



TRANSFORMATION OF THE SORTANA TRADITION: NU INNOVATION IN MODERNIZING THE ALMS OF GRIEF IN KRAJAN HILL, SUMBER CENTENG VILLAGE

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Abstract

This research aims to analyze the role of the Baiturrahman Mosque in the internalization of religious moderation based on the Aswaja tradition in Sumber Centeng Village. The research uses a qualitative approach with in-depth interview techniques, participant observation, and documentation studies to explore data related to religious activities and the implementation of religious moderation values in mosques. The research results show that the Baiturrahman Mosque plays an important role in spreading the values of religious moderation through various programs, such as routine recitations, religious studies, and training that emphasize tolerance, balance, and respect for differences. The leadership of the mosque management helps encourage the creation of a more inclusive and peaceful society by instilling an understanding of religious moderation based on the Aswaja tradition, which prioritizes peace and harmony between believers. Despite challenges, both from differences in internal community views and external influences, mosques have succeeded in maintaining social harmony by encouraging dialogue and mutual understanding. Overall, this research concludes that the Baiturrahman Mosque plays a key role in strengthening religious moderation and creating social harmony in Sumber Centeng Village, thanks to its wise leadership and inclusive religious programs.

Keywords: Baiturrahman Mosque, religious moderation, Aswaja tradition, leadership, social harmony, Sumber Centeng Village.

INTRODUCTION

The transformation of traditions in people's lives is always interesting to study, especially when these traditions interact with social, cultural and religious dynamics. One concrete example of the transformation of this tradition can be seen in the practice of mourning alms in Krajan Hamlet, Sumber Centeng Village. Grief almsgiving is a tradition that has long been carried out by the local community as a form of social solidarity and respect for bereaved families. However, with the influence of modernity and developments over time, this practice has experienced various changes, both in form and meaning.

In this context, the emergence of innovation initiated by Nahdlatul Ulama (NU) in Krajan Hamlet, Sumber Centeng Village, is an important concern. NU, as a religious organization that has a significant role in the lives of Indonesian people, is involved in giving a touch of modernity to the tradition of mourning alms. The innovation in question is not only limited to procedural aspects, but also to the values contained therein. By involving a more systematic and more inclusive

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approach, NU seeks to make this tradition more relevant to current developments without ignoring the essence of local religious and cultural teachings.

This process of transformation of the mourning alms tradition is not just a cultural phenomenon, but also reflects a change in society's mindset and adaptation to broader social needs. While mourning almsgiving was initially carried out simply with donations in the form of food and money to help the bereaved family, there are now variations in the manner and form in which it is carried out. This of course raises various questions regarding how this tradition developed and to what extent the values contained in it are maintained.

Related to this, the identification of the main problem in this research is how the transformation of the tradition of mourning alms carried out by the people of Krajan Hamlet, Sumber Centeng Village, especially those initiated by NU, plays a role in the modernization of religious and social traditions. Apart from that, it is also necessary to pay attention to how society accepts and responds to these changes, both in terms of religiosity and from a socio-cultural perspective. Thus, the formulation of the problem raised in this research is: what is the process of transformation of the tradition of mourning alms in Krajan Hamlet, Sumber Centeng Village, and what factors influence this innovation.

The aim of this research is to explore and analyze the process of transformation of the mourning almsgiving tradition in Krajan Hamlet, Sumber Centeng Village, and to find out the extent to which NU plays a role in bringing innovation to the implementation of mourning almsgiving. This research also aims to identify the social, cultural and religious factors that underlie these changes. Thus, it is hoped that the results of this research can provide a clearer picture of the interaction between tradition and modernity in the socio-religious context of Indonesian society.

It is hoped that the benefits of this research will contribute to the development of knowledge in the fields of anthropology, sociology of religion and cultural studies. Apart from that, this research can also be a reference for the community, especially in other areas that have similar traditions, in understanding the dynamics of social change that occurs in society. Practically, the results of this research can provide insight for religious organizations, including NU, in designing programs that are more adaptive to current developments, but still maintain existing traditional values.

