



Indonesian Values of Islamic Education in the Munggahan Tradition in Trimulyo Village

Fiyya Zahrotul Firdausi¹, Muhammad Yusuf¹, Habib Sulthon Asnawi¹

¹Universitas Ma'arif Lampung, Indonesia

Corresponding Author ✉ mfikrimaulana@gmail.com*

ABSTRACT

Tradition encompasses all inherited cultural practices from the past that continue to hold significance within a specific region. One such tradition is the "Discharge Berth," commonly practiced by the residents of Trimulyo Village, Mataram District, Central Lampung Regency, as a way of welcoming the holy month of Ramadan. However, community perspectives on this tradition vary—some support it while others oppose it, each with their own reasons. This research employs a qualitative, descriptive approach to explore the values of Islamic education embedded in the Munggahan tradition of Trimulyo Village. Data were collected through field research involving observations, interviews, and documentation, with informants including religious leaders, community figures, and local residents. The study reveals that the Munggahan tradition reflects core Islamic educational values, including those related to faith (aqidah), worship (ibadah), ethics (akhlaq), and social relations (muamalah). These values are expressed through activities such as religious outreach via Javanese traditions, communal almsgiving through food sharing, prayers for deceased ancestors (reading tahlil and Yasin), and expressions of gratitude for the arrival of Ramadan.

Keywords: *Munggahan Tradition, Indonesian Values, Islamic Education*

ARTICLE INFO

Article history:

Received
February 19, 2025

Revised
April 30, 2025

Accepted
May 09, 2025

Journal Homepage <https://ojs.staialfurqan.ac.id/IJoASER/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

INTRODUCTION

Islam teaches how to live life from various points of view for all human beings to live a balanced life between life in this world, the afterlife, spiritual, physical, spiritual and material because Islam is always related to education (Sarawardi, Ardiyan Fikrianoor, 2023). Islam is a religion which contains laws and rules. So what has been taught in Islam cannot be done at will, but there are provisions that become the basis for carrying out these deeds.

The Javanese tribe contains traditional traditions that are complicated and interesting to study. The spread of the Javanese ethnic community gave rise to a process of acculturation and cultural adaptation. It is not uncommon for the acculturation process to give rise to unique and distinctive cultural nuances that differentiate them from Javanese community groups in other different regions.

The dynamics of society from time to time continue to show positive things, this is because there are values that animate cultural life in society. These values have been successfully implemented in the fabric of society from the past until now. Local cultural values can be seen from various aspects that are visible in traditions that continue to this day (Tata Twin Prehatinia, Widiati Isana, 2022). Javanese society has various traditions which are currently still implemented and preserved, one of which is *discharge berth* (Nurjannah, Haziza S, 2019).

Tradition *discharge berth* This is also implemented by the people of Trimulyo Mataram Village, Central Lampung Regency and is still maintained today when they welcome the Holy Month of Ramadhan. This tradition is the pride of the people of Trimulyo Mataram Village, Central Lampung Regency, especially for those who can still carry out this tradition and are still used to maintaining traditions that have been passed down from generation to generation. The

traditions before fasting include: The Punggahan tradition (taken from Javanese which means ascension) which is carried out before fasting.

However, in Trimulyo Mataram Village, Central Lampung Regency, not all people agree with the tradition *discharge berth*. There are some people who think that it is tradition *discharge berth*. This is an ancient tradition from the Hindu-Buddhist era which should be eliminated because it leads to a culture of shirk. The people who still practice it think that it is tradition *discharge berth*. It is a legacy from our ancestors that must be preserved because it contains values that are very important in life, such as the value of harmony, mutual help and so on.

If you look at the research conducted by Dedi Mahyudi entitled "Islamic Theological Views on the Ngijjing Tradition at the Selamatan Nyewu Ceremony in Deli Serdang Regency", where in this research the implementation of the Javanese tradition, namely ngijjing, is studied based on theological views. The results of this research show several things as follows: (1) the ritual process in implementing the ngijjing tradition at the Nyewu Selamatetan ceremony consists of three ritual processes, namely reciting the Koran and Surah Yasin, kenduri or tahlilan, installing tombstones (2) offerings in the Ngijjing tradition at the Nyewu Selamatetan ceremony have symbolic meaning related to the purpose of carrying out these traditions and ceremonies (3) The ngijjing tradition at the Nyewu Selamatetan ceremony has a specific meaning and function. The meaning contained in the ngijjing tradition at the Nyewu Selamatetan ceremony is (a) presenting the life cycle (b) maintaining the relationship between the souls of the deceased and those who are still alive (c) cleaning the outer and inner aspects of the deceased, the functions contained in it are religious functions and social functions (Dedi Mahyudi, 2014). Meanwhile, in the research the researchers conducted examined the values of Indonesian Islamic education contained in tradition *discharge berth* in Trimulyo Village, Mataram.

