

Islamic Educational Values in Local Wisdom: An Ethnopedagogical Study of the Buku Taun Tradition in Indonesia

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Abstract

Public understanding of the values of Islamic education within local wisdom remains limited, particularly within agrarian traditions that incorporate theological elements. This study aims to analyze the values of Islamic education within the Buku Taun Thanksgiving Tradition in Pancurendang Tonggoh Village, Majalengka, through the framework of aqidah, sharia, and akhlak. The method used is descriptive qualitative with an ethnopedagogical approach, involving ten informants through semi-structured interviews, participatory observation, and documentation, as well as thematic analysis using NVivo 14. The research results revealed three interrelated groups of values: (1) Aqidah values, centered on monotheism with the distinction between mupusti (preserving) and migusti (deifying) as a theological bulwark rooted in local wisdom, which constitutes the scientific novelty of this study; (2) Sharia values, manifested in the dimension of worship through a series of hadoroh, tahlil, zikir, and tawasul, as well as in the dimension of muamalah through charity, mutual aid, and support for orphans as an implementation of the Maqāṣid al-Sharī'ah; and (3) ethical values, manifested in three forms of gratitude (qalb, lisan, jawarih), sincerity, respect for elders, and the breaking down of social barriers as expressions of al-Musawah and Ukhuwah Islamiyah. These three values form a non-formal Islamic education system rooted in local wisdom that holds potential as a source of contextual learning

Keywords: Local Wisdom; Taun Tradition Book; Islamic Education Values; Etnopedagogy; Nonformal Education.

Abstrak

Pemahaman masyarakat terhadap nilai pendidikan Islam dalam kearifan lokal masih terbatas, terutama dalam tradisi agraris yang mengandung unsur teologis. Penelitian ini bertujuan menganalisis nilai-nilai pendidikan Islam dalam Tradisi Syukuran Buku Taun di Kampung Pancurendang Tonggoh, Majalengka, melalui kerangka aqidah, syariah, dan akhlak. Metode yang digunakan adalah kualitatif deskriptif dengan pendekatan etnopedagogi, melibatkan sepuluh

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informan melalui wawancara semiterstruktur, observasi partisipatif, dan dokumentasi, serta analisis tematik menggunakan NVivo 14. Hasil penelitian menunjukkan tiga kelompok nilai yang saling berkaitan: (1) nilai aqidah, berpusat pada ketauhidan dengan perbedaan antara mupusti (memelihara) dan migusti (menuhankan) sebagai benteng teologis berbasis kearifan lokal yang merupakan kebaruan ilmiah penelitian ini; (2) nilai syariah, terwujud dalam dimensi ibadah melalui rangkaian hadoroh, tahlil, zikir, dan tawasul, serta dimensi muamalah melalui sedekah, gotong royong, dan santunan anak yatim sebagai implementasi Maqāsid Syari'ah; dan (3) nilai akhlak, termanifestasi dalam syukur tiga bentuk (qalb, lisan, jawarih), ikhlas, adab kepada sesama, serta penghapusan sekat sosial sebagai wujud al-Musawah dan Ukhuwah Islamiyah. Ketiga nilai ini membentuk sistem pendidikan Islam nonformal berbasis kearifan lokal yang berpotensi sebagai sumber belajar kontekstual.

Kata kunci : Kearifan Lokal; Tradisi Buku Taun; Nilai Pendidikan Islam; Etnopedagogi; Pendidikan Nonformal.

I. Introduction

Local wisdom is a system of values passed down from generation to generation through cultural practices, which holds great potential as a medium for non-formal education. Unlike learning that takes place in the classroom, values internalized through cultural traditions are more deeply rooted because they are formed through direct experience, habituation, and role modeling within a real social context (Batubara, 2024). This is reinforced by findings stating that local cultural habituation can serve as an instrument in internalizing religious values through repeated interactions between students and their religious social environment (Abidin et al., 2026). Such realities are highly relevant in studies of Sundanese society, which possesses a strong awareness of the preservation of ancestral traditions.

The Buku Taun Thanksgiving Tradition in Pancurendang Tonggoh Village, Babakan Jawa Subdistrict, Majalengka District is a form of Sundanese local wisdom that has been practiced for approximately 227 years. This tradition is held to mark the conclusion of the annual harvest cycle (reresan panen), as well as to offer prayers and expressions of gratitude to Allah SWT for the blessings received. Within Sundanese society, this tradition demonstrates a unique assimilation between socio-cultural structures and Islamic law that shapes the community's distinct character (Shuhufi & Purkon, 2023). Field observations indicate that most community members are familiar only with the procedural aspects of the ceremony without fully grasping the underlying Islamic educational values it embodies. On the other hand, some more puritanical circles question the compatibility of local traditions with Islamic teachings, thereby creating a dichotomous view between cultural preservation and religious purity. These two realities, the lack of awareness regarding the pedagogical dimension and the hermeneutical differences between tradition and orthodoxy, indicate a gap in academic research that needs to be addressed systematically.