Tradition transformation can also be seen as an effort to harmonize religious values with social and cultural developments occurring in society. Therefore, it is important to dig deeper into how NU, as one of the largest religious organizations in Indonesia, integrates Islamic principles with social practices that exist in society, including in terms of grief alms. The innovation process carried out by NU not only has an impact on changes in the implementation of traditions, but also on the formation of a new understanding in society about what social roles should be in dealing with grief and loss.

Overall, it is hoped that this research can contribute to enriching the body of knowledge regarding the interactions between religion, culture and society. By focusing on the tradition of mourning alms that developed in Krajan Hamlet, Sumber Centeng Village, this research will provide a deeper understanding of how a

tradition can transform with the times, while still maintaining a close relationship between religious teachings and existing social values.

RESEARCH METHODS

This research uses a qualitative approach with descriptive research to examine the transformation of the tradition of mourning alms in Krajan Hamlet, Sumber Centeng Village. This approach was chosen because the research aims to explore an in-depth understanding of the changes that have occurred in the practice of grief almsgiving, especially the innovations introduced by Nahdlatul Ulama (NU). Through a qualitative approach, this research will explore how these traditions adapt to the demands of modernity, as well as how these changes are accepted by society. The type of data used is descriptive qualitative data, which can describe situations, processes and perspectives related to the phenomenon being studied.

In collecting data, researchers used several techniques, namely in-depth interviews, participant observation, and documentation studies. In-depth interviews were conducted with various informants who were directly involved in the implementation of mourning almsgiving, such as religious leaders, NU administrators, and community members. Participatory observation was carried out to see directly how the practice of mourning alms was implemented and how NU innovation influenced this implementation. In addition, documentation studies were carried out to collect written references relating to the history and development of this tradition. Data analysis was carried out using a thematic analysis approach, where data obtained from interviews, observations and documentation will be organized, categorized and analyzed to identify main themes related to changes in tradition and its impact on society.

RESULTS & DISCUSSION

History and Meaning of the Sortana Tradition

The Sortana tradition in Sumber Centeng Village began as a form of social solidarity that has existed for several generations. Its historical roots are connected to the Javanese tradition of mutual cooperation, where individuals provide assistance to bereaved families. In the past, donations were usually in the form of items such as food or clothing. This tradition is maintained over time as a form of recognition of the importance of togetherness in facing sadness and loss. The main change in this practice occurred when people began to convert donations from objects to money to facilitate their distribution and use (Abdurrahman Wahid, 2022).

Over time, the Sortana tradition, which originally relied on donations in the form of physical goods, was transformed into money. This occurs due to practical factors such as ease of use of money, which allows bereaved families to purchase items that better suit their needs. Apart from that, with money, local mosques can also manage funds for various other social needs. This change shows how society can adapt to the times without abandoning the essence of the tradition.

The basic philosophy of the Sortana tradition is togetherness and solidarity. This tradition is not just a material gift, but also a symbol of empathy and support for families who are grieving. In Javanese society, the act of giving in the form of alms is considered a form of worship that has high spiritual value, which upholds the

principle of mutual assistance. This philosophy also reflects efforts to maintain social harmony in communities that depend on each other.

The Sortana tradition contains very important socio-religious values in the context of rural Indonesian society. The value of mutual cooperation and mutual assistance between individuals is the basis of this tradition. Religiously, almsgiving in Islam is considered a practice that can bring blessings and rewards to the giver. In this context, Sortana combines deep social values with Islamic teachings about the importance of sharing with others.

