to a God as a media to express gratitude for everything given to the Hamlet's citizens. If there is a citizen who worships and makes offerings during *Suroan* tradition to something except God, it is an offense or fault.

2. *Riungan* (Gathering Event)

The purpose of *riungan* during *Suroan* tradition is a form of citizens' appreciation toward God who has given a gift, such as life's security, prosperity and earnings. Thus, people need to save a little part of their earning to be given to others. In *riungan* event, people pray to God for all kindness and pray for the ancestors so that their sins were forgiven and their deeds were accepted. *Riungan* is done in the afternoon after Ashar (the time when the sun has not turned dark yellow) in the house of Community Leader. Before performing *riungan*, some figures are giving some greeting. The first greeting is done by the Committee Leader who provides reports of income and outcome of *Suroan* funds. The next greeting is delivered by the Community Leader of Bangunharjo Hamlet, and the last greeting is given by the Village Chief of Tamansari. After delivering greetings, *Rois* (an elder or a chief) is delivering speech for 7 minutes and ends up with prayer to express gratitude to God and ask for safety, protection and blessing. *Rois* also prays for the ancestors for His protection and forgiveness. After the prayer is done, people are welcome to eat the food that has been served. The food has meaning and a message depicted through the ingredients used within.

3. Puppet Performance

Puppet performance is always done as the closing event in *Suroan* tradition. The performance is started on the night after *riungan* with accompaniment of Javanese songs and gamelan. Puppet is chosen as the closing performance because it is one of the cultures that often staged in Indonesian culture.



Figure 3. Puppet Performance in Bangunharjo's Hamlet

Rys. 3. Przedstawienie lalek w Hamlet Bangunharjo

Source: Self Documentation, 2019.

The values within the puppet's art have been proved to popularize the life guidance, norms, and variation of government sectors. Puppet is an entertainment media which is able to carry every human life aspects, human thought including things related to ideology, politics, economics, social, culture and law or security.

3.3. Instrumental Rational Social Action

Suroan has been defined as interaction tool between societies in the Bangunharjo hamlet. The *Suroan* tradition is successfully performed due to good cooperation between residents of the Bangunharjo hamlet. Hence, the action performed to make the successful implementation of the *Suroan* tradition include:

1. Material Action

The role of society in *Suroan* tradition is quite important. Therefore, it will not be implemented if the society does not involving directly in the celebration. The involvements of the society are material in the form of money or supporting tools that can be used in *Suroan* tradition. The informant "Po" stated that, "the society of Bangunharjo, hamlet is participated in *Suroan* by paying tuition amounted IDR 35,000 for each family (KK) that is collected by the committee in each neighborhood." (4/L/PO/8/7/2019). According to the informant, sometimes the society of Bangunharjo hamlet is also donating items like coffee, sugar, tea, or even cigarettes for the guest or the society itself.

The obstacle faced by the committee is that there are some residents who do not pay tuition because they have not been able to. In this case, the committee's policy is invited to pay sincerely without considering the specified amount. It is delivered by one of the informants, "the committee has its own policy or those who are not able to pay based on the specified amount. But, the amount of people who are not able to pay is only three families, so sometimes it does not matter." (L/GN/11/7/2019).

Another obstacle facing in *Suroan* is that there is no material support from village government, only moral supporting by the presence in *Suroan* tradition. It is stated by the informant, "the government never provides supporting material, but they support by the presence in *Suroan*. I have asked to the government about the material but it remained no material supporting, maybe it is due to the low budget from government or anything else, I just do not know." (4/L/Po/8/7/2019).

2. Physical Action

Besides material action, the society is also helping for the sake of *Suroan* successful. The society is helping start from pre-implementation including the making of stage, preparation, and cleaning the venue.



Figure 4. The society of Bangunharjo is helping each other in *Suroan* preparation

Rys. 4. Społeczeństwo Bangunharjo pomaga sobie nawzajem w języku suuroańskim

Source: Self Documentation, 2019.

The women are also supporting the *Suroan* by helping each other in cooking the food and beverages for *riungan* (gathering event). The cooking process is usually conducted in the hamlet by the head mother, community leader of Dusun Bangunharjo. The activity of the women begins by going to the market to buy cooking ingredients and the evening before the event the cooking activity starts until it is finished.



Figure 5. The women while cooking in *Suroan* tradition

Rys. 5. Kobiety podczas gotowania w tradycji suuroańskiej

Source: Self Documentation, 2019

4. Emotional Action

In the *Suroan* celebration, all of the society is helping sincerely, without any enforcement. It is due to the emotional bounding between the society under the same culture and region. As stated by the informant EH, “every society is always involved in the *Suroan* tradition, they are participated without expecting anything. They are sincerely helping for the sake of *Suroan* celebration successfulness in each year.” (W/EH/11/7/2019). Moreover, informant HS added that *Suroan* tradition is a must, even though it is not an original tradition from the region. HS is a new-comer in Bangunharjo hamlet, but HS is always involving in *Suroan* tradition.

Without the role of society, it is impossible the tradition could have survived up to now. The society provides the mental and emotional supporting to celebrate *Suroan* tradition. The emotional participation of the society is also actively helping conserving the *Suroan* tradition.

Thus, there is no enforcement for all of the society to become involved in the celebration. But, the society is sincerely helping without expecting anything in return. The society realizes the important of *Suroan* tradition so that the God’s blessing and protection will not losing.