METHOD

This research is field research (*field research*) namely research that "focuses attention on a case intensively and in detail regarding the background of the current situation at issue" (S. Margono, 2018). The researcher carried out this field research to find out about the values of Indonesian Islamic education in the Mungghahan tradition in Trimulyo Village, Mataram.

After the researcher made observations in the field, the researcher then dig deeper into the information through interviews and strengthened it with documentation. This research was carried out in Trimulyo Village, Mataram and society as research subjects.

In this research, researchers used several data collection tools, namely through observation, interviews and documentation. Secondary data sources are taken from books and journals that are relevant to the object under study. Primary data sources were obtained from parties who were considered to know the object under study (Dinar Nasehuddin and Jamali Sahrodi, 2022), so the primary data source for this research was the Islamic Boarding School. This research uses triangulation of sources and methodology to ensure the validity of the data. There are three methods used in data analysis techniques, namely: data reduction, data presentation, drawing conclusions/verification (Endang Safitri, 2021)

RESULTS AND DISCUSSION

Process of the Mungghahan Event in Trimulyo Mataram Village

Javanese culture is one of the regional cultures that is quite influential in Indonesia. Original Javanese culture has existed since prehistoric times. The arrival of the Hindus with their culture in Java resulted in the development of Hindu-Javanese culture, as did the arrival of Islam. In carrying out their preaching, the saints have a special policy, namely not to impose Islam on society, but rather to choose the path of blending Hindu-Javanese with Islam. So Javanese culture contains elements of Javanese, Hindu and Islamic culture.

The Javanese way of life is almost the same in every region, namely emphasizing inner peace, harmony and balance, an accepting attitude towards all events that occur while placing the individual under society and society under the universe. This view has ideas about the basic nature of humans and society which in turn explains Javanese ethics, traditions and style. So the

ritual of carrying out the *punggahan* event is not a religious category, but shows an ethic and lifestyle.

The *punggahan* tradition is based on oral sources obtained, residents cannot tell since when this *punggahan* tradition was carried out. They can only state that this ceremony has been carried out for a long time, now they just have to continue the custom that has been in effect for generations.

In order to obtain the necessary data, researchers conducted interviews with several informants regarding the values of Indonesian Islamic education in the *mungghahan* tradition. The first informant was Mr. Taufik as a religious figure in Trimulyo Mataram Village. When interviewed he explained:

If you ask me when the *punggahan* tradition started, I don't know when, sis. The problem is that since I was little, this *punggahan* event has been around. It's not just me, maybe everyone in this village doesn't know when the first *punggahan* event was held. The *punggahan* tradition is usually carried out before Ramadan. In implementing the *punggahan* tradition, I, as a religious figure or prayer room administrator, will usually ask people to make food to take to the prayer room. In the procession, I usually lead from the start until the event ends.

The Javanese tribe is a tribe that has various forms of culture. This happens because cultural developments in one region are different from another. Culture in Central Java will be different from culture in East Java, because the social conditions of each region are different. One of the cultures possessed by the Javanese tribe is the tradition of building tombstones (*punggahan*) which is still carried out by the people in the Trimulyo Mataram Village area, Way Kanan Regency in particular.

The Values of Islamic Education in the Mungghahan Event in Trimulyo Village, Mataram

The *punggahan* tradition in this research was studied to find out the meanings contained in the form of symbols and the activities carried out. This tradition is passed down with the aim of conveying the meaning contained in the tradition. In the form of symbols, humans communicate and develop the knowledge they have for their lives. For this reason, it is hoped that this research can reveal the meanings of these symbols in the culture of the local community.

Regarding the implementation of the *punggahan* tradition, it varies from one region to another. Trimulyo Mataram Village is one of the areas where the people still preserve the *punggahan* tradition.

Before carrying out the *Punggahan* procession there are two stages which are carried out over two days and one night. The first stage is the feast which is held in the afternoon. The second stage is the *tahlilan* which is held in the evening.

Feasting is done in the afternoon before the next day carrying out the loading. This feast is a custom of the Javanese community which is done by people who have a certain wish by inviting the surrounding people to pray for their safety and happiness. In reality, this feast aims to ask for prayers from neighbors or relatives so that what is desired is achieved, safe, and happy during life in this world and in the afterlife.

Residents invited to the *kenduri* are men who are married (head of family). During the *kenduri* there is one person who makes a vow. The person who attends this ceremony also leads the *kenduri* event. Usually this person is an elder figure or could also be a *modin*. When the person attending the gathering pledged the wishes of the person holding the feast and then led the prayer, the people who came followed suit by saying "amen" to the Muslim community. The dishes during the *kenduri* celebration are *tumpeng* rice, wrapped chicken along with side dishes and *setaman* flowers.

