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The Bubur Suro Festival as a Model of Eco-Islamic Education in the Coastal Area of Pekalongan

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Abstract

Coastal communities in Indonesia face increasingly complex environmental challenges. In this context, local traditions may provide culturally embedded spaces for environmental learning. This study examines the Bubur Suro Festival in Krapyak, Pekalongan, as a model of Eco-Islamic education in a coastal community. Employing a qualitative case study approach, data were collected through participant observation, semi-structured in-depth interviews, and documentation conducted before, during, and after the 2025 festival. Participants included festival organizers, religious and community leaders, women involved in Bubur Suro preparation, youth, local entrepreneurs, visitors, and government representatives. The findings reveal three interconnected patterns. First, the festival transmits Eco-Islamic values through embodied cultural participation. Second, coastal ecological experiences, particularly tidal flooding, are transformed into collective ecological awareness and environmentally responsible practices. Third, the festival generates a circular Community-Based Eco-Islamic Pedagogy linking Islamic spirituality, local cultural meaning, community solidarity, ecological experience, environmental practice, and intergenerational continuity. The study contributes to Islamic education by repositioning local wisdom as cultural infrastructure for environmental learning beyond formal classrooms. It implies that Islamic educational institutions, communities, and local governments can develop context-sensitive environmental education by integrating religious values with living traditions and local ecological knowledge.

Keywords:

Bubur Suro Festival, Eco-Islamic Education, Local Wisdom, Coastal Community

Abstrak

Masyarakat pesisir di Indonesia menghadapi tantangan lingkungan yang semakin kompleks. Dalam konteks ini, tradisi lokal dapat menyediakan ruang yang sarat nilai budaya bagi pembelajaran lingkungan. Studi ini mengkaji Festival Bubur Suro di Krapyak, Pekalongan, sebagai model pendidikan Eco-Islam di masyarakat pesisir. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui observasi partisipatif, wawancara mendalam semi-terstruktur, dan dokumentasi yang dilakukan sebelum, selama, dan setelah festival tahun 2025. Temuan studi ini mengungkapkan tiga pola yang saling berkaitan. Pertama, festival tersebut mentransmisikan nilai-nilai Eco-Islam melalui partisipasi budaya yang bersifat pengalaman langsung (embodied). Kedua, pengalaman ekologis pesisir terkait banjir rob ditransformasikan menjadi kesadaran ekologis kolektif dan praktik yang bertanggung jawab terhadap lingkungan. Ketiga, festival ini menghasilkan pedagogi Eco-Islam berbasis komunitas yang bersifat sirkular, yang menghubungkan spiritualitas Islam, makna budaya lokal, solidaritas komunitas, pengalaman ekologis, praktik lingkungan, dan keberlanjutan antargenerasi. Studi ini memberikan kontribusi bagi pendidikan Islam dengan memosisikan kembali kearifan lokal sebagai infrastruktur budaya untuk pembelajaran lingkungan di luar ruang kelas formal. Hal ini menyiratkan bahwa institusi pendidikan Islam, komunitas, dan pemerintah daerah dapat mengembangkan pendidikan lingkungan dengan mengintegrasikan nilai-nilai keagamaan dengan tradisi yang hidup di masyarakat serta pengetahuan ekologis lokal.

Kata kunci:

Festival Bubur Suro, Pendidikan Eco-Islam, Kearifan Lokal, Masyarakat Pesisir

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Introduction

The relevance of local traditions is becoming increasingly important amidst rapid social and environmental changes. Globalization, digital media, lifestyle shifts, and the weakening of intergenerational transmission can transform traditional practices into symbolic performances increasingly detached from their original social meanings (Abdani et al., 2025; Barmuddin et al., 2025; Hakim et al., 2021). Research on ecocultural pedagogy in Indonesia demonstrates that local traditions can link spiritual reverence, communal harmony, sustainable resource management, ecological rituals, the transmission of local knowledge, and environmental ethics (Wahyuni et al., 2026). Thus, the transformation of local traditions should be examined not only as a process of cultural preservation but also as a potential process to produce knowledge and values.

This question is particularly critical in Indonesia, as environmental vulnerabilities increasingly intersect with local religious and cultural life. Pekalongan, located on the north coast of Central Java, provides a vital context. The city is highly vulnerable to coastal flooding, tidal inundation, sea-level rise, and land subsidence. A study utilizing Sentinel-1 data reported an average land subsidence rate of approximately 5.37 cm per year along the Pekalongan coast, with some sampled areas experiencing rates approaching 7.91 cm per year (Rizki, 2024). Environmental issues in Pekalongan are not abstract concerns but are part of the daily lived experience of coastal communities, whose livelihoods, settlements, infrastructure, and social relationships are directly affected by ecological changes (Muniroh et al., 2025).

