

Ater-Ater Tradition as an Islamic Education Approach to Strengthen Religious Identity

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ABSTRACT

The ater-ater tradition is a tradition that is still carried out by the people of Malang in particular. This is because the tradition has a close relationship with their beliefs, namely Islam. This article aims to explore the ater-ater tradition as an Islamic education approach to strengthen religious identity. The method used in this research is a qualitative method with data collection methods through observation, interviews and documentation. This is done in order to see social phenomena from the participants' point of view. The results showed that the ater-ater tradition is a tradition carried out on religious holidays such as Eid al-Fitr, Eid al-Adha, Maulid Nabi, Isra Mi'raj, the month of Sha'ban and the night of Lailatul Qodr. The tradition is carried out in the form of giving food to relatives and community leaders. In their view, this ater-ater tradition is carried out with the intention and purpose of strengthening the relationship. By doing the ater-ater tradition they believe and fully believe that it will bring abundant fortune, long life and also avoid various disasters and dangers. Thus it can be concluded that this ater-ater tradition is a tradition that contains a very high value of empathy and sympathy as well as teaching someone to avoid individualism. This is in accordance with the philosophy of Islam which teaches humans to always maintain friendship so that empathy and sympathy are embedded in themselves.

Keywords: *Ater-ater Tradition, Religious Identity, Islamic Education*

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INTRODUCTION

Culture or tradition can be defined as something related to all aspects of community life, which then becomes a habit that is difficult to change or eliminate. This is because the culture or tradition has noble values that greatly affect their lives (Ayubi & Masruri, 2025; Iskarim et al., 2025; Lubis et al., 2025; Mufrihah et al., 2025; Suyadi et al., 2025). One example of a culture or tradition that has noble values is the ater-ater tradition carried out by the people of Malang. The community believes that the tradition is very influential on their lives because it contains values that are in accordance with the beliefs of the local community.

Furthermore, culture or tradition can also be defined as everything related or related to the human mind itself. Therefore, this culture is often used as a perspective in living life by community groups, which is then passed down to the next generation. This generation is then tasked with maintaining and caring for the tradition (Kamarudin et al., 2025; Khotimah et al., 2025; Munirah et al., 2025; Nuryana & Asmorojati, 2021). This is the case in various traditions in Indonesia, especially in the ater-ater tradition carried out by the people of Malang. They pass on this tradition to the next generation to be maintained and cared for, because the tradition is considered a tradition that is rich in Islamic values which will be very useful for them in strengthening their religious identity.

In the anthropological view, culture is divided into seven elements including livelihood, science, language, belief, social organisation, art, and society. In terms of the ater-ater tradition, this focuses on cultural elements related to the social and belief system. This is as the ater-ater tradition is carried out by the people of Malang on certain days, namely religious holidays and tasyakuran events such as Eid al-Fitr, Eid al-Adha (Barry & Shahbaz, 2025; Darmawan, 2025; Fatmawati et al., 2025; Sholihah et al., 2025), Ramadan, pregnancy tasyakuran and so on. On these days they carry out this ater-ater tradition in the form of sharing food with each family, neighbour and local community. The food given in the tradition is like a meal package which is sometimes also equipped with cakes and fruits. This is done as a form of care and solidarity with fellow humans.

The word ater-ater itself comes from the Javanese language which if interpreted into Indonesian, this ater-ater means delivery or sending which in practice is carried out in the form of food delivery (Deen & Mahmoud, 2025; Elmaoued et al., 2025; Ghuftron & Wuryandani, 2025; Huda et al., 2025; Rahmaniah et al., 2025). This tradition can be said to be an ingrained tradition or a characteristic of the people of Malang Regency. So it would feel strange if the people of Malang did not carry out this tradition. Because Malang people are people who are classified as having pride in their identity, namely as arek Malang. So the philosophy arises that this ater-ater tradition is carried out on the basis of gratitude and a form of concern for others so that they feel the same as we feel. This is in line with the expression that the Malang ethnic group is an ethnic group known for its religiosity and dynamic nature.