At the time of returning, the people who feasted get a blessing from the person who has a wish as a form of charity whose reward is intended for the deceased. *Berkat* consists of rice, side dishes, vegetables, cakes, and *jenang* put in a container. The content of this blessing is not always like that but it is adapted to the ability of those who wish.

This means that the celebration of the celebration achieves what is desired and is a thank you for your time and prayers. The blessing is taken home with the intention that the contents of the blessing can be enjoyed by the whole family. Giving blessings takes priority over desserts which can only be enjoyed by invited guests. They think that the blessings enjoyed by the whole family are greater in reward for sadaqah than the dessert enjoyed by invited guests alone. It is also said that spirits suck food essences from the smell of the food, and from the prayers of Muslims. This means that spirits are calmed and neighborhood solidarity is strengthened.

The next event included in the *punggahan* tradition procession is the *tahlilan*. This *tahlilan* is a form of religious ritual full of praise to Allah Almighty. *Tahlilan* is held at night and usually involves the man (head of the family) who is the representative of the family.

This *Tahlilan* is led by a *mudin* or religious figure who is trusted to lead the prayer and is usually carried out after the *Isha'* prayer or later in the night if there is a clash with other religious events such as feasts, safety and so on. With that, the time of *tahlilan* implementation is handed over to the *modin* with the agreement and readiness of those who have a wish. The place of implementation of *tahlilan* is generally in the residence of the person who has a desire. In the morning before the *tahlilan* is performed, those who wish on their own or ask for the help of others who can speak delicately to inform their neighbors and closest relatives and invite them to come. If you feel that this is not enough, you want to ask for help from the *takmir* of the mosque to announce the *tahlilan* invitation.

This *tahlilan* event is accompanied by a *yasinan* event. Before entering the *tahlilan*, we usually read the *Yasin* letter led by *Modin* slowly together. This aims to ensure that the reading can be done solemnly and also so that parents and people who are not fluent in reciting the *Koran* do not miss out on reciting it.

Before the *tahlilan* event begins, people who have arrived usually greet each other, talk about their harvest, their children's school, or local or national news. For example, some of the *tahlilan* participants know about politics and general knowledge, so there can be exciting discussions between residents. In this way, *tahlilan* is not only a place for religious actualization, but also a place for friendship and communication between citizens. When all the people gathered, the event began. An appointed *emcee* opens the event and sorts the events that will be held.

The first event is the opening which explains the purpose of the law for the citizens to attend the event. The second event is a welcome from the host or the representative to express his gratitude for the arrival of the guests and sincerely ask for help. In order for this chain of events to run smoothly and get the pleasure of Allah Swt. The third event is *tahlilan* and *yasinan* led directly by the *modin* or the representative if the *modin* is unable to attend.

After reading the *Yasin* letter, it continues with *tahlil*, *tahmid* and *tasbih* and ends with prayer. After the prayer has been read, the host invites the guests to start eating the meal. This dish is an expression of gratitude for their willingness to help pray for their ancestors.

There are many Islamic educational values contained in the *Punggahan* tradition in *Trimulyo Mataram Village*, *Seputih Mataram District*, *Central Lampung Regency* and are one of the reasons this tradition is preserved by society and village leaders. This can be known through the results of interviews with village leaders, village youth, community and religious leaders who regularly participate in *Punggahan* every year. The values contained include:

a. Alms

The *Punggahan* tradition in *Trimulyo Mataram Village*, *Seputih Mataram District*, *Central Lampung Regency*, is implemented at the *punggah* location, where the community brings ready-to-eat food from the afternoon before sunset to the mosque/prayer room. There are also those who make their food at the same time in people's homes using alms money from the local community.

The charity carried out by the community includes the values of Islamic education, namely worship and mutual cooperation. If people give alms because they hope for Allah SWT's blessing. then his kindness will be recorded and he will be rewarded.

The people in *Trimulyo Mataram Village* during the implementation of the *Ramadan Punggahan* each brought ready-to-eat food in the form of packages, drinks,

snacks and wadai. Taken to the prayer room/mosque where the Ramadan Punggahan is held. The point is to share with each other there, the wrapped rice food is exchanged with each other. Or there are people who give food or drink alms.