Academic studies on the Buku Taun tradition have already been conducted, although their scope remains limited. Research by (Andriyanti et al., 2020) revealed that this

tradition contains semiotic elements and values of local wisdom that have the potential to serve as teaching materials; however, it did not delve into its Islamic theological and pedagogical aspects. A similar Sundanese agrarian tradition, known as Seren Taun, has been studied from the perspective of philosophical-divine dimensions by Kurniasih et al. (2022) and from a sociocultural-tolerance perspective by Syukur et al. (2024) however, none of these studies analyzed Islamic educational values using an integrated framework encompassing aqidah, sharia, and akhlak within an ethnopedagogical context. Research in Shuhufi & Purkon (2023) does indeed show that acculturation between Sundanese social structures and Islamic law has shaped the distinctive character of Sundanese society, where Islam can be applied harmoniously with existing sociocultural structures; however, that study is juridical in nature, not pedagogical. Therefore, an analysis of the Islamic educational values specifically contained in the Buku Taun Tradition from an ethnopedagogical perspective has never been conducted.

Various previous studies have also addressed similar topics from diverse perspectives and provided a relevant academic foundation. For instance, the study by Maimun et al. (2020) demonstrates that the wiwitan tradition of East Javanese farmers is not the syncretic tradition it has long been perceived to be, but has instead undergone two significant transformations: the tradition has become increasingly infused with Islamic elements alongside the strengthening of orthodoxy, and simultaneously evolved into a cultural space for instilling divine (ilāhiyah) and humanistic (insaniyah) values encompassing gratitude, generosity, kinship, and tolerance; this study serves as a direct foundation for mapping the relationship between agrarian traditions and Islamic educational values within the context of Muslim rural communities in the Indonesian archipelago. The validity of the ethnopedagogical approach used as the analytical framework in this study is affirmed by Sakti et al. (2024) who state that the integration of local wisdom into the educational process through the ethnopedagogical approach has been proven to enhance cultural awareness, foster character development, and strengthen community social networks, thereby affirming the position of ethnopedagogy as a valid analytical framework for examining the role of education within local traditions.

More specifically, in the realm of tradition-based non-formal Islamic education, Rohmatun et al. (2024) note that the Bubur Asyura tradition reflects the values of aqidah, sharia, and akhlak, which are internalized through habit formation and experiential learning without explicit instruction, demonstrating the depth of value transmission through direct participation in traditional rituals. Meanwhile, the study by Saihu & Mailana (2019) shows that the Ngejot tradition in Bali shapes a humanistic and tolerant Muslim character through the mechanism of repeated habituation in community cultural interactions. Nevertheless, none of these studies have analyzed theological differences based on the local language lexicon within Sundanese agrarian traditions, nor have they

integrated the frameworks of aqidah, sharia, and akhlak using an ethnopedagogical approach into a single comprehensive study.

The novelty of this study lies in three aspects that have not been previously identified in the literature. First, the Buku Taun Thanksgiving Tradition has been examined as an object of non-formal Islamic education rooted in local wisdom for the first time in academic research. Second, local theological distinctions have been identified between the concepts of mupusti (preserving ancestral traditions as cultural practices) and migusti (deifying and affirming the oneness of Allah without associating partners with Him) as a Sundanese-language-based system for strengthening aqidah that functions pedagogically in preserving the purity of the community's monotheism; this distinction has not been identified in previous research. Third, the frameworks of aqidah, sharia, and akhlak were applied simultaneously using an ethnopedagogical approach within a single integrated analysis. This study aims to analyze the Islamic educational values contained in the Buku Taun Thanksgiving Tradition in Pancurendang Tonggoh Village through the frameworks of aqidah, sharia, and akhlak using an ethnopedagogical approach. The findings of this study are expected to contribute to the development of contextually relevant learning resources, particularly for the Aqidah-Akhlak subject in madrasahs in the Majalengka region.

II. Research Methods

This study employs a descriptive qualitative approach from an ethnopedagogical perspective (Alwasilah et al., 2020; Irrubai et al., 2020). This perspective is used to examine how culture-based learning (indigenous learning) can be integrated into educational practice as an effort to strengthen the cultural identity of the community (Syafiulia et al., 2025). A descriptive method is used to explore and describe the phenomenon of Islamic educational values within traditions without testing hypotheses or seeking relationships between variables (Syahrizal & Jailani, 2023).

The research design was implemented in phases to explore the depth of the data, beginning with participatory observation conducted on August 21, 2025, during the actual performance of the tradition, in order to observe behavior and social interactions in a natural setting (Chand, 2025), followed by in-depth interviews from February to March 2026 using a pre-interview memory recall procedure to explore the informants' meanings and understanding of their past experiences in a richer and more accurate manner (Wattanacharoensil et al., 2020). The researcher positions themselves as part of the local community (an insider), thereby facilitating the building of trust with informants, understanding of the local language and cultural symbols, and the collection of authentic emic-perspective data (Bukamal, 2022; A. F. Nasution, 2023; Yanto & Pandin, 2023). The research location is in Pancurendang Tonggoh Block, Margamukti Neighborhood, Babakan Jawa Village, Majalengka Subdistrict, Majalengka Regency, West

Java Province, which was selected because it is an area that actively preserves the practice of the Buku Taun Thanksgiving Tradition. This tradition is held at the Buyut Batu Agung Cultural Site, a historic site associated with the Sindangkasih Kingdom, which the community treats as a cultural heritage rather than an object of worship.

Informants were selected using purposive sampling to ensure the quality of the research findings. Ten informants were selected from five complementary groups, as presented in Table 1, based on their relevant knowledge or experience regarding the phenomenon under study, namely the Buku Taun Tradition (Bouncken et al., 2025). Data collection was conducted through interviews to identify emerging themes in accordance with the depth of theoretical information required, rather than as a statistical representation, until data saturation was reached—that is, when additional information no longer provided new insights for category development (Bouncken et al., 2025; Chand, 2025). Informant profiles are presented in Table 1.