Basically, research on the ater-ater tradition has been carried out by many previous researchers. This ater-ater tradition is a tradition that is familiar to Javanese people because it has become an inseparable part of their lives. This is because the ater-ater tradition has the principle of social validation, so that indirectly the local community consistently carries out this ater-ater tradition (Hishamudin et al., 2025; Jaiyeoba & Hazahari, 2025; Ngounou et al., 2025). This ater-ater tradition is a custom carried out by the community at certain times such as the months of muharam, shafar, maulid, Ramadan which is carried out in the form of sharing food which is obtained from crops which are then processed to be distributed to neighbours, relatives and also the local community. So that from this tradition comes symbolic interaction in the food which then gives rise to certain meanings. For some people, this tradition is not only carried out on certain days but has become an obligation that must be carried out both every day and every week.

This is because the tradition is very influential on the social system in the form of care and the economic system in the form of an increase in the balance of trade.

From the above research, it can be said that there have been many studies conducted on this ater-ater tradition. Previous studies still discuss the procession of the implementation of the ater-ater tradition and there has been no research that reveals specifically about the "ater-ater tradition as an Islamic educational approach in strengthening religious identity". Thus, the existence of the ater-ater tradition carried out by the people of Malang, makes an interest for researchers to conduct research on this tradition, as a follow-up research to previous studies. This research departs from curiosity in the researcher what exactly the meaning of this ater-ater tradition is, what religious values are contained in it so that this practice is still carried out and what the impact is of doing this kind of tradition. These things then made the researcher moved to conduct research on the tradition which was then compiled in a research title "ater-ater tradition as an Islamic educational approach in strengthening religious identity".

RESEARCH METHODS

Researchers use a qualitative approach with descriptive methods when they want to deeply understand a phenomenon or event in its natural context. The qualitative approach focuses on explaining and interpreting the meaning contained in the data, while the descriptive method aims to describe the characteristics, behaviour, or nature of the object or subject of research. The object of research is people who still carry out the Ater-ater tradition, more precisely those who live on Jalan Untung Suropati Selatan, Malang. So the type of data is qualitative data with primary data sources from local people who still carry out the Ater-ater tradition while secondary data sources come from documentation, journal studies, books, research results, websites, journal articles or notes on the internet related to the research (Afifulloh, 2025; Lumbard, 2025). Because this research is qualitative research, the data collection technique is through observation carried out in the Untung Suropati Selatan area, Malang. Interviews were conducted with participants who still practice the Ater-ater tradition and documentation (notes, journals, websites, etc.). As for data analysis, this research uses inductive data analysis so that it makes an important contribution in generating new knowledge, developing new theories, or deepening understanding of the phenomenon under study based on empirical evidence contained in the data collected.

RESULT AND DISCUSSION

The ater-ater tradition

Indonesia is one of the countries rich in tradition or culture. Many traditions can be found in various cities including one of them in Malang. One of the traditions that developed in the area is the ater-ater tradition. The tradition has become part of the life of the people of Malang which is carried out at certain moments such as celebrations, religious holidays and also tasyakuran. The holidays referred to here are holidays such as Eid al-Fitr, Eid al-Adha, the month of Maulid, Isra Mi'raj, the month of Sha'ban, and the

month of Ramadan, namely on the night of Lailatul Qodr. As for the moments of tasyakur or celametan referred to here such as weddings, proposals, pregnancy, and also tasyakuran for harvest results. But further than that, there are also some people who carry out this tradition once a week, precisely on Friday night, which is given to community leaders such as Koran teachers or kyai. In practice, the ater-ater tradition is carried out in the form of sharing food with family, relatives and neighbours.

For the people of Malang itself, this ater-ater tradition is a tradition inherited from their ancestors that has been carried out for generations to the current generation. As one of the interviewees said, this tradition is carried out in order to strengthen the relationship both with family and the local community (Auda, 2025; Elmansyah et al., 2025; Ngoc & Kim Khanh, 2025). He believes that by carrying out this tradition it will facilitate the path of his fortune, extend his age and also be kept away from the calamities that will befall him (J, Personal communication). He further said that this ater-ater tradition is carried out at certain moments such as Eid al-Fitr by delivering food complete with side dishes to both family and neighbours. The intent and purpose of this is none other than to express their gratitude for having completed fasting for one full month (J, Personal communication).

The food distributed in this ater-ater tradition is ready-to-eat food such as rice, fried chicken, beef, mutton, and also cakes as a complement. The food is usually brought using special containers such as rantang or stacking flasks that are usually used during picnics. Ready-to-eat food that is perishable is usually sent to relatives or close neighbours. If the food is to be sent to distant relatives, it is packed in special containers that can keep the food durable and warm, such as aluminium foil.

