ALSYS
Jurnal Keislaman dan Ilmu Pendidikan

e-ISSN : 2808-540X
p-ISSN : 2808-7119

Terindeks: Dimensions, Scilit, Lens, Crossref, Semantic Scholar, Garuda, Google Scholar, Base, etc.

https://doi.org/10.58578/alsys.v3i3.1063

THE VALUE OF ISLAMIC EDUCATION IN THE MEGENGAN TRADITION AT KALIAREN VILLAGE

Ayu Era Wardhani
UIN Sunan Kalijaga Yogyakarta
21204011018@student.uin-suka.ac.id

Abstract

Religious traditions in Java are wrapped with interesting Javanese culture without losing the Islamic values, such as Megengan tradition which is carried out at the end of the month of Sya'ban (Ruwah) before the arrival of the month of Ramadhan. This tradition is also carried out by the community of Rt 01 Rw 03 Sendang Village, Donorojo, Pacitan, East Java. Megengan tradition is interesting to study, because in today's modern era when changes and developments in science are increasingly advanced, the Megengan tradition is still firmly held and still on going. The type of research used is a qualitative research approach, the primary data sources used are observations, interviews with religious figures, village heads and local communities. Some documentation in the form of photos as secondary data sources were also obtained to strengthen the research. Data collection techniques were carried out by interviews, observation, and documentation. While analyzed by means of Data Reduction, Data Presentation and Drawing Conclusions. The values of Islamic education contained in the Megengan tradition carried out by the people of Rt 01 Rw 03 Sendang as a form of gratitude to Allah Swt for all the blessings that have been given, pray together for the family who has died, and establish ukhuwah Islamiyah between communities. This is done with the foundation of togetherness in social life to strengthen friendship. The Megengan tradition explains how religious traditions are wrapped in traditional Javanese cultural patterns, and do not come out of Islamic law with the Qur'an and Hadith as the foundation.

***Keywords**: Megengan, Religious, Islamic Tradition*

INTRODUCTION

Islam is the religion of *Rahmatan lil alamin* which was brought by the Prophet Muhammad SAW for his people on this earth. The spread of Islam in Java was spread by the *walisongo*, so that in spreading the teachings of Islam, they did in a wise and non-violent way. The policies of the guardians in spreading Islamic teachings in Java can be seen from how they do not destroy existing traditions, even the existing traditions are adapted to teachings or Islamic religious law based on the Qur'an and Al-Hadith. Above reality makes

Jurnal AlSys is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

the land of Java an area that holds a lot of traditions with all of their colors and maintains and preserves them dynamically over a long period of time until now.(Ridho, 2019)

The community that carries Islamic teachings in Java is known as *Walisongo*. There are several opinions about the meaning of *Walisongo*. The first is the nine guardians, which indicates the number of guardians is nine people. Another opinion states that the word *Songo* comes from the word *Tsana* which in Arabic means noble. Another opinion says that there comes from the Javanese language which means place. The word *wali* comes from the Arabic word, *Waliyullah* which means people who are loved by Allah. Although until now there are still differences in views from among scientists, there are those who argue that the mixed facts, history, and fairy tales concerning *Walisongo* are basically caused more by the situation and conditions that occur as a result of the tremendous religious socio-cultural changes in Indonesia. Java due to the decline of the Majapahit and Pakuan Pajajaran kingdoms in the 14th-15th centuries.(Ismail, 2013) What needs to be underlined in this difference is how can emulate the trail of dakwah carried out by the guardians, namely they preach Islam consistently and carry out the religious mandate through the dakwah principle of "*mau'izah al-khasanah wa al-mujadalah billati hiya ahsan*".

Islamic religious traditions that have spread in the land of Java, where the traditions that develop have different variations in each region. This diversity that makes Islam in Java famous for the religious traditions it commemorates. Java is a society and its more complex system. In a different source, it is stated that the religiosity of the Javanese community is contained in the Kapitayan teachings. Beliefs that existed before the arrival of Hindu-Buddhist were religions that became real representations of the two great kingdoms at that time, namely Sriwijaya and Majapahit. The mention as *animism-dynamism* itself arises because, in physical appearance, the rituals performed by its adherents appear to be worship of objects. In simple terms, the worship of objects is understood as worship of the power of the object it self *animism-dynamism*. Actually, at first the Kapitayan teachings did not worship the object as absolute power, but rather worshiped the highest power. (Ridho, 2019) Objects contained in religious rituals, such as trees, stones, and springs are just a few manifestations of this supreme power.

