

The Tradition of Rejectiveness: The Character of Responsibility in Islamic Education Values

Erik Fernando¹, Mohammad Baihaqi Bin Md Yusnan²

¹Islamic Religious Education, Tarbiyah Faculty, Institut Agama Islam Negeri Curup, Bengkulu, Indonesia

²Department of Curriculum and Instruction, Kulliyah of Education, International Islamic University Malaysia, Malaysia

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ABSTRACT

Purpose of the study: The aim of this research is to find out the values of Islamic education in the 1 Muharram Tradition which strengthen the character of community responsibility.

Methodology: This research uses a qualitative approach with the people of kepahiang. The data collection techniques are observation, interview and documentation methods. The data analysis technique is triangulation, which involves comparing and cross-checking data from different sources and perspectives.

Main Findings: The values of Islamic education in 1 Muharram can strengthen faith and piety and obedience to Allah SWT and always be grateful for the blessings that Allah has given. Local wisdom values can be found in various aspects of culture, such as language, art, literature, religion and customs. Local wisdom values can be used as values in Islamic education in any country, by integrating them with Islamic teachings and values, as long as they do not conflict with the Qur'an and Sunnah. In this way, Islamic education can benefit from the richness and diversity of local culture, and respect and preserve it. Islamic education can also increase the relevance and application of Islamic values in local contexts, as well as foster harmony and cooperation between Muslims and other communities and cultures. Local wisdom values can be used as values in Islamic education in any country, using various methods and strategies, such as curriculum development, teaching and learning activities, extracurricular programs, and community service.

Novelty/Originality of this study: The novelty of this research lies in exploring and evaluating the potential benefits and dangers of a culture of rejection towards the development and enhancement of Islamic values and the character of responsibility in Islamic education, using a critical and comparative approach.

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Corresponding Author:

Erik Fernando,

¹Islamic Religious Education, Tarbiyah Faculty, Institut Agama Islam Negeri Curup, Jl. Dr. AK Gani No. 01, Curup, Curup Hamlet, North Curup District, Rejang Lebong Regency, Bengkulu 39119, Indonesia

Email: erikfernan.nando7@gmail.com

1. INTRODUCTION

Values in Islam are the principles and standards that guide Muslims to live a good and responsible life according to the teachings of Allah and His messenger, Muhammad (peace be upon him). Among the most important values in Islam are faith, worship, morality, justice, and knowledge. Praying is one of the main forms of worship in Islam, and it is mandatory for every Muslim who is physically and mentally capable to perform it. Praying is the act of communicating with Allah, expressing gratitude, seeking forgiveness, and asking for

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guidance. Praying also strengthens the faith, character, and discipline of Muslims, as they follow the example and instructions of the Prophet, who said, "Prayer is the pillar of religion." [Bukhari and Muslim] Praying is also a way of uniting and connecting Muslims, as they perform it in congregation and in the same direction, facing the Ka'bah in Mecca. Praying is also a means of attaining Allah's mercy and reward, both in this world and in the hereafter [1]-[4]. Therefore, values in Islam and praying are mandatory for a Muslim, as they are the core duties and obligations that define and distinguish a Muslim from others.

