



Values Of Religious Education in Begalan Tradition from Banyumas District, Central Java Province

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Info Artikel	Abstract
<p>Diterima 14 Maret 2021</p>	<p>Begalan is an original tradition of Banyumas, Central Java which is performed in a series of wedding ceremonies. Begalan is a combination of dance, speech, and comedy, which is performed with musical accompaniment. The Begalan tradition contains the values of religious education which is full of advice and teaching. Community life is closely related to culture or tradition, including Javanese culture. The interrelation between Islamic teachings and Javanese culture includes the meaning of the contents of brenong kepeng, including ilir, ian, cething, kusan, centhong, irus, siwur, tampah, pari, ciri-muthu, suket, suluh, kendil, and broom stick. In each of these household appliances, there is a meaning of religious knowledge. This research was conducted with a qualitative approach. Data obtained through interviews, observation, documentation, and FGD. The purpose of this study was to reveal the values of religious education in the begalan tradition along with the preservation challenges it faces. The begalan tradition has Islamic educational values, such as the value of monotheism education, the value of religious education, the value of moral education, and the value of social education. Everything related to this tradition certainly needs to be done by all parties so that this divine heritage can be preserved and not extinct.</p>
<p>Revisi I 23 April 2021</p>	<p>Keywords: <i>banyumas, begalan, religious education, tradition, values</i></p>
<p>Revisi II 09 Mei 2021</p>	<p><i>Begalan merupakan tradisi asli Banyumas, Jawa Tengah yang dilakukan dalam rangkaian upacara pernikahan. Begalan merupakan perpaduan antara tari, pidato, dan komedi, yang dibawakan dengan iringan musik. Tradisi Begalan mengandung nilai-nilai pendidikan agama yang sarat akan petuah dan ajaran. Kehidupan masyarakat erat kaitannya dengan budaya atau tradisi, termasuk budaya Jawa. Keterkaitan ajaran Islam dengan budaya Jawa meliputi makna isi brenong kepeng, antara lain ilir, ian, cething, kusan, centhong, irus, siwur, tampah, pari, ciri-muthu, suket, suluh, kendil, dan sapu lidi. Dalam setiap peralatan rumah tangga tersebut terdapat makna ilmu agama. Penelitian ini dilakukan dengan pendekatan kualitatif. Data diperoleh melalui wawancara, observasi, dokumentasi, dan FGD. Tujuan dari penelitian ini adalah untuk mengungkap nilai-nilai pendidikan agama dalam tradisi begalan beserta tantangan pelestarian yang dihadapinya. Tradisi begalan memiliki nilai-nilai pendidikan Islam, seperti nilai pendidikan tauhid, nilai pendidikan agama, nilai pendidikan akhlak, dan nilai pendidikan sosial. Segala sesuatu yang berkaitan dengan tradisi ini tentunya perlu dilakukan oleh semua pihak agar pusaka ilahi ini dapat dilestarikan dan tidak punah.</i></p>
<p>Disetujui 30 Mei 2021</p>	<p>Kata Kunci: <i>adat, banyumas, begalan, nilai, pendidikan agama</i></p>

INTRODUCTION

Education is part of culture or tradition. One aspect that is quite important in socio-culture is the order of values. It is a set of provisions, regulations, laws, and morals that functions to regulate the way the citizens live and behave. (Nana, 2011: 59) These values can come from religion, culture, political life, as well as from other aspects of life.

Philosophically, values are closely related to ethical issues. Ethics is also often referred to as a philosophy of values which examines moral values as a measure of human action and behavior in various aspects of life. The sources of ethics and morals can be the result of thoughts, customs or traditions, ideology and even religion. (Al Munawar, 2005: 3) It can be concluded that ethics can be formed through customs that exist in people's lives. The arrival of Islam was accompanied by a value structure that provided a wider range of movement in terms of choice and behavior of Muslims. Islamic values and morality are comprehensive, unified and integrated, and not fragmented. Islamic values as a divine value are derived from the Koran and al-Hadith. The value of Islam is not enough to just be believed, but it must be practiced, if that value is practiced, then morals will be born (Muslim, 2016: 259-274). Morals are the fruit of charity, faith and Islam. (Rosyadi, 2004: 116-126). Thus, it can be said that Islam is not only a religion of dialogue and discussion, but Islam is a religion that must be practiced and its teaching values are capable of dialogue in a more complex community life, according to

the message of space and the character of the times.

Local culture is an interesting topic to be studied further (Muslim, 2019: 8). This is due in part to the fact that local culture has characteristics that are effective enough to maintain harmony in social life. (Roqib, 2007: 5) Begalan is one of the original traditions of Banyumas, Central Java which is performed in a series of wedding ceremonies. Begalan is a combination of dance, speech, and comedy art with musical accompaniment. This tradition was performed by two people named Suradenta and Surantani who brought *brenong kepeng*. *Brenong kepeng* is a pole made of bamboo which on both sides contains traditional kitchen utensils and some plants. This tradition begins with Surantani who was sent by the groom to hand over the *brenong kepeng* to the bride. But on his way, he was intercepted by Suradenta and there was an argument between the two of them, accompanied by typical Banyumasan jokes. In the conversation, Suradenta challenged Surantani to explain the meaning of the contents of the *brenong* braids he was carrying. Surantani loudly responded to Suradenta's request where he explained one by one the meaning of the things inside the *brenong kepeng*, including *ilir, ian, cething, kusan, centhong, irus, siwur, tampah, pari, ciri-muthu, suket, suluh, kendil, and broom stick*.

