

Values of Islamic Education in The Sekujang Tradition of Serawai Bengkulu (Historical Study)

Diana Monita¹, Moh. Ferdi Hasan²

¹Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga Yogyakarta

Jl. Marsda Adisucipto No 1 Yogyakarta 55281, Indonesia. Tel. +62-274-540971, Fax. +62-274-519739

Corresponding author

¹monitadiana18@gmail.com

Abstract: This research is motivated by the many cultures and traditions in Indonesia which are caused by multiculturalism, one of which is the sekujang culture in the Serawai tribe, Kepahiang district, Bengkulu province and the values of Islamic education contained therein. This research is a type of qualitative research based on field research and uses data collection methods in the form of interviews and observations which are then analyzed descriptively-normatively. Researchers are very interested in this research because they see a close relationship of friendship shown in the celebration of this sekujang tradition which until now has always been held by the Serawai tribe every Eid celebration. The purpose of this research is to see what are the values of Islamic education contained in sekujang culture that are very relevant to Islamic teachings. The researcher found that there were several values of Islamic education in the Sekujang culture of the Serawai tribal people of Kepahiang Bengkulu district and classified them into three aspects, namely religious aspects, personality aspects and social aspects.

Keywords: Values, Islamic Education, sekujang culture, Serawai tribe.

Introduction

Education is a process to help individuals recognize and pass on customs and culture as well as social institutions from generation to generation. If seen essentially, education is a form of transferring culture (science, technology, ideas, ethics and spiritual and aesthetic values) to every generation to be passed on in every life of society or nation. Just as every society has its own culture, so does the Bengkulu people, of course, have their own culture.

As it is known that culture is an element that cannot be separated from human life, because culture is the whole system of ideas, actions, results, and human work in the framework of the life of society which belongs to human beings, by learning. Apart from that, Islam has given its own appreciation of the culture that exists in a society, because with respect for culture, the cultural differences will not separate one culture from

another, instead it will unite these cultural differences.

In the development of an increasingly modern era, the term culture has become an acronym for society, traditions that have been preserved until now certainly have meaning in the form of values, social morals, and patterns of behavior that are aspects of people's lives. Judging from the implementation of the tradition which is used as cultural preservation, all people flock to witness how the tradition is carried out, one example is the commemoration of the Islamic new year carried out by the people of Bengkulu which has become local wisdom in a traditional performance ceremony, namely the Tabot Festival ceremony.

Likewise with the people of Kepahiang Regency, they also carry out a tradition that has become a culture of traditional performance ceremonies carried out by the Tapak Gedung Village community, namely the Sekujang tradition

which is carried out once a year which coincides on the eve of the Eid al-Fitr holiday.

Based on observations, in the implementation of the Sekujang tradition which was carried out on the eve of Eid Al-Fitr by the people of Tapak Gedung Village, it was seen that Sekujang actors visited all the houses of the Tapak Gedung Village community, starting from the end of the village to the base of the village. Apart from that, it was also seen that there was a kind of food provision in the form of cakes given by the occupants of the house to the Sekujang perpetrators. In the implementation of Sekujang there is also its own uniqueness where they are not in their original form but they wear masks and invite laughter from the people who witness them.

Ironically, with this problem, is the Sekujang tradition, which is the culture of the people of Tapak Gedung Village, able to contribute as well as aspects of the morality of the people of Tapak Gedung Village or the people who witness it in terms of aspects of the value of Islamic education.

Given the culture that is carried out in Tapak Gedung Village, the community considers the Sekujang tradition only as cultural preservation and a means of entertainment for togetherness in celebrating Eid al-Fitr, according to information based on observations, that in sekujang cultural performances there are religious elements. Therefore, based on the explanation above, the researcher wishes to find out more about the sekujang culture which is carried out in Tapak Gedung Village, which hopes to provide aspects of understanding the values of Islamic education

Materials and Methods

Study Area:

This research focuses on the Sekujang tradition in Serawai Bengkulu, Indonesia, with a specific emphasis on the values of Islamic education within this tradition. The Sekujang tradition is an integral part of local culture and has significant implications for educational systems in the region.

