

EDUCATIONAL VALUES IN EID CULTURE OF JAVANESE SOCIETY IN MALANG AND JEMBER

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Abstract

Besides being famous as a country of thousands of islands, Indonesia is also famous for the nickname of a multicultural society that has 6 religions, 1,340 ethnic groups and 1,001 different regional languages so that many cultures are famous. One of them is the culture of Eid al-Fitr. According to the observations of researchers less than twenty have ever conducted research. This research uses a qualitative type of research method, a hermeneutic approach that focuses on the Javanese people with interviews, documentation and observations. The results show that the culture of Eid al-Fitr in Javanese society is very lively and has similarities between regions. While the educational value contained in the culture there are five points including: 1) The divine value can be described by carrying out Ramadan fasting, paying zakat, praying Id Fitri, cleaning, beautifying places of worship and apologizing and visiting family or relatives. 2) *Shidiq* can be seen from apologizing to each other and forgiving others accompanied by words. 3) *Wathaniyah* can be seen from going to the ancestral tomb, holding congratulations, the presence of cakes and clothes typical of the Javanese people, and cleaning the house accompanied by *kebiasan* in Javanese society. 4) *Tasamub* can be shown by the non-Muslim nature that is not hostile, the presence of non-Muslims who celebrate by giving food and also maintaining the security of the congregation praying in Ramadan and Eid al-Fitr. 5) and *amanah* can be seen from observing Ramadan fasting, Eid prayers, apologizing and going to relatives, respecting customs

Keywords: *Educational Value, Eid Al-Fitr, and Java.*

Abstrak

Selain terkenal sebagai Negara beribu pulau, Indonesia juga terkenal dengan julukan masyarakat multikultural yang memiliki 6 agama, 1.340 suku bangsa dan 1.001 bahasa daerah yang berbeda sehingga terkenal banyak budaya. Salah satunya budaya hari raya Idul Fitri. Penelitian ini menggunakan metode penelitian jenis kualitatif, pendekatan hermeneutika yang berfokus kepada masyarakat Jawa dengan wawancara, dokumentasi dan observasi. Hasil menunjukkan bahwa budaya hari raya Idul Fitri di masyarakat Jawa sangatlah meriah dan memiliki kesamaan antar daerah. Sedangkan Nilai edukasi yang terdapat dalam budaya tersebut ada lima pokok meliputi: 1) Nilai *ilabiyah* dapat digambarkan dengan melaksanakan puasa ramadhan, membayar zakat, shalat Id Fitri, membersihkan, memperindah tempat ibadah dan meminta maaf serta mendatangi keluarga atau saudara. 2) *Shidiq* dapat dilihat dari saling meminta maaf dan memaafkan orang



lain yang disertai perkataan. 3) *Wathaniyah* dapat dilihat dari adanya pergi ke makam leluhur, mengadakan selamatan, adanya kue dan pakaian khas masyarakat Jawa, dan membersihkan rumah yang disertai khiasan di masyarakat Jawa. 4) *Tasamub* dapat ditunjukkan dengan adanya sifat nonmuslim yang tidak bermusuhan, adanya nonmuslim yang merayakan dengan memberikan makanan dan juga menjaga keamanan jamaah shalat pada ramadhan dan Idul Fitri. 5) dan *amanah* dapat dilihat dari melaksanakan puasa ramadhan, shalat Idul Fitri, meminta maaf dan mendatangi saudara, menghargai adat

Kata Kunci: *Nilai Edukasi, Idul Fitri, dan Jawa.*

INTRODUCTION

The world of education today still accommodates many problems so that the program of equity and improvement of the quality of education has not shown the expected results. This is due to several factors ranging from the lack of equity between education in cities and villages, curriculum changes that occur, lack of teacher competence, and the existence of old-fashioned thinking communities.¹ So that with this, the world of education must be able to play an active role in preparing human resources with character who are able to face various challenges of life, both locally, regionally, nationally and internationally.

One of the souls that need to be developed through education is character sourced from the culture of the Indonesian nation.² This is because culture in education is a unity that is always inherent and will not be separated. This is because in the world of education will definitely form a habit that eventually leads to the culture that exists in the education. With this, it feels important in the world of education to have cultural values and culture has educational values. So that later from these two a character is born that is implemented in everyday life.³

Quoted from the Indonesia.go.id Census, that Indonesia is famous for its multicultural society because it has 6 religions, 1,340 ethnic groups and 1,001 different regional languages. Of course, all of these things cannot be separated from the culture that existed from the past to the present which is still maintained. As for the total population of Indonesia, according to BPS (Central Statistics Agency) data in 2021 states that the total population in Indonesia is 269 603.4 million people. The largest island, is the island of Java

¹ Siti Fadia Nurul Fitri, "Problematika Kualitas Pendidikan Di Indonesia," *Jurnal Pendidikan Tambusai* 5, no. 1 (2021): 1617–20.

² I Wayan Sugita, "Pendidikan Budaya Dan Karakter," *Jurnal Pendidikan Hindu*, 2018, 42–50, <https://ejournal.ihdn.ac.id/index.php/GW/article/download/641/536>.

