

## **The Values of Islamic Education in the *Ruwat Bumi* Tradition in Tangkisan Village, Mrebet District, Purbalingga**

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### **Abstract**

*This research was conducted to explore the lives of Javanese people which cannot be separated from the cultures that develop within them, including the ruwat bumi culture in the villages of Tangkisan, Mrebet, Purbalingga. As a form of gratitude to the Creator for all the blessings and gifts that have been given, Ruwat Bumi is also a collective prayer so that in the years to come the residents of Tangkisan Mrebet Purbalingga village will be blessed with prosperity and safety. The intricate earth tradition is carried out by residents of the village of Tangkisan, Mrebet Purbalingga in the month of Muharram or what is often known as the month of suro, which means it is done once a year. In this case, there is a need to deepen the Islamic values found in each culture or tradition, seeing that most Muslim communities do not understand traditions or understand Islamic values. This research aims to find out what Islamic values are, what the intricate traditions of the earth are and how to implement them as well as the values of Islamic education contained in them. By using field research methods that use descriptive data analysis, research results show that the values of good Islamic education in a village are the application of human beliefs or feelings according to Islamic teachings. Based on the results of this research, it is hoped that it can provide readers with an overview and information about the culture found in an area, especially in the villages of Tangkisan, Mrebet, Purbalingga.*

**Keywords:** Tradition, Ruwat bumi, Values, Islamic Education.

### **A. Introduction**

The Indonesian nation as a cultured nation has experienced various processes of discovery, formation, search and development of values. Values are the foundation and source of the formation of national culture, where society can achieve a prosperous, happy and equitable life for the entire community both during their life in this world and in the afterlife, so religious values are needed in the culture that exists in that society. As we know, there are many cultures in Indonesia, and Islamic education emphasizes the unity of speech and action and teaches that the best knowledge is knowledge that is applied or practiced in the empirical world so that it can help fulfill various needs in order to obtain safety and happiness in life. worldly and ukhrawi. (Zulkarnain, 2008: 6) in this case there is still a lot of contrast to the many cultures and traditions that exist but understanding of the meaning of Islamic values or education is still very minimal. Islamic education itself means an educational system that enables humans to lead a life in accordance with Islamic ideology, so that they can form a life in

accordance with existing Islamic teachings. (Mujib, Abdul, 2006: 25) This is not understood and understood by Indonesian people, especially people in the village of Tangkisan Mrebet, Purbalingga regarding the ruwat bumi tradition. The aim of this research is to find out the values of Islamic education, to know what the intricate traditions of the earth are and the procedures for implementing them as well as the values of Islamic education contained in them. As the definition of value itself is something that is important for humans regarding everything, whether it is good or bad, it is also an abstraction or views and experiences that are continuously selected. (Sulaeman, M Munandar, 1992: 19)

## **B. Methods**

Judging from the type and analysis of data, this type of thesis research uses descriptive qualitative research. Qualitative research is a research method based on the philosophy of postpositivism, used to research the conditions of natural objects, (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, the collection technique is triangulation (combination) , data analysis is inductive or qualitative, and the results of qualitative research emphasize meaning rather than generalizations. (Munhadjir, Noeng 2000: 146) with inductive data analysis carried out on specific data from the field and then processed into several parts of data that are developed .

So the author conducted research by collecting existing data evidence, either from data archives about research or results from the field by interviewing all important things in the research, then presenting it in the form of data that has been processed as scientific work.

## **C. Results**

### **1. Values of Islamic Education in Tangkisan village, Mrebet, Purbalingga.**

The values of Islamic education that are developing in an area can be seen whether their progress or development is good or not from the activities of daily community life, as well as what is reflected in the life of the people of Tangkisan, Mrebet, Purbalingga villages which is in accordance with the definition of values, namely as something that is important for humans. concerns everything good or bad, as well as abstractions, views or various life experiences that are strictly selected at all times. So the explanation above illustrates that the development of Islamic educational values should be getting better and deeper day by day in accordance with the development of progress in society's life values, also supported by Islamic organizations that are starting to grow in society such as Banser, Ipnu, Ippnu and so on which are also added. with daily traditions, including death, birth and wedding events, each of which has a deep meaning, both Islamic and Javanese. The explanations above illustrate that the values of Islamic education in the village of Tangkisan, Mrebet, Purbalingga are quite good and have increased over time.