Environmental vulnerability in Pekalongan raises a crucial question for Islamic education: how can ecological awareness be fostered through forms of learning that are meaningful within the religious and cultural lives of coastal communities? Research on environmental education indicates that effective environmental learning goes beyond the mere transfer of ecological information (Huang & Liu, 2026). This perspective suggests that communities facing environmental vulnerability can serve as vital educational spaces, particularly when local cultural practices already provide mechanisms for participation, intergenerational transmission, and collective action. In discourses regarding Islam and the environment, the potential of community-based education has been recognized for over a decade (Mangunjaya & McKay, 2012). Local traditions constitute a crucial cultural infrastructure that enables communities to preserve their collective identity, pass on values, and negotiate social change (Banda et al., 2024).

Studies on Islamic education in Indonesia also demonstrate that local wisdom can serve as a pedagogical resource, allowing religious values to be contextualized within the community's lived experiences (Anggraeni et al., 2023). Local cultural values provide an experiential context for developing religious and humanistic competencies. Research on ethnopedology further positions local wisdom not merely as cultural content, but as a culturally rooted learning ecosystem involving knowledge, experience, social relationships, and the transmission of values (Falaq & Sari, 2026; Sugiarto et al., 2025). Research on eco-cultural pedagogy in Indonesia shows that local traditions can bridge spiritual reverence, communal harmony, sustainable resource management, ecological rituals, the transmission of local knowledge, and environmental ethics (Baskoro, 2026). Bagir (2025) argues that studies of Muslim environmental movements in Indonesia must move beyond theological or instrumental approaches, paying greater attention to lived Islam, environmental justice, political ecology, and the tangible practices through which religious meanings are negotiated.

Existing studies on Islam-based environmental movements in Indonesia generally focus on environmental activism (Tomsa, 2026), eco-pesantren (Aulia et al., 2024), and conservation initiatives (Bokhari et al., 2021). Meanwhile, research on local traditions tends to center on cultural identity, religious significance, ritual symbolism, and social cohesion. Literature regarding the Bubur Suro tradition reflects this tendency. Hendrik's study on Bubur Suro also reveals a shift from broad communal practice to a family-based tradition, raising questions about cultural sustainability and community participation (Hendrik, 2023). This study does not deeply examine the tradition as a vehicle for environmental learning, nor does it explain how ecological awareness

might emerge from the interplay of Islamic spirituality, local cultural meaning, experience of the coastal environment, and collective practices. In Krpyak, Pekalongan, the Bubur Suro tradition has evolved from a mere domestic or family ritual into a public cultural festival. The local government explicitly framed the event as a community and culture-based tourism initiative designed to strengthen both local cultural identity and the local creative economy. The festival also featured various activities for children, cultural arts performances, culinary events, a cultural parade, and the communal sharing of Bubur Suro.

The empirical characteristics of Bubur Suro in Krpyak further reveal an ecological dimension that has received little attention in previous studies. Based on this premise, the central issue examined in this study is how a living Islamic cultural tradition serves as a vehicle for environmental learning for a community facing coastal ecological vulnerability. Thus, this study positions the Bubur Suro Festival as a potential form of community-based Eco-Islamic environmental education. Based on this premise, the central issue examined in this study is how living Islamic cultural traditions serve as a means of environmental learning for communities facing coastal ecological vulnerability.

This study aims to investigate how the Bubur Suro Festival in Krpyak, Pekalongan, functions as a medium for Eco-Islamic environmental education. Specifically, the study answers three questions: (1) How are Eco-Islamic values transmitted through the Bubur Suro Festival? (2) How does participation in the festival contribute to shaping ecological awareness among the coastal community? (3) What pedagogical patterns explain the interplay between Islamic spirituality, local tradition, community solidarity, ecological experience, and environmental practices within the festival?

The study proposes a shift in perspective, moving away from viewing Eco-Islam merely as a theological framework toward understanding it as a pedagogical process that is local wisdom, community-based, and intergenerational. The study argues that the sustainability of a local tradition is not merely an object of cultural preservation, but a potential cultural infrastructure for Islamic-based environmental education and community sustainability.

Method

This qualitative study employs a case study approach to examine how the Bubur Suro Festival functions as a vehicle for environmental education grounded in Islamic and ecological (Eco-Islamic) values within a coastal Muslim community. The case is viewed not merely as a cultural event, but as an educational process embedded in social life. Socially, the case involves community members and various stakeholders directly engaged in the Bubur Suro Festival, including religious leaders, cultural figures, women, the organizing committee, visitors, and local government representatives. Temporally, the study concentrates on the preparation, implementation, and post-event reflection stages of the 2025 Bubur Suro Festival. Thus, the study's empirical focus is clearly defined to enable an in-depth analysis of the phenomenon under investigation.