It is a charity because people who attend the Ramadhan celebration in Trimulyo Mataram Village, Seputih Mataram District exchange food with each other, so they eat other people's food instead of food they bring from home. This almsgiving is an expression of people's gratitude because they have been given sustenance by Allah SWT. And then we can meet again with the month of Ramadan. So in the Ramadhan punggahan tradition there is a value of charity in its implementation.

b. Grateful

An expression of gratitude for being reunited with the glorious month of Ramadan to Allah SWT. The blessings given by the people of Trimulyo Mataram Village, Seputih Mataram District, Central Lampung Regency are expressed through the activities of gathering together, praying and eating together or what could be called the Punggahan tradition. Prayer readings are led by religious figures who have an understanding of religion, so that people follow the readings led by these figures. That is how the people of Trimulyo Mataram Village welcome the arrival of the holy month of Ramadan by holding Punggahan as a form of gratitude, prayer and asking for forgiveness. As stated by Mr Taufik in his interview as follows:

One of the values of Islamic education contained in the Punggahan tradition is the values of faith where people believe in this tradition to express gratitude to Allah SWT. Because they will meet the month of Ramadhan and now get a lot of enjoyment so they can carry out their worship with wisdom.

c. Pray for ancestors

The punggahan tradition is a reminder to pray for our past people, parents and relatives who have passed away, by reading tahlil and yasin. Then continue with prayer. After completing the prayer as mentioned above, it ends with Surah Al-Fatihah. Prayer readings are led by religious figures who have an understanding of religion, so that people follow the readings led by these figures.

Prayer is one of the values of Islamic education found in the Punggahan tradition in Trimulyo Mataram Village, Seputih Mataram District, Central Lampung Regency. Prayer is included in the educational value category of worship because praying is a recommendation from Allah SWT, and asking Him for help and help. Pray for ancestors or family who have preceded you in accordance with Islamic teachings, namely sending prayers, reading verses from the holy Koran. The activities that have taken place are not outside the teachings of the Islamic religion.

d. Friendship

Punggahan is a social activity that can gather many people in one place with the hope of the same goal, namely the approval of Allah SWT. forgiveness, and expression of gratitude for being reunited with the month of Ramadan. So people gather in one place to celebrate. This makes our relationship with each other even closer, as stated by Mr. Taufik:

The community gathers in the prayer room/mosque, from small to old to take part in this punggahan implementation which can unite everyone.

Religious social activities such as friendship must continue to be maintained, because they have very valuable value for society. The value of unity contained will have a huge impact on the Indonesian state. Unity, which is also contained in Pancasila, transforms division into unity, so that Indonesian people can be safe, peaceful and calm in carrying out their worship of Allah SWT.

e. Pray for each other

Many Muslims pray to Allah SWT as a form of acknowledgment that servants have limitations and inability to face every problem. It is said that prayer is a weapon for Muslims in asking for something from Allah SWT. Prayer can also be used to pray for fellow Muslims for goodness, to gain pleasure and happiness from Allah SWT.

Praying for each other is something that the people of Trimulyo Mataram Village, Seputih Mataram District, Central Lampung Regency do when they meet each other or when they want to say goodbye at the traditional Punggahan Ramadhan event which is routinely held every year at the local prayer room/mosque. Praying for goodness among fellow Muslims is one of the good values in Islam to strengthen the value of brotherhood between Muslims.

So, if during the implementation and when people gather, they say sorry, shake hands. It is a place to apologize to each other.

The implementation of the Punggahan tradition makes the community more familiar with each other. More specifically, it is building social trust with fellow Muslims. Praying for others can foster a sense of concern for fellow Muslims because praying for people means praying for good for others who pray with goodness. Praying for each other can also be a beautiful bridge connecting the unity of the people.

Islamic law is truly beautiful, even people who sneeze are encouraged to pray for each other. When fellow Muslims understand the rules for sneezing in Islam, if they get to know each other it will feel normal but subconsciously it will make their lives beautiful and blessed. Even when two fellow Muslims don't know each other but understand the rules about sneezing and praying for the person who sneezes, this will make them get to know each other and establish friendship just because of one rule, namely sneezing in Islam. Moreover, social activities that gather large masses of people, and which are equipped with Islamic religious teachings, will be a good thing that has a big impact on the entire community.

Beauty can be found from the results of meetings that create happiness, smiles, and exchanging stories with each other. This shows the moral values towards others in the implementation of the Punggahan Ramadhan tradition in Trimulyo Mataram Village, Seputih Mataram District, Central Lampung Regency.

Good educational values from an activity will also have a good impact. Like giving alms, actually giving alms is very beneficial not only for the other people we give alms to. But also for ourselves. So it is very important in implementing something to understand the values contained in it. From the results of the interview above, the Punggahan tradition in Trimulyo Village, Mataram, has a big role in creating a society with high social attitudes.

f. Broadcasting Religion Through Tradition

Islam does not prohibit something when it does not touch haram. Similarly, Islam does not prohibit tradition when the tradition does not have any form of haram in it. Like the tradition of punggahan, there is no form of idolatry to Allah SWT in it. Even in its implementation, it contains the value of worship and religion.

This tradition is an attraction, as a characteristic of Islam, namely carrying out activities that continue to build brotherhood within the gift of Islam. There are Islamic educational values contained such as the value of worship, the implementation is opened by reading tahlil, yasin and praying together to Allah SWT so that they can carry out the Ramadhan fast smoothly. This prayer is also addressed to the families of ancestors who have passed away so that they can receive grace from Allah SWT.

