

The values of Islamic education in the Gumbrekan tradition

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Abstract

The aim of this research is to examine in depth what values of Islamic education are contained in the Gumbrekan traditional rituals carried out by the people of Pringkuku Village, Pringkuku District, and Pacitan Regency. This research uses a qualitative method with a descriptive approach. The data collection techniques used were observation, interviews, and a literature study. data analysis technique by examining the Gumbrekan tradition as a whole and in depth. Then interpret the data obtained and draw conclusions from it. The results of the research show that the values of Islamic education found in the Gumbrekan tradition consist of: (1) the value of Tauhid (belief); (2) worship value; (3) moral values; and (4) community values. Gumbrekan has undergone many role changes. Even though it is related to one place and another, the Gumbrekan Tradition, which was originally sacred, has undergone many changes with the introduction of Islamic values, which refer to eradicating actions that lead to shirk.

Keywords: Values, Islamic Education, Tradition, *Gumbrekan*..

INTRODUCTION

Indonesia is a country with a pluralistic society formed from various backgrounds of different ethnicities, cultures, races, and religions. With regard to religion, Indonesia can be said to be the largest Muslim-majority country in Asia and even globally. According to data reported by the Royal Islamic Strategic Studies Center (RISSC), the total Muslim population in Indonesia reaches 237.55 million people, equivalent to 86.7% of the total population in Indonesia, and most of them are Javanese (Annur, 2023). In a hectographic work written by Ridin Sofyan, Wasit and Mawardi stated that the spread of Islam in Indonesia, especially in Java, was carried out by Walisongo through the path of da'wah (Widiya, 2023). Walisongo preached to the people, who at that time were still thick with Hindu-Buddhist culture (Fadli, 2020). This culture has become a hereditary tradition that is inherent in society and has a great influence on all areas of life. Because of this, Walisongo uses a unique method so that Islam can be well accepted and embraced by society (Asiyah & Alimni, 2019). Walisongo has taken the initiative to spread Islam without using war or violence, without setting aside the culture that has become a tradition of the community, but instead melting it with Islamic values. In this case, tolerance is highly respected as a form of certainty that there is no compulsion to spread Islam because the core of Islamic teachings is peace (Asiyah & Alimni, 2019).

This is in line with the view of *Maqhashid al-Shari'ah*, which is the goal of law enforcement: Islam is here to realize good to avoid evil, in other words, to attract benefits and reject harm, where the main point or core of its teachings is benefit (Shiddiq, 2023) (Iqbal, Arfa, & Waqqosh, 2023). The benefits that form the basis of Islam are divided into five categories: protecting religion, protecting life, protecting offspring, protecting property rights, and protecting reason. The fusion of cultural customs that have become traditions with Islamic values forms a new culture, namely Islamic culture (Ninsiana, 2016). Islamic education, as a manifestation of Islamic culture, becomes an absolute necessity for fostering the personalities of Muslims.

One tradition that is still preserved today is the *Gumbrekan* tradition. This tradition is carried out by one of the villages located in Pringkuku District, Pacitan Regency, named Pringkuku Village. Residents of Pringkuku Village are indigenous people, and a small number are migrants from outside areas such as Yogyakarta and Jakarta who are Javanese. So that all community habits, both traditions and customs, are carried out according to local wisdom in deliberation and cooperation. The *Gumbrekan* tradition is a traditional form of

ritual symbolized by diamonds in various shapes and numbers. Residents of Pringkuku Village carry out the *Gumbrekan* tradition to beg for safety from Allah SWT for livestock commonly used to petrify farming work (Maharani, 2019). The community believes that this tradition is important so that the livestock they own can breed well and healthily.

In connection with the term ritual tradition, surely many people suspect that the *Gumbrekan* Tradition is a shirk tradition related to mystical things. This is because most of them do not know what the values of Islamic education contain. Based on these problems, the researcher wishes to explore the *Gumbrekan* tradition in Pringkuku Village and find the values of Islamic education in it. In his research, Kuperman stated that values are a normative foundation that can influence individuals in choosing among the available alternatives (Ilham, 2019). Milton Roceh and James Bank, as cited by Aisyah and Alimni, define value as a type of belief in which individuals must act or avoid an action related to appropriate or inappropriate actions to do, own, and trust (Asiyah & Alimni, 2019). From these several definitions of value, it can be concluded that value is an individual's ideas, views, and beliefs that will influence all actions taken, owned, and believed.