This ater-ater tradition for the people of Malang is also known as "ngenter". In practice, this tradition is not only done to families or neighbours, but also to community leaders such as Koran teachers or clerics. The food given to these community leaders is not only in the form of prepared food but also added with crops such as rice, corn, cassava and other agricultural products (S, Personal communication). Thus, it can be said that every time the harvest season comes, some of the produce is given to the kyai who teaches their children religious knowledge.

When the month of Ramadan arrives, the people of Malang usually perform this ater-ater tradition on several moments such as the first day of fasting, on the night of nuzulul qur'an or the 17th of Ramadan and on the nights of lailatul qodr such as the 21st, 23rd, 25th, 27th and 29th of Ramadan. As for the implementation of the ater-ater tradition on the first day of the month of Ramadan is done as a form of expression of gratitude for being reunited with the month of Ramadan and hoping to get blessings from it. The implementation of the ater-ater tradition on the night of lailatul qodr is intended as a form of hope to get the virtue of the night. This is as it is known that the night has such a great virtue that is better than a thousand months.

In addition, significantly, this ater-ater tradition is carried out by the people of Malang at the moment of holidays such as Eid al-Fitr. Where at that moment every citizen does not only visit for greetings and forgiveness, but further than that at that moment they

come with food at home to share. In addition, at the moment of the feast, the ater-ater tradition is also usually carried out by those who are having an engagement event. It would not be complete if the ater-ater tradition on the feast day was not accompanied by an engagement event. Therefore at this time the ater-ater tradition is also used as a momentum to introduce the couple to family and neighbours. The same thing is also done by newly married couples, where this tradition is used as a momentum to introduce each other by delivering food to family and also neighbours both far and near.

The philosophical meaning of the ater-ater tradition

In essence, tradition and philosophy have a connection or relationship with each other. The meeting of the two is where philosophy is a systematic and universal way of thinking, while tradition or culture is one of the results of thought which is then manifested in a space of creation, taste, passion and also perspective. Thus, it explains the meeting of the two, where philosophy makes a tradition, and tradition is born from philosophical thinking.

This ater-ater tradition was not born out of thin air but was born from a very deep reflection process of the Malang community. The reflection then produces a meaning. Where the ater-ater tradition is carried out on the basis of the meaning inherent in it (Darabi et al., 2025; Sellami et al., 2025). The philosophical meaning of the ater-ater tradition is none other than so that everyone who lives around us can feel the same as we feel, especially in terms of food (I, personal communication). If we have good food then the people around us must feel the same pleasure that we feel. This is also as conceptualised in Islam, where we are cooking something and the aroma reaches the neighbours then they must get a share of what we cook.

From the description above, it can be interpreted that this ater-ater tradition is a tradition that is full of values of empathy, sympathy, thus keeping a person away from individualism. So humans as socialist creatures are attached to this ater-ater tradition. This is evidenced by the fact that everyone who carries out the ater-ater tradition is showing solidarity and social care for their fellow human beings. As one of the interviewees said, everyone in Malang has a responsibility to preserve the ater-ater tradition in order to avoid the ravages of globalisation, which is increasingly leading people to become liberalists and individualists (S, personal communication). One clear example of how globalisation is making people individualistic is the proliferation of mobile phones. These items can make a person busy with their own world and not pay attention to others. So the ater-ater tradition is carried out until now as an effort to minimise the negative values caused by modernisation as it is today. Where one of the negative values of modernisation is human values. Therefore, as a great nation, it is very important to continue to strengthen the values of solidarity, care and sensitivity, one of which is manifested in the form of this ater-ater tradition.

The ater-ater tradition as a reinforcement of religious identity

1. Strengthening ukhuwah islamiyah values

In the previous section, it was explained that the purpose of this ater-ater tradition is as a means of friendship both with tatangga, relatives and families. The form of friendship is manifested in a tradition of sharing food or ready-to-eat dishes. Although the food given by one to another is similar, it does not become an obstacle not to carry out this ater-ater tradition. In addition, the food given by others should not be given again to others. This is also reinforced by one of the interviewees who said that even if one family gets a lot of food from other people, then that person should not give it again to others (S, personal communication). This is not without reason but rather for the good relationship between the recipient and the giver of the food, because if the food is given again to someone else then the impression is like reproaching and not appreciating the food given. If this is done, there will automatically be social sanctions such as being talked about in public, which is then known as "rasan-rasan" or "ngerasani".