The research was conducted in Krpyak, North Pekalongan, Central Java. The local community preserves two significant cultural traditions: Bubur Suro and the Giant Lopis. The Bubur Suro Festival in 2025 serves as the primary empirical setting for this study. Data collection was carried out across three timeframes: before the festival, during the event, and after its conclusion. Primary data were obtained through participant observation, semi-structured in-depth interviews, and documentation of festival activities. Participants were selected using purposive sampling. Secondary data comprised scholarly literature, books, academic publications, and other relevant documents concerning Bubur Suro, local wisdom, Eco-Islam, ecological culture, and community-based environmental education. These sources serve to provide context and facilitate the triangulation of empirical findings.

Data were collected using three complementary techniques: participant observation, in-depth interviews, and documentation. *First*, participant observation was conducted during the festival's preparation and implementation stages. The researcher was directly involved in observing

the preparatory process on July 10–11, 2025—including planning meetings—as well as the festival activities held from July 12–14, 2025, such as the cultural parade and the core *Kirab Gunung* Bubur Suro procession. Observations focused on patterns of community participation, stakeholder interactions, ritual practices, cultural symbols, food preparation and distribution, youth involvement, environmental practices, and the ways traditional practices were adapted for a contemporary public festival. *Second*, in-depth semi-structured interviews were conducted with key informants before, during, and after the festival. These techniques were deliberately combined to capture the various dimensions of the case under study. *Third*, the study utilized document analysis. Documentation offered contextual and visual evidence regarding how the festival was organized and represented.

The data were analyzed following the principles of qualitative data analysis developed by Miles, Huberman, and Saldaña (Miles et al., 2013). This analysis involved three interrelated processes: data condensation, data display, and conclusion. During the data condensation stage, interview transcripts, field notes, and documentary materials were reviewed and coded. In the data display stage, the condensed data were organized into thematic narratives and matrices to identify relationships among actors, practices, meanings, and contexts. The final stage involved drawing and verifying conclusions.

The credibility of the findings was reinforced through triangulation of sources, techniques, and time. Source triangulation was achieved by comparing information obtained from religious figures, community members, women involved in Bubur Suro preparations, youths, visitors, festival organizers, and government representatives. Technique triangulation involved comparing interview accounts with participant observations and documentary evidence. Time triangulation was conducted by collecting data before, during, and after the festival.

Results

The Bubur Suro Festival as a Medium for Transmitting Eco-Islamic

Research findings indicate that the Bubur Suro Festival held by the Krapyak community is not merely an inherited tradition but also serves as a medium for informal education to transmit Eco-Islamic values to the public. Values such as gratitude, togetherness, stewardship, amanah, friendship, and environmental concern are passed down through collective practice. In practice, this tradition has transformed from a domestic ritual into a public ritual packaged as a festival—a feature that distinguishes the Krapyak Bubur Suro tradition from those in other regions. According to Krapyak elders, the tradition of cooking Bubur Suro was originally carried out by individual families as an expression of gratitude during the month of Muharram. Over time, however, the activity evolved into a communal celebration. Around 2019, the tradition was elevated to the "Bubur Suro Festival" with the formation of an official organizing committee. Interviews with informants revealed the following:

"In 2019, a flood occurred while the community was preparing the porridge; people had to scramble to repair the embankment together. It became a lively, collective effort, and everyone who came received porridge. The community worked independently to fix the embankment and hold off the flood, then ate the porridge in gratitude. From this event, the community drew a lesson and decided to hold the Suronan again the following year. An organizing committee was formed for the first time in 2020; it turned out to be a festive and highly enthusiastic event. It went beyond just making porridge; a parade Kirab was introduced, which attracted the attention of the Pekalongan city government, and the event has continued to this day" (Informant HS, 2025).

Residents of Krapyak and the surrounding areas view the Bubur Suro tradition as serving a broader function: fostering togetherness and strengthening the social resilience of this coastal community. It is within this context that the Eco-Islam dimension can be interpreted: the human relationship with the environment is not merely a technical matter but is linked to solidarity, collective responsibility, and the community's resilience in the face of environmental change. Historically, the tradition of preparing and distributing porridge during the month of Suro is a

religious and communal practice that serves to strengthen social ties, express gratitude, and honor ancestors. The festival begins with a communal prayer led by a village elder or religious figure, seeking safety, blessings, and the community's well-being. This sacred dimension is preserved through the *gunungan* (conical mound) porridge procession and the communal prayers that form the ritual's core. Expressions of gratitude and blessings are conveyed through the community's direct involvement in making Bubur Suro, with women playing a key role in the production process.