Islamic education is interpreted as a form of effort to apply the teachings of the Qur'an and Sunnah (El-yunusi, Azizah, & Nabillah, 2023). Based on this understanding, it can be seen that the values of Islamic education are the ideas, views, and beliefs of individuals that will influence all actions taken, owned, and believed by the Qur'an and Sunnah teachings. Islamic education's values consist of several interrelated life foundations containing teachings on maintaining and developing individual nature to become a complete human being (Asiyah & Alimni, 2019).

One of the Muslim philosophers, Al-Ghazali, revealed that the main goal of Islamic education is to get closer (*taqarrub*) to Allah SWT, and the most perfect individuals are those who always try to get closer to their Lord (Azhari & Mustapa, 2021). This perfection is not only obtained in this world but also in the hereafter (Niamah, 2021). To achieve these virtues, science plays a very important role.

The values of Islamic education are the ideas, views, and beliefs of individuals that will influence all actions taken, owned, and believed in accordance with the teachings in the Qur'an and Sunnah (Mustofa, 2019). As cited by Asiyah and Alimni, an educational figure named Zulkarnain has noted in his book the values of Islamic education as follows

(Asiyah & Alimni, 2019): (1) Tauhid (*Aqidah*), Islamic Education exists as an effort to maintain and realizing the potential of each individual's knowledge through education that is in line with the teachings of Islam; (2) Worship (*'Ubudiyah*), oriented to how an individual is able to establish a complete relationship with his God and how to maintain relationships with other individuals as well as the ability to maintain and protect himself; (3) Morals, not only limited to each individual, but more comprehensively important to society, the people and humanity as a whole; (4) Community, includes all arrangements made by individuals in their interactions in the world such as households, objects, state administration, social life, relations between countries and so on.

Previous research conducted by Ida Sulastri and Suhartini on the Gumbrekan Tradition carried out in different places, namely Kemiri Village, Tanjungsari District, Gunungkidul Regency, shows that the Gumbrekan Tradition in that place is still very closely related to mystical things, where the offerings are used to *nghuwari* the words of the livestock owner. as well as for *ndrebala* (Sulastri & Suharti, 2017). The researcher conducted research on the same tradition, namely the Gumbrekan Tradition, in different places. The research location was carried out in Pringkuku Village, Pringkuku District, Pacitan Regency to reveal the values of Islamic education in the Gumbrekan ritual tradition carried out by the community in that location. So it is hoped that the results of this research can provide education to the public regarding the values of Islamic education in the Gumbrekan tradition without ignoring local cultural wisdom.

METHODS

This study uses a qualitative method with a phenomenological approach, which is a technique for dissecting a phenomenon that is or has occurred at the time of the explanation of the findings with research analysis (Hasan et al., 2023). The data collection techniques used are observation, interviews, and literature studies. Observations were made directly regarding the *Gumbrekan* ritual tradition in Pringkuku Village, Pringkuku District, and Pacitan Regency. The informants interviewed were community leaders and elders in the village. The research is located in Pringkuku Village, Pringkuku District, and Pacitan Regency. A literature study is carried out by analyzing journals or articles that are appropriate to the research topic. Researchers carried out data analysis techniques by examining the *Gumbrekan*

tradition as a whole and in depth (Waruwu, 2023). Then interpret the data obtained and draw conclusions from it. To ensure that all things that have been observed and researched are in accordance with actual data and also actually happened, researchers use data validity techniques by testing credibility, transferability, dependability, and confirmability (Wiguna & Fuadi, 2022).

RESULT AND DISCUSSION

History And Process Of Implementing The *Gumbrekan* Ritual Tradition In Pringkuku Village, Pringkuku District, Pacitan Regency

The *Gumbrekan* tradition is a tradition in the form of a ritual that is considered a hereditary tradition from the ancestors. This tradition is carried out with the intention of being a form of gratitude to Allah SWT, who has provided livestock that is useful and meritorious in helping the community's economy in farming and also their manure, which is useful in agriculture (Sulastri & Suharti, 2017). The *Gumbrekan* tradition is carried out by the people of Pringkuku Village, Pringkuku District, and Pacitan Regency, to be precise, every Friday *Pahing* (Javanese calendar) *Wuku Gumbrek*. The name *Gumbrekan* is taken from *Wuku Gumbrek*, which is added with the prefix *-an*. *Wuku Gumbrek* is the name of a seven-day-old wuku. This *wuku* counter calculation is called *pawukon*, which is marked with a description of someone's *begja* and bad luck (Poerwadarminta, 1939).