Table 1. Research Informant Criteria and Profiles

No.	Informant	Number	Role in the Research
1	Elders (Sesepuh)	1	Historical origins and the philosophical significance of the tradition
2	Ritual Keeper (Juru Kunci)	1	Custodian of cultural sites and chief ritual officiant
3	Religious Leaders (Tokoh Agama)	2	Verification of theological values and Islamic Sharia perspectives
4	Tradition Bearers (Pelaku Tradisi)	3	A source of intergenerational transmission of values
5	The Younger Generation (Generasi Muda)	3	Perspectives on the meaning and prospects for the continuity of traditions

Source: Researcher's Primary Data

Data were collected through a triangulation of methods, including: (1) semi-structured interviews with ten informants using an interview guide containing key questions regarding the history of the tradition, the process of its implementation, and the values of aqidah, Sharia, and akhlak, while allowing room for the development of questions based on field conditions to ensure that the data obtained were more open-ended and in-depth (Saefuddin et al., 2023; Waruwu, 2024); (2) participatory observation, in which the researcher directly engaged in the entire sequence of the tradition, from preparation through the core ritual to its conclusion, over a 3.5-hour period to observe ritual procedures, symbols used, community social interactions, and the application of Islamic educational values at each stage (Waruwu, 2023); and (3) documentation in the form of photographs and videos of the tradition's implementation,

field notes, photographs of the Buyut Batu Agung Cultural Site, and interview transcripts as supporting data that strengthen the credibility of the findings (Fadli, 2021).

Data analysis was conducted using the computer-assisted qualitative data analysis (CAQDAS) software NVivo 14 through a three-stage thematic analysis procedure according to Miles and Huberman (Christou, 2022; A. F. Nasution, 2023): (1) data reduction by summarizing and coding based on three main themes; traditional history, implementation processes, and Islamic educational values (aqidah, sharia, akhlak); (2) data presentation in the form of systematic narrative descriptions supported by NVivo 14's project map visualizations and word frequency queries to map nodes and the strength of relationships between variables in the transcripts; and (3) drawing conclusions and verification through source triangulation by comparing interview results from ten informants across role categories, as well as member checking to ensure data validity and verify the accuracy of data sourced from key informants (Husnullail et al., 2024; Nurfajriani et al., 2024).

III. Result and Discussion

Before conducting a more in-depth thematic analysis, NVivo 14 software was used to generate a Word Frequency Query to obtain an initial overview of the dominance of words throughout the interview transcripts. Based on the visualization in Figure 1, the word "tradition" appeared most frequently in the data, followed in order by the words "community," "education," "implementation," "religious," "thanksgiving," "generation," "gratitude," and "togetherness." The dominance of the word "tradition" empirically indicates that all informants perceive the Buku Taun Tradition as a living tradition, not merely a passive cultural object. Furthermore, the appearance of the words "community" and "thanksgiving" underscores that the practice of thanksgiving within this tradition is a social practice centered on collective life and community interaction.

The prominent use of the terms "education" and "religious" reinforces the argument that this tradition embodies values of religious education that are directly experienced by informants from diverse backgrounds, values that go beyond mere cultural rituals. The presence of the word "implementation" indicates that the informants are not merely discussing the tradition in the abstract but are linking it to actual practices carried out. This finding aligns with the foundations of ethnopedagogy, which views local knowledge or local wisdom as a source of innovation and skills that can be harnessed for the well-being of the community (Alwasilah et al., 2020). Thus, the dominance of these terms reflects that this tradition functions as a medium of social pedagogy that strengthens community bonds through the values of gratitude ("thanksgiving"), togetherness ("togetherness"), and intergenerational transmission ("generation") simultaneously. Taken analytically, the three most frequently occurring terms, "tradition," "community," and "education", provide an empirical foundation for the study's main finding: that

practitioners of the Buku Taun Tradition view it not merely as a cultural practice, but as a community-based educational institution. This pattern of integration, confirmed by triangulation of sources from ten informants across five distinct role categories, constitutes the central finding of the analysis. This indicates that the educational function of the tradition is not imposed by external interpretations but is intrinsically recognized within the community.



Figure 1. Word Frequency Query (Nvivo 14)

To clarify the relationship between cultural practices and Islamic educational values and to provide a solid analytical foundation, Table 2 presents a systematic mapping that links each element of the Buku Taun Tradition. This mapping covers four main dimensions: the Islamic values dimension (aqidah, sharia, and akhlak); the central nodes in NVivo 14 used as identification instruments; the ethnopedagogical transmission mechanisms involved in the process; and the educational outcomes resulting from these practices as a whole. The data presented in this table were drawn directly from thematic analysis using NVivo 14, which was subsequently validated through triangulation with field observation data and direct statements from informants.