Praying is one of the most important acts of worship in Islam, and it is obligatory for every Muslim who is physically and mentally capable to perform it five times a day [5]-[8]. Praying is not only a way of communicating with Allah, expressing gratitude, seeking forgiveness, and asking for guidance, but also a way of avoiding disaster and calamity. In the teachings of the Islamic religion, there is a discussion about how praying can protect Muslims from the harm and evil of this world and the hereafter. Praying is a means of seeking refuge in Allah from the accursed Satan, who tries to tempt and mislead Muslims from the straight path. By reciting the opening chapter of the Quran, Al-Fatiha, and other verses and supplications, Muslims seek Allah's protection from the influence and whisperings of Satan. Praying is a way of showing gratitude and obedience to Allah, who is the Creator and Sustainer of everything. By praying, Muslims acknowledge Allah's favors and blessings upon them, and fulfill their duty of worshiping Him alone. By doing so, they earn Allah's pleasure and mercy, and avert His anger and wrath. Praying is a source of peace and tranquility for the heart and mind of Muslims, who face various challenges and difficulties in their lives. By praying, Muslims remember Allah and His promises, and find comfort and relief in His remembrance. By praying, Muslims also seek Allah's help and assistance in overcoming their problems and worries. Praying is a way of asking Allah for forgiveness and repentance from sins and mistakes, which can cause harm and misery in this life and the next. By praying, Muslims admit their shortcomings and faults, and seek Allah's pardon and acceptance [9]-[13]. By praying, Muslims also ask Allah for His guidance and support in avoiding and correcting their sins and errors. Praying is a tradition that aims to avoid disaster and calamity, by seeking refuge, gratitude, peace, and forgiveness from Allah. Praying is a blessing and a gift from Allah, and Muslims should perform it regularly and sincerely, as it is the best way of connecting and communicating with Him.

Praying from local wisdom traditions is a way of expressing faith and gratitude to God, as well as seeking protection and guidance from Him in facing and overcoming disasters [14], [15]. Different regions and cultures have different local wisdom traditions of praying, which reflect their understanding and appreciation of the natural and social environment. Some examples of these traditions are: Labuhan Merapi, a tradition of offering various items, such as food, clothes, and weapons, to the sea or the mountain, as a gesture of respect and gratitude to the spirits of nature, especially Mount Merapi, which is considered sacred and powerful by the Javanese people. This tradition is also a way of asking for safety and prosperity from the natural disasters, such as volcanic eruptions, that may occur. Nyepi, a tradition of observing a day of silence, fasting, and meditation, as a way of purifying oneself and the environment from negative influences, such as evil spirits, sins, and diseases. This tradition is practiced by the Balinese Hindus, who believe that by abstaining from any activity and noise, they can appease and avoid the wrath of the gods, as well as prevent and heal from natural and human-made disasters. Salat Istisqa, a tradition of performing a special prayer for rain, as a way of asking for mercy and forgiveness from God, who controls the weather and the seasons. This tradition is practiced by Muslims, who believe that drought and famine are signs of God's displeasure and punishment for the sins and transgressions of the people. By repenting and praying, they hope to receive God's grace and bounty. These traditions show the diversity and richness of the cultural and religious expressions of the people, as well as their resilience and adaptation to the challenges and opportunities of their environment [16]-[18].

Islam is a religion that encompasses various aspects of human life, such as belief, worship, morality, law, and culture [19], [20]. Islam also respects and appreciates the diversity and richness of human cultures, as long as they do not contradict the principles and teachings of Islam. However, there may be some cultural gaps or differences between Islamic values and local or regional cultures, especially in the context of globalization and modernization. These cultural gaps can be seen in the areas of language, dress, food, art, education, and social relations. These cultural gaps can pose challenges and opportunities for Muslims, who have to balance between preserving their Islamic identity and adapting to their cultural environment. One way to address these cultural gaps is to make them into Islamic values, by using the Quran and the sunnah as the main sources and criteria of guidance and judgment. By doing so, Muslims can filter and evaluate the cultural elements that are compatible or incompatible with Islam, and adopt or reject them accordingly. Muslims can also enrich and enhance their Islamic values by learning from and contributing to the cultural heritage and achievements of other people and civilizations, as long as they do not compromise their faith and morals [21], [22]. By making these cultural gaps into Islamic values, Muslims can achieve harmony and integration between their religion and their culture, and become positive and productive members of their society.