Data Collection:

Data for this research were collected from various sources. Firstly, a literature review was conducted involving history books, journal articles, and other documents relevant to the Sekujang tradition and Islamic education in Serawai Bengkulu. Secondly, in-depth interviews were carried out with local community members who have knowledge about the Sekujang tradition and its role in Islamic education.

Data Analysis:

After data collection, analysis was conducted using qualitative methods. This involved coding data from literature studies and interviews to identify key themes related to Islamic educational values within the Sekujang tradition. These themes were then further analyzed to understand how they influence educational practices in Serawai Bengkulu.

Research Procedure:

The research process began with identifying relevant literature sources about the Sekujang tradition and Islamic education in Serawai Bengkulu. Subsequently, thorough interviews were conducted with local community members to gain their perspectives on this topic.

Once data was collected, coding processes began to identify key themes within it. These themes were then further analyzed to understand relationships between Islamic educational values and educational practices within the context of Sekujang traditions. The entire research process was conducted under strict ethical guidelines ensuring reliability and validity of results.

Results and Discussion

Understanding the Value of Islamic Education

According to Abu Ahmadi and Noor Salimi, the value of Islamic education is a guide and a driving force for humans to solve various problems in their lives such as in religious, political, economic, social and cultural sciences. So that a pattern of

motivation for life goals and human behavior is formed that leads to the pleasure of Allah SWT.¹

It is very important, as a human being who has a role model to understand that all matters concerned in life in this world must have been regulated by the law in authority, and especially as Muslims to make life harmonious and towards the pleasure of Allah SWT, of course, one must understand the foundations that have been established. established in Islamic education, namely the Al-Qur'an and As-Sunnah.

According to Utari Aryani Pawito, Islamic values can be defined as concepts and beliefs that are upheld by humans regarding several basic issues related to Islam to be used as guidelines for behavior, both values originating from Allah and the results of human interaction without conflicting with the Shari'a.²

At this stage the author underlines, that Islamic values are something that is considered good, useful and most correct according to the beliefs of a person or group of people as well as concepts and beliefs that are upheld by humans regarding several main issues related to Islam to be used as a guide in behavior, both values come from Allah SWT and the results of human interaction without conflicting with the Shari'a.

There are many things related to social values and Islamic education as the author described above, then with us as human beings who are able to carry the flow of life in this world, only those values are at least what we have to implement, because the name of values depends on by advocating for it.

Word of Allah SWT:

فَلْأَعْتَبِ اللَّهَ أَنْجِدُ وَلِيًّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ فَلْإِنِّي أَمَرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

Say: "Shall I make a protector other than Allah, who made the heavens and the earth, even though He feeds and does not feed?" Say: "Indeed I was

ordered so that I would be the first to surrender (to Allah), and never enter the group of polytheists" (Qs. Al-An'am: 14).³

Therefore, in this context the author provides an explanation that the values of Islamic education are a collection of life principles that are interconnected and contain various aspects of the guidance of the teachings in order to maintain and develop the existing human nature towards the formation of a whole human being (human being). kamil) in accordance with the norms or teachings of Islam.

Islamic Education

Kingsley Price in the book "Islamic Education Science" argues: education is a process by which the non-physical possessions of a culture are preserved or increased in the rearing of the young or in the instruction of adults. (Education is the process by which non-physical cultural property is maintained or developed in raising children or teaching adults). Abuddin Nata put forward Islam as a religion, namely a religion whose teachings were revealed by God to mankind, through his Messenger, Muhammad SAW. Islam in this sense of religion, in addition to carrying out the mission as brought by the prophets, is also a religion whose teachings are more complete and perfect than the religions brought by the previous prophets.

