

**THE VALUE OF EDUCATION IN THE LOCAL WISDOM OF THE APOSTLE
ISLAMIC EDUCATION PERSPECTIVE
(Case Study in Gedung Agung Village, South Lampung Regency)**

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ABSTRACT

This research originated from the wisdom of the Apostles found in the village of Gedung Agung South Lampung Regency. The Rasulan tradition began as a form of gratitude from the community for the harvest season arrived, the people of Gunung Agung Village, South Lampung Regency welcomed it with the apostle tradition. The expression of gratitude that is entrenched in the tradition, becomes local wisdom of the region with its value element. This paper aims to examine the educational value of the local wisdom of Rasulan in Gedung Agung Village, South Lampung Regency. In the discussion, it will be explained about whether there are Islamic educational values in the local wisdom of the Apostle, how these values are given and how to implement the apostle tradition in Gedung Agung Village, South Lampung Regency. This study used a descriptive qualitative approach. The source of data that the author did was primary data by making observations and interviews, then the author's secondary data source involved village documents, population, village profile, facilities owned by the village and village vision and mission as well as photos and videos on Rasulan activities in Gunung Agung Village, South Lampung Regency. Data collection techniques used by researchers are observation, interviews and documentation. The results showed that in the apostle tradition there are village cleaning activities, slametan and there are traditional dances of shadow puppets and jathilan. The results of this study researchers found that there are values of Islamic education in the local wisdom of this Apostle as well as the values of Islamic education, namely fostering a sense of faith in Allah swt. by giving gratitude, remembering Allah SWT, through slametan in the form of prayer, tahlil and dhikr, then there is the value of friendship, gotongroyong, harmony between citizens, and residents can share with each other through alms of produce and food between residents.

Keywords: Islamic Education, Islamic Education Values, Apostles Tradition

A. Introduction

Education as a human effort to cultivate and develop innate potentials, both physical and spiritual in accordance with the values that exist in society and culture (Khair 2021). According to experts, one of

them, according to Ahmad D. Marimba

Education is a conscious guidance or leadership by educators, there is an educated physical and spiritual development towards the formation of the main personality (Rahman et al. 2022).

Islamic education is basically an educative process that directs humans towards the formation of personalities that are in accordance with the noble values of Islam (Somad 2021). Islamic education according to Hasan Langgulung is defined as a spiritual, moral, intellectual and social process that seeks to guide man and give him values, principles and examples in life aimed at preparing for the life of the world and the hereafter (Hasan Langroll 2003:h. 3).

Islamic education is a process of individual and social structuring that can cause a person to submit and obey Islam and apply it perfectly in the life of individuals and society (Abdurrahman An-Nahlawi 1992:h. 41). Religion and culture have a memorable history in every human being. Cultural values become an inseparable part of human life. Religion also has value in human life (Al Fata 2015).

The educational process consists of formal, non-formal, and informal education, all three of which can only be distinguished but cannot be separated (Sayeda et al. 2023).

Education that is associated with community culture such as customs, law, art, and language, should be used

as a basis and guide in finding alternative solutions to various national problems (Maulana 2022).

Related to this phenomenon, it seems that efforts are needed to reorient educational praxis so that the implementation of every educational activity always considers cultural elements, because education is actually a cultural event for culture.

The apostle tradition is an activity carried out by Javanese people in general when the harvest season arrives (Dyah Novaral, Khairunnisa, and Ali Masjid 2021). This activity is seen as a way or medium to express gratitude to Allah swt, for having given abundant harvests and is expected to avoid all disasters (In the year 2000).

This Rasulan tradition is carried out as a form of gratitude from the community to the goddess of fertility for the abundance of harvest they receive. As a form of gratitude, the community makes various kinds of offerings, buildings, tumpeng and other foods. In addition to offerings, they also hold other rituals, such as dances and puppets (Latifah 2023).

After the influence of Islam entered the southern coastal area of Java, this tradition experienced acculturation with Islamic values. The saints spread

the teachings of Islam through the medium of art and culture (Rizqi and Muchtar 2023). Art and culture media is a relevant and adequate da'wah tool to be used as a means of gathering people and then conveying the message of Islam in the packaging of art and culture (Mutmainna and Aribudeen 2021).

The form of public trust began to change. People began to know the One and Only God. People know the Qur'an which contains rules and wisdom. All beings are equal, God's worshipworthy creations (Heri Kuswanto dkk 2021). The apostolic tradition also has values in terms of education to teach people to be better. In terms of education, the apostolic tradition has the values of faith education (creed) and moral education. (Devanti, Assingkili, and Kamala 2020). After Islam permeated people's lives, its traditions are still running today even though there are some adjustments to Islamic values such as aspects of creed values, amaliyah values, and moral values (Dewanti et al. 2020).