Gotong royong (cooperation) serves not only as a technical mechanism for producing Bubur Suro but also as a space for social learning where the community directly experiences values of togetherness, solidarity, and shared responsibility. This is reinforced by an informant's statement:

"Bubur Suro cannot be made by a single person; it requires many hands and hearts working together."
(Informant RA, 2025).

This statement illustrates how the tradition acts as a learning medium, teaching the community that communal life requires cooperation and a willingness to look beyond individual interests. The educational significance of the Bubur Suro Festival is further underscored by the philosophy embedded in its preparation. Rice, coconut milk, spices, and various distinct ingredients blend into a unified whole, representing diversity united within social life. In this context, Bubur Suro serves as a medium for transmitting values of togetherness, humility, social harmony, spirituality, and an awareness of human frailty before the Divine.

The Eco-Islamic dimension within this tradition also emerges through the ecological identity of the coastal community. A distinctive feature of Bubur Suro Krapyak is the use of ebi (dried shrimp) as a key ingredient. The inclusion of ebi serves not merely a culinary purpose but represents the historical bond between the Krapyak community and the sea as a source of life and livelihood. Thus, the ingredients used in Bubur Suro embody the coastal community's ecological memory and symbolize the interconnection between tradition, humanity, and the environment. The local philosophy of "*urip bebarengan* (living together) and *rasa sak madya*" (a sense of moderation/balance) reflects a worldview centered on togetherness and equilibrium, extending to the relationship between people and their social and ecological environments. Consequently, Bubur Suro unites not only various culinary elements but also the social identities, ecological experiences, and spiritual values of the coastal community.

The transmission of these values is reinforced through intergenerational involvement. Families participate by contributing ingredients, assisting with the cooking process, or taking part in festival activities. The younger generation also engages through artistic performances and digital documentation. Such involvement demonstrates that the preservation of tradition does not occur through passive inheritance but through active participation, enabling the youth to experience, understand, and reinterpret cultural values within the context of their own times.

This research reveals that the transmission of Eco-Islamic values during the Bubur Suro Festival occurs through cultural experience and collective participation rather than formal classroom instruction. Values of gratitude are transmitted through prayers and rituals; solidarity through *gotong royong* (cooperation); social justice through the distribution of the porridge; harmony through the philosophy of uniting diverse elements; ecological identity through the community's relationship with the coastal environment and marine resources; and ecological responsibility through practices aimed at reducing plastic waste.

Thus, the study's initial finding confirms that the Bubur Suro Festival has transformed from a communal religious ritual held in domestic spaces into a public learning arena rooted in local tradition. This transformation does not diminish the spiritual and philosophical significance of Bubur Suro; rather, it expands the mechanisms of its transmission through community participation, *gotong royong* (cooperation), intergenerational involvement, coastal cultural symbolism, engagement with environmental issues, and ecological practices during the festival. Ultimately, the Bubur Suro festival serves as a medium for transmitting Eco-Islamic values, linking Islamic

spirituality, social solidarity, coastal cultural identity, and ecological responsibility through direct cultural experience.

The Bubur Suro Festival and the Cultivation of Ecological Awareness

Ecological awareness within the Bubur Suro Festival in Krapyak does not emerge as a standalone environmental agenda; rather, it grows through a process of traditional transformation that links ritual dimensions, social life, and concern for the coastal environment. The community's experience with tidal flooding in 2019 served as a crucial context that reinforced this collective awareness. That experience demonstrated that environmental issues in coastal areas are not merely ecological problems but also social ones, requiring solidarity and collective action. It is within this context that the Bubur Suro Festival has evolved—not merely as a cultural celebration, but as a social space where the community generates, experiences, and transmits values of environmental stewardship.

Ecological awareness subsequently takes on a more concrete form through the festival's organization. One significant change is the reduction in the use of single-use plastics. The 2025 Bubur Suro Festival featured 44 MSME (Micro, Small, and Medium Enterprise) stalls, with approximately 70% of the business owners hailing from Krapyak. The presence of these MSMEs introduced a variety of coastal culinary delights and local products while simultaneously creating opportunities for promotion and economic networking for the local community. This economic orientation does not conflict with ecological concerns; on the contrary, the bazaar demonstrates the potential to integrate the creative economy with principles of sustainability. The use of packaging materials such as leaves, paper, and biodegradable substances to serve products illustrates how the festival's economic activities can simultaneously serve as a venue for ecological learning. Thus, eco-literacy within the Bubur Suro Festival is not fostered through formal knowledge transmission, but rather through community engagement in cultural and economic practices that gradually build awareness regarding the interconnections between consumption, production, and the environment.