The culture of rejectives is a term that refers to the diverse and creative forms of cultural production and consumption that challenge or resist the dominant or orthodox interpretations and representations of Islam, such as art, music, literature, media, and social movements. This research investigates the novelty, implication, and

limitation of making the culture of rejectives into Islamic values in Islamic education. The novelty of this research lies in the exploration and evaluation of the potential benefits and harms of the culture of rejectives for the development and enhancement of Islamic values in Islamic education, by using a critical and comparative approach. The implication of this research is to provide a new perspective and insight on the role and impact of the culture of rejectives in enriching and diversifying the Islamic values and practices in the educational context, by emphasizing the importance and urgency of fostering creativity, diversity, and dialogue among Muslims, as well as between Muslims and other people and cultures. The limitation of this research is the difficulty and complexity of defining and measuring the culture of rejectives and Islamic values, as well as the challenges and risks of integrating them in Islamic education, such as the possibility of conflict, misunderstanding, or deviation from the authentic and original teachings of Islam. Therefore, the aim of this research is how the process of the 1 Muharram tradition is carried out in the implementation of the 1st Muharram tradition, and to find out the values of Islamic education in the 1st Muharram Tradition in Pekalongan Village, Ujan Mas District, Kepahiang Regency and whether there is a character of responsibility in the 1st Muharram tradition activity in activities on 1 Muharram.

2. RESEARCH METHOD

The approach used in this research is qualitative. In collecting data, observation, interview and documentation techniques were used. Qualitative data analysis, namely triangulation, was used. Qualitative research seeks to reveal symptoms comprehensively and in accordance with the context through collecting data from natural settings using researchers as key instruments. This research is descriptive in nature and tends to use analysis with an inductive approach. The process and meaning from the subject's long perspective are more emphasized in this research [23].

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and documentation, by organizing data into categories, describing it into units, synthesizing it, arranging it into patterns, choosing what is important and what will be studied, and make conclusions so that they are easily understood by oneself and others [24]. Data analysis in qualitative research is carried out during data collection and after data collection has been completed within a certain period. At the time of the interview the researcher had carried out an analysis of the interviewee's answers. If the interviewee's answers after analysis feel unsatisfactory, the researcher will continue asking questions again, up to a certain stage [25].

3. RESULTS AND DISCUSSION

After carrying out initial observations carried out by the researcher, the researcher found data regarding the values of Islamic education on 1 Muharram. The process of implementing the 1 Muharram tradition in Pekalongan village was carried out by the village head, village elders, community shops and all levels of Pekalongan village society starting from the researcher's observations. found that the bottom line of this 1 Muharram activity was a lot of Islamic education. Firstly, in religious education, the researcher sees that humans should always be grateful for the blessings that Allah has given them. Secondly, in the value lies the many series of worship such as yasinan, tahlil, istikosa, and praying together. The third is the moral value, the researcher sees that society works with each other. together to work together, care for each other.

Based on interview results found from observations. So the researcher can conclude that the history of the 1 Muharram tradition in Pekalongan village is the Javanese calendar or can be called the 1st Suro month, which is what the people of Pekalongan village call the 1st Muharram month, where this event has been carried out from generation to generation from the founder of Pekalongan village or senior community figures from the past until now. In the past, this event was held at intersections or called alleys, and nowadays this event is held in mosques. Based on the results of observations and interviews, as well as proven by documentation that has been carried out by researchers. So the researcher concluded that this 1 Muharram tradition still exists today because this tradition is a good culture to carry out because in this event there are no elements of deviation from existing norms or religious teachings that we adhere to so this tradition can continue to exist. until now and is carried out continuously every 1 Muharram and published on social media such as Facebook, Instagram, WhatsApp, so that local people can see the process of implementing the 1st Muharram tradition and reap the benefits of this tradition.

Local wisdom values are the principles and practices that reflect the understanding and appreciation of the natural and social environment by the local people [26]-[30]. Local wisdom values can be found in various aspects of culture, such as language, art, literature, religion, and customs. Local wisdom values can be made as values in Islamic education in any country, by integrating them with the teachings and values of Islam, as long as they do not contradict the Quran and the sunnah [31]-[36]. By doing so, Islamic education can benefit from the richness and diversity of local cultures, as well as respect and preserve them. Islamic education can also enhance the relevance and applicability of Islamic values in the local context, as well as foster the harmony and

cooperation among Muslims and other people and cultures. Local wisdom values can be made as values in Islamic education in any country, by using various methods and strategies, such as curriculum development, teaching and learning activities, extracurricular programs, and community service [37]-[39]. Some examples of local wisdom values that can be made as values in Islamic education are the values of mutual cooperation, tolerance, respect, honesty, and wisdom.