Based on the description above, the author is interested in further researching the culture contained in Gedung Agung Village, South

Lampung Regency, namely the Apostles tradition to know the history, background, and how to implement it as a whole from beginning to end and there is the value of apostle education from the perspective of Islamic education or not.

The author tries to see and research further to get clearer information and documentation about the Rasulan tradition in Gedung Agung Village, South Lampung Regency, departing from this, the author raises the topic of one of the traditions found in the village with the research title "The Value of Education in Local Wisdom, Rasulan Islamic Education Perspective (Case Study in Gedung Agung Village, South Lampung Regency)".

B. Research Methods

This research is qualitative research, which is a research procedure that produces descriptive data in the form of words, images, and not numbers, of people or observable behavior (Fadli 2021), namely the value of educational values in the local wisdom of the apostle from the perspective of Islamic education in Gedung Agung Village, South Lampung Regency.

The location of this research was conducted by the author in Gedung Agung Village, South Lampung Regency, the author chose this research place with the research subjects being the head of the hamlet and the community in Gedung Agung Village, South Lampung Regency.

Research data was obtained through observation, interviews, and documentation. The data used in this study are primary and secondary data. In this study, data were obtained from a number of resource persons in Gedung Agung village, South Lampung Regency and village documents with information on the number of residents, village profiles, facilities owned by the village and village vision and mission as well as photos and videos on Rasulan activities in Gedung Agung village, South Lampung Regency.

Data analysis techniques used include data education, data presentation, and data verification. Then from the analysis of this data can be drawn a conclusion. The researcher in checking the validity of the data uses the Triangulation technique and uses the adequacy of references.

C. Research Results and Discussion

In the study entitled The Value of Education in Local Wisdom The Apostle Perspective of Islamic Education in the Village of Gedung Agung South Lampung Regency researchers have 2 sub-focuses that the author will examine among the sub-focuses, namely:

1. Want to See the Value of Education in Local Wisdom Rasulan Perspective on Islamic Education in Gedung Agung Village, South Lampung Regency

Based on the results of observations, interviews, and documentation that researchers have carried out, there is a local wisdom named apostle, the values of Islamic Education in the Apostles Tradition that researchers found when carrying out research by making observations, interviews and documentation, namely:

a. Clean Village

Bersih dusun is a joint activity of residents to clean the environment before the apostle. This strengthens family relationships and the value of mutual assistance. The head of Gedung Agung hamlet, Mr. Sutono, stated that this activity is like in Gunung Kidul, Yogyakarta, but in Gedung Agung it is only carried out by one village. Hamlet cleaning is done a week before the

apostle, including cleaning villages, village halls, roads, and rice fields. This activity reflects the values of harmony, familiarity, and mutual assistance that are important to preserve, especially for children to learn in society.

b. Selamatan

The next activity carried out by the community in Gedung Agung village is selamatan or kenduri. In this selamatan or kenduri activity, residents bring a tray filled with savory sego or cone-shaped savory rice and given Ingkung Ayam. Chicken is a symbol of gratitude obtained from the pleasure of Allah swt.

At the congratulations in the Great Building Community, verses or letters of the Qur'an are read according to tradition. Surahs vary depending on the event, including Al-Ikhlas to An-Naas. The goal is to glorify Allah SWT, ask for guidance, express gratitude, seek guidance, and His protection. This tradition teaches gratitude because prayer is only addressed to Him. By reading the Qur'an and tahlil, hope that the harvest will be a blessing for the citizens. In this context, the educational value conveyed is an expression of gratitude to Allah SWT. This

tradition carries a spiritual message and togetherness in the face of life.

c. Art Stage (Jatilan and Leather Movie)

The highlight of the apostle event is coupled with jathilan and shadow puppet performances during the day, aiming as entertainment and cultural preservation. Ibu Asiah, a resident of Gedung Agung Village, explained that this performance was to entertain residents who were tired after harvesting. There are no negative or mystical elements in this show, wayang stories tell the story of the prophet or humor, while jathilan is just a dance without mystical elements. The preservation of traditional arts is important in the community to maintain togetherness. Novi's mother, Kasi Kesra Desa, emphasized that the apostle is a place of gratitude and friendship, with jathilan and shadow puppet performances as entertainment. In the past, there were offerings to the gods, but now it has been adapted to the teachings of

Islam. Rasulan contains educational values such as creed, friendship, gotong royong, and sodaqoh.

2. Want to Know How to Implement the Value of Education in Local Wisdom Rasulan Perspective of Islamic Education in Gedung Agung Village, South Lampung Regency

This research describes observations, interviews, and documentation of the implementation of the Rasulan, as well as dialogue with village officials and communities to understand its origin and existence.

Rasulan is an annual celebration in Gedung Agung Village, seen as an important celebration after Eid al-Fitr and Eid al-Adha, reinforcing Islamic values such as joint prayer, mutual assistance, almsgiving, and friendship. Initially, this tradition originated from Gunungkidul Regency as an expression of gratitude for the abundant harvest. Later, Rasulan was adapted in Gedung Agung Village by immigrants from Gunungkidul and local communities.