Figure 1. Design of the Bazaar and Eco-friendly Food Products

The process of fostering ecological awareness also unfolds through children's participation in an eco-friendly fashion show competition. In this activity, children use recycled items and readily available materials to create outfits inspired by natural elements and environmental issues. This activity demonstrates how the Bubur Suro Festival serves as a pedagogical space that bridges local tradition with concepts of sustainability and eco-Islam. These findings are reinforced by an interview with an informant who explained:

“This competition serves as an effective medium for instilling values of environmental stewardship while simultaneously introducing local traditions. Children learn that preserving nature is inseparable from preserving culture” (Informant Av, 2025).

This statement indicates that the festival performs a pedagogical function by transmitting knowledge about tradition. Children learn to forge connections between culture and the environment through creative activities they undertake themselves. This process can be understood as a form of eco-Islamic literacy, teaching an understanding that cultural practices, community identity, and ecological responsibility are interconnected. The interview also reveals that ecological values are transmitted not only vertically—through families or formal educational institutions—but also horizontally, through cultural spaces that engage children, the public, and the community.



Figure 2. Eco-friendly fashion show competition.

These findings demonstrate that the Bubur Suro Festival can serve as a space for socio-ecological learning. The ecological awareness of the Krapyak community is not fostered by separating religion, culture, economy, and the environment, but rather through the interconnectedness of these four elements within the festival's practices. The ecological experiences of the coastal community provide the context; the values and symbols associated with Bubur Suro offer a framework of meaning; *gotong royong* (communal cooperation) provides the mechanism for participation; and eco-friendly practices combined with youth engagement offer concrete learning experiences. Consequently, the Bubur Suro Festival can be understood as a form of Eco-Islam education rooted in local wisdom. Tradition serves not only to commemorate the past but also as a means for the community to address contemporary issues. Thus, the Bubur Suro Festival illustrates that community-based Eco-Islam education can take place in an informal, participatory, and contextual manner, particularly within coastal communities directly confronting ecological vulnerabilities.

The Eco-Islam Pattern in the Bubur Suro Festival

The third finding reveals that Eco-Islam does not manifest as a set of ecological values explicitly taught within the Bubur Suro Festival; rather, it appears as a relational pattern formed through the interconnectedness of Islamic spirituality, local culture, and social solidarity. Consequently, the Bubur Suro Festival is best understood not as an environmental education activity grafted onto a tradition, but as a cultural space where religious, social, economic, and ecological dimensions intersect. In the context of Krapyak, Eco-Islam emerges as a “lived environmental ethic” an ecological ethic that takes shape through the community's life and practices.

Eco-Islam is inseparable from spirituality, particularly through expressions of gratitude to Allah, prayers for safety and blessings, and the symbolic meaning attributed to the *Bubur* (porridge). This spiritual dimension establishes the perspective that human life does not exist in isolation but

is defined by relationships with God, fellow human beings, and the surrounding environment. During the festival, this dimension is manifested through communal prayers, the involvement of religious figures and community elders, and the tradition of sharing the porridge with the public. Spirituality does not remain merely a personal belief; it serves as the foundation for forging social relationships and collective action.

This Eco-Islam pattern subsequently shifts from meaning to praxis. This transformation is evident in how the festival has begun to integrate environmental considerations into its organization—specifically by reducing plastic usage and opting for banana leaves and other biodegradable materials. These practices are significant not because they automatically transform the festival into a purely ecological event, but because they demonstrate a process of translating values and awareness into tangible choices regarding materials and behavior. In other words, the relationship between humanity and the environment is being taken into account in the very management of the tradition.

At this juncture, it becomes clear that the Eco-Islam pattern within the Bubur Suro Festival does not follow a simple, linear relationship—such as a direct link between religion and ecological behavior. Instead, it operates through a more complex, circular dynamic: spirituality provides the value orientation; tradition offers the cultural form; *gotong royong* (mutual cooperation) fosters solidarity; ecological experience provides the context; and environmentally friendly actions translate awareness into praxis. Meanwhile, social and economic sustainability keeps the tradition alive. When the tradition endures, it once again serves as a space for transmitting values to the next generation. The involvement of children and young people in festival activities—including eco-friendly fashion shows—demonstrates this mechanism of generational renewal.

Based on this pattern, the Eco-Islam aspect of the Bubur Suro Festival can be conceptualized as a community-based ecological-cultural cycle. This pattern allows for the reconstruction of the festival's Eco-Islam dimension as an integrative model, rather than an educational one reliant on formal classrooms or curricula. Education unfolds through a cultural cycle that links meaning, relationships, practice, and continuity. Meaning is constructed through spirituality and cultural symbols; relationships are forged through communal cooperation and the human connection to the sea; practice is manifested in the festival's organization and ecological responses; and continuity is realized through the persistence of the tradition, the local economy, and the engagement of the younger generation.