Table 2. Alignment of Buku Taun Tradition Elements with Islamic Educational Values and Ethnopedagogical Transmission Mechanisms:

Tradition Element	Islamic Value Dimension	NVivo Node (Central)	Ethnopedagogical Mechanism	Educational Outcome
Elder's oath (ikrar sesepuh) & mupusti-migusti distinction	Aqidah (Tawhid)	Monotheism	Verbal modeling (direct theological instruction through local lexicon)	Tawhid internalization; prevention of shirk via indigenous theological boundary
Hadoroh, tahlil, zikir, tawasul,	Sharia ('Ibadah)	Worship Dimension	Participation in ritual practice;	Strengthening of Islamic worship

communal prayer (hablun minallah)		(Hadoroh, Tahlil, Zikir, Tawasul)	habituation (pembiasaan)	practices; Islamization of agrarian prayer
Sesajen (charity), mutual aid, orphan support (hablun minannas)	Sharia (Mu'amalah)	Mutual Aid & Charity	Social participation; experiential learning through communal action	Realization of <i>Maqāṣid al-Sharī'ah</i> (<i>hifz al-mal</i> , <i>hifz an-nafs</i>); social cohesion
Three-form gratitude (<i>qalb</i> , <i>lisan</i> , <i>jawāriḥ</i>); voluntary contributions without expectation; sincerity (<i>ikhlas</i>)	Akhlak (Gratitude & Sincerity)	Gratitude	Al-ta'dib: habituation through repeated annual practice; gratitude expressed through speech (<i>tahlil</i> , <i>zikir</i>), physical action (charity, mutual aid), and inner conviction simultaneously in one ritual sequence	Formation of sincerity (<i>ikhlas</i>) as baseline character; internalization that gratitude is unconditional, expressed whether harvest yields profit or loss (Rayadi, S.Pd., Feb 25, 2026)
<i>Babalakecrakan</i> : government officials, TNI, police, DPRD members, and ordinary citizens seated together on the same mat on the ground; no spatial distinction of rank or status	Akhlak (<i>al- Musāwāḥ</i> & <i>Ukhuwah Islamiyah</i>)	Social Equality (Breaking Down of Social Barriers)	Symbolic embodiment: the mat as a physical equalizer transforms abstract Islamic equality into a lived, sensory experience; cross- status communal seating enacts <i>al- Musāwāḥ</i> without verbal instruction, the body itself becomes the medium of education	Dismantling of social hierarchies in real communal life; internalization that differences in status do not serve as a basis for discrimination but as a foundation for mutual care (<i>Ukhuwah Islamiyah</i>); confirmed by Ade Diki Setiadi: "everyone became a single, unified whole" (Feb 27, 2026)

Source: Research interview findings

To provide a comprehensive visual overview of the conceptual framework underlying this study, Figure 2 presents the complete transmission pathway through which the Buku Taun Tradition functions as a nonformal Islamic education system. This framework illustrates how the ethnopedagogical approach acts as a mediator between these traditional cultural practices and the three integrated dimensions of values; *aqidah*, *sharia*, and *akhlak*, each of which is transmitted through its own mechanism and converges into a unified educational outcome. The scientific novelty of this study namely, the theological distinction between *mupusti* and *migusti*, is situated within the dimension of *aqidah* as an original theological boundary that has functioned autonomously for 227 years, validated through the principle of *fiqh al-'adah muhakkamah*.

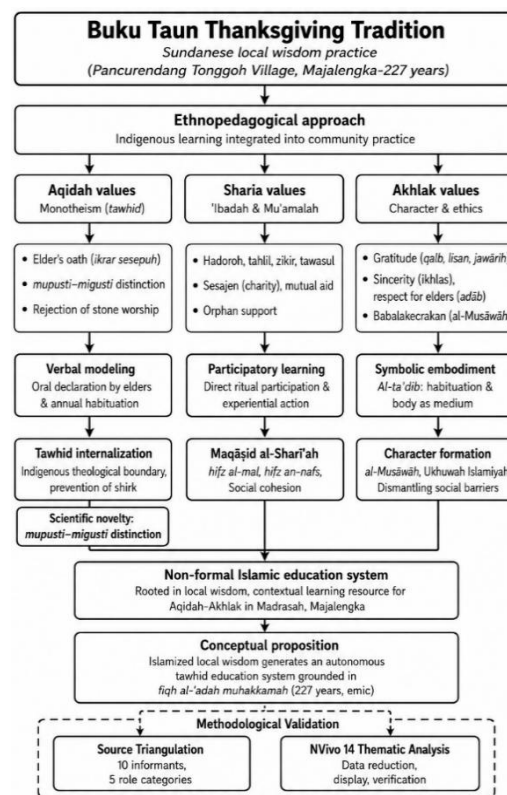


Figure 2. Conceptual framework of Islamic educational values transmission in the Buku Taun Thanksgiving Tradition through an ethnopedagogical approach

Islamic Educational Values in the Taun Book Celebration Tradition Based on the triangulation of data from interviews, field observations, and thematic analysis using NVivo 14, three interrelated groups of Islamic educational values were identified: values of faith (aqidah), values of Sharia, and values of ethics (akhlak). These three groups of values align with the scope of Islamic education according to Abdul Majid, namely: aqidah as the foundation of belief, sharia as a practical guide for worship and social interactions, and akhlak as a reflection of these two aspects in daily behavior (Rudianto & Mahfud, 2023).

1. Aqidah Values

Figure 3 displays the project map of Islamic education values in the aspect of aqidah, generated using the coding feature in NVivo 14. This analysis enables researchers to identify the main nodes while mapping the strength of relationships between variables based on their connections within the interview transcripts. The results show that all nodes are connected to the node of monotheism, which serves as the central node. These include monotheism in intention and prayer, the belief that sustenance comes from Allah SWT, the distinction between mupusti and migusti, the rejection of the practice of worshipping stones, as well as the aspects of qadha and qadar.