So it can be concluded, that Islamic education is a conscious effort whose purpose is to process understanding so that it is able to become a nature that is able to develop in life in accordance with Islamic teachings.⁵

Based on the Word of Allah SWT as follows:

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُفْضَلَ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

"So, exalted is Allah, the true King, and do not be in a hurry to read the Qur'an before it is perfected to reveal it to you, and say: "O my Lord, add to me knowledge." (Qs. Taha: 114).

¹ Ahmadi, Abu dan Noor Salimi, *Dasar-dasar Pendidikan Agama Islam*, Jakarta, PT Bumi Aksara, hlm. 4

² Utari Aryani Pawito, *Nilai-Nilai Keislaman Dalam Sinetron Televisi "Analisis Isi Tentang Nilai- Nilai Keislaman Dalam Sinetron Sakinah Bersamamu Yang Ditayangkan Oleh Stasiun Televisi Rajawali Citra Televisi Indonesia [Rcti] Periode 15 Juni-16 Juli 2015"*, Solo: Universitas Negeri Sebelas Maret, 2016, hlm 8

³ Departemen Agama RI, *Mushaf Al-Qur'an dan Terjemahannya*, 2011, hlm. 129

⁴ Hery Aly Noer dan Munzier, *Ilmu Pendidikan Islam*, Jakarta, Logos. cet. I, hlm. 3

⁵ Abuddin Nata, *Ilmu Pendidikan Islam*, Jakarta, Kencana Prenada Media Group. cet. I, 2010, hlm.33

From this verse we can take a lesson, that in learning don't be in a hurry, education is a process that is bigger than just school activities. Education, by setting aside differences in schools of thought and orientation, is a process of social development that transforms individuals from mere biological beings into social beings in order to live with the realities of their times and society.

The Concept of Islamic Culture

Islamic culture is a collection of everything that is spiritual and intellectually creative which is obtained by a certain thing and the ability to inherit and receive an inheritance which is a gift from Allah SWT which makes human beings noble.

In this Islamic culture, although there are various styles and forms, it turns out that it also contributes to parts of human culture in general. Islam views humans as supporting creatures and creators of culture.

"As a result of humans using their minds and thoughts, feelings and knowledge, culture grows in the form of attitudes, behavior, ways of life or in the form of rhythmic objects, shapes and so on".⁶

From the above understanding, it can be concluded that in addition to welfare and tranquility, culture can also be dangerous in life because culture, according to thoughts and feelings alone, without consideration of ethical and religious norms, will cause harm, both to the perpetrators themselves and to other people. others, because of that culture must be bound by ethical and religious norms.

"Islam is seen not only as a binder, but also as a source of culture. Islamic culture is created by Muslims themselves, because Muslims think and act according to the guidelines outlined by Islamic teachings. They have two important theories: First, it states that culture Islam is divided into two parts, (1) consisting of internal Islamic knowledge solely derived from the Al-Qur'anulkarim, the Sunnah of the Prophet and the sciences of interpretation, fiqh, ushul-fiqh, monotheism and others, (2). It consists

of external knowledge which is quoted by the Muslims from foreigners by way of translation.⁷

Based on the expert's opinion above, it is clear that between Islam and culture have a very close relationship, because culture without being based on knowledge originating from Islamic religious teachings, the culture will not be directed. Therefore, one thing that needs to be understood collectively, Islam is a religion that is a symbol of belief and belief that is able to provide detailed explanations and as a reference sourced from the Al-Qur'an and As-Sunnah.⁸

Sekujang History

The history or origins of the formation of the Sekujang performance ceremony are as follows:

"The term Sekujang is used to refer to an ancestor named Sebujang. The term Sebujang was originally Si ujang which is a nickname for adults who are still not married. Si ujang used to live on a plantation called the Padang Capo petalangan, namely Dusun Tunggal Kait and Dusun Jauh. The name of the Hamlet is still developing into a fairly large village located in Sukarajo District, South Bengkulu. As a result of the plantation being far from the hamlet, they did not know that the day had entered the Idul Fitri holiday. In simple circumstances, they went straight to the hamlet by cheering while chanting rhymes in the form of satire and praise at the people's homes. Long story short, they are given food by the community because apart from appreciating the old man he can cure diseases."