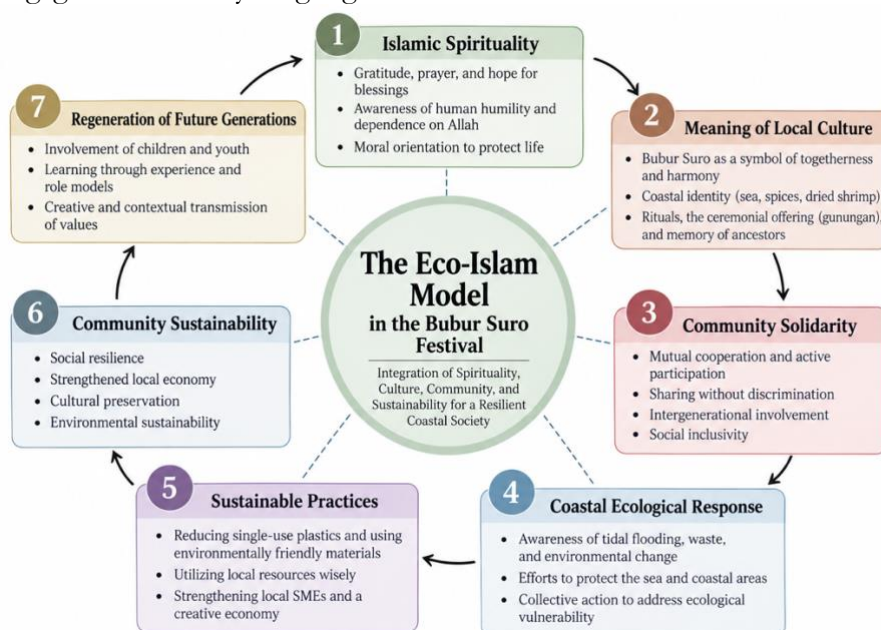


Chart 1. The Eco-Islam Model in Bubur Suro Festival

The third finding proposes that Eco-Islam within local traditions is not primarily shaped by the addition of religious content or environmental campaigns to festivals, but rather through the integration of how the community interprets life, builds social relationships, responds to the environment, and sustains its traditions. The Bubur Suro festival demonstrates that local wisdom can serve as "cultural infrastructure" for Islamic ecological education, as religious values take concrete form through cultural practices, while the community's ecological experiences imbue the tradition with new meaning. In this sense, Eco-Islam is not merely "environmentally conscious Islam," but a way of life that connects spirituality, culture, community, and sustainability.

Discussion

Transmitting Eco-Islamic Values based on Cultural-Pedagogical

Bubur Suro Festival functions as a cultural-pedagogical medium through which Islamic, social, and ecological values are transmitted through participation rather than formal instruction. The empirical evidence indicates that communal prayer provides the spiritual framework, collective preparation provides the mechanism of social learning, food sharing reinforces solidarity, and the coastal symbolism embedded in the ingredients connects cultural identity with the environment (Anggraeni et al., 2024). This finding is consistent with the recent shift in environmental-religion scholarship from religion as doctrine toward religion as lived practice. Smith, Adam, and Maarif (Smith et al., 2024) in their synthesis of 244 empirical studies of Indonesian environmental movements, identify conceptual hybridization and contextual imagination as central mechanisms through which religious traditions become connected with environmental action. Their analysis shows that communities frequently combine formal religious concepts with local traditions, ecological knowledge, economic interests, and environmental experience rather than relying on religious doctrine in isolation. The Bubur Suro case provides an empirical illustration of this process at the level of cultural ritual. Islamic spirituality is not simply added to an environmental program but becomes intertwined with local food, coastal identity, collective memory, and community participation.

This interpretation is important in relation to the critical Green Islam literature. Fikri and Colombijn (2021) caution against assuming that Islamic environmental values automatically generate environmental activism. Bagir (2025) similarly argues for moving beyond an instrumental use of religion and paying greater attention to lived Islam, justice, politics, and the concrete practices through which Muslim environmental engagement is produced. The Bubur Suro finding responds to this critique by identifying the social mechanism through which religious meaning becomes environmentally relevant. Islamic values acquire practical significance because they are embodied in repeated communal activities.

This distinction is theoretically important. The finding does not demonstrate that participants explicitly conceptualize their activities through terms such as *Eco-Islam*, *khalifah*, *amanah*, or *mizan*. Rather, these concepts provide an interpretive framework for understanding observable practices. The empirical data show prayer, gratitude, sharing, gotong royong, ecological memory, and reduced use of disposable plastics; the Islamic environmental concepts enable these practices to be interpreted as expressions of stewardship, responsibility, balance, compassion, and restraint.