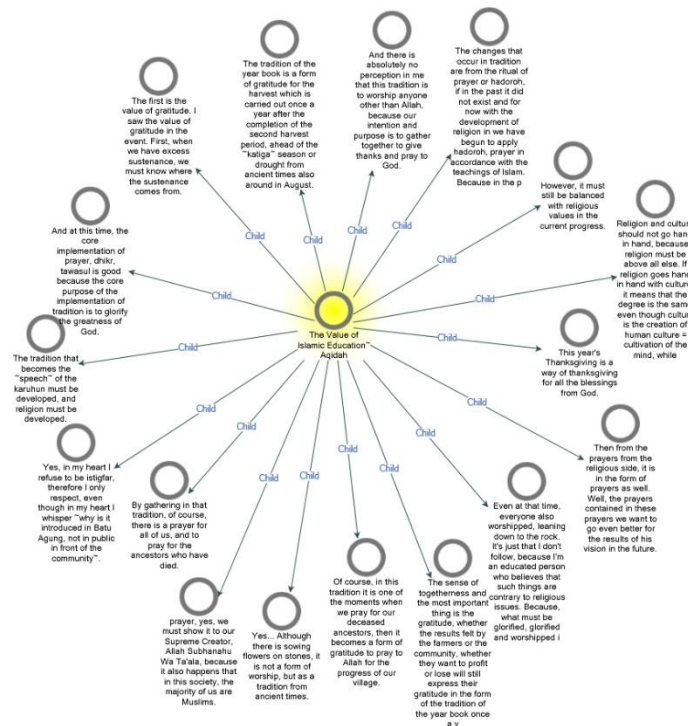


Figure 3. Project Map of Islamic Education Values Aqidah (Nvivo 14)

The principle of monotheism is explicitly conveyed through the elders' pledge, while Mr. Junaedi, who has actively participated in the tradition for 39 years, emphasizes:

"Expressing gratitude to God is proof that we believe in His oneness, not that we worship or make requests of a stone. Let alone worshipping a stone; even if we go to a mosque, if our intention isn't for God, it's no different." (Mr. Junaedi, February 25, 2026)

The main finding and scientific novelty of this study lies in the distinction between *mupusti* and *migusti*, as Aki Unci Kamsa, the custodian, emphasizes these theological distinctions:

"As a custodian, I follow the teachings and customs of our ancestors to mupusti, care for, preserve, and protect them, not to migusti, idolize, or worship them. If migusti them were to be considered idolatry, then that musyrik would be the case." (Aki Unci Kamsa, February 27, 2026)

Mupusti (to care for or preserve) and *migusti* (to deify or worship) are not merely local expressions, but rather a theological system rooted in the context of local wisdom that serves as an autonomous bulwark for religious belief, which has persisted in the community for 227 years without relying on a formal curriculum for its implementation. The ethnopedagogical significance of this finding lies in the accuracy of its transmission process; as these conceptual distinctions are maintained through the oral statements of elders during ritual openings not in written form, direct witness by the younger generation to the elders' statements, and the annual repetition of traditions carried out

collectively by the community, a cycle that combines verbal modeling, observational learning, and cultural habituation. According to Alwasilah et al. (2020), this combination constitutes authentic learning integrated into the educational practices of a community. Furthermore, this finding has not been documented in previous studies on local Islamic traditions in Indonesia, highlighting the significance of this research. In a study, Kartika et al. (2024) on the transmission of traditional knowledge found that the Ngalaksa Tradition of the Sundanese community in Sumedang, West Java, an agrarian harvest tradition closely linked to the Buku Taun Tradition, embodies the values of interaction between humans, nature, and God, encapsulated in traditional ceremonies, and has been proven to foster noble values and strengthen familial bonds within the community. In contrast to this study, the Buku Taun Tradition possesses explicit theological distinctions based on the local language, with the mupusti-migusti dichotomy serving as a comprehensive system of religious education.

This dichotomy reflects the community's efforts to preserve the purity of tawhid as the core of Islamic aqidah through expressions of gratitude for the harvest received, while also serving as a model of transformative Islamic education that fosters personal and communal growth rooted in local wisdom (Nasution et al., 2023; Rizal et al., 2025; Wahidi et al., 2025). This concept demonstrates that the community of Pancurendang Tonggoh Village already possessed a aqidah-based educational system rooted in local wisdom prior to the introduction of a formal curriculum. The pedagogical sustainability of this system warrants further theoretical examination. For 227 years, the distinction between mupusti and migusti has persisted amid social change and shifts in orthodoxy, indicating that a consistent epistemic function is necessary in formal religious education: establishing clear conceptual boundaries, one that can be articulated verbally between monotheism and its rejection. The significance of this finding is that this distinction does not originate from written sources or external religious authorities, but grows from within society through linguistic and cultural practices. Alwasilah et al. (2020) refer to this process as the integration of local knowledge into an educational structure rooted in community life. Unlike theological constructions in institutional Islamic education that rely on written texts, the legitimacy of mupusti-migusti is reinforced by 227 years of shared practice through the annual cycle of the Buku Taun Tradition. The Buku Taun tradition aligns with the fiqh principle of *al-'adah muhakkamah*, meeting the criteria of this principle because it has transformed practices contrary to the texts of the Qur'an and Sunnah, such as stone worship, into values of gratitude and social concern that bring about public benefit (Saidah, 2021; Syafaruddin et al., 2017). This concept has the potential to be developed as a contextual learning resource for the Aqidah-Akhlak subject in madrasahs in the Majalengka region.