According to the author, based on the meaning of Sekujang, there has been a purpose explained by the Elders, which is to use it to recite (ask), and to commemorate the ancestral history and to celebrate Eid Al-Fitr. However, the author underlines that the purpose of implementing Sekujang is not only to ask for, commemorate ancestral history and enliven Eid Al-Fitr, but rather the purpose of Sekujang is to convey an understanding of the values of Islamic education, the hope of which is that the community is not only cultural Sekujang but to understand the meaning

⁶ Muhammad Ghallab, *Inilah Hakikat Islam*, Bulan Bintang, Jakarta, hlm. 102

⁷ Zakiah Daradjat, *Ilmu Pendidikan Islam*, Bumi aksara, Jakarta, hlm. 8

⁸ *Ibid*, Hal.104

of Sekujang itself in terms of the Islamic educational values contained therein.

"According to Alperi, Sekujang originates from stories of people moving from Padang Capo to the Sukaraja Seluma area. This story describes brothers who have been separated for a long time. Some moved to Sukaraja Seluma, some lived in Padang Capo. After many years, his brother who lives in Padang Capo has a feeling of longing to meet his brother who has moved to Sukaraja, especially since the holidays are approaching. The brother who lived in Padang Capo decided to look for his brother who had left. During the 27th Ramadan, the group departed for Sukaraja with an uncertain direction. Long story short, after 3 days, when it was Eid al-Fitr, two brothers who had been separated for years met. Siblings who have just arrived are very hungry and thirsty, so they beg for cakes at home using beautiful rhymes so they can get food and build friendship ties.

From some of the history of Sekujang described, the author concludes that the events that have been experienced by previous people, especially the Serawai tribe community, are of course very clear, which have become traditions of the Serawai people, so that they are able to be preserved, maintained and cultivated by the people of Serawai, Tapak Gedung Village, Tebat Karai District. Bittersweet.

Implementation of Sekujang Culture

One thing that needs to be understood, in several activities that basically of course involve the community and various types of intuition, especially problems in traditional ceremonial performances, namely cultural performances. In fact, to achieve good expectations in an implementation, of course, there must be a good design and stages as well. Therefore, through this problem the implementation of the Sekujang culture carried out by the Tapak Gedung Village community has stages in the implementation of Sekujang, these stages include:

a. Preparation phase

In preparation for the implementation of Sekujang carried out by the people of Tapak Gedung Village, those who support the smooth running of the Sekujang implementation procession include:

b. discussion

At the deliberation stage that was carried out, this involved elders, the village head and elements of the Tapak Gedung Village government, BPD, BMA, priests and officials, all Youth Organizations, and some of the Tapak Gedung Village community who were involved in implementing Sekujang. In the deliberation held at 19.30 WIB and taking place at the Tapak Gedung Village hall, the purpose of this deliberation was none other than to discuss the issue of implementing Sekujang. Starting from determining the time of Sekujang, the division of the Sekujang actors.

c. Equipment Manufacturing

In the implementation of Sekujang, equipment and tools that must be prepared are as follows:

- 1) A pinch of betel, symbolizing honor
- 2) The shabby clothes depict the life of the Talang Kait and Dusun Jauh people.
- 3) An old man (grandfather or grandmother) who uses a stick represents a very difficult situation to live in Petalangan.
- 4) Masks, in the process of making masks that are made to resemble bear heads and scary masks, this symbolizes life in the forest which is harsh and full of threats.
- 5) The torch is used as a tool for lighting.
- 6) The basket is used to accommodate gifts from the host.
- 7) The healer or shaman is a person who is smart about medicine and this is to grant the host's wish.
- 8) The priest functions to pray for the host, if he asks to be prayed for and that the host's gift becomes a blessing.
- 9) Tambourine as a taboo (musical) instrument, which is used in the process of meradai (asking) performed by Sekujang actors while reciting rhymes that are sung for the occupants of the house.