In Hijriyah calendar or Islamic calendar there are 12 months, but there are several months that are declared holy months, namely the month of Muharram (*Suro*), Rabi'ul Awwal (*Maulud*), Rajab (*Rejeb*), Sha'ban (*Ruwah*), Ramadan *(Poso*) and Dzulhijah (*Besar*). In

these months, Muslims especially Indonesian Muslims in Java, perform many rituals or celebrations to commemorate it, this is believed to have an important meaning so it must be commemorated. Through the commemoration or celebration, the connection with identity as a Muslim is expressed through certain symbols. Important meanings in the Islamic tradition in Java can be traced more in Islamic history than in the Holy Qur'an. The general pattern of commemoration or celebration consists of one or a combination of very diverse elements such as fasting, praying together, praying sunnah, reading the Qur'an, recitation, reading the history of Muslim figures or stories about the glory of these months and serving food. or other objects as a symbol of the celebration.(Aibak, 2010)

Some of the religious traditions in Java are wrapped with interesting Javanese culture without losing the Islamic values in it, such as the *Megengan* tradition which is carried out at the end of the month of Sya'ban (*Ruwah*) before the arrival of the month of Ramadhan. This tradition is also carried out by the community of Rt 01 Rw 03 Sendang Village, Donorojo sub-district, Pacitan Regency, East Java. *Megengan* tradition is interesting to study, because in today's modern era when changes and developments in science are increasingly advanced, the *Megengan* ceremony or tradition is still firmly held and is still on going. Besides, the movements carried out by religious groups such as Muhammadiyah, which were originally a purification movement for Islam, have not been able to influence local traditional ceremonies which according to them include heresy, and it is possible that some of them participate in this tradition. On the other hand, religious leaders in the community of Rt 01 Rw 03 Sendang Village, Donorojo sub-district, Pacitan Regency, East Java have not been able to touch or influence this culture. Although there are changes, they are not essential to the cultural behavior that forms the local religion. In this writing, the researcher tries to examine everything related to the value of Islamic education in *Megengan* tradition, the form of history, culture, traditional symbols, the basis for carrying out this tradition until it is preserved until now.

METHODS

The type of research used is a qualitative research approach, the primary data sources used are observations, interviews with religious figures, village heads and local communities. Some documentation in the form of photos as secondary data sources were also obtained to strengthen the research. Data collection techniques were carried out by

interviews, observation, and documentation. While analyzed by means of Data Reduction, Data Presentation and Drawing Conclusions.

RESULTS AND DISCUSSION

After observation, interviews with several related sources. Researchers can see several things regarding the value of Islamic education in *Megengan* tradition on Rt 01 Rw 03 Sendang Village, as for the following: First, As a form of gratitude for the blessings of Allah Swt, because this tradition is carried out to welcome the coming of the holy month of Ramadhan. This is carried out in addition to welcoming the month of Ramadhan as well as gratitude for the blessings of Allah Swt because, it can still be given the opportunity and enjoyment of age, health and sufficient sustenance to hold this *Megengan* tradition. This tradition awakens to the great mercy of Allah Swt to His creatures. Allah Swt gives an explanation of gratitude in His Word, Surah Ibrahim Verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

This verse explains that Allah Swt will give many of His blessings if His servants are grateful for the favors given, and on the contrary Allah will give a very painful reply if they deny the favors given. Therefore, *Megengan* tradition has become an Islamic culture in Rt 01 Rw 03 Sendang Village as a form of gratitude for all the blessings given by Allah Swt which will always be preserved in the community.

Secondly, Praying for families who have died, in the *Megengan* tradition on Rt 01 Rw 03 Sendang Village, before the event at night, people make pilgrimages to the graves of the families to clean the graves and send prayers. In this tradition, joint prayers are also held during the *Megengan* event. So that people always have a culture of praying for their family and relatives who have died. In the hadith narrated by Muslim, it is clearly explained that people who have died will have all their deeds cut off except for 3 things, namely *sadaqah*, knowledge that is beneficial to others and prayers sent by pious children. This is explained in the hadith narrated by Muslim as follows:

إِذَا مَاتَ ابنُ آدَمَ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أو عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُوْ لَهُ. رَوَاهُ مُسْلِم

In addition to the prayers sent for family or relatives who have died first, the *Megengan* tradition also reminds people to always remember death. Because no one knows when

someone's death will arrive, this is also clarified by the word of Allah in Surah Al-Imran verse 185 which reads:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُوْرِ

Megengan tradition, it can help people to always remember death. By remembering it, a Muslim will always be careful what he does every day, and always remember all the commands of Allah SWT and His prohibitions.(Wicaksono et al., n.d.)