Several studies have shown that this *Gumbrekan* tradition is also carried out in several places, such as Kemiri Village, Tanjungsari District, Gunungkidul Regency (Sulastri & Suharti, 2017), Umbulrejo Village, Ponjong District, Gunungkidul Regency (Wahyuni, 2020), and Dukuh Bandung, Beji Village, District Andong Boyolali District (Suyamto, Didik, & Prasetyo, 2013), where each area has different processes, forms, meanings, and symbols. However, they have almost the same origins. This tradition stems from the belief of the people that there was a prophet who protected the prophet's animal, namely Prophet Dzur, who was a friend of Prophet Sulaiman (Maharani, 2019). Prophet Dzur once had a vow that when *Gumbrek* enters the *Wuku* period, the animals owned by the community must be slaughtered. This is so that the livestock is maintained, protected, and sustainable. After the death of the Prophet Dzur, the vow was continued by his friend, Prophet Sulaiman. He has a duty to protect the gumelar jagad, leaf grass, and wooden stones, which are the main food for community livestock (Maharani, 2019). In line with that, Prophet Sulaiman also tried to make

animals able to be raised by the community. The emergence of history The *Gumbrekan* tradition is passed down from the ancestors and is passed down from mouth to mouth by the community. So that if there are differences in historical stories from each region, it becomes a characteristic of that area, even though the essence remains the same.

Although the history of the beginning of the *Gumbrek* Tradition can be said to be very short, it is very closely related to the life of Islamic society at that time. So that they wish to continue the struggle of their ancestors to preserve and look after livestock, which has provided many benefits, especially in agriculture. They think that protecting their ancestral heritage is a sign of respect that they should be proud of. Although the history of the beginning of the *Gumbrek* Tradition can be said to be very short, it is very closely related to the life of Islamic society at that time. So that they wish to continue the struggle of their ancestors to preserve and look after livestock, which has provided many benefits, especially in agriculture. They think that protecting their ancestral heritage is a sign of respect and that they should be livestock.

The *Gumbrekan* tradition is carried out in one day and is divided into two stages, namely the preparation stage and the implementation stage. In the preparatory stage, the community usually makes various types of *Kupat*, consisting of *Kupat Luwar*, *Kupat Lepet*, *Kupat cepuk*, and *Kupat Bojo Limo*. The community also prepares *Cengkaruk*, which will then be distributed to livestock areas. Apart from livestock, there were also agricultural tools such as a *pacul*, *thothol*, and *arit* that were also rescued.

At the implementation stage, *Gumbrek* is carried out after Maghrib time by collecting the *Cengkaruk* and *Kupats* that have been made in one of the places where the community leaders and these figures will give prayers. After that, the *Kupat* will be shared among other people and eaten together. After they returned home, the *Cengkaruk* that had been prayed for earlier was sprinkled in a place for livestock and agricultural tools.

So far, the people of Pringkuku Village, Pringkuku District, and Pacitan Regency have carried out this tradition every Pahing *Wuku Gumbrek* Friday throughout the year. According to Mrs. Ginem, one of the village people who carry out this tradition, after the ritual is completed, the livestock look healthier and fresher than usual. With this belief, the community considers livestock to be slaughtered so that they are always healthy. In the past, people believed that this tradition should not be abandoned because if it is abandoned,

disaster will come to the person who left it and also to the environment in which they live.

But recently, the *Gumbrekan* tradition has begun to experience a shift in meaning. Even though it is still being carried out, the *Gumbrekan* tradition has begun to eliminate the shirk elements in it. Initially, the prayers offered in the *ngalap berkah* were prayers in Javanese addressed to the ancestors; now they have shifted and been replaced with prayers for safety in accordance with the guidance of the Al-Qur'an and the Sunnah of the Prophet Muhammad. Then the *Cengkaruk* that was sown was previously considered a repellent, but now it is only seen as a mere symbol and is used as animal feed.