Culture, as shared knowledge, has the meaning of cultivating, preserving, managing, and developing from traditions handed down by ancestors which become customary laws and habits in a society's life whose purpose is for a social system in life. With the existence of culture which is the root of tradition, religious doctrine teaches its adherents about attitudes and behavior,

in addition to beliefs which as a whole are intended for the formation of a complete human being who will contribute to the glory of human life.

Likewise, culture, through its various types of institutions, has the function of instilling, knowing and understanding which is oriented towards the realization of a harmonious, developing, peaceful and prosperous, humane and religious life order. With the existence of Sekujang culture, this tradition has become an object of preservation whose purpose is as a form of trust and honor which is used as a symbol of society in general, especially for the people of Serawai, namely Tapak Gedung Village, Tebat Karai District, Kepahiang Regency which is still considered sacred.

Based on the research findings on the understanding of the values of Islamic education in the Sekujang culture, the authors provide the following analysis:

1. Religious Value

According to the author's analysis, prayer is one way to ask or beg Allah SWT, because through prayer is a form of approach to the creator. That's why humans are recommended by Allah SWT to always pray in every step of their life.

The author's analysis, based on the word of Allah SWT:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

"Pray to me, surely I will allow you" (QS. Ghafir: 60).

Based on the word of Allah SWT above, the authors conclude that in fact prayer will provide benefits with the permission of Allah SWT, and a Muslim should pray a lot every time, because prayer includes worship which has a very noble position in the sight of Allah SWT.

2. Social Value

According to the author's analysis, the meaning of social values can be considered through the text of the rhymes sung by the sekujang actors.

Cit Bedecit muni kelambit

Muni kecira dibaleng tungku

Ala ke keghit guma ini

Munikan lelang dibaleng tungku

Artinya:

Berdecit suara kelelawar

Suara burung kecira di belakang tungku

Alangkah kikir rumah ini

Menyembunyikan kue dibaleng tungku

From the rhyme text line above, in the third line "Ala keghit gumah (How miserly is this house)", according to the author's analysis in the text there is an interaction between the actors of Sekujang and the host, and continued in the fourth line "Munikan lelang dibaleng stove (Hide the cake behind the stove). It can be noted the meaning, that the third and fourth texts above, emphasize that the social values contained in the Sekujang text there do not teach a miserly life (greed, arrogant, and arrogant).

The author's analysis above, based on the word of Allah SWT:

﴿ فَإِنَّ رَّبِّي بِبِسْطِ الرِّزْقِ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴾

Say: "Indeed, my Lord widens sustenance for whom He wills among His servants and narrows for (whom He wills)". And whatever items you spend, Allah will replace them and He is the best provider of sustenance" (Qs. Saba ': 39).

Based on the word of Allah SWT, it is clear that in Islam does not teach to live miserly (greed, arrogant, and arrogant). Ironically in this life it is recommended to share and help each other.

3. Value of Politeness

According to the author's analysis, giving "Sekapur Sirih" symbolizes the politeness of the perpetrators of the implementation of Sekujang which was carried out by the Chairperson of the Customary Consultative Body (BMA) to ask permission from the Village Head as an elder in community leaders before carrying out a meradai (ask) in implementing Sekujang.

The author's analysis above is in line with the word of Allah SWT:

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴾

"And not the same is good and evil. Reject (the crime) in a better way, then suddenly the person

between you and between him is enmity as if he had become a very loyal friend" (Qs. Fussilat: 34).