### **2. Ruwat Bumi Tradition and Procedures for Implementing It.**

The Ruwat Bumi tradition itself has the meaning of one of the salvation ceremonies carried out by the Javanese community, especially in the villages of Tangkisan, Mrebet, Purbalingga, to express gratitude for the blessings that God has given. The tool used is the puppet because it is more quickly understood by the community. Usually Ruwet Bumi is carried out in the month of Muharram/Shura month. Ruwet Bumi, which is carried out every year, is the result of funds from the Community Organization. The ruwat bumi event began with good remarks from sohibul hajad then community leaders (kiyai or village officials) then a joint prayer and closed.

### 3. Islamic Education Values Contained in the Ruwat Bumi Tradition.

From the information provided by several sources who have been interviewed, the author also observed in his observations that the values of Islamic education contained in the Ruwat Bumi tradition include the values of aqidah and monotheism seen from the people's belief in the Creator (Allah SWT) as they believe that everything We must be grateful for the blessings in life on the basis that Allah SWT promises that whoever is grateful for the blessings given will surely have more blessings. The value of Worship Education is reflected in the implementation of the Ruwat Bumi event, which includes a joint prayer service, whether with recitation or charity for orphans, which aims to ask Allah SWT for safety, long life and the will to ask for happiness in this world and the hereafter. The next Islamic education value is Moral Values which are divided into two, namely morals towards Allah SWT and morals towards fellow human beings. The first is that morality towards Allah SWT is proven by the main point, namely gratitude, which is a benchmark for society to understand the meaning of faith in Allah SWT and good human morals by giving a noble attitude to everything in dealing with it, then alms also make an image that we are obedient and submissive to His commands. to give some of our wealth to people who need it more. Second, morals towards humans are intertwined with the existence of associations in the implementation of Ruwat Bumi, creating an attitude of tolerance, living in harmony, helping each other, mutual cooperation and sharing, also providing teaching. The gathering of the community in this Ruwat Bumi event creates ukhwah Islamiyah (religious brotherhood), namely brotherhood on the basis of together by looking after each other and working together in carrying out joint survival in an area within one Islamic religious level.

### D. Conclusion

Based on the results of the research that has been carried out by analyzing the existing explanations one by one, the following common threads or conclusions can be drawn: 1) Islamic educational values are a set of beliefs or feelings in humans that are in accordance with existing Islamic norms and teachings in order to create perfection of faith. In the village of Tangkisan, Mrebet, Purbalingga itself, the values of Islamic education are quite good and have developed well over time, seen from the lives of the people who still uphold Islamic principles and religious values in every tradition or daily activities. It can also be seen from several Islamic sectors that are starting to grow and be run by the population, such as religious organizations, tahlil, thanksgiving, maulidan,

manakib and other Islamic events; 2) The Ruwat Bumi tradition is a form of expression of gratitude to God for the blessings and gifts he has given. Earth almsgiving is also a collective prayer so that in the years to come the residents of Tangkisan village will be prosperous and safe. What started with speeches from important figures was continued with words about traditional culture and finally the distribution of compensation to orphaned children; 3) The values of Islamic education contained in the Ruwat Bumi tradition include the values of Aqidah and monotheism which are reflected in the belief and trust of society that all blessings are gifts from Allah SWT and we must be grateful for them in our own way, as well as believing that Allah SWT grants every the prayers we say. The second is the educational value of Worship, such as there being joint prayer during the event asking for prosperity, safety and mutual blessings. The third is the value of moral education which is divided into two, namely morals towards Allah SWT including gratitude for all the blessings given, praying in a good and correct way and giving alms as ordered by Allah SWT to give away some of the wealth we have. Meanwhile, second moral education, morals towards humans are reflected through the establishment of an attitude of mutual tolerance, strengthening the social spirit in social life because frequent gatherings and maintained friendships provide closeness to Islamic brotherhood (religious brotherhood).

Based on the research results above, researchers can provide the following suggestions: 1) For the village head and his staff to be more supportive and make this tradition a characteristic of the village community so that it can be seen how good it is to maintain and preserve ancestral heritage and through this tradition it can be used as a medium for delivering work programs to reduce stunting rates or other problems among children; 2) For traditional leaders to further develop the sacred values and totality of society in implementing this tradition, seeing that each stage of implementation contains good meaning and values and must be maintained; 3) For religious figures, Ruwat Bumi can also be a broadcast medium for religious figures such as solawatan, lectures or other knowledge, or even broadcasts for religious figures in conveying the importance of maintaining local traditions but also maintaining existing Islamic values so that there is no misuse of religion in the world. community life; 4) The general public should be more active in upholding, preserving and maintaining existing customs and culture as well as providing lessons to the younger generation regarding the importance of love for culture and customs in maintaining the diversity and integrity of the nation and state.

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**Interview**

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