³ Sutarjo Adisusilo, *Pembelajaran Nilai Karakter* (Jakarta: Raja Grafindo Persada, 2014).

which amounts to 151 688 million people with the number of Javanese tribes dominating as much as 41% of all Indonesia. And the majority religion adopted is Islam, with a total of 231.06 million people in Indonesia.⁴

With the dominance of Islam, it is not surprising that one of the most lively and most followed cultures in all the people of the archipelago with a variety of styles and characteristics is the culture of Eid al-Fitr. Where in its culture, the atmosphere during Eid al-Fitr feels different from other anniversaries, because not only the day is festive but the benefits produced in various fields both educationally, the economy has a tremendous increase compared to other activities.⁵ In addition, this data is reinforced by research journal data in several countries such as Arabia and America that the celebration of Eid al-Fitr can vary from region to region and is often as diverse as practitioners around the world who celebrate it. For many Muslims, Eid begins with attending prayers at a local mosque. Gift giving and celebratory food are also part of Eid.⁶ While the goal according to M. Qurasih Shihab is to tie back family harmony caused by a mistake either intentionally or not through greetings and apologize so that kinship will be closer with a sense of forgiveness, and airy chest.⁷

In fact, according to research written by Saiful Hakam in the episteme journal, it is said that Eid al-Fitr culture in Indonesia in general has nine characteristics that are carried out. The nine include: 1. *Bedug* (time sign of want to *imsak*), 2. *Takbiran* (praise in the form of recitation like Allah Akbar on the eve of the last day of the fasting month performed in Mushalla and Mosque), 3. Fairs Lecture, (a short sermon conducted in the morning after Fajr prayer in most mosques in Indonesia), 4. Ramadan markets (traditional and informal markets that are usually held on the streets and usually sell cheap goods in Ramadan), 5. *Ngabuburit* (eating together or looking for fasting food together), 6. Traditional foods such as *lontong*, *rendang*, *opor ayam* etc., 7. Apologies, shaking hands apologetically. 8. Special agenda to visit the homes of all wards and all families and relatives, 9. Preaching before taraweeh prayers.⁸ This is also supported by the expressions of several religious figures, such as the Chairman of the MUI Malang City, KH M Baidhawi Muslich said that the culture of Eid al-

⁴ Badan Pusat Statistika, "Jumlah Penduduk Hasil Proyeksi Menurut Provinsi Dan Jenis Kelamin (Ribu Jiwa)," <https://www.bps.go.id/indicator/12/1886/1/jumlah-penduduk-hasil-proyeksi-menurut-provinsi-dan-jenis-kelamin.html>.

⁵ Mustanginah Milatu, "Pengaruh Hari Raya Idul Fitri Terhadap Inflasi Kota Tasikmalaya," *Jurnal Dinamika Ekonomi Pembangunan* 2, no. 1 (2019): 63, <https://doi.org/10.14710/jdep.2.1.63-69>.

⁶ Chancellor Carmen Farina, *Learning About Eid Al-Fitr & Eid Al-Adha*, ed. and Christine Sugrue AnnMarie Dull, Norah Lovett, NYC Department of Education (New York: NYC Department of Education, 2020), <https://religiousworldsnyc.org/wp-content/uploads/2020/11/learning-about-eid-al-fitr-eid-al-adha.pdf>.

⁷ M Quraish Shihab, *Lentera Hati: Pijar Hikmah Dan Teladan Kebidupan* (Tangerang: Lentera Hati, 2021).

⁸ Saiful Hakam, "Halal Bi Halal, a Festival of Idul Fitri and It'S Relation With the History of Islamization in Java," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 10, no. 2 (2015), <https://doi.org/10.21274/epis.2015.10.2.385-404>.

Fitri in the archipelago is different from other countries, even many celebrations and terms such as *halal bihalal*, *salaman*, *selamatan* do not exist in other countries. With the existence of various activities and uniqueness, it is impossible if it does not have important educational value. From some of the examples above, it confirms that the culture of Eid al-Fitr has its own reflection or difference from other commemoration cultures

In addition, according to data found by researchers, there are only fifteen (15) studies leading to the culture of Eid al-Fitr. Here are some studies: 1) Effect of Pop-Up Advertising and Perceived Intrusiveness on Brand Awareness and Advertising Avoidance With Advertising Value As A Moderation Factor by Sanggya Gana bisatya and I Made Sukresna,⁹ 2) *Halal Bihalal* in the Perspective of Customs and Sharia Works by **Maisarotil Husna**,¹⁰ 3) Ethnic Identity Impact on Consumers' Ethnocentric Tendencies: The Moderating Role of Acculturation and Materialism by Manish Das and Debarshi Mukherjee,¹¹ 4) The Understanding of Islamic Moderation (*Wasatīyyah Al-Islam*) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens by Muhammad Irfan Helmy,¹² 5) Strengthening Tolerance and Social Identity through Interfaith *Halalbihalal* in the Community of Gendingan Village, Yogyakarta by Aulia Rahmawati, Joko Tri Haryanto,¹³ 6) Tolerance Education for Muslim and Christian Adolescents in Salatiga (Study of *Halal Bihalal* and Christmas Together Celebrations in Pengilon Mangunsari Village, Sidomukti, Salatiga City) by Ahmad Faidi,¹⁴ 7) The Halal Bihalal Tradition in the Perspective of the Quran and Hadith by E Zulfikar,¹⁵ 8) Changes in Social Interaction of *Halal bi Halal* Events during the Covid-19 Pandemic at FISHUM UIN Sunan Kalijaga Yogyakarta by Napsiah Napsiah,