According to the researcher's analysis, hostility can be avoided and even close friendships can be avoided, because courtesy is more capable of gaining sympathy and creating good relationships than anything else, including material things.

4. Friendship value

According to the researcher's analysis, visiting people's homes is a form of friendship. In addition, the value of friendship contained in the implementation of Sekujang can also be found in the pantun text, namely:

*Anai-anai bawa batang
Betutup daun bulua
Anak moanai la datang
Kalu ado duo pulua*

It means:

The termites are carried by the stem
Covered in bamboo leaves
Relatives have come
About twenty people

From the text of the pantun above, in the third line "Anak moanai is coming" (relatives have come), according to the researcher's analysis, from the third text, the meaning is a form of friendship which shows (relatives have come). The value of Islamic education in the form of friendship is a human obligation to keep it intertwined

The above analysis is emphasized by the Word of Allah SWT:

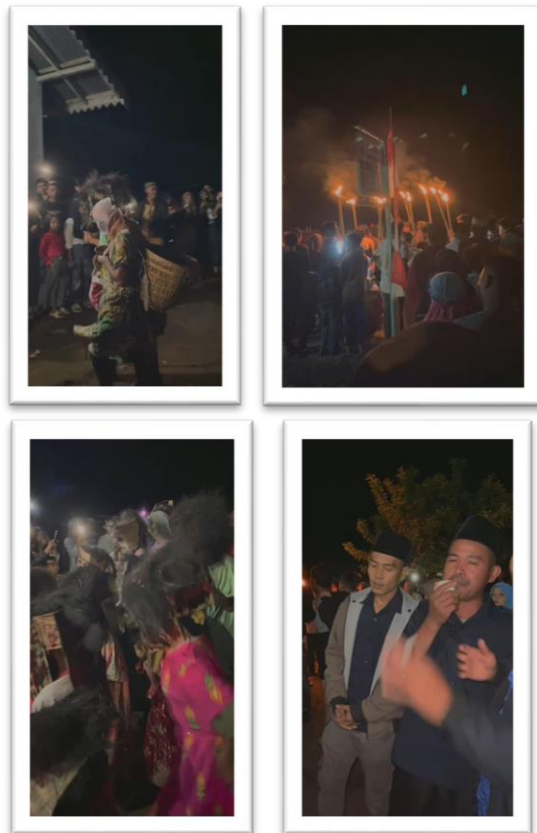
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"And fear Allah that by (using) His name you ask one another, and (maintain) friendly relations. Indeed, Allah always guards and watches over you "(Qs. An-Nisa': 1).

Based on the Word of Allah SWT, it is a recommendation as a priority for the people to establish friendship, in fact Allah SWT gives mercy to his people, when someone turns away, Allah SWT also turns away or decides mercy for his people. Because indeed Allah SWT is watching and knowing.

Attachment

Sekujang Implementation Documentation



Conclusions

Sekujang Culture is a performance ceremony belonging to the Serawai tribe of the Tapak Gedung Village community which is held in the month of Shawwal, namely on the third day of Eid al-Fitr which is used to meradai (ask). The stage of implementing Sekujang starts with giving a betel leaf to the Village Head as a request for permission to start the Sekujang implementation event. During the implementation of Sekujang, assisted by the Head of the BMA and the Imam, the Sekujang perpetrators came to homes and were divided into two groups, namely the left and right groups, whose purpose was to meditate (ask) and while chanting rhymes containing praise and flattery. After the process of carrying out the results of medai (asking) is complete, the food in the form of cakes will be brought to the mosque to pray and distributed evenly.

The values of Islamic education in the Sekujang culture, namely religious values; social value; courtesy values; justice value; friendship and brotherhood values.

Understanding of the values of Islamic education contained in the Sekujang culture, it was recorded that only a portion of the community had an understanding. Therefore, to increase public understanding in depth, it is necessary to clarify the values of Islamic education contained in the Sekujang culture.

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