Third, Islamic Brotherhood (*Ukhuwah Islamiyah)* between people, Unity is a force to achieve success. With unity and unity there will be a sense of mutual cooperation and complement each other, besides that with unity or *Ukhuwah Islamiyah* there will be a strength that will become a solid foundation in an organization or community. Megengan tradition strengthens *ukhuwah Islamiyah* among the communities of Rt 01 Rw 03 Sendang Village, this is seen from this tradition where people gather at the nearest mosque or prayer room by bringing *ingkung* rice and then praying together, and ending with a meal together. This is a forum for friendship between local communities. Because indeed Allah Swt has said in Surah Al-Hujurat verse 10 which reads:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

In the verse it is explained that fellow Muslims are brothers and Allah Swt also commands to make peace with each other, not to argue and be devoted to Allah Swt. With this *Megengan* tradition, the community can strengthen the relationship between each other.

Education literally means improvement, growth, development and self-cleaning. Education in terms: According to Baidhowi: education is conveying something completely little by little. According to Al-Asyfahani: education is growing something little by little until it reaches its goal. According to Ibn Sina: education is an intermediary for the preparation of generations for their religion and world at one time, the formation of their minds and morals, as well as enabling them to create jobs according to their inclinations and characteristics so as to enable them to earn a living for their lives. According to Abdul Hamid Az-Zantani: education is a process of perfect character formation in all aspects of spirituality, rationality, emotionality, morality, social and himself. As well as being able to adapt to the social environment and characters in their lives. According to Kholid Al-Hazimy: education is the formation of humans little by little in all its aspects to obtain

happiness both in the world and in the hereafter according to the prevailing Islamic law. (Asho'idi, 2013)

Education has an important position in human life. Given the importance of education for human life, Islam as a religion that is rahmatan lil alamin, pays serious attention to the development of education for human survival. Education as a process will give birth to many benefits and great wisdom for human survival. (Fauzi, 2015) Education gives the ability to a community to see the possibilities that are open in the future. The future society is a science-based society. That is, if the power of science is not used properly, a community will be squeezed between the forces that exist, resulting in the destruction of communication. That is why education is the main capital in facing the future.

Islamic education is education in which all components or aspects are based on Islamic teachings. Vision, mission, goals, teaching and learning process, educators, students, educator and student relations, curriculum, teaching materials, infrastructure, management, environment and other aspects or components of education are based on Islamic teachings. In Islam there are sources of Islamic education which are generally divided into two, namely primary and secondary sources. Primary sources are the Qur'an and Hadith, while secondary sources are history, thoughts of the companions, philosophers and also traditions that do not conflict with the Qur'an and Hadith. (Nata, 2016) Education is a social program, and therefore every philosophy adopted by a society is different from the philosophy adopted by other communities according to its character, as well as the power of civilization that influences it which is associated with efforts to uphold the spiritual and philosophy chosen and approved for comfort.

Discussions about religious teachings, of course, cannot be separated from issues of theology or divinity, because a religious teaching can only be believed and implemented with sincerity when someone has truly believed in who their god is. In Islamic studies there is an approach to understanding and studying Islamic scholarship, including a normative approach. According to Abuddin Nata, Islamic Studies with a normative approach is an approach that views religion in terms of its basic and original teachings from God in which there is no human reasoning. (Nata, 2009) The Islamic understanding of the normative approach gives the opinion that everything is obtained based on textual norms that are still

pure without any human intervention. As we know that the norms of Muslim role models are verses of the Qur'an and Hadith.