The tradition of *begalan* has been around for a long time considering this is a hereditary tradition. *Begalan* in the Banyumas custom is done as a *ruwatan*, which is removing resentment (bad luck) on the bride and groom. This is done if the bride and groom are the first (eldest) child who is married to the last (youngest) child, the first child with

the first child, the last child with the last child, and whoever is doing a wedding celebration for the first time. In the Javanese belief of Banyumas, if a marriage occurs as mentioned above, it is necessary to do ruwatan so that the bride and groom avoid bad things. Over time, begalan has become a distinctive tradition in a marriage. Even though it does not meet the requirements above, anyone who wants to get married can still perform the robbery. This is because begalan is an effective medium for them, especially those who will foster new households in the hope that they can understand the meaning of life contained in begalan since there are many moral messages and important advice for the bride and groom that are reflected in the begalan. (Interview with Ahsin Aedi, Achmad Riyadi, Fatah Amin, on October 16, 2020)

Begalan is a Banyumas culture that is still preserved. This tradition is still often carried out in wedding ceremonies. In fact, begalan also develops in areas around Banyumas, such as Purbalingga, Cilacap. Banjarnegara. Wonosobo, and other areas around Banyumas. Begalan is still one of the interesting traditions for those who witness it. No exception in Sokaraja District, Banyumas Regency, which is an area that still adheres to the tradition of begging. This cultural preservation in Sokaraja is inseparable from the existence of a begalan figure, namely Mr. Achmad Riyadi who is still active in preserving the typical Banyumas cultures who think that begalan is still important to be implemented.

Research that focuses on the values of Islamic education has actually been studied a lot. Some of them are included in Mawardi Lubis' book

entitled "Evaluation of Value Education". This book examines the meaning of value, the kinds of values, and the process of value formation. In addition, there is a book by Zulkarnain entitled "Transformation of Islamic Education Values" which also examines the meaning of Islamic education, the goals of Islamic education, the basis of Islamic education, and the values of Islamic education. Abidin Ibn Rusn's book entitled "Al-Ghazali's Thought on Education" is another example of research that examines the values of Islamic education. In this book, it examines the meaning of education, sources of Islamic education, the basis of Islamic education, and the objectives of Islamic education. Book by Suwito N.S. entitled "Islam in the Begalan Tradition" examines the begalan tradition from the history of the begalan, begalan equipment, begalan procession, to the meaning contained in the begalan tradition.

The interesting thing about the implementation of the begalan tradition is the conversation between Suradenta and Surantani. The content of the conversation that was conveyed by Suradenta to Surantani was about the braid brenong brought by Surantani. Every object in brenong braids has a good meaning that is in accordance with the values of Islamic education. The tradition of begalan which is full of the value of Islamic education is very good and needs to be preserved because in begalan it contains implicit messages and advice that can be used as role models. For the community, of course this is very important so that they can take the message or wisdom implied in doing so in order to achieve a family that is sakinah, mawadah, warohmah. Based on the background described, the

authors are interested in conducting research related to these traditions with the research title "Values of Religious Education in the Begalan Tradition in Banyumas Regency". This article will describe about values of religious education in oral tradition of Panginyongan's language.

Problem Statement

Based on the description of the background of the problem, the formulation of the problem in this study is as follows: "What Islamic education values are contained in the begalan tradition? And What kind of efforts can be carried out to preserve the begalan tradition?"

Research Objectives and Benefits

The objective of this research is to find out what Islamic educational values are contained in the begalan tradition and what efforts can be made to preserve it. This article also has two research benefits are theoretical benefits and practical benefits as follows One, Theoretical Benefits is the theoretical benefit of this research is to find out the meaning or value in begalan symbols by using Clifford Geertz's theory of symbolic interpretivism. Second, Practical Benefits are to inform readers that the values of Islamic education can also be found in a tradition, one of which is the begalan tradition; providing understanding to writers and readers about the values of Islamic education contained in the begalan tradition; can be used as a reference for readers and analysts in the field of education, especially Islamic education, which will examine the values of Islamic education contained in a tradition or culture.

Conceptual Framework

Discussion on the values of Islamic education in the begalan tradition requires a conceptual framework. This is intended so that the scope of the problem is not too broad. In other words, this conceptual framework serves as a boundary for the study problem. The conceptual framework in this study is as follows:

Values of Islamic Education

The word "value" in the Big Indonesian Dictionary is defined as attributes (things) that are important or useful to humanity. (Compilation team, Big Indonesian Dictionary, (Jakarta: Balai Pustaka, 2002: 783). Value is a measure to punish or choose certain actions and goals. (Rosyadi, 2004: 114) Value is the essence of something that makes it worth doing by Human Value is closely related to the goodness that is at the core of a thing. (Thoha 1996: 22). Therefore, it can be concluded that value is something important and good that has a measure based on one's thinking.