Forms And Meanings Of Ritual Symbols Used In The *Gumbrekan* Ritual Tradition In Pringkuku Village, Pringkuku District, Pacitan Regency

In the *Gumbrekan* tradition, there are various forms and meanings of the ritual symbols used. In his 1977 book, Victor Turner writes that the ritual symbol is the smallest part of the ritual that retains the specific character of its behavior in the ritual smallest part of the ritual that retains the specific character of its behavior in the ritual. The symbol becomes the most fundamental unit in the rituals carried out by the community (Suwena, 2017). In essence, symbols are very embedded in people's lives. This is because these symbols originate from the initial nature of humans themselves. To describe the meaning of the symbols used in the *Gumbrekan* Tradition, the researcher uses the interpretation theory explained by Turner in his book, which consists of (Astuti, Sari, & Witari, 2021):

First, Exegetical dimension: where local residents act as informants in uncovering the meaning of rituals. Second, Operational dimension: the researcher obtains the desired meaning by observing people's actions when carrying out ritual traditions. Third, Positional dimension: the meaning of a symbol, is obtained by interpreting the symbol and its relationship to how to get that meaning.

Based on the results of interviews with local leaders and direct observation, the shape and meaning of the *Gumbrekan* traditional symbols in Pringkuku Village, Pringkuku District, and Pacitan Regency are as follows:

The preparation aspect consists of all the tools, materials, place of implementation, and animals or agricultural equipment that will be saved. As for the meaning of the various things used in the preparation aspect, the researcher describes them in detail as follows: (1) *Kupat*: there are four kinds. *Kupat* is used as an offering during rituals. Preparation for making *Kupat*

begins with making a container for *Kupat* using young coconut leaves, or janur. Then the container is filled with washed rice mixed with grated coconut. The filling of the ketupat is only half of the container, so the ketupat can be cooked perfectly. Then the *Kupat* is cooked for about 4 hours at each other's homes. The types and meanings of *Kupat* made by the people of Pringkuku Village are as follows (a) *Kupat Luwar*: This *Kupat* is a ritual offering that is worn around the neck of livestock, with the meaning of a symbol of the manifestation of love and gratitude from the owner to livestock because the cattle have provided many benefits to the economy and agriculture; (b) *Kupat Lepet*, *Kupat cepuk*, and *Kupat Bojo Limo*: These *Kupats* are used during rituals and prayers. These three types of *Kupat* will later be exchanged with other residents by the owner. In the past, people left one of each type of *Kupat* to hang in the cage as a form of gratitude from the owner to the creatures guarding the cage. However, now the three *Kupats* are no longer hung in cages by residents but are distributed to other residents as a whole. (2) *Cengkaruk* is rice that is fried or roasted without using oil. *Cengkaruk* is believed to be a countermeasure to distress that may or will occur to livestock and agricultural equipment. Now, *Cengkaruk* is only used as a symbol and is used for animal feed. (3) The rescued animals are livestock owned by the community, such as chickens, goats, and the most common, cows. Farm animals are saved with meaning as a form of people's love for living things. So it is hoped that the community will also get an abundance of love from Allah SWT in their lives. (4) Agricultural tools, as for agricultural tools that are also preserved in the *Gumbrekan* tradition such as *cangkul*, *thotol*, *arit*, *capil* and also rice field plows. This is meaningful as a manifestation of gratitude to Allah SWT with these tools facilitating the work of farmers, in this case the people of Pringkuku Village, to work on their fields. (4) The leader of the tradition: the *Gumbrekan* tradition is led by a community leader, usually an elder in the community, who is considered to know the flow and meaning of each traditional process that is carried out.

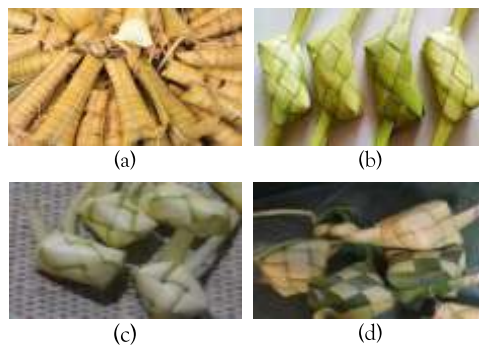


Figure 1. *Kupat Lepet* (a), *Kupat Luwar* (b), *Kupat Cepuk* (c), *Kupat Bojo Limo* (d)