The normative approach is an approach that views religion in terms of its main and original teachings from God, in which there is no human reasoning. In this theological approach, religion is seen as an absolute truth from God, without the slightest flaw and appears to be ideal. In this regard, religion appears to offer human values, togetherness, solidarity, help, tolerance and so on. In the economic field, religion appears to offer justice, togetherness, honesty and mutual benefit. For the field of science, religion appears to encourage its adherents to have the highest knowledge and technology, master skills, expertise and so on. Likewise for the fields of health, environment, culture, politics and so on, religion appears very ideal and is built on the arguments contained in the teachings of the religion concerned (Nasution, 2016)

The normative approach has a domain that is faith, without criticism. This approach consumes all Islamic teachings of the Qur'an and Al-Hadith as an essential truth, must be accepted and cannot be contested. For example, the revelation of the Qur'an which is an example of the normative aspect of Islam, its position is absolute, so that the truth in the Qur'an is a truth that cannot be contested. This normative approach can also be said to be a legal-formal approach. The meaning of formal legal is its relationship with halal-haram, allowed or not and the like. While the normative is all the teachings contained in the texts.(Shaifudin, 2017) The normative approach has advantages, namely, through a normative approach a person will have an attitude of militancy in religion, namely holding fast to a religion that is believed to be true, regardless of and belittling other religions. A person's belief and obedience in embracing his religion, makes that religion more noble and does not eliminate the sacred value of religion.(Maulana Ira, 2022)

The *Megengan* tradition is a tradition held to welcome the month of Ramadhan, because the month of Ramadhan is a holy month, a month full of blessings and also a month full of glory. As is the case in Surah Al-Baqarah verse 185 which reads:

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

It can be easily understood that one of the things that makes Ramadhan a holy month and full of blessings for Muslims, because this month is the month when the Qur'an was revealed as an all-time guidance for Muslims from all over the world. In it, there are many Islamic Shari'a which are commanded by Allah SWT to His servants to be carried out, as well as His orders to leave everything that He forbids (Burhanudin, 2007). Apart from being the month the Qur'an was revealed, Ramadhan is also a month that is required for Muslims to fast from sunrise to sunset. In the month of Ramadhan, it is also ordered to perform Tarawih prayers at night, pay zakat fitrah and end with the celebration of the day of victory, namely *Eid al-Fitr* which falls on the 1st of Syawwal Hijriyah.

In the Hadith narrated by Bukhari and Muslim, there is an order to fast during the month of Ramadan, to pay zakat, which is one of the pillars of Islam. The five pillars of Islam are defined as the five basic actions in Islam which are considered as obligatory foundations for believers and are the basis of Muslim life.

عَنْ أَبِيْ عَبْدِ الرَّحْمَنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهِ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم يَقُوْلُ: بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَإِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ وَإِقَامِ الصَّلاَةِ وَإِيْتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ. (رواه البخاري ومسلم)

From the explanation of the verses of the Qur'an and the hadith narrated by Bukhari and Muslim about how blessed the holy month of Ramadan is, with the *Megengan* tradition inherited and preserved by the people of Rt 01 Rw 03 Sendang Village, many things can be learned including how Islamic culture is packaged with the traditional culture of the local community without containing things that deviate from the Islamic Shari'a which is based on the Qur'an and Hadith.

Islam is a religion that complements the previous religions, where Islam came as a religion of enlightenment for the lives of all creatures on this earth so that all His creatures do not disagree with each other in living life on this earth. Because Allah swt has sent down the Qur'an as the holy book of Muslims in which it is written all the Shari'a that must be implemented and the prohibitions that must be abandoned by Muslims. Because in the Qur'an Surah Al-Imran verse 19 it is explained that in fact the only religion with Allah is Islam. And Allah has sent down the Qur'an as a guide for Muslims so as not to stray into a path that is not pleasing to Allah. Here is the Word of Allah SWT:

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۗوَمَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَاۤءَهُمُ الْعِلْمُ بَغْيًاۢ بَيْنَهُمْ ۗوَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ

In its early development, Islam in Java had several scholars who earned the nickname "*Wali*", whose task was to convey Islamic dakwah to defend Islam using a cultural approach. This cultural approach is more suitable for the Javanese people so that the spread and development of Islam in Java can run quickly and take root and the intensity of Islam is plural and multicultural. In the past, the power of the residency was in the hands of the king, whose majority of the population was Hindu and Buddhist, so that the local culture and traditions at that time were strongly dominated by these two religions. The local culture and traditions are not considered by *Walisongo* as "enemies of religion" that must be eradicated. In fact, they use local culture and traditions as a medium for religious propaganda, as long as there are no prohibitions in the *Syariat*. *Walisongo* preaches by using the language approach of local wisdom as a form of empathy in paying attention to the existing culture and customs, then trying to attract their sympathy.(Ismail, 2013)

Because the Javanese people really like the arts, *Walisongo* attracted attention with the arts, including by creating Islamic songs in Javanese language, *gamelan*, and *wayang* performances with Islamic plays. After the residents were interested, they were invited to read the creed, taught ablution, pray, and so on. Several models of *Walisongo's* dakwah to spread Islam in Java include:

1. Through heritage sites in the form of mosques, miniature architects in the form of tower buildings or gate sites, carved designs for the tombs of saints, or relics in the form of teachings of ancient books, including Javanese Islamic songs such as *Ilir-ilir*.
2. Through language acculturation. *Sekaten* or in Arabic known as *shahadatayn* which is already widely known by the Javanese. This term arose because of the acculturation of Islamic da'wah in Java. The term *sekaten* is a gamelan whose music was created by Sunan Kalijaga.
3. Through performing arts. One of the performing arts that was known and spread during the time of the saints was *wayang*. Puppets made of buffalo skin, were initiated by Sunan Kalijaga at the time of Raden Patah who reigned in Demak. Wayang paintings that resemble human shapes are found on the reliefs of the Penataran Temple in Blitar.(Ismail, 2013)

Walisongo is indeed very sensitive in adapting, his da'wah method in instilling the Shari'a and creed is very concerned about the conditions of the local community. The

messages of da'wah carried out by scholars in Java are based on events in the socio-cultural setting of religion, where the two variations of a language coexist in a society that has a certain bilingualism or diglossia. Many religious traditions are present in Javanese society with elements of two cultures, namely religion and culture. Where from these two cultures, many traditions are found that are spread in Javanese society and are preserved to this day.

Traditions are values and or rules of behavior that are passed down from generation to generation. In other words, tradition is the value given to a custom or custom. But more fully, tradition means all material objects and ideas that come from the past, but their form is still felt today. (Martono, 2012) The Javanese Muslim community considers rituality as a form of devotion and sincerity in worshiping Allah, some of which are manifested in the forms of ritual symbols that contain deep meaning. Ritual symbols are expressions of appreciation and understanding of the "unreachable reality" so that it becomes "very close." With these ritual symbols, it is felt that God is always present and always involved, "unified" in him. Efforts to approach oneself through the rituals of *sedekah, kenduri, selametan*, *Megengan* and the like, are actually forms of abstract cultural accumulation.(Mas'udi, 2019)One form of application as outlined in the social life of the people of Rt 01 Rw 03 Sendang Village is the *Megengan* tradition.

Figure 1 . Eating together during *Megengan*

Megengan is a Javanese tradition in welcoming the month of fasting. *Megengan* is taken from the Javanese language which means to hold or (to hold). (Tricahyono, 2021) *Megengan* is a warning that in the near future it will enter the month of *Pasa* (Ramadan), the month in which Muslims are required to fast, namely refraining from doing actions that can invalidate the fast. People usually flock to visit the grave first, clean it and sprinkle flowers on it and don't forget to pray for it. The implementation of the *Megengan* event is usually carried out from house to house. Besides being carried out at home, the mass version of *Megengan* can also be carried out in mosques.

For the people of Rt 01, *Megengan* tradition has many virtues that make it not to be missed, because its implementation is not only a celebration to welcome the month of Ramadan, but can be interpreted as an activity that has many consequences. The consequences referred to in the implementation of this tradition are that when this tradition is carried out, something expected will happen and when it is not implemented, something unwanted will happen in the future. As for something that is desired, among other things, making it easy and smooth for sustenance in the month of fasting, being kept away from disturbances both physical and supernatural as well as disturbances from inside and outside, so that fasting can be carried out smoothly until it is finished. While the things that are not desirable are the arrival of bad luck during the month of Ramadhan, the narrowing of his sustenance during the month of fasting, and being disturbed both physically and unseen so that his fasting is disrupted.