In addition, there is also the implementation of studies on self-preparation in welcoming and implementing fasting in the month of Ramadhan. As it is already known that Ramadan fasting is an annual act of worship, it has become the duty of religious leaders to remind the public to explain again about Ramadan fasting.

The existence of the punggahan tradition has become an obligation for the Javanese tribe in particular to continue to maintain and preserve it in society and for generations to come. A person who teaches this to his children will become a charity if his children also continue to preserve traditions that have extraordinary worship values. Moreover, it is known that this tradition is a tradition passed down from generation to generation, rewards will definitely continue to flow for people who continue to maintain this tradition. Even though it is in modern times, it must continue to be preserved by following developments

in this era. Introduce and spread it through social media which has an important role in society today.

The tradition of posting Ramadhan in Trimulyo Mataram Village, Seputih Mataram Subdistrict, Central Lampung Regency as a form of broadcasting the Islamic religion through tradition. Traditions that have been running since ancient times create a habit that always unites people at one time. This activity is also not outside of Islamic teachings, so it needs to be preserved so that it continues to be maintained.

g. Faith

The punggahan tradition is an example of good habits that have been implemented in Indonesia, in which it is not only religious practice but togetherness to build kinship between people as well. So, it has given the meaning that activities that have clear origins, the process of preparation to implementation, the contents of the food served will be a beautiful belief that the activity is a good activity because it is in accordance with the guidance of the correct teachings, namely the Islamic religion.

Archipelago Islam in the Munggahan Tradition in Trimulyo Village, Mataram

The process of implementing the punggahan tradition in Trimulyo Mataram Village is carried out in the prayer room/mosque as a very strategic gathering place for the community, there are also those who carry it out in residents' homes. After completing the Maghrib prayer, we start reading the tahlil and yasin, after that we pray together, the prayers of which are given to the previous people who have gone before us, and continue eating together, from the children to the elderly.

The Punggahan tradition is indeed a social tradition that has a good impact on society. The community gathers in a place where activities like this are one of the activities in strengthening ties between various elements of society, from children, teenagers to the elderly. As a young generation, it is our obligation to preserve traditions like this, so that they continue to be implemented and become more widespread and become a tradition that the organizers will always be proud of. Because it remains always in Islamic teachings, because religious guidelines have become the only true path, let alone establishing symbols as signs of that meaning.

In reality, the implementation of the Punggahan tradition in Trimulyo Mataram Village, Seputih Mataram District, Central Lampung Regency is not just about carrying out the tradition, but continues to be taught to the entire community that this tradition is carried out on a clear and good basis. So it is appropriate for all elements of society to maintain the implementation of this tradition, in addition to being able to understand every meaning contained in it, where in the implementation of this punggahan tradition there are many Islamic educational values.

The purpose of this punggahan tradition has remained the same since its inception and continues to be maintained by the people of Trimulyo Mataram Village, namely as a form of gratitude for the coming month of Ramadan, which is the right time to pray together which is then sent to people who have died. Apart from that, in this activity there is also the hope that when carrying out the Ramadan fast we can carry out it well and continue to be better, in order to get pleasure and blessings.

Another motive and aim is to strengthen community relations in Trimulyo Mataram Village, Seputih Mataram District, Central Lampung Regency. This includes the values of Islamic education, namely connecting and maintaining ties of brotherhood between people. This is an important moment that punggahan can realize one of the noble goals of religion, namely strengthening ties of friendship. Moreover, with meetings like this, people can pray for each other's goodness, if there is a mistake between people, they can immediately apologize to each other. Regulating people's behavior that has good values is one of the important meanings of culture for society for the life of the country.

Slametan is a main ceremony or the most important element of almost all ceremonial rites in the Javanese religious system in general, and followers of the Jawi religion in particular. Slametan is a form of social activity in the form of a ceremony carried out traditionally. The most important aspect in the Selamatetan ceremony is the mythical belief.

Selamatan was originally a form of animist Javanese ceremony. When Islam entered Java, the saints made an approach. The elements of the salvation ceremony were not completely removed, but some prayers were replaced and adapted to prayers in Islamic teachings. Even though it has been converted to Islam, the name of the ceremony remains the same, namely Selamatetan. This is Javanese belief mixed with Islamic tradition, which becomes one unity (syncretic).

Based on the opinion above, it can be understood that Selamatan is carried out as a means of gathering for people who have mystical religious and social values. Selamatan is also carried out as a form of ritual to pray for people who have died to be saved from all kinds of torment.

The Punggahan tradition, which is carried out before the holy month of Ramadan, is a form of traditional ceremony passed down from ancestors. The ceremony is held in almost all areas and is carried out in prayer rooms.