Initially, the Sortana practice in Sumber Centeng Village was carried out by providing donations in the form of physical items which were given directly to bereaved families. The items provided vary, from food, clothing, to household items deemed necessary. This practice occurs spontaneously without strict regulations, with the aim of helping families who are experiencing disaster. This tradition is a way for people to show empathy and unity in facing sad events. Over time, mosques have become centers for managing alms collected through the Sortana tradition. The mosque functions as an institution that distributes funds to families in need, as well as a place that accommodates donations from the community. The role of this mosque is very important in maintaining transparency and managing funds to make it more efficient and beneficial for the community. This shows how religious institutions can play a greater role in social aspects of society.

By changing the form of donations from objects to money, the fund management system in the Sortana tradition has become more organized. The money collected can be channeled for various social needs, including funeral costs or helping families who are experiencing economic difficulties. This more structured system also allows mosques to allocate funds according to the priorities needed (Muhammad Yunus, 2022).

Nahdlatul Ulama (NU) plays an important role in modernizing Sortana traditional practices. NU initiated a change from donations in the form of goods to cash, with the aim of increasing efficiency and making it easier to distribute aid. Apart from that, NU also encourages fund management to be carried out more professionally and transparently, so that the benefits of these donations are more felt by the wider community. This change in the form of donations also has a positive impact in increasing the efficiency of alms practices. By using money, it is easier for people to make donations without having to worry about distributing goods or arranging delivery. Money also allows bereaved families to choose needs that better suit their situation, such as funeral costs or medical treatment if necessary.

Modernity brings many changes in people's social life, including in the Sortana tradition. Changes in the form of donations reflect society's adaptation to the practical needs and efficiency of the modern era. This transformation is not just a matter of form, but also about the way the community manages and utilizes donations for broader purposes, such as social activities in the surrounding environment (Arief Penny, 2022).

Along with the shift to a money system, community participation in the Sortana tradition has increased. People find it easier to make donations because money is considered more practical and flexible. With a more organized and transparent system through mosques, residents also feel more confident that the

funds they donate will be used well. In Islam, almsgiving is a charity that is highly recommended, especially in situations such as death. The Sortana tradition is not only considered a form of social assistance, but also as a form of worship that can bring rewards. In this context, the people of Sumber Centeng village understand that giving in any form, whether in the form of goods or money, is part of a social obligation that also brings them closer to Allah.

Even though the Sortana tradition has undergone changes in its form and management, the essence of this tradition is still maintained, namely the values of togetherness, solidarity and concern for others. The Sumber Centeng Village community tries to maintain the core values of this tradition despite the influence of modernity which has changed the way it is implemented. This shows that traditions can adapt to changing times without losing the values contained in them.

NU's Role in Renewing Traditions

The role of Nahdlatul Ulama (NU) in renewing traditions is very important in maintaining the relevance of Islamic teachings to current developments, especially at the local level. In Sumber Centeng Village, NU administrators took the initiative to introduce changes in the implementation of the Sortana tradition, which previously only consisted of donating goods, to donating money. This initiative emerged after seeing the growing needs of society and the need to manage donations more practically and efficiently. Local NU administrators realize that these traditions must be adapted to the social and economic conditions of the community, without eliminating the communal and religious values contained in them.

The rationale underlying NU's change in tradition is the desire to maintain noble Islamic values, such as mutual cooperation and social concern, but in a way that is more appropriate to current conditions. NU believes that changes in the form of donations do not reduce the social and religious meaning of this tradition. On the other hand, by changing the form of donations to money, people can make contributions that are more flexible, efficient and transparent, as well as making it easier to manage funds for broader social interests. This approach also aims to enable people to participate more actively in social activities without feeling burdened.

As society develops, NU understands that long-standing traditions need to be adapted to remain relevant to the social and economic needs of society. In this case, the change in Sortana tradition is not only about shifting from goods to money, but also about how to manage donations in a more structured way. NU believes that this adaptation is necessary to ensure that this tradition can still support social solidarity, but in a way that is more efficient and in line with current developments. In this way, NU seeks to align traditional values with more modern social practices.