For the people of Malang, the ater-ater tradition is a tradition that has become an obligation that must be carried out. This is not without reason but is related to self-esteem or what is commonly known as "ngisin-ngisini". On this basis, the food in the ater-ater tradition is not judged on how good the taste of the food is. However, the food given in the ater-ater tradition must be the best food or in accordance with what we eat in everyday life.

In addition, there are interesting things to note in serving food in the tradition of the Malang community, namely that they prioritise guests who come or visit. In their view, guests who come must be given the best food in their house. This is because for them serving guests is one of the principles that must be carried out in living social life. Therefore, if there is a guest who comes, the host must be served wholeheartedly and given a dish. In practice, the first dish usually served by the Malang community is the "unju'an" drink.

However, Malang people also have manners that must be carried out when visiting. The rules of visiting manners in Malang society are then known as *unggah-ungguh*. These unggah-ungguh manners are rules that require both parties to respect each other. For example, when the host serves food, the guest who comes must taste the food served. This is done as a form of respect for the host who has been willing to sacrifice his time and energy for the guests who come. Thus, it is clear that the points mentioned above confirm that this ater-ater tradition is a tradition that is closely related to strengthening religious identity.

2. Strengthening empathy and sympathy for others

The people of Malang are known to have a very high sense of empathy. Empathy is the nature of caring for someone, where in practice people who have high empathy will get the same from others. For example, the greeting of the ater-ater tradition which is carried out at moments of celebration, the community will help each other to prepare food that will be served during the event. Things that are done such as helping to prepare rice packages that will be distributed to local residents. In the process, the community helps each other in cooking and also wrapping food and also delivering the food to people in the vicinity such as relatives and neighbours.

As said by one of the interviewees who is a local resident, delivering food to neighbours and family is a form of attention to the surrounding community. It is also done as a form of kinship so that all people feel the same whether they are present or not at a tasyakuran event (S, personal communication). If examined further, it can be said that this is a form of empathy and sympathy for the surrounding community. This is done none other than because they consider that all the people living around them are brothers and sisters. Thus, it is not an exaggeration if the food distributed in the ater-ater tradition is a symbol of empathy towards fellow human beings.

Referring to the statement of the informant above who said that the ater-ater tradition is a tradition in which there is a close relationship with empathy. However, in practice this sense of empathy is often carried out in an inappropriate way, where a person will only have empathy for people who are close to him. But in the practice of the ater-ater tradition this no longer applies. This is because the ater-ater tradition prioritises family values towards fellow humans. In other words, the ater-ater tradition does not think that empathy should be practised towards people who are close to us, but instead, it should be practised towards people who are unknown or people who do not have any relationship with us.

CONCLUSION

The ater-ater tradition is a tradition of the Malang community that is still being carried out today. This ater-ater tradition for the people of Malang is also known as ngenter. This tradition is carried out in certain moments such as Eid al-Fitr, Eid al-Adha, Maulid of the Prophet Muhammad SAW, Isra Mi'raj, the month of Sha'ban and the night of lailatul qodr. For the people of Malang, this ater-ater tradition is a tradition that has been passed down from generation to generation in order to connect and strengthen the relationship with relatives, family, or the surrounding community. This ater-ater tradition is carried out by the people of Malang by exchanging food with fellow families, neighbours and the surrounding community. For the people of Malang, they believe and fully believe that by carrying out this ater-ater tradition they will get abundant fortune, long life and avoid misfortune and danger. This ater-ater tradition is not only done to fellow families, relatives and neighbours but also to community leaders such as Koran teachers or kyai. The food given to community leaders in this ater-ater tradition is crops such as corn, rice, cassava and so on. Thus it can be said that this ater-ater tradition is a tradition that is closely related to a sense of empathy and sympathy for someone and prevents them from living an individualistic life. Thus, there is a philosophy that the ater-ater tradition is carried out so that every relative and neighbour can feel the same pleasure that we have. This research has limitations in that it only focuses on the values of Islamic education in the ater-ater tradition. Therefore, the researcher hopes that there will be further research on this tradition in the future with a different perspective.

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