The role of local wisdom becomes particularly significant here. Local cultural values can be integrated into Islamic religious education because local wisdom provides an experiential vocabulary through which religious and social values become meaningful (Anggraeni et al., 2023). The present study extends this ethnopedagogical argument beyond formal Islamic educational institutions. The community festival itself becomes the pedagogical space (Anggraeni et al., 2026). The finding therefore challenges an institution-centered understanding of Islamic education. Rather than positioning the school, madrasah, or pesantren as the exclusive location of Islamic learning, Bubur Suro demonstrates that community cultural practices can also function as educational infrastructures.

Festival participation also has a pedagogical dimension in the broader festival literature. Rossetti and Quinn (2021) demonstrate that rural festivals can function as arenas for acquiring, reinforcing, and displaying cultural capital. The Bubur Suro case extends this argument by showing that festival participation can reproduce not only cultural capital but also religious and ecological meanings. The festival becomes a space in which cultural competence is acquired through doing, observing, sharing, and participating. Thus, the first finding contributes to Eco-Islamic education scholarship by demonstrating that local tradition can function as a pedagogical medium through which religious and ecological values become embodied. The educational significance of Bubur Suro lies not in the presence of explicit environmental lessons, but in the fact that cultural participation itself becomes a process of learning.

Formation of Coastal Ecological Awareness

The second finding demonstrates that ecological awareness in Krapyak is formed through the interaction of place, environmental experience, cultural identity, and collective practice. The 2019 tidal flood was a critical experiential event because it transformed coastal vulnerability from an abstract environmental issue into a shared community experience. Residents responded by repairing embankments and access routes collectively, and the event subsequently became part of the narrative surrounding the transformation of Bubur Suro into a public festival. Ecological awareness therefore emerged not simply from information about environmental degradation, but from living with environmental vulnerability.

This finding can be interpreted through the concept of social-ecological resilience. Adger (2000) conceptualizes resilience as the capacity of social and ecological systems to absorb disturbance while maintaining essential functions and relationships. In Krapyak, the experience of rob generated collective learning and contributed to the transformation of a domestic ritual into a more organized communal institution. Although Bubur Suro is not a natural-resource governance institution in the strict sense, its organization illustrates the same principle ecological problems become actionable when they are embedded within social relations and collective capacities. This makes the Bubur Suro case particularly compatible with place-based education. Krapyak encompasses all four dimensions: the physical reality of the coastal environment and rob; the community's emotional attachment to place; cultural identity expressed through Bubur Suro; and the economic and institutional processes surrounding the festival. The festival therefore becomes a site where environmental knowledge is connected with the actual conditions of community life (Yemini et al., 2025).

The empirical evidence also demonstrates that ecological awareness moves toward practical environmental management. In the 2025 festival, 44 UMKM stands participated, approximately 70% of which were from Krapyak, while the festival incorporated the use of leaves, paper, and other materials that are more easily degradable in place of some disposable plastic materials. This is important because the environmental dimension is not separated from the economic dimension. Ecological practice occurs inside the same social space in which cultural production and local economic activity occur. This finding corresponds with research on food festivals and sustainability. Studying a Japanese food festival, demonstrate that social and environmental sustainability are mutually dependent: community involvement, representation of local culture, food-resource management, and climate change all affect the sustainability of food festivals (Thelen & Kim, 2024). These findings support the present study's argument that the ecological significance of Bubur Suro cannot be separated from its cultural and economic functions.

The same relationship is visible in the children's environmentally friendly fashion competition. Children use recycled materials while simultaneously engaging with local cultural identity. Giyono, Sulisworo, and Suyitno (Giyono et al., 2026) found a comparable mechanism in their study of the "Rasulan tradition in Gunung Kidul" local wisdom became a living educational resource" through which environmental ethics, gotong royong, cultural pride, and human–nature

relationships were connected. The relationship is also supported quantitatively by Safitri et al. (Wahyuni et al., 2026b). These studies strengthen the interpretation that local cultural frameworks can make environmental learning more meaningful and behaviorally relevant.

The Bubur Suro case adds a collective-cultural dimension to these frameworks: values are embedded in ritual, community expectations, cultural symbols, and repeated social participation. Recent religion-and-environment research supports the same caution. This is particularly relevant to the present study because the empirical data demonstrate environmental awareness and emerging ecological practices but do not establish long-term behavioral change among all participants. In this sense, the Bubur Suro Festival produces what may be termed coastal eco-cultural literacy an understanding of the relationship among environmental conditions, cultural identity, community life, and responsibility. Ecological knowledge becomes meaningful because it is connected to a place that the community inhabits, remembers, celebrates, and depends upon.

Community-Based Eco-Islamic Pedagogy

The third finding represents the theoretical synthesis of the first two findings. The pattern begins with Islamic spirituality, which provides a moral orientation through gratitude, prayer, blessing, and recognition of human dependence upon God. This spirituality is then culturally embodied through Bubur Suro, its ingredients, ritual, *Gunungan*, and coastal symbolism. Participation in the ritual produces solidarity through gotong royong and sharing. The experience of coastal vulnerability provides the ecological context in which these relationships become practically meaningful. Sustainable practices translate these meanings into material decisions, while economic and cultural continuity provides the conditions for the festival to be reproduced. Finally, children and youth participate in new forms of cultural and environmental expression, creating intergenerational regeneration.