⁹ Sanggya Gana bisatya and I Made Sukresna, "Effect of Pop-Up Advertising and Perceived Intrusiveness on Brand Awareness and Advertising Avoidance With Advertising Value As A Moderation Factor," *International Journal of Scientific Research and Management* 10, no. 12 (2022): 4303–13, <https://doi.org/10.18535/ijprm/v10i12.em04>.

¹⁰ Maisarotil Husna, "Halal Bihalal Dalam Perspektif Adat Dan Syariat," *Perada* 2, no. 1 (2019): 45–56, <https://doi.org/10.35961/perada.v2i1.29>.

¹¹ Manish Das and Debarshi Mukherjee, "Ethnic Identity Impact on Consumers' Ethnocentric Tendencies: The Moderating Role of Acculturation and Materialism," *Management and Labour Studies* 45, no. 1 (2020): 31–53, <https://doi.org/10.1177/0258042X19890245>.

¹² Muhammad Irfan Helmy, Achmad Darajat Jumadil Kubro, and Muhamad Ali, "The Understanding of Islamic Moderation (*Wasatīyyah Al-Islam*) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 377–401, <https://doi.org/10.18326/ijims.v11i2.377-401>.

¹³ Aulia Rahmawati and Joko Tri Haryanto, "Penguatan Toleransi Dan Identitas Sosial Melalui Halalbihalal Lintas Agama Pada Masyarakat Kampung Gendingan, Yogyakarta," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 6, no. 1 (2020): 33–47, <https://doi.org/10.18784/smart.v6i1.988>.

¹⁴ Ahmad Faidi, "Pendidikan Toleransi Terhadap Remaja Muslim Dan Kristen Di Salatiga (Studi Terhadap Perayaan Halal Bihalal Dan Natal Bersama Di Desa Pengilon Mangunsari Sidomukti Kota Salatiga)," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 12, no. 2 (2020): 134–50, <https://doi.org/10.30596/intiqad.v12i2.5089>.

¹⁵ Eko Zulfikar, "Tradisi Halal Bihalal Dalam Perspektif Al-Quran Dan Hadis," *Jurnal Online Studi Al-Qur'an* 14, no. 2 (2018): 127–50, <https://doi.org/10.21009/jsq.014.2.03>.

Marfuah Sri Sanityastuti,¹⁶ 9) Form and meaning of halal Bi halal tradition Karya Sigit Haryanto dkk,¹⁷ 10) Halal Bihalal Event as an Effort to Strengthen Family Relations by Muh Yasin and Eka Widya,¹⁸ 11) Assessment of Tolerance of Zea Mays L. and Physico-Chemical Properties of Soil at Flood Affected Site in Bayelsa State, Nigeria by Osim etc,¹⁹ 12) Ketupat as Traditional Food of Indonesian Culture by Angelina Rianti,²⁰ 13) “Lepet”: Indonesian Traditional Food for Eid Al-Fitr Celebrations by Ata Aditya Wardana, R. Haryo Bimo Setiarto, and Laras Putri Wigat,²¹ 14) ‘Ethnic Identity Impact on Consumers’ Ethnocentric Tendencies: The Moderating Role of Acculturation and Materialism by Manish Das and Debarshi Mukherjee,²² 15) Volatility of LQ45 Index Situation Before and After Eid Al-Fitr by Tiar Lina Situngkir and Nugraha Nugraha,²³

Of the fifteen journals, three sections are grouped, namely 1) discussions that lead to the historical realm of origin of Eid al-Fitr or local culture, 2) focusing on the environment of small, indigenous communities, and 3) focusing on institutions in schools, both formal and non-formal. However, weaknesses have not been found among these studies that focus on the educational values of the culture that are objected to Javanese society by using a comparison system of two different regions or one region. Most of them are more interested in researching activities in institutions such as schools and Islamic boarding schools or even just making activities. Therefore, it is interesting for researchers to know more about the educational values in the culture of Eid al-Fitr in terms of Javanese life by taking samples in the Malang and Jember areas. The selection of Javanese people is based on the fact that the

¹⁶ Napsiah Napsiah and Marfuah Sri Sanityastuti, “Perubahan Interaksi Sosial Acara Halal Bi Halal Pada Masa Pandemi Covid-19 Di FISHUM UIN Sunan Kalijaga Yogyakarta,” *Fikrah* 8, no. 2 (2020): 295, <https://doi.org/10.21043/fikrah.v8i2.7633>.

¹⁷ Sigit Haryanto et al., “Form and Meaning of Halal Bi Halal Tradition,” *International Journal of Innovation, Creativity and Change* 13, no. 4 (2020): 25–38.

¹⁸ Muhammad Yasin and Eka Widianti, “Acara Halal Bihalal Sebagai Upaya Mempererat Hubungan Kekeluargaan” 01, no. 02 (2023): 43–52.

¹⁹ Osim et al., “Assessment of Tolerance of Zea Mays L. and Physico-Chemical Properties of Soil at Flood Affected Site in Bayelsa State, Nigeria,” *International Journal of Scientific and Research Publications (IJSRP)* 10, no. 10 (2020): 397–400, <https://doi.org/10.29322/ijserp.10.10.2020.p10654>.

²⁰ Angelina Rianti et al., “Ketupat as Traditional Food of Indonesian Culture,” *Journal of Ethnic Foods* 5, no. 1 (2018): 4–9, <https://doi.org/10.1016/j.jef.2018.01.001>.

²¹ Ata Aditya Wardana, R. Haryo Bimo Setiarto, and Laras Putri Wigati, “Lepet’: Indonesian Traditional Food for Eid Al-Fitr Celebrations,” *Journal of Ethnic Foods* 10, no. 1 (2023), <https://doi.org/10.1186/s42779-023-00197-0>.

²² Das and Mukherjee, “Ethnic Identity Impact on Consumers’ Ethnocentric Tendencies: The Moderating Role of Acculturation and Materialism.”

²³ Tiar Lina Situngkir and Nugraha Nugraha, “Volatility of LQ45 Index Situation Before and After Eid Al-Fitr,” *International Journal of Social Science and Business* 5, no. 3 (2021): 379, <https://doi.org/10.23887/ijssb.v5i3.34727>.

majority of people are in Java, with their tribes able to reach 41% in Indonesia as mentioned in the data above.

METHOD

The method used in this study is the Anthropological approach of E.B Tylor's Theory of Evolution with a type of qualitative research with a research period of three months starting from March to May 2023. This time selection is based on the fact that the month is included in the area of Ramadan and Eid al-Fitr which is the subject of research. Anthropological Approach The theory of evolution from E.B Tylor is a theory used to see the phenomenon of cultural change in anthropology in depth related to the culture studied. This culture can be real but has something to do with belief.²⁴ The stages of this approach include: savagery, barbarism and civilization. As for the type of research used in this study is a type of qualitative research. Qualitative research according to Kirk and Miller in the book *Qualitative Research Methodology* by Lexy J Moleong defines that qualitative research is a certain tradition in the social sciences that fundamentally depends on observation of humans both in their area and in their institutions.²⁵ So in this study, researchers try to explain or describe the results of the field related to religion and society in detail, especially those related to the culture of Eid al-Fitr and the educational value contained in it.

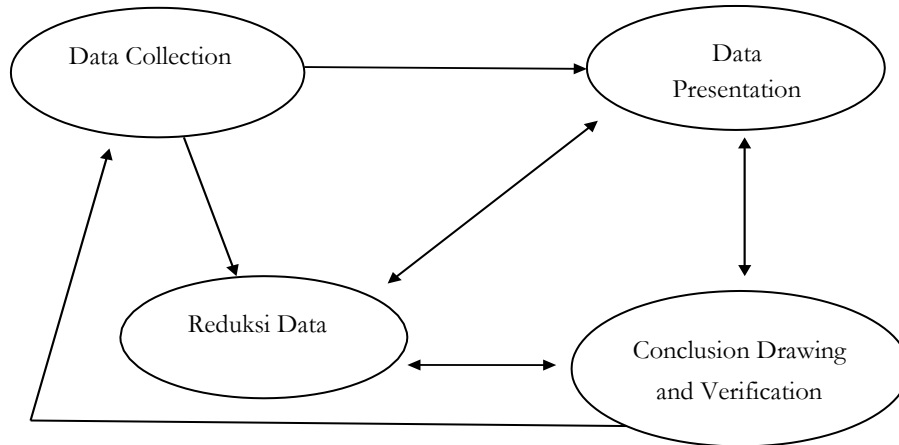
The research location is in Javanese communities in the Jember and Malang areas. The reason the researchers took the location is because the area is still strong in language and culture that is thick with the original Java. This is evidenced by existing discoveries such as Javanese language, cultures including *selamatan* are also still in accordance with the original Javanese, even some clothes still often wear them, especially in certain activities. There are two sources of data used, namely primary through interviews and direct observation to the Javanese people. While the source of supporting data is archives including documentation, and others. The analysis method used is Matthew B. Miles and Michael Huberman who are educational experts from the University of Geneva, Switzerland which include: data reduction, data presentation, conclusion drawing or verification. Data analysis in this study used words and not numbers. The data in the study was collected based on the results of

²⁴ Ermi Hardi, *Buku Ajar Sejarah Teori Antropologi* (Padang: Universitas Negeri Padang, 2020).