Megengan tradition on Rt 01 Rw 03 Sendang Village, is held once a year. This tradition is carried out in the month of Sya'ban or the month before the arrival of the month of Ramadhan, this tradition is carried out at the local mosque at night after the Isha prayer. The *Megengan* tradition is carried out with the symbol that each family brings rice and whole chicken (*ingkung*). The event started with *tausiyah* from religious leaders, shared prayers and continued with the distribution of *ingkung* rice to everyone who attended the *Megengan* event. Not all of the rice brought by each family was distributed to the people who attended this *Megengan*, but half of the *ingkung* rice was left to take home, because usually the *ingkung* available exceded the capacity of the people attending this event.

CONCLUSION

Megengan is a Javanese tradition in welcoming the month of fasting. Megengan is taken from the Javanese language which means to hold or (to stick). Megengan is a warning that in the near future we will enter the month of Ramadan, the month in which Muslims are required to fast, namely refraining from doing actions that can invalidate the fast. The *Megengan* tradition begins with a pilgrimage to the grave, prays together at the mosque and ends with a meal with *igkung* rice. The values of Islamic education contained in the *Megengan* tradition carried out by the people of Rt 01 Rw 03 Sendang Village are first, as a form of gratitude to Allah Swt for all the blessings that have been given. Second, pray together for the family who has died. Third, establish *ukhuwah Islamiyah* between communities. This is done with the foundation of togetherness in social life to strengthen friendship. The *Megengan* tradition explains how religious traditions are wrapped in traditional Javanese cultural patterns, and do not come out of Islamic law with the Qur'an and Hadith as the foundation.

REFERENCES

Aibak, K. (2010). Fenomena Tradisi Megengan di Tulungagung. *Millah*, *10*(1). https://doi.org/10.20885/millah.vol10.iss1.art5

Burhanudin, Y. (2007). Misteri Bulan Ramadhan. QultumMedia.

Fauzi, A. (2015). MEMBANGUN EPISTEMOLOGI PENDIDIKAN ISLAM MELALUI KEPEMIMPINAN SPIRITUAL: SUATU TELAAH DISKURSIF. *EMPIRISMA*, *24*(2). https://doi.org/10.30762/empirisma.v24i2.16

Ismail, M. (2013). Strategi Kebudayaan: Penyebaran Islam Di Jawa. *IBDA`: Jurnal Kajian Islam Dan Budaya*, *11*(1), 46–60. https://doi.org/10.24090/ibda.v11i1.67

Martono, N. (2012). Sosiologi perubahan sosial: Perspektif klasik, modern, posmodern, dan poskolonial (sampel halaman). RajaGrafindo Persada Jakarta.

Mas'udi, M. (2019). Multikulturalisme Beragama Masyarakat Gunung Wungkal Pati Jawa Tengah. *FIKRAH*, *7*(2). https://doi.org/10.21043/fikrah.v7i2.6488

Maulana Ira. (2022). Urgensi Pendekatan Sosiologis dalam Studi Islam. *Journal of Legal and Cultural Analytics*, *1*(2). https://doi.org/10.55927/jlca.v1i2.916

Nasution, K. (2016). Perlindungan Terhadap Anak dalam Hukum Keluarga Islam Indonesia. Al-'Adalah, 13(1), 1-10.

Nata, A. (2016). Filsafat Pendidikan Islam, Jakarta. Logos Wacana Ilmu.

Nata, A. (1005). Filsafat Pendidikan Islam, Jakarta. Logos Wacana Ilmu.

Ridho, A. (2019). Tradisi megengan dalam menyambut Ramadhan: Living Qur'an sebagai kearifan lokal menyemai Islam di Jawa. *Jurnal Literasiologi*, *1*(2 Juli-Desember2019).

Shaifudin, A. (2017). Memaknai Islam Dengan Pendekatan Normatif. *El-Wasathiya: Jurnal Studi Agama*, *5*(1).

Tricahyono, D. (2021). Tradisi Meganan dan Muatan Pendidikan Nilai sebagai Enrichment dalam Pembelajaran Sejarah di Kabupaten Trenggalek. *Indonesian Journal of Social Science Education (IJSSE)*, *3*(1).

Wicaksono, K., Margaretha Sinaga, R., Unila Jalan Soemantri Brojonegoro No, F., & Lampung, B. (n.d.). *Tradisi Megengan di Desa Taman Fajar Kecamatan Purbolinggo Kabupaten Lampung Timur*.

Al-Qur'an dan Al-Hadist