The punggahan tradition is a type of traditional local Javanese culture. Thus, the punggahan tradition can be classified as Javanese culture which colors the aspects of social life, especially in cultural rituals. The Ramadhan punggahan tradition in Trimulyo Mataram Village is a village community activity that has many meanings, apart from the unique background, this tradition also contains foods that have meaning in their selection. However, as time goes by, there are changes, especially in food, with the times in Trimulyo Village, Mataram is not focused on serving food that was determined in ancient times, but is now simple in serving food. In fact, there are several places where the food is moderate, they prioritize the implementation, namely sending prayers to ancestors or family who have died and gathering to strengthen ties of brotherhood between village communities.

When viewed from the perspective of sharia, tradition *discharge berth* In welcoming the holy month of Ramadan, according to researchers, it can be punished as permissible as written in the book *Ar-Risalah wal Wasilah* as follows:

A good innovation that agrees with the intent of Sharia is called a Sunnah.

The celebration ceremony in the context of a person's life cycle, especially those related to death and the aftermath, is a custom that is very much observed and is often carried out by almost all groups of Javanese society. This may be because Javanese people really respect the spirits of the dead, especially if the person who died was part of their family. So one way is to carry out a punggahan ceremony which can also be done at home, it doesn't have to be in a prayer room/mosque.

In the old belief, the ceremony was carried out by making offerings or offerings. The offerings are a concoction of three kinds of flowers (telon flowers), incense, loose change, and apem cake which are placed in a small basket or banana leaf bundle. Of course, with this ceremony the hope of the perpetrator is that he will always live in a safe condition.

Furthermore, the Islamic religion gives a new color to the celebration ceremonies with the name kenduren or kenduri, invitation, salvation. In this Selamatan ceremony, the main thing is the reading of prayers led by a person who is deemed to have knowledge of Islam, whether a modin or kiai. Apart from that, there is a set of food served to participants in the ritual, which is called a blessing. The food is provided by the ceremony organizer or what is often called shahibul hajat. In its manifestation, Javanese people perform various rituals which are then passed down from generation to generation. One of the traditions carried out in Trimulyo Mataram Village is the punggahan tradition. This tradition is still carried out today because of the various things contained in it. The implementation of the punggahan tradition is a symbol of obedience to ancestral traditions as the successor to existing traditions. Apart from that, the punggahan tradition teaches the younger generation to always remember their relatives who have died.

Based on the results of interviews with several respondents above, it is known that the beginning of the implementation of the punggahan tradition in Trimulyo Mataram Village is unknown. As far as the community knows, they are continuing the traditions that have been passed down by their elders. This shows that the people of Trimulyo Mataram Village have preserved the culture they left behind. By implementing the punggahan tradition, they hope that their future descendants will always remember and preserve this culture.

Furthermore, the data that researchers obtained from interviews shows that in the *punggahan* tradition, apart from having several cultural values, there are also religious values that can be learned. Among these cultural values include the culture of gathering together regardless of social status, the value of alms, the value of worship, friendship and so on. In the *panggahan* procession there are several types of food. All of these are symbols of existing cultural forms.

The *punggahan* tradition aims to provide a sign of gratitude for being reunited during the holy month of Ramadhan. The *punggahan* tradition is carried out with the aim of asking forgiveness from Allah SWT for the sins that have been committed and will make atonement through fasting for a whole month.

The religious values in the *punggahan* tradition are food that is shared voluntarily without having to see who receives it (*dishodaqohkan*), where *shodaqoh* is a teaching in the Islamic religion. The word *shodaqoh* comes from Arabic which means giving a sign of service. In Javanese ethnicity, the word *shodaqoh* has been pronounced as alms.

Furthermore, another religious value is the existence of processions such as *tahlilah*, reciting the *yasin* and praying together. This is done with the hope that Allah SWT will forgive the sins that have been committed, both for those present and for those who have died.

As for residents who carry out *punggahan* at home, holding *kenduri* events, residents can take many benefits. *Kenduri* can be used as a vehicle to maintain togetherness and unity. *Kenduri* can also be used as a gathering place to heal rifts, friction and minor conflicts between residents. Apart from that, thanks to the *kenduri* which physically takes the form of food, it is truly a blessing for the residents invited to the *kenduri* and their families at home.

So, the *punggahan* tradition in Trimulyo Mataram Village contains strong Javanese cultural values both in the procession, the facilities and the types of food, all of which contain the philosophy of human life. Even though the *punggahan* tradition is still strong with cultural values, it has included the Islamic spirit as a vehicle for a servant's approach to his Creator. Therefore, in the *punggahan* tradition, apart from cultural values, there are also Islamic values such as friendship, *shodaqoh*, establishing harmony, *yasinan*, *tahlilan* and so on, so it can be said that it is still in accordance with the teachings of Islamic law which are justified by the *Shari'a*.