²⁵ Lexy J Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2018).

semi-structured interviews and processed through recording, recording, typing but the analysis still used words which were then described in sequence and accordingly.²⁶

Figure 1 Data Analysis Structure B Miles Huberman



RESULT AND DISCUSSION

Culture of Eid al-Fitr in Javanese Society

Indonesian culture is very much, as well as culture in Muslim communities which are classified as many. This is because currently, Islam is the main religion in Indonesia. however, some people still believe in things that blend with the past, which are then adopted in accordance with Islamic teachings. For example, Muslim cultures such as: *Tabuik*, Wednesday *Wekasan*, *Kupatan*, *Grebeg Besar*, *halal bibahal* and others. One of the most interesting because it is the most anticipated celebration is the culture of Eid al-Fitr.

Culture itself in general is a way of life that develops owned by a group that is formed due to a factor both economic, political, religious, ethnic and others. These forms and factors encourage culture to be the production and circulation of taste, meaning, and consciousness that have a historical concept of life.²⁷ Meanwhile, according to Roy Shuker in his book *Understanding Popular Music* asserts that culture in the current era includes three understandings, namely: the general process of intellectual, spiritual, and aesthetic development of humans and society, specific ways of life, whether human, period, or a work and intellectual practices and especially artistic activities.²⁸ Therefore, it can be concluded

²⁶ Ahmad Rijali, "Teori Analisis Data Kualitatif," *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2019): 81, <https://doi.org/10.18592/alhadharah.v17i33.2374>.

²⁷ Mudji Sutrisno, *Cultural Studies: Tantangan Bagi Teori-Teori Besar Kebudayaan* (Depok: Koekoesan, 2019).

²⁸ Sandi Suward Hasan, *Pengantar Culcultural Studies* (Jogyakarta: Ar- Ruzz Media, 2017).

that culture is a form of art, beliefs, customs, customs that have existed and are carried out by the community, so that the culture will continue to develop according to the community. While Eid al-Fitr itself is generally a Muslim holiday that is only carried out once a year, and occurs on 1 only. While according to the majority of Islam, Eid al-Fitr itself is a return to being holy, meaning that when Muslims have sin, then in the month of Ramadan they continue to worship then on this holiday victory because they are able to fight lust and worship until reborn holy.

This is not much different from the meaning in Arabic. Where the name id (holiday) is where Allah Almighty on that day will give good privileges in the form of mercy, *hidayah*, forgiveness to his servant. And the origin of the meaning of the word id itself linguistically is a return, that is, a return and recurrence of happiness every year.²⁹ While al-fitr is one root with *fitrah* which means couple, binder, creation and original events. The time for the implementation of the feast day is 1 *Shamwal*, and this determination will continue to occur even though the *Hijriyah* calendar must be calculated through *hisab*. Therefore, it can be concluded that the culture of Eid al-Fitr is a Muslim culture that occurs every year precisely at the time of 1 Shawwal with the aim of returning to being a holy Muslim for sins that have been committed because they have been able to pass and perform worship in Ramadan.

Similarly, in Javanese society, Eid al-Fitr culture in Javanese society is not too much different from general. Where in its culture begins with the fasting of Ramadan for approximately thirty days. Where in fasting, there is also a joint prayer accompanied by the Qur'an, and salvation every tenth of Ramadan. After entering the 1st day of Shawwal as the time for the implementation of Eid al-Fitr, in the evening there is *takbiran* where the Javanese people do *takbiran* in the mosque or *Mushalla* accompanied by simple music. Even the music is made by the community from makeshift materials such as plates, bamboo, gallons, wood and others. In addition, there are also those who *takbiran* around accompanied by *ocor* or fiery bamboo.

After passing the night of *takbiran*, on Eid al-Fitr the Javanese people carry out Eid prayers together. After completion, it was continued with a meal together in the hope that it could strengthen the bond between its main brothers who were salat pilgrims together. Then the Javanese people apologize to neighbors, relatives or anyone who is in the

²⁹ Muhammad Aminuddin Shofi, Sahrul Hidayatullah, and Abdul Hamid, "Multidimensional Paradigm of Maqasid Sharia in the Book of 'Nahwa Ta'Alli Maqashid Sharia' By Jamaluddin Athiyyah," *Jurnal Lektur Keagamaan* 20, no. 2 (2022): 501–34, <https://doi.org/10.31291/jlka.v20i2.1085>.

neighborhood. In addition, they also visited the homes of neighbors, relatives, friends and family even though far away accompanied by the words *minal aidzin wal faidzin*. Even though there are indeed some communities, especially in the city, the culture of visiting relatives, friends and neighbors began to be replaced by only holding gatherings accompanied by mutual congratulations. This according to Javanese people in the city considers it simpler, because usually most people in the city prefer to return home quickly, so the association is considered more efficient for them. This is different from people who are not too urban or said to be villages, usually the culture of visiting relatives is still widely done and in demand. All of this is done according to them, in addition to apologizing, it is also an important and appropriate moment to maintain good relations, especially if it is not because not all holidays can be visited in their respective homes.

The Origin of Javanese Society

Society in terms comes from English which means comrade. In Arabic community means to participate and participate. While in terms of society is a group of humans who get along with each other, it is also said that in science interact with each other using communication and also in it have roles and needs with each other.³⁰ Java is an island in Indonesia with the characteristic of having a Javanese language. The area of Java in general is estimated at 128,297 km² with six provinces and small islands around it. Provinces in Java Island are DKI Jakarta, West Java, Central Java, DI Yogyakarta, East Java, and Banten.

The origin of Javanese people, according to historians as quoted from goodnewsfromindonesia.id is said to come from Austronesian nations whose ancestors are thought to have come from Taiwan and migrated through the Philippines to reach the island of Java between 1500 BC to 1000 BC. But according to archaeologist Eugene Dubois, an anatomist from the Netherlands, it says differently. He found a fossil of early man *Homo erectus*. This fossil was discovered at Trinil in 1891. After this discovery, a comparison was made between the DNA of these ancient fossils with the Javanese tribe today. As a result, the DNA did not have much difference from today's Javanese. This is reinforced by the discovery of ancient human fossils, namely *Pithecanthropus erectus*. So that

³⁰ Yoesoep Edhie dkk Rachmad, *Pengantar Antropologi* (Purbalingga: Eureka Media Aksara, 2022).

makes these archaeologists become convinced that the ancestors of the Javanese tribe came from indigenous people.³¹

This is also according to Gilder based on the discovery of ancient Indian writings and the palace of Malang. In ancient Indian writings it is stated that if some islands in the archipelago including the island of Java, is part of the land that is united with the mainland of Asia and Australia. However, all that changed when a disaster occurred, namely when sea levels rose endlessly which resulted in Java being separated from other islands and becoming its own large island. In addition, ancient writings also mention an Aji Saka. He revealed that he was a traveler who first came to the mainland of Java, and settled there with his followers making them the ancestors of people from the Javanese tribe.³² Meanwhile, when viewed from its civilization, the Javanese tribe from the beginning to the present is classified as advanced. This can be proven because of the relics of great kingdoms in Java, and can still be seen today. For example, Borobudur Temple, Prambanan, Mendut, Singosari, and so on, all of which are still well maintained in the unity of the State, namely Indonesia. Therefore, it is concluded that Javanese society is a group of people who live on the island of Java and have a living identity following Javanese culture such as Javanese language.

Eid Al-Fitr Educational Values

According to Zubaedi, educational values are grouped into eighteen (18) categories, namely: *ilabiyah* or *ubudiyah*, *shidiq*, *tasamuh* (tolerance), discipline, hard work, creative thinking, independence, democracy, curiosity, *wathaniyah* (love of the motherland), national spirit, respect for achievements, friendship and communicative, love of reading, love of peace (*sakinah*), social care, care for the environment, and responsibility (*amanah*).³³ If it is related to the implementation of Eid al-Fitr culture in Javanese Society, it turns out that there are five main educational values that are a reference for the implementation of Eid al-Fitr more attractive and safe. The educational value includes:

³¹ Gunadi Kasnowihardjo, *Manusia Dan Ranu Kajian Arkeologi Pemukiman* (Jogyakarta: Kepel Press, 2020).

³² Ichkwan Azhari, *Hubungan Politik Majapahit Malaka* (Jakarta: Gramedia, 2023).

³³ Zubaedi, *Desain Pendidikan Karakter: Konsepsi Dan Aplikasinya Dalam Lembaga Pendidikan* (Jakarta: Kencana, 2020).

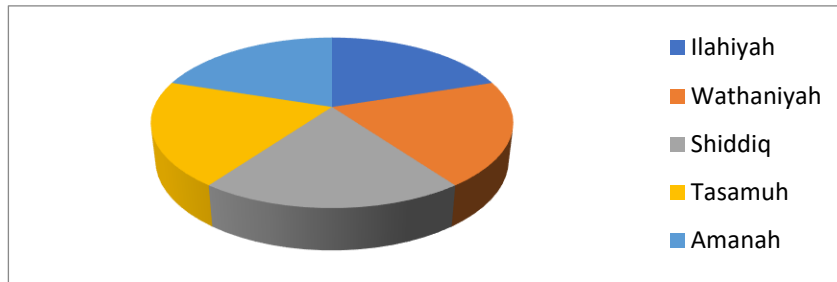


Figure 2 Educational Values in Eid Culture in Javanese Society

1) *Ilahiyah* or Religious

In terms of *ilahiyah* or religious love in the culture of Eid al-Fitr we can see from the existence of several activities both before the holiday and after it. Activities that reflect this value are found five things which include: a). Ramadan fasting, which in this fast is a form of obligation derived from religious teachings so that it contains divine value because it is related to worshipping Allah SWT. This fast is carried out in full for a month or approximately thirty days for those who do not have obstacles, but if unable such as illness, travel, menstruation and others will be replaced at other times in order to fulfill and complete the fast. b). *Taramih* and *tadarusan* prayers. Where in this activity the Javanese people are very familiar even almost all Muslims in Java carry it out. Especially during *tadarusan*, not only adults, children also enliven to be heard in all areas of Javanese society, especially in Jember and Malang about chanting Qur'anic verses from morning to night which are very much. And this will continue to happen until, before entering the eve of the holiday. Usually in this *tadarusan*, before reaching the last day it is *khatam* up to 30 Juz. c). Eid prayer, this is said to have divine value because in its implementation it clearly aims to thank God for the success of completing the challenge of fasting for a month. Usually in this prayer everyone is done happily, until they use their best clothes starting from the results of buying new or existing ones. d). *Zakat fitrah*, this has indeed been stated in the Nash of the Qur'an that every Muslim is obliged to do *zakat fitrah*. Similarly, in Javanese society they do this *zakat fitrah* with a minimum of 3 kg of rice because in order not to feel less. Meanwhile, the division is in accordance with God's command, namely to eight groups. Uniquely, usually they also slip money in it ranging from twenty thousand to twenty thousand depending on the ability of each person e). Apologizing and going to relatives, this is directly related to social or human beings, but the work done comes from the teachings of Islam as stated in QS Muhammad verses 22-23 which teaches to always stay in touch with you, because if this is not the case then it is included in the group that is not liked by Allah SWT.

2) *Wathaniyah*

In terms of the value of *wathaniyah* or can be said to love the motherland, we can see from the implementation carried out in the culture of Eid al-Fitr. The implementation activities such as: a). The existence of going to the graves of religious and national figures who have died and defended the Republic of Indonesia in their lifetime. Usually Javanese people go to the grave with the whole family with flowers and pray that their deeds of worship will be granted. But there are also some people who also visit historical matters related to the hero because according to them as a tradition of honoring his ancestors and struggles. b). Perform congratulations five times. Three times in the month of Ramadan (tenths each) and twice in Eid al-Fitr and h+7 known as *lontong* or *ketupat* days. Where in this salvation usually in addition to praying, there are also local specialties and combined with potluck cakes both dry and wet intended for the community to eat together. Especially for *lontong* day after Eid al-Fitr, Javanese people make *lontong* or *ketupat* which is distributed to neighbors, and their relatives and also some without contents made decoration within three days. This is because it has been done since ancestral times as an event to eat the sibling rope and parallel that occurs. c). The existence of typical Indonesian clothing such as batik. Where this is indeed not everyone uses it, but there are some Javanese people preserve where every certain time including on holidays they use the local batik. The goal besides worshipping is also to illustrate the love for Indonesian culture. d). The existence of regional cakes, this can be seen during holidays and after. Javanese people usually make pastries and wet cakes before the holiday, which they will use to give to others and also as a banquet when there are relatives or anyone who visits them. Pastries are usually *leter*, dry *onde*, sago etc. While wet cakes such as *kucur*, *lemper*, *pastel* and others which are served during the celebration of Eid al-Fitr. e). The existence of houses decorated according to regional customs, where usually in Javanese communities either in Malang and Jember almost all do it. Some just clean and chat according to the color of the house, and not infrequently also decorated with batik-style accompanied by lights. But there are also some that are combined with the beliefs of her noble grandmother, which is given flowers and some decorations from leaves placed in several corners of the house. The goal is not only to make the environment neater, but also as a form of gratitude and love for religion and the State and respect for ancestral traditions carried out. f). The existence of the term *halal bihalal* during the implementation of Eid al-Fitr. Where this title in Javanese society is very thick, even in other countries this does not exist including in Saudi Arabia. *Halal bihalal* here according to them symbolizes a greeting to

stay in touch and forgive each other on holy days and months, so that the hope is clean from sin and become a better society.

3) *Shiddiq* (true or honest)

Where the culture of Eid al-Fitr in terms of the value of *shidiq* or honesty is seen from how the community in the holy month and after. They want to do good and try to stay away from mistakes. This can be proven by the enthusiasm of the Javanese people to meet each other with family or relatives and friends even though different regions but they try to be present and come to the place. This struggle is accompanied by forgiveness by saying honestly if there is a mistake and others with the words "apologize outwardly and mentally for my mistakes". Not only that, Javanese people usually when visiting it bring souvenirs typical of the region, either ancient food or modern food that reflects local food, so that the culture of Eid al-Fitr has *shidiq* educational value.