In making decisions regarding changes to this tradition, NU always prioritizes the principle of deliberation and consensus, which is one of the main values in Islamic teachings. This deliberation was carried out by involving all levels of society and local religious leaders, so that every decision taken received approval and support from various parties. This deliberation process is a form of community participation in making decisions that affect their traditions. In this way, NU wants to ensure that the changes made do not only have a positive impact on some parties, but also accommodate the interests of all parties involved in the tradition. One of the reasons why the change from in-kind donations to cash was encouraged by NU was

to create a more transparent management system. With money, NU administrators at the local level can more easily manage and distribute aid to bereaved families in a fairer and more structured way. Better management also allows funds to be used for other wider social purposes, such as financing religious activities at mosques, assistance for orphans, or other social activities that benefit society (Taufik Amal, 20021). This transparency is expected to increase public trust in the alms management system implemented.

In implementing the modernized Sortana tradition, mosques play a more significant role as centers for managing funds. NU administrators realize that mosques not only function as places of worship, but also as centers of social activities. Therefore, the mosque is expected to become a place that organizes donations from the community, including funds collected from the Sortana tradition. Through mosques, these funds are managed and distributed more regularly, and can be used for social activities that benefit society, such as fostering orphans or providing assistance to those in need.

One of the successes of NU's initiative in renewing traditions is the involvement of the community in the change process itself. NU not only directs change, but also invites the community to participate in formulating the best solutions. In the deliberation process, various community groups, ranging from religious leaders, NU administrators, to ordinary people, were given the opportunity to express their views. This makes the change process more inclusive and widely accepted by all parties, because every member of society feels they have a role in decision making.

Initially, the changes in the form of donations proposed by NU were met with resistance from several groups who still maintained old traditions. However, after a series of discussions and deliberations, the majority of the community finally accepted the change. This acceptance cannot be separated from the efforts of the NU management who explained the benefits and objectives of this change, namely to facilitate the distribution of donations and avoid wastage of goods. Through a careful approach and open dialogue, NU succeeded in convincing the public that this change would actually strengthen solidarity and social justice in society. In every step of change taken by NU, Islamic principles are always used as the basis. For example, in terms of alms, NU emphasizes that helping others is part of acts of worship that can bring rewards. Therefore, even though the form of alms changes from goods to money, the essence remains the same, namely helping those in need. This principle is very important to maintain so that people do not feel that the purpose of these changes is simply for efficiency, but rather to increase social charity that is worth worship.

Local NU administrators play a very important role in ensuring that the reformed Sortana tradition continues to run smoothly. They not only organize the collection of donations, but also continue to monitor and evaluate the implementation of this tradition. NU administrators are committed to keeping this tradition relevant to community needs and continuing to provide benefits to village residents. Through strict monitoring and ongoing evaluation, NU hopes that this tradition will continue to have a positive impact on the social and religious life of the community.

Transformation of the Form of Alms: From Objects to Money

The transformation of alms in Sumber Centeng Village, from objects to money, is an interesting social phenomenon to study. This change occurred in the context of the Sortana tradition, which traditionally involves giving goods as a form of social solidarity to bereaved families. However, with increasingly dynamic social and economic developments, the people in Sumber Centeng Village are starting to make changes to the way alms is carried out. This change is not just a matter of form, but also involves a more efficient and transparent mechanism for collecting and distributing donations.

The main reason for changing the form of alms in Sumber Centeng Village is to increase efficiency in managing donations. Donations in the form of goods, such as food, clothing or household items, often cannot be used immediately according to the needs of the bereaved family (Said, 2023). Some of these items can even be excessive or not in accordance with current needs. On the other hand, money provides greater flexibility, allowing bereaved families to purchase the items they need or even cover funeral and medical costs if necessary. This change is also driven by awareness of the importance of efficiency in the use of limited community resources.

Apart from efficiency reasons, the change in the form of alms from objects to money is also influenced by changes in people's lifestyles. With the development of the economy and technology, village communities are starting to get used to money-based transactions. The process of giving in the form of non-standardized and less practical goods was changed to follow more modern economic patterns. Money as a universal medium of exchange makes it easier for people to make contributions without being limited by certain forms of goods, and avoid wasting unused goods. Although this change in the form of alms has many advantages, not all people easily accept the shift from objects to money. Some groups still view giving in the form of goods as part of a tradition that must be maintained. Therefore, this change process requires a careful approach and involves all elements of society. NU administrators in Sumber Centeng Village play an important role in explaining the benefits of this change through deliberation and open dialogue, so that the community feels comfortable with the decision.

One important element in this transformation is a change in the fund collection mechanism. Previously, items were handed over directly by the community to bereaved families. However, in the new system, fund collection is carried out centrally at mosques or through local NU administrators. The public is invited to donate in the form of money which will be collected at certain deliberations or meetings. The money collected is then distributed to the bereaved families through more organized management. This system makes it easier for those who want to make donations, as well as reducing waste and ensuring that the funds are used for clearer and more useful purposes. After the funds are collected, the NU management will manage and distribute the funds according to the needs of the bereaved family. In the new system, funds are not only used for funeral costs, but can also be used to help support the living needs of the family left behind. With money, bereaved families can buy what they need, without being tied down by donations of items that may not be appropriate. This management also ensures that

every donation is used for purposes that are truly needed by the bereaved party (Salim, 2022).

One of the biggest advantages of this change in the form of alms is increased transparency in fund management. By using money, NU administrators can more easily track the flow of funds and ensure that the funds collected are used appropriately. More detailed recording allows administrators to provide clearer reports to the public regarding the use of funds. This increases public trust in the alms management system implemented by NU. This transparency also reduces the potential for misuse of funds that has occurred in the goods collection system.

With money, fund management becomes more efficient and practical. NU administrators can allocate funds directly according to the most urgent needs. Apart from that, mosques as institutions that manage funds can use the money for other broader purposes, such as fostering orphans or other social activities that benefit society. With a more flexible system, the funds collected can more easily be adjusted to the priority needs of bereaved families and society in general.

The mosque functions as a center for managing alms funds collected through the Sortana tradition. Mosque administrators are responsible for ensuring that the funds received can be used appropriately for their intended purpose. The funds collected are not only used for the personal benefit of the bereaved family, but can also be used for other social activities aimed at helping society as a whole. Management of funds through this mosque provides a sense of trust and ensures that funds are used in a fair and transparent manner. Active community participation in this new system is essential for the success of the transformation. The public is invited to make monetary donations with the understanding that their contributions will be used efficiently and transparently. Therefore, NU administrators often hold meetings or deliberations to educate the public about the benefits of this change and how the funds will be used. Communities who are more involved in this process will feel more responsible for managing funds and ensuring that this tradition continues to run well.

This transformation in the form of alms also reflects changes in the pattern of social solidarity in the Sumber Centeng Village community. Previously, solidarity was realized through the gift of goods which could be more physical and tied to certain items. However, with a money system, social solidarity becomes more flexible and can be adjusted to each individual's needs. This allows people to more easily engage in traditions, even with limited resources. One of the problems often encountered in the form of alms in kind is the incompatibility of the donated goods with the needs of the bereaved family. Unused or unsuitable items often add to the burden on families, because they have to manage items that are not useful. With cash alms, this problem can be avoided, because money allows families to buy the goods or services they need according to their needs, whether for funeral costs, food, or other daily needs.

Although this change in the form of alms brings many benefits, the transition process does not always run smoothly. Some people still depend on the tradition of giving goods and feel uncomfortable with the concept of alms in the form of money. Therefore, NU administrators play an important role in explaining the goals and benefits of this change through various approaches, including deliberation and

outreach. It is important for NU administrators to educate the public so that they understand that alms in the form of money does not reduce the meaning and value of solidarity in tradition.