Religious moderation is reflected in the implementation of the Ramadhan *punggahan* tradition, namely in the *aqidah*, teachings that are in accordance with the social conditions of people who live by customs, believe in something supernatural which is guided by Islamic teachings. In the field of worship, Islam requires its followers to carry out a limited amount of worship, such as fasting for 1 month in Ramadan, praying five times a day. The rest is Allah SWT. allowing humans to add to it with additional worship that was taught by the Prophet Muhammad SAW. Ramadan post is a form of expression of gratitude for the arrival of the month of Ramadan which is full of grace. In the social sector, the people of Trimulyo Mataram Village live side by side with non-Muslims so there is a need for tolerance which can then strengthen the moderation of Islam in the archipelago. In this case, Indonesian Islam has a role in moderating Islam and balancing social relations. Therefore, religious moderation is necessary because extreme attitudes, extreme behavior in the name of religion very often lead to conflict, hatred, intolerance, and even prolonged war that can destroy civilization. Such attitudes need to be moderated.

Based on the analysis carried out by researchers, it can be concluded that there is a series of processions *discharge berth* in the Trimulyo Mataram Village community, it reflects Javanese cultural values that are still strong but have been filled with the spirit of Islam in their implementation, such as *aqidah* values, *shari'ah* values and moral values. Even though it's a process *discharge berth* intended to preserve culture, but as is known, when viewed from a legal perspective, *sharia* has emphasized that a tradition that is already running in society can be used as a legal basis.

CONCLUSION

Based on the data that the researchers obtained, it can be concluded that the Ramadan punggahan tradition in Batu Meranti Village, Sungai Loban District, Tanah Bumbu Regency is carried out the day before the month of Ramadan, but there are also those who carry it out a week before the month of Ramadan. In the afternoon, it is customary for people to make a pilgrimage to the graves first, after that they carry out evening prayers in congregation at the prayer room/mosque, some even hold them in one of the people's houses, opening with reading tahlil, yasin, reading prayers and a few religious lectures by religious figures about the virtues related to the month of Ramadan, eating together, then evening prayers.

The values of Islamic education contained in the punggahan tradition in Batu Meranti Village, Sungai Loban District, Tanah Bumbu Regency are the values of faith, the values of worship, moral values and muamalah. In the form of broadcasting the Islamic religion through Javanese traditions, community almsgiving which is depicted through sharing food, praying for deceased ancestors by reading tahlil and yasin, and expressing gratitude for being reunited with the month of Ramadan.

Religious moderation is found in the implementation of the Ramadhan punggahan tradition in Batu Meranti Village, Sungai Loban District, Tanah Bumbu Regency as a behavior to avoid extreme religious behavior, namely there is mutual respect between religious communities, carrying out traditions by following Islamic teachings and not overdoing it in its implementation.