2. Sharia Values

Figure 4 shows the project map of Islamic educational values related to Sharia aspects generated by NVivo 14. The nodes in the coding feature resulting from this analysis include: the dimension of worship through the practice of hadoroh, tahlil, zikir, and tawasul; the dimension of muamalah through mutual aid, charity, and support for orphans; and the involvement of religious leaders as reinforcers of Sharia values within the tradition.

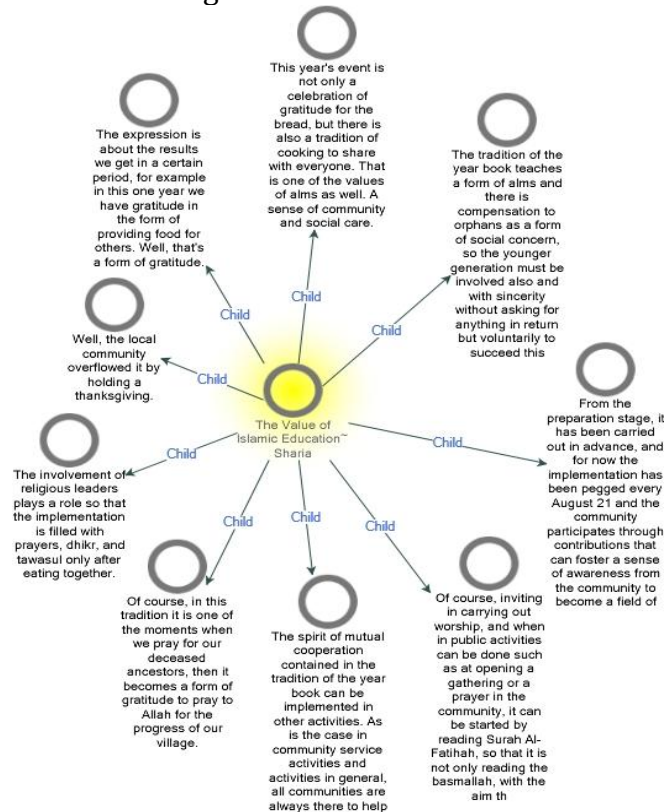


Figure 1. Project Map: The Value of Islamic Education: Sharia (NVivo 14)

The Sharia values in the Buku Taun Thanksgiving tradition encompass two complementary dimensions. The dimension of worship (*hablun minallah*) is manifested through a series of hadoroh, tahlil, zikir, and communal prayers that are fully grounded in Islamic law; this is the result of the gradual Islamization of traditional Sundanese-language prayers. This pattern aligns with the findings of Rozi et al. (2021), which indicate that among the Minangkabau community in West Sumatra, ritual values, customary ceremonies, and customary laws governing behavior are integrated into the community-based disaster management (CBDMD) model, a model proven to possess practical value and measurable effectiveness, with the potential to be applied to other communities outside its original context. This indicates that locally rooted religious values, including the Buku Taun Thanksgiving ritual, are not merely cultural expressions but serve a social function in strengthening community cohesion and governance. However, unlike the Minangkabau model, which focuses on disaster preparedness, the Buku Taun Tradition integrates worship and muamalah functions into a series of

thanksgiving ceremonies, thereby conveying broader values that are not tied to a specific crisis context.

The transformation occurring in traditional prayers within the Buku Taun Tradition is an expression of gratitude rooted in tauhid, as exemplified by the term *nguningakeun*. In this context, the elders inform the ancestors of the community's well-being as a form of respect for the predecessors' contributions, while the essence of the Buku Taun Tradition remains an expression of gratitude and a prayer that is consistently directed toward Allah SWT. Tawasul in this tradition means praying for the ancestors so that their iman and Islam may be accepted, which aligns with the meaning of tawasul and ziarah in Islam, not a form of ancestor worship. This integration demonstrates that local traditions can reflect a harmonious balance between Islamic values and culture, where the practice of communal prayer serves as both a spiritual and social means (Nurwahyuningsih et al., 2025).

Figure 5 depicts the atmosphere of the main ritual at the Batu Agung Ancestral Site, showing the presence of the caretaker, offerings, and a group of villagers all captured in a single frame. This photograph empirically confirms that the rituals of this tradition are conducted solemnly and orderly beneath the trees at the Batu Agung Ancestral Site, with the offerings serving as symbols of gratitude, all of which are directed toward Allah SWT.



Figure 2. The Main Ceremony of the Buku Taun Thanksgiving Tradition at the Batu Agung Sacred Site, featuring the Temple Keeper, Offerings, and a Procession of Community Members (August 21, 2025)

The dimension of muamalah (*hablun minannas*) in this tradition embodies rich values. The local philosophy embedded in community life includes the phrase “*sesajen=sesana kanu sejen*” (share the remainder with others), which Aki Unci Kamsa asserts is an expression that is substantively identical to the Islamic recommendation of charity. This

constitutes a tangible implementation of the concept of *Maqāṣid al-Sharī'ah*, particularly in the aspects of *hifz al-mal* (protecting wealth) through equitable social distribution and *hifz an-nafs* (protecting life) by ensuring food availability for the less fortunate, which is concretely manifested in the practices of charity, support for orphans, and mutual aid. *Maqāṣid al-Sharī'ah* serves as a guiding principle for Muslim communities, particularly in Indonesia where the majority of the population is Muslim, to balance individual rights with societal well-being; this principle emphasizes the values of compassion (*rahmah*), justice (*'adl*), and tolerance as the foundation of a harmonious society (Billah et al., 2025).