This is where the concept of *lived religion* becomes more analytically productive than a purely theological approach. Bagir (2025) argues that scholarship on Indonesian Muslim environmentalism should pay closer attention to lived Islam and the concrete social and political contexts in which environmental practices occur. Fikri and Colombijn (2021) similarly caution that Islamic environmental discourse should not automatically be equated with environmental activism. The Bubur Suro case provides an intermediate position: it does not demonstrate an activist Green Islam, but it demonstrates a lived environmental ethic in which religious meaning becomes intertwined with community practice.

The arrows should not be interpreted as deterministic causal relationships. They represent a recursive process. Spirituality shapes cultural meaning, but ecological experience can also reshape how culture and religion are interpreted. Community solidarity enables ecological action, while ecological crises can strengthen solidarity. Sustainable practices help maintain the legitimacy of the festival, while continued festivals provide opportunities for younger generations to reinterpret inherited values. This circularity can be theoretically connected to resilience theory. Folke (2006) emphasizes that resilient social-ecological systems are characterized by adaptation, learning, and transformation under conditions of uncertainty. The Bubur Suro model can be interpreted as a cultural-scale adaptive cycle: inherited tradition is maintained, challenged by environmental and social change, modified through new practices, and then reproduced for the next generation.

This interpretation also resonates with social learning theory. Wals (2014) emphasizes that sustainability-oriented learning involves competencies such as seeing interconnections, working across perspectives, participation, empathy, cooperation, and implementation. The Bubur Suro Festival embodies many of these characteristics, but through informal community practice rather than formal curriculum. The community collectively negotiates cultural meaning, ecological concerns, economic interests, and generational participation.

UNESCO's Education for Sustainable Development framework provides further support for this interpretation. Its current ESD framework explicitly emphasizes community-level action, informal learning, partnerships, youth participation, and the idea of the community as a learning

laboratory for sustainable development. The study of coastal communities in Pekalongan conceptualizes Green Deen through grassroots women's roles in climate-change adaptation and community resilience. Their finding is important for the present study because it demonstrates that Islamic ecological consciousness in Pekalongan is already embedded in grassroots responses to coastal vulnerability (Anggraeni et al., 2025). This is where the proposed model moves beyond the idea of Green Islam as discourse toward Eco-Islam as pedagogy. Green Islam generally asks how Islamic theology can support environmental concern. The Bubur Suro model asks a different question: how can Islamic meaning, local culture, community relations, and environmental experience form a recurring learning process? The answer emerging from the data is that Eco-Islam becomes pedagogically meaningful when religious ethics are culturally embedded, collectively experienced, place-based, translated into practice, and regenerated across generations.

Conclusion

This study concludes that the Bubur Suro Festival in Krapyak, Pekalongan, serves not only as a cultural celebration or a mechanism for preserving local traditions, but also as a form of community-based eco-Islamic environmental education. The study identifies three interrelated findings. *First*, the festival serves as a medium for conveying eco-Islamic values through internalized cultural practices. The transmission of these values occurs through collective cultural experiences. *Second*, the study shows that the Bubur Suro Festival contributes to the formation of coastal ecological awareness by connecting cultural memory with community experiences of environmental vulnerability. The Bubur Suro Festival provides a contextual learning environment in which ecological awareness develops through direct participation, observation, social interaction, and cultural meaning-making. *Third*, the study proposes that the eco-Islamic dimension of Bubur Suro is best understood as a circular, community-based pedagogical pattern.

Therefore, the contribution of this study is both conceptual and pedagogical. Conceptually, this study expands the discussion on eco-Islam by showing how Islamic environmental ethics can be generated and maintained through internalized religion, local cultural meanings, and community ecological experiences. Pedagogically, this research contributes to Islamic education by positioning local wisdom as a form of cultural infrastructure through which environmental values can be learned experientially.

This study nevertheless has several limitations. *First*, it focuses on a single cultural context, namely the Bubur Suro Festival in Krapyak, so its findings should not be generalized directly to all Islamic traditions or coastal communities in Indonesia. Further research could investigate how pesantren, madrasahs, local governments, women's groups, and youth communities can institutionalize such community-based Eco-Islamic pedagogy without transforming living traditions into merely instrumental environmental programs. Comparative research across coastal, rural, and urban traditions would ultimately help determine whether the circular model proposed in this study represents a broader pattern of Islamic environmental education rooted in Indonesian local wisdom.

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