REFERENCES

- Alam Tarlam, N. Fitri Amaliya, Ernawati, "Budaya Unik "Munggahan" Menjelang Bulan Ramadhan di Kabupaten Subang Jawa Barat: Studi Antropologi Al-Qur'an", *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman*, Vol. 13, No. 2, September 2024.
- C.S.T. Kansil, Christine S.T. Kansil, *Pengantar Ilmu Hukum Indonesia*, Jakarta: Rineka Cipta, 2017
- Cholid Narbuko dan Abu Ahmadi, *Metodologi Penelitian*, Jakarta: Bumi Aksara, 2013.
- Dedi Mahyudi, "Pandangan Teologi Islam Tentang Tradisi Ngijing Pada Upacara Selamatan Nyewu di Kabupaten Deli Serdang", Tesis: Program Pascasarjana IAIN Sumatera Utara Medan Tahun 2014.
- Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, Bandung: Diponegoro, 2018.
- Eliana Siregar, Hakikat Manusia Tela'ah Istilah Manusia Versi al-Qur'an Dalam Perspektif Filasafat Pendidikan Islam), *Jurnal Majalah Ilmu Pengetahuan dan Pemikiran Keagamaan Tajdid*, Vol. 20, No. 2, November 2017.
- Hendi Suhendi, *Fiqh Muamalah*, Jakarta: Rajawali Pers, 2010
- Ibnu Abd. Ghofur, *DEWA, Ta'bir-ta'bir Sekaligus Keterangan Permasalahan Aktual*, Kediri: Pustaka 'Azm, 2007.
- M. Firdaus Sholihin, Wiwin Yulianingsih, *Kamus Hukum Kontemporer*, Jakarta: Sinar Grafika, 2016
- M. Qurrotul Ainul Chotib, Ayatullah, "Periodisasi Islam Nusantara Sejak Era Walisongo", *Islam Nusantara: Journal for the Study of Islamic History and Culture*, Vol. 5, No. II, (2024)
- Mahmudi, "Pendidikan Agama Islam dan Pendidikan Islam Tinjauan Epistemologi, Isi dan Materi", *Ta'dibuna: Jurnal Pendidikan Agama Islam*, Vol. 2, No. 1, Mei 2019.
- Mappasiara, "Pendidikan Islam Pengertian, Ruang Lingkup dan Epistemologinya)", dalam *Jurnal Fakultas Tarbiyah dan Keguruan UIN Alauddin Makassar*, Vol. VII, No. 1, 2018
- Mohammad Daud Ali, *Pendidikan Agama Islam*, Jakarta: Rajawali Pers, 2017.
- Mokh. Iman Firmansyah, "Pendidikan Agama Islam: Pengertian, Tujuan, Dasar dan Fungsi", *Jurnal Pendidikan Agama Islam-Ta'lim*, Vol. 17, No. 2, 2019.
- Muchlis, Usman, *Kaidah-Kaidah Ushuliyah dan Fiqhiyyah*, Jakarta: PT RajaGrafindo Persada, 2002
- Muhamad Turmuzi, "Konsep Pendidikan dan Islam Sebagai Alternatif Dalam Memanusiakan Manusia", *Al-Ishlah: Jurnal Pendidikan Islam*, Vol. 19, No. 2, 2021.
- Muzayyin Arifin, *Filsafat Pendidikan Islam*, Jakarta: Bumi Aksara, 2012.
- Nana Sudjana, *Penilaian Hasil Proses Belajar Mengajar*, Bandung: PT. Remana Rosdakarya, 2009.
- Nur Khalik Ridwan, Abdur Rozaki, Islah Gusmian, Ahmad Majidun, M. Mustafied, Ahmad Salehudin, Ali Usman, Maesur Zaky, Ichwan DS, Amirul Ulum, *Gerakan Kultural Islam*

- Nusantara*, (Yogyakarta: Jamaah Nahdliyin Mataram (JNM) bekerjasama dengan Panitia Mukhtamar NU ke-33, 2015)
- Nur Rofiqoh, Nilai-nilai Pendidikan Islam dalam Tradisi Membangun Kijing/Ngijing Studi Deskriptif di Dusun Siwal Desa Siwal Kecamatan Kaliwungu Kabupaten Semarang), Salatiga: Naskah Publikasi Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Salatiga Tahun 2015
- Nurjannah & Haziza, S., "Makna Pemasangat Pitan *Sajen*) Dalam Menyambut Dan Mengakhiri Bulan Ramadhan Pada Etnis Jawa Di Dusun VII Desa Laut Dendang", *Jurnal Antropologi Sumatera*, Vol. 17, No. 2, 2019.
- Pinawan Ary Isnawati, Tradisi Kenduri pada peringatan hari kematian di Pedukuhan Bandung, Desa Bandung, Kecamatan Playen, Kabupaten Gunungkidul, Yogyakarta: Jurusan Sejarah dan Kebudayaan Islam Fakultas Adab UIN Sunan Kalijaga Yogyakarta tahun 2008
- Ryandi, "Islam Nusantara (Deskriptif-Analitis)", *Studia Sosia Religia*, Vol. 2, No. 1, (Januari-Juni 2019)
- S. Margono, *Metodologi Penelitian Pendidikan*, Jakarta: RinekaCipta, 2010.
- Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Jakarta: Rineka Cipta, 2019.
- Surawardi, Ardiyan Fikrianoor, "Nilai-nilai Pendidikan Islam dalam Tradisi Punggahan Ramadhan", *Addabana: Jurnal Pendidikan Agama Islam*, Vol. 6, No. 1, 2023.
- Syaiful Sagala, *Manajemen Strategik dalam Peningkatan Mutu Pendidikan*, Bandung: Alfabeta, 2019.
- Tata Twin Prehatinia, Widiati Isana, "Perkembangan Tradisi Keagamaan Munggahan Kota Bandung Jawa Barat Tahun 1990-2020", *Jurnal Priangan*, Vol. 1, No. 01, Juni 2022.
- Teungku Muhammad Hasbi Ash-Shiddieqy, *Pengantar Ilmu Fiqh*, Semarang: Pustaka Rizki Putra, 2017.
- Uyoh Sadulloh, dkk., *Pedagogik Ilmu Mendidik*, Bandung: Alfabeta, 2018.
- Zainul Mustain, "Islam Nusantara", *Pancawahana: Jurnal Studi Islam*, Vol. 17, No. 2, (Desember 2022)

Copyright Holder :

© Fiyya Zahrotul Firdausi et al., (2025).

First Publication Right :

© International Journal on Advanced Science, Education, and Religion (IJoASER)

This article is under:

