

THE IMPLEMENTATION OF ISLAMIC EDUCATION VALUES IN THE LOCAL WISDOM OF THE JAVANESE SEDEKAH BUMI TRADITION

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Abstrack

The earth alms ceremony it self is a tradition carried out by Javanese people in the Cirebon, Indramayu and Brebes regions at the beginning of Muharram or Shura. The Earth Alms tradition is held as a form of gratitude to the Almighty Allah SWT who has provided a place to stand with all the abundant sustenance in the form of crops for human survival. Sedekah Bumi is generally held in public places that are considered sacred such as the courtyard of the mosque, village hall, or field. Values in life become the basis or reference in determining an action. Value has a positive connotation because value is something that is used as a basis and agreed upon and has a positive impact on both self and others such as the value of honesty, responsibility, helping and other values. This type of research uses a qualitative approach in the form of an analytical descriptive method or research supported by data obtained from field research.

Keyword: Implementation, Islamic Education Values, Local Wisdom Of The Javanese Sedekah Bumi Tradition.

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INTRODUCTION

According to Islam, education is the black and white marker of a person's journey. Therefore, Islamic studies determine that education is one of the activities that are mandatory for men and women, lasting a lifetime, from the cradle to the grave (life long education). Education as formulated in the National Education System Law (UUSPN) No.20 of 2003 education is a conscious and planned effort through the learning process so that students actively develop their potential in order to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves, society, nation and state. Which will be useful for realizing and developing quality human resources. When Islam entered Java, the people still adhered to Hinduism and Buddhism, as well as the beliefs inherited from their ancestors. So it was impossible to just transfer these beliefs. Considering this, Sunan Kalijaga looked for the best way to teach Islam. Because at that time the Javanese people were very fond of puppet shows, Sunan Kalijaga preached through puppets complete with gamelan and the results proved to be very large for the development of Islam in Java. Sunan Kalijaga also preached Islam through local traditions, such as kenduri (banquets to commemorate events or celebrations). He replaced praises or mantras recited in kenduri with prayers and nurtured the environment and society, developing and enhancing the quality of life together, the life of the nation and the state. Education has a very important role in all aspects of human life. This is because education directly affects the development of all aspects of human personality.

Indonesia is rich in a variety of Islamic values in local wisdom that has developed from generation to generation. This is the basic capital for the formation of national identity and character. The Javanese have a variety of cultures in various parts of the region, ranging from East Java, Central Java, and West Java as the dominant region, some of which Javanese culture also spread to various regions in Indramayu and Cirebon, among others. One of the local cultural wisdoms in Java is the tradition of earth alms, describing the joy of gratitude for favors offered by the Javanese people to Allah SWT for sustenance through all forms of crops. Like other Javanese cultures, earth alms is a culture that is more or less charged with animism and dynamism values that have Hindu-Buddhist influences, in accordance with the beliefs and beliefs of the predecessors of Javanese society. The traditions and actions of the Javanese people always adhere to two things, first, to a religious and mystical philosophy of life, second, an ethic of life that upholds morals and degrees of life. The Javanese view of life always connects everything to God, which is all spiritual, mystical, and magical, with respect for ancestors and forces that are invisible to human senses.

he sedekah bumi tradition is the local wisdom of the Javanese community, which has its own characteristics. This is what makes researchers interested in studying more

deeply, especially from the values of Islamic religious education. Does this earth alms tradition contain values that can be preserved and in line with Islamic education or is the tradition contrary to the values of Islamic education. Based on this, the researcher wants to conduct a study entitled "Implementation of Islamic Education Values in the Local Wisdom of Javanese Cultural Earth Alms Tradition".

RESEARCH METHODS

This type of research uses a qualitative approach in the form of analytical descriptive methods or research supported by data obtained from field research (field Research). What is meant by qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject holistically, and by means of descriptions in the form of words and language, in a special natural context and by utilizing various scientific methods. (Moleong, 2007)

Descriptive research is research that seeks to describe current problems based on data. The type of descriptive qualitative research used in this study is intended to obtain information about the Implementation of Islamic Education Values in the Local Wisdom of Javanese Cultural Earth Alms Tradition. This research is also a field research in which the researcher speaks and directly observes the people under study. To obtain data, researchers conducted observations to observe the object of research on the Implementation of Islamic Education Values in the Local Wisdom of the Javanese Cultural Earth Alms Tradition in Brebes.

DISCUSSION RESULT

a. Implementation of the Earth Alms Tradition

Implementation is an application, idea, concept, policy or innovation in a practical action so that it has an impact, both in the form of knowledge, skills and values and attitudes. The Oxford Advance Learner's Dictionary states that implementation is "putting something into effect". (Mulyasa, 2010, p. 178)

Tradition in Latin *traditio*, meaning to be passed on in language is a habit that develops in society into customs that are assimilated with traditional and religious rituals. In the Indonesian dictionary, tradition is a hereditary custom from (ancestors) that is still practiced in society. Tradition in Arabic is called *Urf*, which means a provision regarding the method that has been familiarized by the community in a place and time that has no clear provisions in the Qur'an and sunnah.

The earth alms ceremony itself is a tradition carried out by Javanese people in the Cirebon, Indramayu and Brebes regions at the beginning of Muharram or Shura. The Earth Alms tradition is held as a form of gratitude to the Almighty Allah SWT who has provided a place to stand with all the abundant sustenance in the form of

crops for human survival. Sedekah Bumi is generally held in public places that are considered sacred such as mosque courtyards, village halls, or fields.

1) Implementation of Earth Alms in Karanganyar Hamlet, Jemasih Village, Ketanggungan Sub-district, Brebes Regency

The implementation of Earth Alms in Karanganyar Hamlet, Jemasih Village involves several stages and practices carried out by the local community. The Earth Alms tradition is carried out once every year with the aim of expressing gratitude to God for providing sustenance in the form of land and abundant crops. The implementation of Sedekah Bumi also aims to allow the underprivileged to feel the harvest and as an expression of gratitude to God Almighty for the blessings given.

The ritual stages of the Earth Alms ceremony include slaughtering livestock such as goats, chickens and performing tahlil along with eating together. The community in Karanganyar hamlet of Jemem village is still very enthusiastic and compact in maintaining and succeeding the Earth Alms tradition. They uphold the values of tolerance and norms of politeness towards the heritage of their ancestors. In addition, Sedekah Bumi is also a place to harmonize between people from various religious and ethnic groups.

The implementation of Sedekah Bumi also involves the active participation of young men and women from the village, either from santri or local youth organizations. They are taught to respect and maintain this hereditary tradition. The young men and women also play an important role in preserving the culture and values of gratitude contained in Sedekah Bumi. The people in Karanganyar hamlet of Jem village are still very enthusiastic in enlivening the Earth Alms event, and some even skip work just to join the event.

In addition, the implementation of Sedekah Bumi also reflects the values of tolerance among religious believers. People from various religious sects are invited to take part and participate in enlivening the Earth Alms event. This symbolizes togetherness and interfaith harmony. The people in Karanganyar village respect the tradition of Sedekah Bumi and understand the values contained in it.

In maintaining and succeeding the Earth Alms tradition, the community in Karanganyar hamlet, Jemasih village is still very compact and works hand in hand. They realize the importance of preserving this culture and tradition for future generations. Young men and women also play a role in maintaining this tradition so that it still exists in the midst of advanced globalization. The implementation of Earth Alms in dukuh karanganayr jemasih village is a place

to maintain tolerance, harmony, and express gratitude to God for all the blessings given.

Based on information provided by local residents, the time of implementation of Earth Alms in Karanganyar hamlet of Jemasih village is carried out in the month of Rabiul Awal to coincide with the Prophet's Maulid, as well as to commemorate the birthday of the Prophet Muhammad SAW. Regarding the date of implementation, it depends on the decision and agreement of residents and local scholars.

2) Islamic Education Values of Earth Alms Tradition

Values in life become the basis or reference in determining an action. Value has a positive connotation because value is something that is used as a basis and agreed upon and has a positive impact on both self and others such as the value of honesty, responsibility, helping and other values. Value is positive because value is something that is believed to give a positive aura to life from generation to generation.

Humans can learn about values through experience and values that are deliberately designed through education, such as character education with its 5 main values (Religion, Integrity, Nationalism, Independence, and Gotong Royong) which are then internalized in themselves so that they appear as characters in everyday life (Anggun Sisweda: 2020).

Value is a belief and trust that becomes the basis for a person or group of people to choose their actions, or assess something that is meaningful to their lives (Zahrudin Hasanudin Sinaga: 2004). Another opinion states that value is the meaning that precedes the phenomenon of life. when the value changes, the phenomenon can follow the change in value. Similarly, if the phenomenon of life changes, then value tends to accompany it. This situation occurs because one of the ways to observe value can be done by looking at the phenomena that are born in life (Rohmat Mulyana: 2004).

In this study, the values in question are Islamic values or values derived from Islam. Every Muslim makes the Qur'an and Hadith or sunnah of the Prophet Muhammad SAW as a guide to life in living everyday life. In the Qur'an and Hadith there are clear directions about the value system that applies to a Muslim, including: aqidah, worship, and morals.

Islam is the perfect religion. All the rules about life have been thoroughly taught to humans. This Prophet Muhammad SAW conveyed in the sermon on the implementation of the wada' pilgrimage (the last pilgrimage before he died) as Allah SWT said in QS. Al-Maidah [5] verse 3 at the end of the sentence as follows:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَالْحُمْ الخنزير وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Forbidden to you (are) carrion, blood, pork, (the flesh of animals) slaughtered in the name of other than Allah, the strangled, the beaten, the fallen, the gored, and the devoured by wild animals, except that which you have time to slaughter, and (forbidden to you) that which is slaughtered for idols. And (forbidden also) to cast lots with arrows, (casting lots with arrows) is ungodliness. Today the disbelievers have despaired of your religion, so fear them not, but fear Me. Today I have perfected for you your religion, and I have made sufficient for you My favor, and I have made Islam your religion. So whoever is forced to do so by hunger without intentionally committing a sin, surely Allah is Oft-Forgiving, Most Merciful. (QS. Al Madiah: 3)

With the perfection of Islamic teachings, Islamic values should be present to decorate human life, especially a Muslim. The Ulama as the successors of the Prophets who study and teach the teachings of Islam from generation to generation in various ways, one of which is through education. Through this education, Islamic values are instilled in the "learner" and can ultimately influence various activities of personal life and life in society.

Islamic education values are a set of beliefs or feelings in humans that are in accordance with Islamic norms and teachings to create insan kamil (perfect human beings). (Bekti Taufiq Ari Nugroho: 2017). According to Zayadi (in Majid and Andayani), the sources of values that apply in the institutions of community life are classified into two types, namely: 1) Divine values, which include: Iman, Islam, Ihsan, Taqwa, Ikhlas, Tawakal, Gratitude and Patience; and 2) Insaniyah values, which include: Silat ar-rahmi, Al-Ukhuwah, Al-Musawah, Al-'Adalah, Husnu al-dzan, Al-Tawadlu, Al-Wafa', Insyirah, Al-amanah, Iffah or Ta'affuf, Qawamiyah, and al-Munfiqun (Abdul Majid: 2017).

From the implementation of the earth alms tradition in Karang Anyar Hamlet, Jemasih Village, Ketanggungan District, Berbes Regency, seven Islamic education values were found, as follows:

First, the value of gratitude. Gratitude is an attitude of gratitude and appreciation, in this case for all the countless favors and gifts that Allah bestows on us. (Abdul Majid: 2017) The implementation of the earth alms tradition is a form of expression of gratitude of the Melati Hamlet community for the

abundance of sustenance provided by Allah SWT which is carried out through salvation activities, praying, and eating. The value of gratitude is included in the divine value because it is directly related to Allah SWT as the giver of nitmat.

Second, the value of friendship. The value of silat al-rahmi is the bond of love between fellow humans, especially between brothers, relatives, handai taulan, neighbors, and so on (Abdul Majid: 2017). The value of friendship in the sedekah bumi tradition can be seen from the active role of the village community involved from preparation to implementation of the tradition. The community, which is dominated by the Head of Family (Men), jointly cleans the hamlet, such as repairing bridges, cleaning houses of worship and halls together, cutting grass on the roadside of the hamlet area, and other activities that aim to tidy up and beautify the hamlet they live in. The implementation of this tradition is not only carried out by the Javanese tribe, but also followed by other tribes who live in the hamlet.

Third, the value of al-ukhuwah. Al-Ukhuwah is the spirit of brotherhood, more so to fellow believers (Abdul Majid: 2017). The value of ukhuwah is seen in the use of Muslim clothing during the salvation event in the earth alms tradition as a symbol of Muslim brotherhood. The message of ukhuwah is conveyed during remarks made by community and religious leaders at the earth alms ceremony to the community. the community is asked to maintain unity among citizens so as not to be easily instigated in negative issues related to SARA (Ethnicity, Religion, Race, and Intergroup).

Fourth, the value of insyirah. Insyirah or an attitude of spaciousness is a full attitude of willingness to respect other people with their opinions and views. An open and tolerant attitude and willingness to deliberate democratically are closely related to this open-mindedness (Abdul Majid: 2017). The value of open-mindedness can be found during the deliberation of the preparation of the earth alms tradition. Not only community and religious leaders were involved in the deliberation but also the community participated in providing input regarding the things needed to make the activity a success.

Fifth, the value of alms. Almsgiving can be defined as a gift given by one Muslim to another spontaneously and voluntarily without being limited by time and a certain amount and it is done as a form of implementation of acknowledgment and proof of the truth of one's faith by expecting the pleasure and reward of Allah SWT (Firdaus: 2017). At the time of the earth alms tradition, people who have excess sustenance pay zakat mal from their wealth to be given to people who are classified as poor and poor. In this activity, the

community also makes voluntary donations allocated for the construction of the mosque.

Sixth, the value of mutual cooperation. Gotong royong is working together. (KBBI, 2020) In the institution of gotong royong, there are elements of the vision of social life values ("ideology"), the spirit of collective struggle, the spirit of mutual respect (mutual collective trust), and the organization of cooperation that is compatible with the progress of society (nation). (Tri Pranadji, 2009) Gotong royong as a shared spirit is one of the main characters of the Indonesian Nation. The value of gotong royong in tradition can be seen in several ways, such as: the involvement of the Melati hamlet community in hamlet cleanup activities by dividing the community into several groups, some are tasked with cleaning the road area and the hamlet meeting hall and repairing the bridge at the same time as a form of gotong royong of the hamlet residents. Other activities can also be seen in the preparation of the meal at the time of the selamatan by each family participating in bringing food to be eaten together.

CONCLUSION

The earth alms ceremony itself is a tradition carried out by Javanese people in the Cirebon, Indramayu and Brebes regions at the beginning of Muharram or Shura. The Earth Alms tradition is held as a form of gratitude to the Almighty Allah SWT who has provided a place to stand with all the abundant sustenance in the form of crops for human survival. Sedekah Bumi is generally held in public places that are considered sacred such as mosque courtyards, village halls, or fields.

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