Aspects of Implementation in the *Gumbrekan* Tradition; (1) Preparation: The preparatory stage is carried out before the ritual is carried out. Where the community will clean the livestock pens and tools that will be saved in their respective homes. (2) *Ngumpul*: *Ngumpul* is one of the stages in the *Gumbrekan* tradition in Pringkuku Village, where at this stage the community will collect all the *Kupat* and *Cengkaruk* that have been made in one of the community leaders' houses. (3) *Ngalap berkah*: this stage is the culmination of the ritual of the *Gumbrekan* tradition. *Kupat* and *Cengkaruk* that have been collected will be offered prayers by community leaders or community elders. In the past, prayers were said in fine Javanese that were addressed to the spirits of the ancestors. Now the prayers that are offered are prayers for safety contained in the Qur'an and the guidance of the Prophet Muhammad. After the prayer is said, the community eats *Kupat* together by exchanging the *Kupat* that has been made. In the past, before exchanging *Kupats*, the community would take several *Kupats* to be worn around livestock and hung in animal cages. However, now that this activity has been eliminated, all *Kupat* are exchanged and shared with other communities. The *Ngalap berkah* is believed by the community to be a form of gratitude to Allah SWT, which is manifested through the *Kupat* that has been made. (4) *Nyebar Cengkaruk*: *nyebar Cengkaruk* is a sign of the end of the ritual of the *Gumbrekan* tradition. In the past, *Cengkaruk* were spread in animal pens and agricultural implements as a manifestation of rejecting reinforcements from any calamities that might occur to livestock and agricultural implements. But now that belief has shifted. *Cengkaruk* is still held but only as a symbol and is used as animal feed.

The Islamic Education Values Implicit In The Implementation Of The *Gumbrekan* Ritual Tradition In Pringkuku Village, Pringkuku District, And Pacitan Regency

Basically, all religions that exist on earth have the nature of teaching goodness to every individual (Yunita & Mujib, 2021). The realization of this is balanced with the ability to understand religion as a whole and in accordance with the philosophy of the Indonesian nation, which is manifested through personality attitudes and skills according to the teachings of that religion (Nurfalah, 2018). In this case, it is the religion of Islam that is implemented in Islamic education.

Zuhairini in his book states that Islamic education is an effort made to direct and shape individual personality both in thinking, acting and being responsible in accordance with Islamic guidance and values (Zuhairini, 2008). The values of Islamic education are the

Ideas, views and beliefs of individuals that will influence all actions taken, owned and also believed in accordance with the teachings in the Qur'an and Sunnah. As quoted by Asiyah and Alimni, an educational figure named Zulkarnain has noted in his book the values of various Islamic Education as follows (Asiyah & Alimni, 2019):

Tauhid (*Aqidah*)

In the educational environment, the tauhid aspect is basically a process of fulfilling the nature of monotheism which is a basic element that is inherent in individuals even since their creation. Islamic education exists as an effort to maintain and realize the potential of each individual to know through education that is in line with the teachings of Islam. In carrying out the *Gumbrekan* Ritual Tradition in Pringkuku Village, Pringkuku District, Pacitan Regency, the community believes that the *Gumbrekan* tradition itself is a form of gratitude for all the blessings in the form of livestock, agricultural equipment and all its benefits to life. Society believes that Allah has provided everything for his creatures and only to Him they ask in everything. The potential for shirk has been eroded by the times which show that the people of Pringkuku Village, Pringkuku District, Pacitan Regency have realized that their religion does not teach this. This is of course in tune with Islamic education which has the main goal of maintaining and nurturing the potential of individual monotheism in accordance with Islamic religious guidance.

Worship (*'Ubudiyah*)

Worship is the service of a servant in accordance with the commands set out in the Al-Qur'an and explained by the Prophet Muhammad SAW. In Islamic education, worship is oriented towards how an individual is able to establish a complete relationship with his God and how to maintain relationships with other individuals as well as the ability to protect and protect himself. So that it can be said that worship is a tool for improving morals and taqorub to Allah SWT. The *Gumbrekan* Ritual Tradition in Pringkuku Village, Pringkuku District, Pacitan Regency contains the value of worship which is a manifestation of gratitude to Allah SWT who has provided all conveniences and enjoyment to humans, especially in fulfilling food needs and also health for His creatures. In practice, the community recites a prayer together where this activity is part of worship in Islamic education. Islamic education itself leads to how humans can relate their attitudes and behavior to Allah SWT, to others, and also to themselves. So that the traditional activities carried out by the people of Pringkuku Village,

Pringkuku District, Pacitan Regency can be said to be a tool to justify morals and taqqurob to Allah SWT.