In terminology, education is a process of improvement, strengthening and refinement of all human abilities and potentials. Education can also be interpreted as a human effort to foster his personality in accordance with the values and culture that exist in society. (Roqib, 2009: 15) According to the Big Indonesian Dictionary, education is a process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. (Damsar, 2011: 8)

Muhammad Hamid an-Nashir and Kulah Abd al-Qadir Darwis as quoted by Roqib define Islamic education as a process of directing

human development (ri'ayah) in terms of body, mind, language, behavior, and social and religious life directed at goodness. towards perfection. (Roqib, 2009: 17-18) The essence of Islamic education lies in the criteria of faith and commitment to the teachings of Islam. (Roqib, 2009: 20) Islamic education is physical and spiritual guidance based on Islamic teaching laws towards the formation of the main personality.

Thus, what is meant by the value of Islamic education in this research are important things that need to be known in order to provide benefits in everyday life, especially in the world of education so that people who are faithful, cautious, knowledgeable, and have noble character according to religious guidance created in Islam.

Oral Traditions

Oral tradition is the traditional cultural activity of a community which has been passed down from generation to generation by oral media from one generation to another (Muslim dkk, 2019). In this case, this includes traditions in the form of verbal wording (verbal) and other traditions that are not spoken (Sibarani in Endraswara, 2013: 129). Vansina in the quote from Sibarani (2013) states that the oral tradition is a verbal message in the form of statements reported in the past to the present generation where the verbal message is conveyed accompanied by music or without music. Another definition of oral tradition is given by Ki Zerbo who explains that the definition of oral tradition is a testimony that is conveyed verbally from one generation to the next through speech, song, pantun, folk tales, advice, ballads, and so on (quoted by Sibarani in Endraswara, 2013: 129)

Another definition of oral tradition is all discourse that is conveyed in a lisa manner based on the methods or customs that have been patterned in a society (Sedyawati in Duija, 2005: 113). Types of oral traditions can be in the form of stories or ceremonial and ritual expressions with various descriptions in the form of geneological descriptions, myths, legends, fairy tales, and stories of heroism (Sedyawati in Duija, 2005: 113). This definition of oral tradition can be referred to as pure oral tradition, namely oral tradition that is conveyed orally in its various variations. In contrast to the concept, Pudentia provides a description of the nature of oralism covering something broader as mentioned in the following statement.

Oral tradition includes all matters relating to literature, language, history, biography, and various other kinds of knowledge and arts, the way of which is conveyed by word of mouth. In other words, it can be said that the oral tradition includes not only folk tales, riddles, proverbs, folk songs, mythology, and legends as is generally assumed by many, but also relates to cultural cognitive systems, such as history, law, and medicine. The oral traditions are; "All discourses that are spoken / conveyed from generation to generation include spoken and literate ones, which can also be interpreted as" non-literate discourse system "(Pudentia in Duija's quote, 2005: 114)

Oral traditions are not only oral in nature, but include literate traditions as well. Initially, the oral tradition was a tradition of oral speech, namely in the form of voice literacy, while the oral tradition in the later stages was the ability to speak in characters, namely everything that was conveyed orally,

has now been written in script form (Pudentia in Duija, 2005: 114)

Begalan Tradition

Tradition is a custom that has been passed down through generations (from the ancestors) and is still practiced in society. (Ministry of National Education, Balai Pustaka, 2007: 1208) defines Begalan linguistically from the word begal (Javanese) which means robber. (Suwito 2008: 86) Meanwhile, the term begalan is one of the rituals in an art form which means slametan or ruwat. (Suwito NS, 2008: 87) According to Teguh Supriyono as quoted by Suwito, it is explained that begalan comes from the word "qala qaulan", which means good advice. Qaulan comes from Arabic which is a derivation of the word qala yaqulu qaulan or good sayings or advice. (Suwito, 2008: 89) Teguh's definition is more influenced by his background which is trying to be strong to "Islamize" this way. For him, begalan is a means of transforming values to the next generation, especially the next generation in the Banyumas tradition.

Begalan is a hereditary custom that is carried out by the people of Banyumas, Central Java with the hope that they will avoid unwanted things (bad things). According to him, this tradition also contains good advice that can be used as a guide in shaping a person's personality in accordance with Islamic values. It can be concluded that what is meant by the values of Islamic education in the begalan tradition are important things in the begalan tradition that need to be known in the hope that this tradition can be useful in everyday life, especially in the world of education so that people who are faithful, cautious, knowledgeable are created, and have a

noble character according to the guidance of Islam.

METHODS

This research is a field research conducted from October to November 2020 where the locus is the Ngapak speaking community which is included in the Banyumasan culture category or also called Panginyongan culture.

What is meant by field research is a research carried out in the field or a place selected as the location for carrying out investigations related to objective symptoms in the preparation of scientific reports. This research is qualitative in nature where the data obtained is in the form of theory, not in the form of numbers.

Generally qualitative research is used within the scope of the social and cultural sciences. This research was conducted mainly with regard to human behavior patterns and the meaning contained behind behavior which is difficult to measure using numbers. (Tanseh, 2011: 48) From the several definitions that have been mentioned, it can be summarized that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior.