These activities involve village cleaning, meal preparation, prayer together, and entertainment such as jathilan and shadow puppets. This tradition not only strengthens relationships between citizens, but also teaches values such as gratitude, mutual assistance, and togetherness to children. Village elders and residents such as Mr. Daryono and Mrs. Sumarni conveyed the importance of the Prophet as an expression of gratitude to the Creator for the bountiful harvest. Thus, Rasulan is not only a moment of celebration, but also as an integral part of the identity and cultural values of the people of Gedung Agung Village.

3. The Value of Education in Local Wisdom Rasulan Islamic Education Perspective

- a. Religious aspect :
Religious education in the Apostle tradition is to increase trust in the One God and 8 thanksgiving to the One God for the gift given.

b. Aspects of Ethics Education: Sincerity, gratitude, responsibility, tolerance, and mutual assistance are values that are taught indirectly through a series of Apostles traditions held in the community. The media in the process of strengthening ethical values is by using the traditional equipment of the Apostles in the form of symbols and has meaning (Agrahita Dyah Novel Dick 2021).

The apostolic tradition conveys the educational values of faith (creed) and morals. In terms of creed, this tradition fosters confidence in Allah SWT through the expression of gratitude for His sustenance as well as remembrance through prayer, tahlil, and remembrance. Meanwhile, in terms of morals, apostles

become a place for the community to interact with others, the environment, and Allah SWT (In the year 2000).

Moral values such as sodaqoh, friendship, and sincerity are seen in the activities of the apostle. This activity also teaches to always be grateful and pray only to Allah SWT, and fosters a sense of familiarity and kindness in the community.

4. Implementation of Educational Values in Local Wisdom Rasulan Islamic Education Perspective

In order for the implementation to run well, the preparation of the Apostles is usually carried out 8-10 months before the implementation, this is intended so that the preparation of the Committee is more mature. The stages of preparation for Rasulan

Karangrejek are as follows:

- a. Meeting of Community Leaders as the Executive Committee to determine the date, month, and Pawukon of the Apostle.
- b. The formation of the apostle executive committee is determined by the Village Head Decree.
- c. Carrying out community meetings by inviting the Head of RT, Head of RW, Hamlet, Community Leaders, Cultural Preservation Administrators and Village Government with the agenda of discussing the Activity Plan and Budget including determining the amount of community dues for each Family Head and determining the Dhalang Wayang Kulit who will be invited at the peak of the apostle

event. This is very important because the funding is 75% sourced from the dues of each KK.

- d. Each village formed a small committee which was given a stimulant fund from the Village Government of 1,500,000
- e. The small committee distributes the technical tasks of implementation at the padukuhan level (such as the implementation of kenduri at the padukuhan level, relay preparation, procession support and others).

There is also the local wisdom of apostles in Wiladeg village, Karagmojo District, Gunungkidul Regency, Yogyakarta. The traditional apostolic event in Wiladeg Village lasted for three days, with community gatherings continued for up to one week. The first day begins with a village clean, followed by joint

prayers at sacred places such as Kali Banteng. This tradition also features traditional art performances such as reog, jathilan, ketoprak, and wayang kulit. There is also a carnival cultural relay from each hamlet with mountains of crops such as rice, corn, and beans. Participants wear traditional costumes and accessories (Erlanga Brahmento 2014)

From the results of the research, there are differences and similarities between the activities of the Apostles in Gunung Kidul village and Gedung Agung. The Apostles in Gedung Agung are adaptations of the Apostles in Gunung Kidul. The similarities are doing village cleaning activities, selamatan, and traditional dance performances such as Wayang Kulit and Jathilan. In Gunung Kidul, Rasulan was held for 7 days with village cleaning activities, inter-village competitions, healthy roads, carnivals, and relays. While at Gedung Agung, Rasulan was prepared a week in advance by providing

salted rice, ingkung chicken, and side dishes. Activities include village cleaning, selamatan at the village hall by reading the Qur'an, and traditional dance performances. Entertainment in 2021 is in the form of shadow puppets, while in 2022-2023 is Jathilan dance. Rasulan in Gedung Agung is open to outsiders, but is not required to bring salted rice and ingkung chicken. In conclusion, Rasulan adopted activities from other regions without losing local wisdom.

E. Conclusion

Based on the results of the study, it was concluded that the Value of Education in Local Wisdom Rasulan Perspective of Islamic Education in Gedung Agung Village, South Lampung, shows that the apostle contains Islamic values such as faith, gratitude, friendship, mutual cooperation, cooperation, and almsgiving. The apostle event involves village cleaning activities, selamatan, as well as shadow puppet and jathilan performances as

entertainment and cultural preservation. This confirms that the traditional activities of the apostles are not only entertaining, but also a means of strengthening religious and cultural values in the local community.

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