Morals

Morals are not only limited to each individual but are more thoroughly important to society, the people, and humanity as a whole. The highest level of morality is in the form of; (1) *Irsyad*: Every individual has the ability to distinguish which practices are good to do and which practices should be abandoned. (2) *Taufiq*: Where every action or behavior that is carried out is in line with the guidance that has been given by the Prophet Muhammad SAW. (3) *Guidance*: Behaving well and commendably and avoiding despicable ugliness are inherent in the individual.

It is hoped that the *Gumbrekan* Tradition in Pringkuku Village, Pringkuku District, and Pacitan Regency will be able to form the morals of citizens who are compassionate towards fellow creatures of God, help each other in goodness, love to give charity, have responsibility for obligations that must be carried out, and have priority on which interests must take precedence. Have the ability to distinguish between good and bad things and act according to the guidance of Rasulullah SAW.

Societal

This aspect includes all arrangements made by individuals in their association with the world, such as households, objects, state administration, social life, relations between countries, and so on. In each case, the *Gumbrekan* tradition procession is carried out jointly by the community, which indicates that this tradition highly values solidarity, which is manifested in deliberation and mutual cooperation, so that it will lead to good cooperation in maintaining and preserving the tradition.

The implementation of the values of Islamic education in society can be realized through manifestations in the relationship between individual attitudes and behavior. The following is an explanation of the manifestations of this relationship (Nurfalah, 2018): (a) Attitudes and behavior towards Allah SWT. The main thing that must be instilled in the community is the attitude or behavior of worshiping Allah. Acknowledging and consciously believing that there is no god who has the right to be worshiped except Allah. Allah is one. Allah is one. Belief in the oneness of Allah is manifested by believing that the deeds done by Allah are not the same as those of humans. As an example, Allah has the nature of being the

Most Compassionate and Merciful, and of course humans also have that trait. However, in essence, the nature of love and compassion that belongs to God cannot be equated with compassion that belongs to humans, because if you do, it is the same as aborting the oneness of God. The attitude and behavior of monetizing Allah SWT can be implemented by loving Allah more than anything, carrying out Allah's commands and leaving His prohibitions, competing in goodness, always being grateful for the blessings that have been received, and much more. (b) Attitudes and behavior towards fellow human beings. This attitude is based on one's own heart and conscience. Rasulullah SAW has exemplified many attitudes and behaviors toward fellow human beings, such as forgiving each other, helping each other in kindness, keeping promises, being fair, and upholding justice. Research conducted by Yasin Nurfalah specifically divides attitudes and behavior towards fellow human beings into five groups, including (Nurfalah, 2018): (1) Attitudes and behavior towards Rasulullah SAW, which are manifested through following his sunnah, obeying his orders and prohibitions, and making him a role model in life. (2) Attitudes and behavior towards parents are manifested in the form of always doing good, being gentle, obeying, and respecting them. (3) Attitudes and behavior towards the family in the form of always maintaining a friendship, establishing affection, and not forgetting their rights and obligations. (4) Attitudes and behavior towards neighbors are manifested by helping each other, establishing friendly relations, avoiding quarrels, and not slandering each other. (5) Attitudes and behaviors towards society such as always helping, mutual cooperation, and competing for goodness. (c) Attitudes and behavior towards the environment and nature. Realized in the form of maintaining and not destroying nature and the environment. Love animals and take part in preserving them. In the perspective of Islam, Allah created nature to be managed as well as possible by humans. So as human beings, we must be grateful and try well to manage it.

CONCLUSION

Even though it is a tradition that is still preserved by the people of Pringkuku Village, Pringkuku District, and Pacitan Regency, Gumbrekan has experienced many shifts in roles. Even though it is related to one place and another, the Gumbrekan Tradition, which was originally sacred, has undergone many changes with the introduction of Islamic values, which refer to eradicating actions that lead to shirk. The values of Islamic education contained in the

Gumbrekan Tradition in Pringkuku Village, Pringkuku District, Pacitan Regency consist of: (1) Tawhid in the form of the belief of the people of Pringkuku Village, Pringkuku District, Pacitan Regency that Allah has given everything to his creatures and only Him they ask in everything; (2) The value of worship which is an embodiment of gratitude to Allah SWT who has provided all conveniences and pleasures to humans, especially in fulfilling the food and health needs of His creatures; (3) Forming the morals of citizens who are merciful towards fellow creatures of Allah, help each other in good deeds, like to give alms and have responsibility for the obligations that must be carried out and have priority interests which must come first; (4) a society that highly values solidarity which is manifested in deliberation and mutual cooperation so that it will give rise to good cooperation in maintaining and preserving traditions.

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