Funds for the event, which come from voluntary contributions, reflect the concept of sincere charity, while the act of providing assistance to orphans reinforces the tradition's dimension of social compassion. These practices of sharing food and mutual cooperation embody the value of collective solidarity, aligning with the concept of *ta'awun*, where the community voluntarily participates in all stages of the traditional ceremony without coercion (Nurwahyuningsih et al., 2025; Yusuf et al., 2025). The presence of government officials, the police, the Indonesian National Armed Forces (TNI), and the Regional People's Representative Council (DPRD) indicates that the social bonding function of the tradition has evolved into a platform for social integration among communities and institutions, surpassing the similar functions of the Sadranan tradition (Arifah & Zaman, 2021).

3. Ethical (Akhlak) Values

Figure 6 displays the project map of Islamic educational values in the ethical aspect generated by NVivo 14. The scope of the nodes in Figure 6 includes solidarity and harmony, gratitude and sincerity, respect for elders, social concern, and the breaking down of social barriers. These findings regarding moral values indicate that ethics is the most prominent and richest aspect within every chain of tradition. Such aspects demonstrate that a holistic Islamic education system must be able to balance spiritual, intellectual, and social dimensions to produce a generation that is religiously devout and socially responsible (Parawansah & Sofa, 2024). In the study by Rostiyati et al. (2024), a similar pattern indicates that since the arrival of Islam in the Nusantara, the Sunda religion and traditions have merged into an inseparable unity; the mikul lodong ritual has been proven to be used to educate the younger generation and strengthen moral, social, and religious values within society, while also maintaining harmony in the relationship between humans, nature, and God; indeed, the symbols within this ritual do not contradict Islamic teachings but rather reinforce the religiosity and cultural dynamism of Sundanese society.

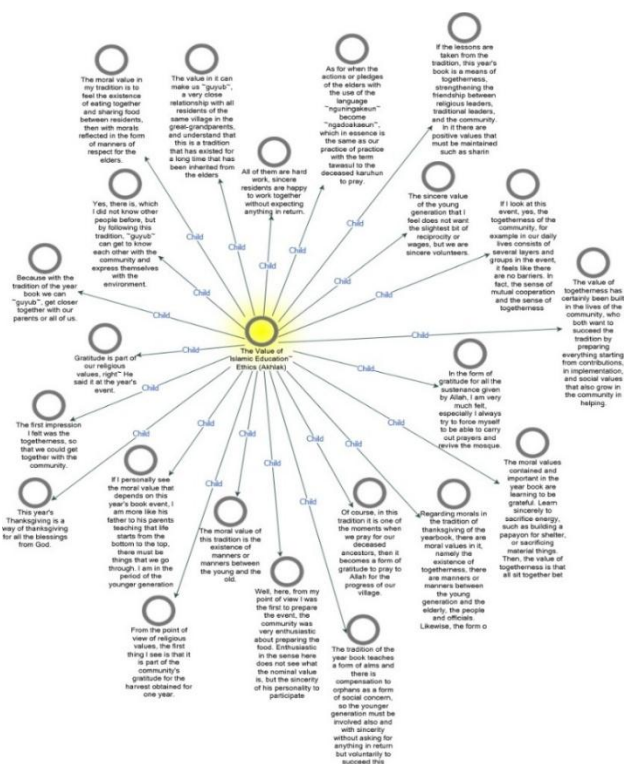


Figure 3. Project Map: The Value of Islamic Education: Ethics (NVivo 14)

As shown in Figure 6, the gratitude node serves as a central hub connecting nearly all other nodes. Al-Kharraz classifies gratitude into three forms, all of which manifest simultaneously within a single sequence of rituals (Ningrum, 2023): gratitude of the heart (*al-syukr bil qalb*) through the belief that the entire harvest is a gift from Allah; gratitude through speech (*al-syukr bil lisan*) through the recitation of prayers, remembrance of Allah, and collective tahlil; and gratitude through deeds (*al-syukr bil jawarih*) through the distribution of harvest as charity, mutual aid, and sharing with others. These expressions of gratitude align with the view of al-Qusyairi, who states that a servant's gratitude encompasses praising Allah and utilizing His blessings in a manner pleasing to Him, whether through speech, physical actions, or sincere feelings (Mairizal & Marwah, 2023). Rayadi, S.Pd., emphasizes:

“A sense of community and above all, a sense of gratitude, means that whether farmers or the community experience profit or loss, they will still express their gratitude through the buku taun tradition.” (Rayadi, S.Pd., February 25, 2026)

This expression of deep gratitude naturally fosters a spirit of sincerity and high standards of etiquette in the community's social interactions. This is evident in the “sincerity node” depicted in Figure 6, manifested through voluntary contributions and the participation of the younger generation without expecting anything in return. This

phenomenon aligns with the concept of *al-ta'dib*, which emphasizes the cultivation of etiquette through habit formation (Hijriyana et al., 2023; Syukri et al., 2023). This process of habit formation also includes respect for elders, which reflects the obligation to glorify Allah SWT, accompanied by polite behavior toward parents and the cultivation of trustworthiness (Adib, 2021). The respect reflected also demonstrates the depth of a student's etiquette toward teachers or elders as sources of knowledge who must be respected (Mamat, 2023).