4.1. Value Rational Social Action

The implementation of *Suroan* is a sacred ritual of Javanese community who still believing in the majesty of *Suro*. Therefore, the implementation is performed every year. The society still believes that if the *Suroan* is not implemented, then there will be disaster or misery in their life. In fact, the implementation of *Suroan* requires extra cost for the celebration, such as the making of *Ubarampe*.

The Making of *Ubarampe*

Ubarampe is a complement in *Suroan* tradition. In some traditions performed by the society in Java, there is value expressions that are contained in the offerings used, just as in *Suroan* tradition in Bangunharjo, which also uses offerings described as follows:

a) *Ayam Ingkung* (Ingkung Chicken)

Ingkung is Kampong chicken cooked and served as a whole. In some of traditions in Java, *Ingkung* become the part of “*ubo rampe*” or offerings’ complement served to complete the serving of offerings. *Ingkung* is described as a tribute to Prophet Muhammad. In addition, *Ingkung* is interpreted as an unborn baby, thus is deemed not to have any mistakes or

still be pure. *Ube rampe ingkung* then interpreted to purify the guest in the *tasyakuran* (appreciation to God).

b) *Bubur Merah-Putih* (Red-White Porridge)

The red porridge is a compliment in offerings made from rice, with salt seasoning and is mixed with palm sugar for the red color. The white porridge is also a compliment in offerings made from rice and salt seasoning. The red-white color is interpreted as a tribute to ancestors in order to get blessing and symbol of human creation.

c) *Pisang Raja* (Cooking Banana)

Cooking banana is symbolized as a king who can uphold all his people and assumed that human has the characteristic as a king who is fair and wise.

d) *Wedang Lima* (Five Drinks)

Wedang Lima or five flavor drinks including sweet tea, bitter tea, sweet coffee, bitter coffee, and mineral water is used as a symbol for five days *pancawara/pasaran* (*Legi, Pahing, Pon, Wage, Kliwon*), seven days in Gregorian Calendar (Sunday, Monday, Tuesday, Wednesday, Thursday, Friday), twelve months of Javanese calendar (*Sura, Sapar, Mulud, Bakda Mulud, Jumadilawal, Jumadilakir, Rejeb, Ruwah, Pasa, Sawal, Dul-kaidah* and *Besar*) and *windon* eight years (*Alip, Ehe, Jimawal, Je, Dal, Be, Wawu* and *Jimakir*). This tradition is intended so that humans are able to pray for their own salvation.

e) *Jajanan Pasar* (Snacks)

Jajanan pasar is snacks that are sold in market, such as cake and bread. The meaning of *Jajanan Pasar* is aimed for unity and harmony among societies.

f) *Tumpeng* (ceremonial dish of yellow rice served in a cone shape)

Tumpeng is symbolized as a form of gratitude to the God. Besides, there is another belief as refer to the cone shape of *Tumpeng*, mountain will provide abundant natural resources.

5. Conclusion

Based on the result and discussion explained above, it can be conclude as follows:

- a) *Suroan* tradition is still preserved in Bangunharjo hamlet in every *Suro* as a form of *tasyakuran* (appreciation to the God) for the blessings and abundance that has been obtained by residents for the previous year.
- b) The *Suroan* celebration is divided into two classifications that are held sequentially as communal and entertaining celebration.

- c) The *Suroan* celebration has encouraged social action of Bangunharjo, hamlet. There are four social actions including:
1. Traditional action: the society doing *Suroan* celebration in every year without changing the procedures;
 2. Affective action: the action implemented in burying goat's head, praying together, and held puppet show;
 3. Instrumental rational action: the action implemented in physical, material, and emotional supporting;
 4. Rational action of value: the action is implemented in the making of *ubarampe*.

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Tradycja *Suroan* jako czynnik motywujący do działania społecznego mieszkańców Jawy

Abstrakt

Tradycja *Suroan* jest znana jako rytuał wynikający z procesu akulturacji między *Saka* a kalendarzem islamskim. Celem tego rytuału jest uzyskanie błogosławieństwa i ochrony przed nieszczęściami i katastrofami. *Suroan* jest kultywowaną w społeczeń-

stwie tradycją angażującą uczestników w działania społeczne, której jednak współcześnie praktykowane elementy nie są w pełni zgodne z pierwotnymi założeniami i znaczeniami. W artykule zastosowano metodę obserwacji zjawiska wspartą wywiadami bezpośrednimi, zgodną z metodologią badań stosowaną w etnografii. Do opisu wykorzystano model Milesa i Hubermana. Badania przeprowadzono w środowisku zamieszkałym przez społeczność Bangunhajro w wiosce Tama Sari. Wśród zaobserwowanych zjawisk można wyróżnić: (1) zachowania tradycyjne zgodne z rytuałem *Suroan*; (2) metodę pochówku głowy kozła, typy modlitw grupowych i rodzaje pokazów kukielkowych; (3) zaangażowanie fizyczne, materialne i emocjonalne (4) wykorzystanie formy *ubarampe* jako sposobu współdzielenia wartości. Na podstawie zgromadzonego materiału można stwierdzić, że społeczność Bangunharjo zachowuje i kultywuje tradycję *Suroan*.

Słowa kluczowe: *Suroan*, akcja społeczna, tradycja, kultura