Some Muslims accept the celebration of 1 Muharam as a way of commemorating the migration of the Prophet Muhammad (peace be upon him) from Mecca to Medina, which marked the beginning of the Islamic era. They argue that the celebration of 1 Muharam is a way of expressing gratitude and optimism for the new year, as well as seeking forgiveness and guidance from Allah. They also see it as an opportunity to reflect on their past deeds and to renew their commitment to fulfill their responsibilities as Muslims. Muslims accept the practice of fasting on 1 Muharam or Ashura as a sunnah or a recommended act that is based on the authentic hadiths of the Prophet Muhammad (peace be upon him). They argue that the practice of fasting on 1 Muharam or Ashura is a way of following the example of the Prophet and his companions, as well as attaining the forgiveness of Allah for the past year's sins. They also see it as a way of demonstrating their responsibility to obey Allah's commands and to avoid His prohibitions. The gaps concerning the rejective culture in 1 Muharam that can be made into Islamic values and the character of responsibility, by using the Quran and the sunnah as the main sources and criteria of guidance and judgment. By doing so, Muslims can respect and appreciate the diversity and richness of the Islamic culture, as well as foster the harmony and cooperation among Muslims and other people and cultures.

The culture of rejection is a term that refers to the various forms of cultural expression and practice that are considered deviant, heretical, or unacceptable by the mainstream or orthodox Islamic discourse, such as music, art, literature, media, and social movements. This research investigates the novelty, implication, and limitation of making the culture of rejection into Islamic values in Islamic education and the character of responsibility. The novelty of this research lies in the exploration and evaluation of the potential benefits and harms of the culture of rejection for the development and enhancement of Islamic values and the character of responsibility in Islamic education, by using a critical and comparative approach. The implication of this research is to provide a new perspective and insight on the role and impact of the culture of rejection in enriching and diversifying the Islamic values and the character of responsibility in the educational context, by emphasizing the importance and urgency of fostering creativity, diversity, and dialogue among Muslims, as well as between Muslims and other people and cultures. The limitation of this research is the difficulty and complexity of defining and measuring the culture of rejection and Islamic values and the character of responsibility, as well as the challenges and risks of integrating them in Islamic education, such as the possibility of conflict, misunderstanding, or deviation from the authentic and original teachings of Islam.

4. CONCLUSION

The values of Islamic education in 1 Muharram can strengthen faith and piety and obedience to Allah SWT and always be grateful for the blessings that Allah has given. Local wisdom values can be found in various aspects of culture, such as language, art, literature, religion and customs. Local wisdom values can be used as values in Islamic education in any country, by integrating them with Islamic teachings and values, as long as they do not conflict with the Qur'an and Sunnah. In this way, Islamic education can benefit from the richness and diversity of local culture, and respect and preserve it. Islamic education can also increase the relevance and application of Islamic values in local contexts, as well as foster harmony and cooperation between Muslims and other communities and cultures. Local wisdom values can be used as values in Islamic education in any country, using various methods and strategies, such as curriculum development, teaching and learning activities, extracurricular programs, and community service. They also see it as a way of demonstrating their responsibility to obey Allah's commands and to avoid His prohibitions. The gaps concerning the rejective culture in 1 Muharam that can be made into Islamic values and the character of responsibility, by using the Quran and the sunnah as the main sources and criteria of guidance and judgment. By doing so, Muslims can respect and appreciate the diversity and richness of the Islamic culture, as well as foster the harmony and cooperation among Muslims and other people and cultures. The novelty of this research lies in exploring and evaluating the potential benefits and dangers of a culture of rejection towards the development and enhancement of Islamic values and the character of responsibility in Islamic education, using a critical and comparative approach.

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