Furthermore, the internalization of these manners fosters a spirit of equality that transcends personal interests. This aspect, which signifies the breaking down of social barriers, is a tangible manifestation of *al-Musawah* (equality in Islam) and *Ukhuwah Islamiyah*. As visually depicted in Figure 7, government officials and ordinary citizens sit together on the same mat without any special treatment. The use of mats as seating on the ground during this procession serves as a crucial symbol for erasing official status and replacing it with equality before God. This atmosphere demonstrates that *Ukhuwah Islamiyah* places all Muslims on an equal footing, regardless of social status, through harmonious interaction (Masripah et al., 2025). The principle of *al-Musawah* affirms that differences in status do not serve as a basis for discrimination, but rather as a means to strengthen a sense of brotherhood and care for one another (Anggraini et al., 2025; Munawaroh et al., 2025).

As Ade Diki Setiadi emphasized:

“At the event, there was no distinction between one group and another. Everyone blended together as one; there were no separate groups A or B, no distinctions based on neighborhood A or B, or social status A or B, so everyone became a single, unified whole.” (Ade Diki Setiadi, February 27, 2026)



Source: Instagram account @pancurendangtonggoh.official, 2025

Figure 4. The *Babalakecrakan* Moment: People from All Walks of

These findings are consistent with the research conducted by Krismoniansyah et al. (2020), who identified *khuluqiyah* values as a universal element in local Islamic-based thanksgiving traditions across various regions of Indonesia. The successful transmission of traditional values into social character demonstrates that local traditions function as a means of da'wah and education, enabling participants not only to understand theory but also to apply it in daily life (Anggraini et al., 2025). The novelty found in this study lies in the transmission of agrarian community rituals, which have successfully established them as an effective medium for instilling moral values by tangibly applying theological concepts through sustainable social practices.

IV. Conclusion

The Buku Taun Thanksgiving Tradition in Pancurendang Tonggoh Village, Majalengka, demonstrates that traditions are not merely ancestral legacies with established rituals, but have evolved into a comprehensive non-formal Islamic education system that operates naturally outside the framework of the formal curriculum. This study found that the tradition is grounded in the values of aqidah, sharia, and akhlak, which do not stand alone but form a pedagogical system that consistently supports one another: aqidah builds the theological foundation, sharia teaches a practical normative framework, and ethics (akhlak) functions as the pinnacle of character cultivated through communal social interaction. The main finding of this study is the identification of theological distinctions: *mupusti*, which preserves and maintains ancestral traditions as cultural practices, and *migusti*, which deifies and affirms the Oneness of Allah SWT as an unalterable principle of aqidah directed solely toward Him. These distinctions are not limited to local terminology but demonstrate the effectiveness of a system that has persisted for 227 years as a means of preserving the belief in tawhid across generations, even before the formal religious education curriculum was established, and have not been documented in other studies on local traditions in Indonesia.

The conceptual framework presented in Figure 2 synthesizes these findings into an integrated transmission model, which illustrates how each element of the Buku Taun Tradition is mapped to specific value dimensions, implemented through various ethnopedagogical mechanisms: verbal modeling for aqidah, participatory learning for sharia, and symbolic embodiment for akhlak, and come together to form a coherent nonformal Islamic education system. This model addresses the lack of a systematic representation of how the components of local traditions transmit Islamic educational values, a gap that this study seeks to fill.

Based on these findings, this study advances a conceptual proposition: local wisdom that has undergone Islamization does not always serve as a repository of values, but has the potential to become a driving force for an independent, contextual system of tauhid education that is capable of withstanding modernization as well as the concerns of

puritanical groups. This proposition is not speculative but is grounded in mutually supportive evidence from this study, such as the fact that the mupusti-migusti distinction, which functions as a theological safeguard, has persisted for 227 years; the emic recognition of the educational function of tradition, which has been consistently confirmed across all informant groups; and its transformative alignment with the principle of *fiqh al-'adah muhakkamah*. Thus, this proposition is entirely based on valid field data, not merely on theoretical inferences. Practically, the value system embedded in the Buku Taun Tradition can be developed as a contextual learning resource for the Aqidah-Akhlak subject in Madrasahs in the Majalengka region.

This is achieved by encouraging students to use the tradition as a medium for internalization that feels more natural and is experienced directly, rather than relying solely on a textual approach. Nevertheless, this potential still requires further empirical verification through two research approaches: first, a comparative analysis of other Sundanese agrarian traditions in Majalengka to determine whether theological differences can be useful in different contexts; and second, a quasi-experimental analysis of the effectiveness of integrating the concept of mupusti-migusti into the Aqidah-Akhlak curriculum at the Madrasah Tsanawiyah level as a test of pedagogical validity. Ultimately, the Buku Taun Thanksgiving tradition demonstrates that the transmission of Islamic educational values is not confined to formal classrooms; rather, such education can emerge from the fields, from communal prayer circles, and from the local language that has preserved divine values long before the curriculum was formulated.

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