The transformation of the form of alms in Sumber Centeng Village, from objects to money, reflects the community's efforts to adapt to current developments and make it easier to manage donations. With money, the fund management system becomes more transparent, efficient and flexible, allowing funds to be distributed according to more urgent needs. However, this change also faces challenges in terms of accepting traditions, which require socialization and active involvement of the community in the change process. Through better management and wider participation, it is hoped that this tradition will continue and provide benefits to the entire community.

The Impact of Changes on Socio-Religious Life

Changes in traditions in society often have a significant impact on various aspects of life, especially in socio-religious matters. In Sumber Centeng Village, the change in the tradition of giving alms from objects to money driven by local NU administrators aims to create a more efficient and transparent system. This change not only affects the way the community participates in the Sortana tradition, but also impacts the effectiveness of socio-religious programs, mosque empowerment, and community acceptance of the new system implemented. This article will review the impact of these changes on socio-religious life in Sumber Centeng Village.

The change in the form of alms from objects to money in Sumber Centeng Village brought a significant improvement in terms of program effectiveness. A more organized system makes it easier to collect and distribute funds to bereaved families. With money, the management of aid becomes more flexible, allowing bereaved families to meet their specific needs, whether in the form of food, clothing or other expenses. Previously, with donations of goods, there was often a mismatch between the goods donated and actual needs. This change also makes it easier to monitor the flow of funds, making it more transparent and accountable to the public (Abdurrahman Wahid, 2022).

With the new system, people have the opportunity to contribute in more affordable forms of money, according to their individual abilities. This makes contributions more evenly distributed and broadens community participation in the program. In some cases, the money system even encourages participation from individuals who previously felt unable to contribute in kind due to limitations. In addition, this new program also helps create a sense of shared responsibility among the community to support grieving families, in a more systematic and controlled way.

The mosque in Sumber Centeng Village plays an important role in managing alms collected through the Sortana tradition. With this change, the mosque will not only become a place of worship, but also a center for social activities that organizes funds for other social purposes, such as assistance to orphans, recitation activities, or renovation of the mosque. Mosque administrators have the authority to manage funds transparently, and this allows them to allocate funds more efficiently, according to community needs. Apart from that, the existence of mosques as centers

of social activities strengthens the role of religion in building social solidarity in the community (Aziz, 2021).

In the context of mosque empowerment, this change in tradition increases the functionality of the mosque as a center for social religious activities. Previously, mosques only functioned as places of worship, but with the new system, mosques have become places to manage and distribute alms funds in a more organized manner. Management of these funds not only helps those who are grieving, but also extends social benefits to other communities. With the funds collected, mosques can organize various social activities, such as recitation of Islamic lessons, compensation for orphans, and other activities that support community welfare.

Local NU administrators play a key role in ensuring that mosques can function well as fund management centers. They are responsible for monitoring the use of collected funds and ensuring that these funds are used appropriately. Apart from that, NU administrators are also tasked with educating the public about the benefits of this change in the form of alms and the important role of mosques in managing funds. In this way, mosque empowerment becomes more structured and sustainable, supporting wider socio-religious activities.

Public acceptance of this change in the form of alms was not easy at first. Some groups still feel that the tradition of giving goods as a form of social solidarity is more meaningful than money. However, through a series of outreach and deliberations carried out by NU administrators, the community began to accept this change. The emphasis on efficiency, transparency and ease in managing funds are factors that convince the public that this change does not reduce the meaning of social solidarity, in fact it strengthens it. With better understanding, it is easier for society to adapt to this new system. One of the keys to the success of changing the form of alms in Sumber Centeng Village is an intensive socialization process. NU administrators at the village level actively held meetings and discussions with the community to explain the reasons behind this change and how the funds would be managed. Through this approach, the public becomes more open and understands that the main aim of this change is to increase efficiency and transparency in fund management. This good socialization also helps reduce resistance to change and ensures that the program can run smoothly.