The research data was obtained through interviews, observation, documentation, and focus group discussion (FGD). The data obtained from the informants were then analyzed using the descriptive analysis method so that the research results obtained were descriptive and explanative.

RESULT AND DISCUSSION

Data Analysis

Javanese people are known to be virtuous. They are a society that is

always grateful by using symbols that are rich in meaning. This has become a tradition from ancient times before Islam came where they believed in the existence of a Creator. However, as Islam entered their area, they began to adapt their traditions to Islamic teachings. This adjustment is of course inseparable from their own traditions, it is precisely the values of Islamic education that are internalized in their daily lives. Javanese society when Islam entered their area, they continued to carry out their traditions with added Islamic values in them. This paper discusses what the values of religious education are contained in the begalan tradition as follows:

The Value of Tawheed Education in the Begalan Tradition

The value of Tawheed or monotheism is the initial foundation for instilling the values of faith and piety. Faith is an inner attitude that is full of trust in God. There are six beliefs that must be believed by Muslims, including faith in Allah SWT, faith in angels, faith in Allah's books, faith in the apostles, faith in the Last Day / Judgment, and faith in qadha and qadar. Every Muslim should believe wholeheartedly in the existence of these six things, and practice them in everyday life.

The value of monotheistic education can be obtained through the begalan tradition which is symbolized by several uba rampe equipment that exist in the begalan tradition, including:

a. *Cething*

Cething is a place to serve rice and is made of woven bamboo. The cething function is a container. Cething in the context of begalan has a meaning as a reminder, which means that humans must always remember that they are a

creature of God Almighty who lives in a container in which there are certain rules. Therefore, every human being is obliged to believe in and carry out the teachings contained in the pillars of faith.

The first pillar of faith is faith in Allah SWT and the books of Allah SWT. Faith in Allah indicates that humans must believe wholeheartedly that Allah SWT exists. His belief in Allah is proven by carrying out His commands and staying away from His prohibitions. Faith in the book of Allah means that humans must believe and believe in the existence of the previous books of Allah such as the Torah, Zabur, the Bible, and the Koran. Al-Qur'an is the only book of Muslims that is still the guideline for human life in which there are rules for life in this world and the hereafter.

Through this object called cething, people are reminded that in life they must always believe in Allah SWT and believe in His books and carry out His commands as written in the Koran. This aims to create a human personality which is in accordance with the values of Islamic education.

b. *Kendhil*

Kendhils are traditional kitchen utensils that are generally used to store rice and are made of clay. In addition to storing rice, kendhil is also commonly used to cook rice and make soupy dishes.

Kendhil in the begalan tradition has a very important meaning, especially regarding faith in the Last Day. Kendhil gawene sekang lemah kanggo gambarane nek manungsa urip arep bali maring lemah. Gemiyen nyong ora nana siki dadi ana, ngemben maning ora nana pada bali maring rahmating

Gusti Allah SWT. Observation and interview with Sigit, 26 October 2020)

The meaning of the above statement is as follows: "Kendhil is made of soil to describe a living human who will return to the ground. I did not exist, now I exist, tomorrow I will return to Allah SWT."

The nature of this kendhil made of soil, reminds that one day all humans will experience the end / doomsday, regardless of whether it is the Sughra apocalypse or the Kubra apocalypse. Sughro apocalypse is a small apocalypse, for example death and natural disasters, while the Kubra apocalypse is a big apocalypse, which is the destruction of the entire universe and its contents. This world is only a mortal world that is impermanent. Every human being should prepare himself before he becomes land (dies). As servants of Allah SWT, humans should not put aside religious matters. Otherwise, whatever is done must be based on Islamic law. In the Qur'an, Surat al-Anbiya 'verse 93, Allah says:

"But they are divided in their (religious) affairs between them. Each (group of all) will return to Us". (Ministry of Religion of the Republic of Indonesia, Al-Qur'anul Karim Translated & Tajweed Accompanied by Ibn Katsir's Brief Tafsir, (Bandung: Jabal Raudhotul Jannah, t.t), p. 330).

The Value of Worship Education in Begalan Tradition

Worship is submission and obedience to Allah's law with the aim of achieving the pleasure of Allah SWT. Submitting and obeying Allah's law means doing everything that He commands according to the rules that Allah has established in the Koran. One of the traditions in which there is value

in religious education is the begalan tradition. In begalan, the value of religious education is symbolized by a variety of objects as follows.

a. Pari

Pari is the Javanese language of paddy rice. Pari is one of the rampe uba that must be included in the begalan tradition. The reason is because paddy rice has an important philosophical meaning. Uriping pari bisa nggo contoh. Kulite dikala esih enom nyungar, dikala wis tuwa nggimbyung-nggimbyung. Eling menawa enyong Kabeh ana sing gawe urip. Mula shalatlah seduninge di shalati (Observation and interview with Sigit, 26 October 2020)

All actions that are done in the world will be accounted for in the afterlife. So, while there is time, humans should always worship Allah by carrying out their obligations, such as praying. This is in accordance with the word of Allah SWT in the Qur'an Surah al-Baqarah verse 45 below:

"And ask for help (to Allah) through patience and pray. And (prayer) is really hard, except for those who are khusyu' (Ministry of Religion of the Republic of Indonesia, Al-Qur'anul Karim Translated & Tajweed, p. 7)

b. Kusan

Kusan nek dikurebna kaya gunung duwure tapi kari diwalik kaya jurang jerone. Dina siki Mas Iwan lan Mba Ari sampun nindaake dhawuhe kanjeng Nabi SAW, neng njero atine wong loro wis diniati kanthi ibadah. Mula, sanajan abote kaya dene manjai gunung lan temurune jurang tapi wis diniati ibadah muga-muga penganten saklorone dadi keluarga sakinah, mawadah, warohmah. (FGD, October 20th, 2020)

The shape of the kusan which is like a mountain symbolizes that when a couple intends to marry on the basis of

worship, they will try hard to make it happen in a way that is blessed by Allah SWT. It is as stated in the Word of Allah SWT in the Qur'an Sura ar-Ruum verse 21 as follows:

"And among His (great) signs is He created pairs for you of your own kind, so that you are inclined and at ease with them, and He makes among you a sense of love and affection as signs (the greatness of Allah) for the people who think" (Ministry of Religion of the Republic of Indonesia, *Al-Qur'anul Karim Translated & Tajweed*, p. 406)

c. Suluh

Suluh is the Banyumas language from firewood used to produce fire. The meaning of fire in this case is likened to a passion for work. The words of Allah SWT in the Qur'an Surat al-Jumu'ah verse 10 regarding this are as follows:

"When the prayers have been performed, then you will be scattered on the earth; seek Allah's grace and remember Allah a lot so that you will be lucky" (Ministry of Religion of the Republic of Indonesia, *Al-Qur'anul Karim Translated & Tajweed*, p. 554)

As Muslims, in their daily life, besides being ordered to worship (pray), Allah commands them to work (strive). Work is doing an activity in order to achieve a goal, which is not only looking for sustenance but also dreams. At work, one is obliged to choose a job that is good and lawful because not all jobs are approved by Allah SWT.

d. Budin

Budin is a Banyumas language or ngapak language which means cassava. Budin in the begalan tradition is not a staple item that must exist, but only as a complement to uba rampe. Actually, budin has a quite important meaning because it symbolizes that husband and wife must be able to work hard. (Interview with Warso, 20 October 2020)

This is according to the word of Allah SWT in the Qur'an Surah al-Baqarah verse 267:

O believers! Donate from the best of what you have earned and of what We have produced for you from the earth. Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy" (Ministry of Religion of the Republic of Indonesia, *Al-Qur'anul Karim Translated & Tajweed*, p. 45)

e. Bay Leaves

Bay leaves are a complement to begalan and commonly used as a flavor enhancer. In begalan, the bay leaf means prayer. As said by Mr. Narso about the meaning of the salam leaf, namely, "The guests who are present, hopefully they can be asked for their prayers to be safe and always happy" (Interview with Sigit, 26 October 2020)

f. Small Change

"Neng njero kendhil ana beras kuning lan duit receh. Beras kuning gambarane wong berkluarga aja sumening lan duit receh niku gambarane wong men saged sodakah lan ngibadah." (Interview with Sigit, 26 October 2020)

This is in accordance with the promise of Allah SWT in the Qur'an, Surat al-An'am:

"Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one. None will be wronged" (Ministry of Religion of the Republic of Indonesia, *Al-Qur'anul Karim Translated & Tajweed*, p. 150)

The Value of Moral Education in Begalan Tradition

Morals are spiritual attitudes that give birth to actions between man and God, man and himself, and man and other creatures in accordance with the commands and prohibitions as well as instructions from the Qur'an and as-Sunnah. There are moral education values in the begalan tradition which are symbolized by various uba rampe begalan, including the following.

a. *Embatan/Carrying Pole*

Embatan/carrying pole is a tool used to carry goods on both sides. This tool has a good meaning. *Pikulan gambarane kanggo penganten niku berdua sudah memikul tanggung jawab rumah tangga. Kaya dene lagi nggawa pikulan kue ora kena abot ngarep apa abai mburi. Tapi kudu imbang. Abot lan entheng ana pikulan disangga bareng* (Interview with Ahsin Aedi, Achmad Riyadi, Fatah Amin, 16 October 2020)

The above statement means that they must complement each other in order to realize their goals. They need to do this both in good and bad times, so that their lives remain balanced and harmony is maintained. Therefore, it is necessary to have a good relationship between individuals to achieve their goals. The objectives in question are goals that do not violate Islamic law as Allah SWT says in the Qur'an Surah al-Maidah verse 2 as follows:

“Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment” (Ministry of Religion of the Republic of Indonesia, Al-

Qur'anul Karim Translated & Tajweed, p. 106)

b. *Tampah*

Tampah is a tool made of woven bamboo which is made in a circle shape. This tool is used to separate rice from mixed dirt such as gravel and other impurities by rotating the trash so that the dirt will be eliminated on the edges. In this way, something mixed with rice can collect in the middle of the trash and then the dirt on the rice can be cleaned easily. Tampah has a very good philosophical meaning.