4) *Tasamub*

The educational value of *tasamub* contained in the culture of Eid al-Fitr in Javanese society can be seen from three main activities. These activities include: a). No interference from non-Muslims to the Eid al-Fitr holiday. This happened in all areas that the researchers studied, both in the Malang area which happened to have many non-Muslims, and also in Jember which was indeed a very minority non-Muslims. b). There are non-Muslims who participate in celebrating the culture of Eid al-Fitr, this happens in all areas studied. For example, in Malang, non-Muslim Javanese people celebrate by visiting their Muslim relatives and even bringing souvenirs as a form of pleasure for the holiday. Similarly, in the Javanese community in Jember, non-Muslims usually provide cake foods at home which aims if there are Muslim friends or relatives who go there are welcomed. It was even seen that they came to Muslim people, especially close friends and relatives with souvenirs and also apologized outwardly and mentally. c). Assistance to the Javanese Muslim community, in the form of securing the course of holiday worship, especially during Eid prayers and after. In its discovery, in Malang and Jember also happened. They are usually in parking lots or some strategic places so that things that do not happen such as theft, bombs etc. are far from these activities. They also do not close themselves, mingle with Muslims who also maintain mutual security and dare to use tributes that symbolize them from non-Muslim groups.

5) *Amanah*

The value of trustworthiness or a sense of responsibility in the culture of Eid al-Fitr in Javanese society can be seen from the four core activities carried out. The four activities include: a). Observing compulsory fasting in Ramadan. Of course this is familiar where for every Muslim this must be done and should not miss it, unless there is an *udzur* that allows him not to fast. With the obligations and practices carried out, that is where the value of this trust exists in Javanese society, because according to them this must be done and should not be not. b). Eid prayers and *taraweh* prayers. This is indeed legally not compulsory *fiqh*. However, for the Javanese people this must be done and followed by every Muslim, be it from parents, adolescents and children in the Malang and Jember areas. They consider this prayer as a sign of their new self with a new purpose and a form of gratitude and pleasure to God for giving them a long life, so that they can enjoy it well. On this basis, the value of trust is in them because they do not underestimate and abandon it, but try to be able to carry out wholeheartedly. c). Apologize and visit family, relatives and friends. This is indeed obligatory and commanded as in the Qur'an surah an-Nisa verse 1 which explains the command to apologize and maintain friendship. In this case, for the people of Java, especially Jember and Malang, it has become a habit for them to carry out. Especially in the village, the culture of apologizing by going to each other's homes is very thick, but in the city, there are already some who only gather enough at the mosque and then go directly back to their family's place, so the culture of coming between houses feels reduced. The appointment of such an attitude reflects the value of trust in them. d). Use local clothes and cakes and decorations. This is indeed not all Javanese people carry it out, but some of the people believe this tradition is mandatory, for example using batik and then decorating the house as the decoration of the ancients or the tradition, it's just sometimes combined with beautiful lights. Especially for cakes, indeed all Javanese people consider that it is natural to make and provide local or regional cakes. Where this cake is usually mostly dry, although not infrequently there are those who buy according to modern cakes. This shows that the value of *amanah* is in them, because they want to try to give their best including using clothes, cakes and Javanese cultural decorations in it even though it does not exist legally State and religion.

Of the five educational values that exist in the Eid al-Fitr holiday in Javanese society above, then if we review and analyze as according to the theory of According to Zubaedi ³⁴,

³⁴ Zubaedi.

about Educational values grouped into eighteen (18) categories are very appropriate. Because of the eighteen there are five (5) main educational values that exist in the culture of Eid al-Fitr in Javanese society which are always carried out which include: *ilahiyah* or religious, *shidiq*, *tasamuh* (tolerance), *wathaniyah* (love of the motherland), and *amanah* (responsibility).

CONCLUSIONS

From the explanation above, it can be concluded that, the culture of Eid al-Fitr in Indonesian society, especially Javanese society in general, has similarities both in terms of opinion, implementation, food, clothing and uniqueness and purpose. In terms of implementation, everything is generally carried out starting from fasting in Ramadan, Eid prayers and visiting family and relatives. Including in terms of food, clothes and uniqueness there is nothing different, it's just that in Javanese society there is a tradition of bringing cakes before the holiday and decorating with food and others in places of worship used.

The educational value contained in the culture of Eid al-Fitr there are five main points which include: 1) Divine values or values that contain religious elements such as carrying out full fasting during Ramadan and after, Eid prayers, paying zakat fitrah, apologizing to fellow Muslims. 2) The value of *shidiq* can be seen when visiting family where they in addition to apologizing also tell the truth if they have mistakes and greet each other even if initially hostile. 3) The value of *tasamuh* or tolerance can be seen from the enthusiasm of Muslims who also visit and apologize to relatives or neighbors of non-Muslims, even found non-Muslims also celebrate and apologize to their Muslim families and bring cakes or food and help to maintain security during the holiday. 4) The value of *wathaniyah* or love for the homeland can be seen from its culture where Javanese people continue to preserve existing cultures for example: the existence of going to the graves of relatives, heroes and religious figures, holding Javanese congratulations both tenths of fasting and after holidays known as *lontong* or *ketupat* days, the presence of traditional Javanese clothing such as local batik, the presence of local cakes such as *lepet*, *kucur*, etc., and the existence of cleaning the house in accordance with the traditions of the Javanese people. 5) The value of trustworthiness can be found from a Muslim observing the obligatory fast of Ramadan, praying and multiplying worship including holiday prayers and apologizing to fellow Muslims or to the wrong person and visiting him as the religion has commanded.

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