The sustainability of this program to change the form of alms depends greatly on the extent to which the community can feel the benefits of the program. With a more efficient system, people feel that their contribution is more meaningful and can be directly felt by bereaved families. Apart from that, this program also has a positive impact on social life in the village, such as increasing the sense of togetherness and concern between residents. This further strengthens the social solidarity that exists in Sumber Centeng Village and shows that changes in tradition, if managed well, can strengthen social ties in society.

By changing the form of alms into money, resource management becomes more efficient. The collected funds can be allocated more precisely according to needs, without wasting unused items. This creates a more professional and organized management system, which in turn increases public trust in NU administrators and mosques as fund management institutions. Success in managing

these funds has the potential to increase community participation in other social activities in the future (Kurniawan, 2023).

One of the positive impacts of this change in the form of alms is improving the quality of religious activities in the village. The funds collected are not only used to help bereaved families, but can also be used to fund recitation activities, fostering orphans, and other religious programs. With more organized funds, mosques can organize various more useful activities and involve more people in religious activities, which ultimately improves the quality of people's spiritual life.

One of the results that can be seen from this change is the increase in public trust in NU administrators as managers of alms funds. With transparency in the use of funds and clear reporting, people feel more confident that their donations are being used as well as possible. This trust not only strengthens the relationship between the community and NU administrators, but also encourages more people to participate in social religious activities in the future.

Although these changes provide many benefits, several challenges remain in their acceptance, especially among communities that still have strong ties to old traditions. NU administrators need to continue to communicate and dialogue with the community to overcome existing doubts. Continuous education and an inclusive approach will be key in ensuring that these changes are widely accepted and can be sustained in the long term. It is important to note that although the forms of almsgiving change, the value of social solidarity in society does not disappear. This new system actually strengthens solidarity, because the funds collected are used for more specific purposes and are directly felt by those in need. In other words, this change does not reduce the sense of community, but instead introduces a more modern and practical way to achieve it. This change in the alms system is also facilitated by technology, such as the use of applications to collect and track donations. With technology, the process of collecting and distributing funds has become easier, faster and more transparent. This allows NU administrators to reach more people and speed up the aid process. Technology also helps in monitoring and evaluating fund management, which increases accountability and public trust in the program.

One of the challenges in changing traditions is how to involve the older generation who may still be used to the old system. Therefore, cross-generational outreach is very important to ensure that these changes are accepted by all levels of society. NU administrators in Sumber Centeng Village are taking an approach by involving the younger generation who are more open to change to socialize this program to parents and the more conservative generation (Setiawan, 2021).

The change in the form of alms from objects to money in Sumber Centeng Village has had a significant impact on the socio-religious life of the community. The new program's effectiveness has been proven to increase transparency, efficiency and community participation. Apart from that, mosque empowerment has also increased with more structured fund management. Although there are challenges in community acceptance, good outreach and transparent management can ensure the sustainability of this program. Thus, this change makes a positive contribution to strengthening social solidarity and religious life in Sumber Centeng Village.

CONCLUSION

The conclusion from the discussion above shows that the transformation of the tradition of almsgiving from objects to money in Sumber Centeng Village has a significant impact on the socio-religious life of the community. This change not only increases the effectiveness of the program, but also provides great benefits for empowering mosques as centers for managing funds. More transparent and efficient fund management allows mosques to expand their activities, such as holding recitations and providing compensation to orphans, which in turn increases social solidarity in society. Although initially there were challenges in community acceptance, the inclusive and transparent socialization approach succeeded in creating better understanding, so that this change was well received by the majority of society.

Apart from that, this change also creates a more flexible mechanism for distributing aid to bereaved families, as well as strengthening a more organized fund management system. This not only benefits those in need, but also reduces waste in the distribution of goods that do not meet their needs. The success of this system shows that with the right approach, traditions can be adapted to suit the needs of the times without reducing their meaning and social goals. The sustainability of this program depends on the continued formation of understanding and active participation from the community, supported by transparent and participatory management.

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