“Tampah symbolizes that the bride and groom must be able to throw away dirty things or things and take good and clean things. All of these things involve attitudes, behavior, and human nature in which humans must be able to distinguish and choose which is good and what is bad.” (FGD, 20 October 2020)

Tampah can also have other meanings as follows. “Tampah niku bunder gumolong, artine keluarga dari Pangandaran bersama keluarga dari Karangsari wis bunder dene tampah mula dijejerna bareng teng mriki. (FGD, 20 Oktober 2020)

The purpose of this statement is that every Muslim needs to establish friendship in social life, so that they can live together in harmony.

c. *Cething*

Cething niku centulan lan geting, which means jealous and envy. Humans should not have such characteristics. So jealous and envy need to be shunned and avoided so that peace can be obtained.

Cething also has another meaning. Cething cangkeme amba gambarane illustrates looking for as much fortune as possible lan ngisore

ciut gambarane rizki niku the costs incurred should be done as economically as possible. It means that at work it is permissible to earn as much money as possible, the most important thing is that it is lawful and do not spend it extravagantly, because Islam hates wastefulness. (FGD, 20 October 2020)

This value is in accordance with the word of Allah SWT in the Qur'an Surah Al-Isra verses 26-27:

Give to close relatives their due, as well as the poor and needy travellers. And do not spend wastefully. Surely the wasteful are like brothers to the devils. And the Devil is ever ungrateful to his Lord. (Ministry of Religion of the Republic of Indonesia, Al-Qur'anul Karim Translated & Tajweed, p. 284)

d. Ian

Ian is one of the traditional kitchen utensils made of woven bamboo. Ian's shape is square. Ian kanggo gambarane gumelaring jagad, which means the creation of nature. Ian in the begalan tradition means that everyone should have a patient nature, must be patient, and forgive the mistakes made by the person who hurts. This is in line with the broad nature of Ian, so that it can be associated with the character of patience / generosity. Ian also means obedience. This is as expressed by thief spokesman Achmad Riyadi, "Pojokan ian ana papat. Kanggo saklorone penganten sing kedhah matuhi papat aturan, yaiku aturane agama, negara, adat, lan aturane kluarga" (FGD, 20 October 2020)

e. Pari

Pari in Indonesian means paddy. Pari in the context of failure has a good meaning. According to Warsu, one of the players of begalan tradition, "Pari nek esih enom nyungab nek wis tua temungkul, kaya dene nek esih enom nggolet ngelmu neng ndi ora, tapi nek wis jejodohan kaya kie kudu manembahan bakti ming Sang Hyang Widi lan bakti ming wong tua." (FGD, 20 October 2020)

The point of this statement is that when we were young, we used it to work hard to achieve our goals. After the ideals are achieved, we should remain part and obey Allah SWT.

f. Centhong

Centhong according to its function is as a tool to take something, which is usually cooked rice. Since its function is to take something, so centhong symbolizes that human in making every decision must be based on justice, not because it takes sides with something that is detrimental to others, that everything must be in accordance with rules and justice. It is as he Word of Allah SWT in the Qur'an, Surat an-Nisa, verse 58:

"Indeed, Allah commands you to return trusts to their rightful owners;1 and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing" (Ministry of Religion of the Republic of Indonesia, Al-Qur'anul Karim Translated & Tajweed, p. 87)

g. Ilir

Ilir is a tool made of woven bamboo which usually has a handle. Ilir

functions as a fan. In the begalan tradition, ilir has a good meaning. According to Mispan as a cultural official from the Cultural Service:

The ilir brings wind. Ilir provides coolness between husband and wife where if the husband is feeling not good, the wife should calm him and vice versa. The nature of the wind is honest and what it is. (FGD, 20 October 2020)

The nature of the wind which gives coolness means that everyone should be able to provide coolness or peace to those around him. The honest and cabalaka (unadorned) nature of the wind also means that the wind never discriminates where it will blow. Therefore, be fair and wise in your relationships.

h. Irus

Irus also has a philosophical meaning that humans should not be easily tempted to want to feel what belongs to others. The way to avoid this is to be grateful. This means that everything that is owned and achieved in life must be gratefully acknowledged in order to avoid greed that never ends in satisfaction.

i. Siwur

Siwur is known by the general public with the term *gayung*, which is a water scooping tool. In the context of begalan, *siwur* has a philosophical meaning which is symbolically derived from the acronym, namely *asihe aju dikawur-awur*. That is, someone who is married should not share his love. Love is only for one's partner, not for others. Between husband and wife must be faithful to each other in order to create harmony in the household. Being faithful in the view of human life is not only limited to being faithful to the

husband-and-wife relationship. (FGD, 20 October 2020)

This is according to the word of Allah SWT in the Qur'an, Surat al-Fath, verse 10 as follows:

“Surely those who pledge allegiance to you O Prophet are actually pledging allegiance to Allah. Allah's Hand is over theirs. Whoever breaks their pledge, it will only be to their own loss. And whoever fulfils their pledge to Allah, He will grant them a great reward” (Ministry of Religion of the Republic of Indonesia, Al-Qur'anul Karim Translated & Tajweed, p. 512)

j. Suluh

Besides having the meaning of work ethic, *suluh* also means not to be a provocateur or a cause of problems. “*Suluh* or firewood means that humans don't like to *nyuluih* or don't like to be provocateurs.” (FGD, 20 October 2020).

The danger of slander is enormous. Allah SWT explains in the Qur'an Sura al-Baqarah verse 191 as follows:

Kill them wherever you come upon them¹ and drive them out of the places from which they have driven you out. For persecution² is far worse than killing. And do not fight them at the Sacred Mosque unless they attack you there. If they do so, then fight them—that is the reward of the disbelievers (Ministry of Religion of the Republic of Indonesia, Al-Qur'anul Karim Translated & Tajweed, p. 30)

k. Suket

Suket in Indonesian means grass. In the begalan tradition, *suket* stands for *aja kesusu raket*, meaning don't rush to approach people who are not yet *muhrim*. This means that men and women who are not yet Muslim must protect each other, and not violate

Islamic religious law. The relationship between a man and a woman is regulated in Islamic law, so that to formalize a relationship, they must marry according to Islamic rules. (FGD, 20 October 2020)

l. Sorok

Dadi penganten saklorone aja seneng cok sarak-sorok, tegese njukut sing udu hakke. Kaya dene sorok denggo nggo njukut barang panas kang waja kon sangkane adem. Sawajeninge penganten ming rumah tangga anu tukar padu kue dirampungna nganggo pikiran sing adem.

The meaning of the above statement is as follows: "So the bride and groom do not like sarak-sorok, which means taking what is not right / hers. Sorok has the value of good moral education. Like sorok is used to take hot items from a frying pan to cool them. It is as bride and groom who should solved any problem happens with a cold/ calm mind. (FGD, 20 October 2020)

The Value of Community Education in Begalan Tradition

Social responsibility can be carried out by building social relationships through the application of moral values in social interactions. The values of community education can be seen from the begalan tradition which is symbolized by traditional kitchen utensils as follows.

a. Ciri-muthu

Ciri is a tool used to make cooking spices, while muthu is a tool for kneading spices. Ciri and muthu can be said to be a package in making cooking spices. In the begalan tradition, ciri and muthu have a social meaning. Character and muthu symbolize cooperation. (FGD, 20 October 2020)

b. Sapu ada

A broom in Indonesian is called a broom stick. A broom is a tool used to remove everything in order to be clean by means of a broom. The broom stick is made from coconut leaves (janur) which the handle takes. Broom stick will be beneficial if the sticks are put together and tied. So that they can function properly to achieve common goals, they should unite and fight together so that it is easy to achieve common goals. This is symbolized in the broom stick which is one of the tools in the begalan tradition. (FGD, 20 October 2020)

c. Kusan

Kusan is a tool for cooking uncooked rice / ingredients so that it becomes cooked. Kusan is one of the traditional kitchen tools that must exist in the begalan tradition. Philosophically, kusan means that everything that is unclear should be discussed to get a mature decision in accordance with consensus agreement. (FGD, 20 October 2020)

In Surah Ali-Imran verse 159 Allah says:

"And consult with them in conducting matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him" (Ministry of Religion of the Republic of Indonesia, Al-Qur'anul Karim Translated & Tajweed, p. 71)

d. Irus

Irus is used for picking, stirring, or tasting vegetables. Irus functions as a tool to even out the taste of dishes. Based on the observations made by the author through observations made in Karang Sari at Ari and Iwan's wedding, the player in begalan tradition, Bani Arbianto said that: "Bocah wadon digambarake nganggo irus. Wong wadon kudu pinter ngiras-ngirus. Bisa ngolah menejemen keluarga, bisa

ngolah irus nek lagi njangan. Olah-olah men asine rata, legine rata, lan pedese rata." (FGD, 20 October 2020)

The meaning of the above statement is as follows: "A woman is symbolized by irus. She must be good at cooking. Able to cultivate family management. The meaning of this statement is that someone in living life is hard to feel happy together by working together, so that one can understand and understand each other.

Begalan as Cultural Heritage and Challenges to its Preservation for the Next Generation

The religious education values contained in the begalan tradition can be preserved to the next generation, especially to the millennial generation if the continuity of the begalan tradition is able to survive until the end of time and is not erased or extinct from parts of Banyumasan culture. The inheritance of religious values through the oral tradition in the form of pitutur or piwulang that exists in the begalan tradition directly is by preserving it through a guidance system and with a regeneration pattern for millennials and the general public who are interested in preserving Banyumasan culture. The Banyumas Regional Government has a program that is indirectly able to arouse the attention of the public through online shows during the Covid-19 pandemic. This program aims to teach the values of religious education to the audience of begalan. The concept of begalan which contains guidance, pitutur, and piwulang is improvised into a spectacle containing guidance and setting for the audience. (Interview with Mispan, 20 October 2020)

For the players of begalan tradition, the process of preservation

and inheritance of this tradition is still experiencing obstacles such as:

- 1) There is an assumption that says begalan is bid'ah because what is conveyed through begalan is still based on Javanese culture where the concept of Islamic teachings or religious elements is still lacking because it depends on the human resources of the perpetrators who practice it. Religious nuances will emerge if the perpetrators have intelligence about Islamic teachings. If what happens is the opposite, then the words presented will only have Javanese nuances. This is because the knowledge possessed by each actor is certainly different in preaching the contents of pitutur and piwulang in this manner;
- 2) The emergence of inappropriate habits such as the habit of actors drinking wine as a substitute for tuak before carrying out a begalan stage. The perpetrators who obey the teachings of Islam certainly avoid this kind of thing. However, some actors who do it before appearing only aim to be more confident when performing;
- 3) Performing robberies during the Covid-19 pandemic was very rare, so the perpetrators changed professions to become odd jobs;
- 4) The lack of young people who want to learn the begalan tradition;
- 5) Lack of Human Resources Begalan to preserve tradition;
- 6) There are limited facilities and infrastructure of the Begalan Studio;
- 7) There are fewer perpetrators as actors inheriting to the next generation.

In addition to the obstacles in the preservation and inheritance of the begalan tradition, it was found that there were supporting factors that made this tradition able to survive in several areas. The first factor is that some of the puppeteers or perpetrators are still active in preserving it, even though there are concerns that the begalan tradition will become extinct in the

future. There are still puppeteers who are committed to preserving this tradition, even to the point where they are no longer able to do it one day. The second factor is the work program of the Banyumas local government which patents Banyumas culture in general.

The Government of the Republic of Indonesia gave awards through Prof. Dr. Muhadjir Effendy, Minister of Education and Culture, by bestowing a form of appreciation for cultural awards through Decree Number: 65682 / MPK.E / KB / 2018. This was stipulated in Jakarta on October 10 2018. In the decree it was stated that begalan is the Banyumas Begalan Cultural Work from Central Java Province as Indonesia's Intangible Cultural Heritage. The third or the last factor is the existence of a program that in school lessons, there is learning about traditional arts for students in local content.

CLOSING

The Islamic education values are contained in the begalan tradition can find in the begalan tradition, there are many values of Islamic education, including the value of monotheism education, the value of religious education, the value of moral education, and the value of social education. The value of monotheistic education referred to in the begalan tradition is related to the pillars of faith, namely h faith in Allah and faith in God's books which is symbolized by cething. The next one is faith in the end / doomsday which is symbolized by kendhil. Meanwhile, the value of religious education in the begalan tradition includes prayer (symbolized by pari), marriage for worship (symbolized by kusan), work ethic (symbolized by

suluh and budin), prayer (symbolized by bay leaves), and alms (symbolized by small change).

In the begalan tradition it also contains moral educational values, including helping (symbolized by pikulan), distinguishing good and bad (symbolized by tampah and suket), establishing friendship (symbolized by tampah), being thrifty and staying away from bad qualities (symbolized by cething and sorok), patient / graceful and obedient (symbolized by ian), humble and wise (symbolized by pari), justice (symbolized by centhong and ilir), doing good to others (symbolized by ilir), gratitude (symbolized by irus), loyal (symbolized by siwur), do not do slander (symbolized by the suluh). The last value that is reflected in the begalan tradition is the value of social education, which includes the value of cooperation (symbolized by muthu), unity and oneness (symbolized by a broom stick), deliberation (symbolized by kusan), and mutual cooperation (symbolized by irus).

The kind of efforts can be carried out to preserve the begalan tradition by the inheritance of the begalan tradition can be used as a medium in the world of education to learn educational values. An example is to include learning about this begalan tradition in local content lessons. That way students can be invited to observe the begalan procession directly at the wedding ceremony which is staging the begalan tradition. They can conduct research and study the meaning of the values of Islamic education and are expected to apply them in their daily lives.

Referring to the values of Islamic education in the begalan

tradition, this research recommends the following:

1. The Banyumas puppeteer artist should be more intensive in holding meetings between artists to discuss how to maintain and preserve the Banyumasam tradition, especially begalan so that it is well known to the next generations. In addition, they should conduct socialization with the community about the art of begging so that people know that the begalan tradition has noble values that should be used as examples in their daily household life.
2. It is hoped that the Banyumas Regional Government will hold trainings for players in the begalan tradition, especially in the form of creative training activities for them, which can be in the form of training in public speaking, appearances, jokes, dances, dialogues, and giving advice so that they are more skilled in delivering tailored to the situation and conditions of the local community.
3. Banyumas people should participate in preserving the begalan tradition by not being anti and rejecting the begalan tradition.
4. The Ministry of Religion of Banyumas Regency is expected to launch a cooperation program with government agencies and stakeholders to provide religious da'wah training for artists and puppeteers. Thus it is expected that the ability of begalan traditional resources in preaching through cultural arts can increase. This counseling can at least be carried out with the assistance of a Religious Leader, namely providing religious education to art activists;
5. For the Education and Culture Office of Banyumas Regency, it is hoped that this tradition can become a local content in schools. It serves as a learning medium to teach the values of Islamic education to students so that the regeneration process of the begalan tradition can run well and can continue to survive as part of the Banyumasan traditional culture in the future.

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