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Islamic Educational Values in the Punggahan Tradition: A Case Study of Kaliasin Village, South Lampung Regency

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ABSTRACT

This study aims to analyze the Islamic educational values contained in the punggahan tradition and its contribution to the life of the community in Kaliasin Village, Tanjung Bintang District, South Lampung Regency. The punggahan tradition is a form of local wisdom practiced by Muslim communities in Indonesia, carried out before the arrival of Ramadan as an expression of gratitude and spiritual preparation. This research employs a qualitative approach with a descriptive research type. Data collection techniques include observation, in-depth interviews, and documentation involving religious leaders, community leaders, and local residents as informants. The data were analyzed through data reduction, data display, and conclusion drawing, with validity ensured through triangulation techniques. The findings reveal that the punggahan tradition in Kaliasin Village is implemented through several stages: grave visitation, religious gatherings and collective prayers, communal meals (kenduri), social interaction and mutual forgiveness, and environmental cleaning activities. Each of these stages reflects Islamic educational values, including aqidah (faith in Allah), ibadah (worship practices such as prayer, tahlil, and religious study), and akhlaq (moral values such as mutual forgiveness, cooperation, and togetherness). The contribution of Islamic educational values within the punggahan tradition is significant in shaping a religious, harmonious, and morally grounded society. This tradition serves not only as cultural heritage but also as an effective non-formal Islamic educational medium that instills spiritual, social, and moral values directly in community life.

Keywords: Islamic Educational Values, Punggahan Tradition, Local Wisdom, Kaliasin Village Community



ABSTRAK

Penelitian ini bertujuan menganalisis nilai-nilai pendidikan Islam yang terkandung dalam tradisi punggahan dan kontribusinya terhadap kehidupan masyarakat di Desa Kaliasin, Kecamatan Tanjung Bintang, Kabupaten Lampung Selatan. Tradisi punggahan merupakan bentuk kearifan lokal masyarakat Muslim yang dilaksanakan menjelang Ramadan sebagai ungkapan syukur dan persiapan spiritual. Penelitian menggunakan pendekatan kualitatif deskriptif dengan pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan tokoh agama, tokoh masyarakat, dan warga setempat. Data dianalisis melalui reduksi, penyajian, dan penarikan kesimpulan serta diuji dengan triangulasi. Hasil penelitian menunjukkan bahwa punggahan dilaksanakan melalui ziarah kubur, pengajian dan doa bersama, kenduri, silaturahmi dan saling memaafkan, serta kegiatan kebersihan lingkungan. Tahapan tersebut mencerminkan nilai akidah, ibadah, dan akhlak. Tradisi ini berkontribusi dalam membentuk masyarakat yang religius, harmonis, dan berlandaskan moral serta berfungsi sebagai media pendidikan Islam nonformal yang efektif dalam menanamkan nilai spiritual, sosial, dan moral secara langsung dalam kehidupan masyarakat.

Kata Kunci: Nilai Pendidikan Islam, Tradisi Punggahan, Kearifan Lokal, Masyarakat Desa Kaliasin

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1. INTRODUCTION

The punggahan tradition represents a distinctive form of cultural-religious practice that has been preserved by Muslim communities in Indonesia, particularly in Java and its diaspora regions, as a preparatory ritual welcoming the holy month of Ramadan. Etymologically derived from the Javanese word munggah meaning "to ascend" or "to rise," this tradition symbolically signifies spiritual elevation and the transition from the month of Sya'ban to the sacred month of Ramadan (Ramadhani & Abdoeh, 2020). As a manifestation of gratitude and supplication to Allah SWT, punggahan embodies the deep interconnection between Islamic teachings and local cultural expressions that have characterized Indonesian Islam since its introduction by the Wali Songo during the 15th to 16th centuries. The tradition typically involves communal activities such as collective prayer, recitation of the Yasin chapter, tahlil, and shared meals, all of which serve to strengthen both vertical relationships with the Divine and horizontal bonds among community members (Surawardi & Fikrianoor, 2023).

Education in the Islamic tradition encompasses a comprehensive process of human development that integrates spiritual, intellectual, and moral dimensions. The concept of Islamic education is rooted in three primary terms: tarbiyah (nurturing and development), ta'lim (teaching and instruction), and ta'dib (character formation and cultivation of adab) (Ihsanudin, 2022). Tarbiyah emphasizes the process of fostering human potential across spiritual, psychological, physical, and social domains (Neha, 2023), while ta'lim focuses on the transmission of knowledge and understanding (Maskhuroh, 2021). Ta'dib, as articulated by Syed Muhammad Naquib al-Attas, represents the most comprehensive concept, encompassing the internalization of recognition regarding humanity's proper place within the order of creation and the cultivation of noble character (Edy & Sari, 2022). These three interconnected dimensions form the foundation of

Islamic educational philosophy, which seeks to produce individuals who are balanced in their intellectual, emotional, and behavioral development (Zahra et al., 2024).

The significance of local traditions in Islamic education has gained increasing scholarly attention, particularly as educators and religious leaders recognize the potential of culturally embedded practices to transmit religious values effectively (Helandri & Supriadi, 2024). In the Indonesian context, where Islam has historically interacted with diverse local cultures, traditions such as *punggahan* represent a form of living Islam that manifests religious teachings through everyday practices. These traditions function as what scholars term "cultural resilience" mechanisms, enabling communities to maintain their religious identity and social cohesion amid the pressures of modernization and globalization (Fadlilah, 2022). The integration of Islamic values with local wisdom creates a distinctive expression of spirituality that reflects the diversity within Indonesia's religious landscape (Habibie et al., 2021).

Field observations conducted in Kaliasin Village, Tanjung Bintang District, South Lampung Regency, reveal that the *punggahan* tradition remains actively practiced by the local community, which is predominantly Muslim with strong Javanese cultural influences. The tradition is typically held one day before the commencement of Ramadan, either at a resident's home or at the local mosque (Masjid Baitul Mukhlisin). The ritual sequence includes Maghrib prayer in congregation, recitation of the Yasin chapter, *tahlil*, collective prayers dedicated to deceased ancestors, and communal dining. Community leaders and religious figures play central roles in leading these activities, ensuring that the tradition maintains its religious character while adapting to contemporary circumstances. However, observations also indicate a gradual shift in how younger generations perceive this tradition, with many viewing it merely as a ceremonial routine rather than recognizing its deeper spiritual and educational significance (Yanti & Rodiah, 2024).

Previous studies have examined the *punggahan* tradition from various perspectives. Nabila (2024) investigated the Islamic educational values in the *punggahan* tradition among the community of Dusun Makmur, Pematang Seleng Village, Labuhan Batu Regency, identifying four key values: *aqidah* (faith), *ibadah* (worship), *amaliah* (practice), and *ukhuwah islamiyah* (Islamic brotherhood). Fikrianoor (2022) analyzed the tradition in Batu Meranti Village, Tanah Bumbu Regency, concluding that it contains values of belief, worship expressed through prayer and charity, and morality manifested through mutual respect. Ramadhani & Abdoeh (2020) examined the theological meaning of *punggahan* as a form of gratitude and preparation for Ramadan. Yanti & Rodiah (2024) focused on the importance of government and community roles in preserving the tradition without deeply analyzing its Islamic educational content. While these studies provide valuable insights, they primarily focus on identifying values without thoroughly analyzing how these values are operationalized through specific ritual stages and their implications for community life.

Significant gaps remain in the existing literature. First, most studies have not adequately addressed how the specific ritual stages of *punggahan*—such as grave visitation, communal prayer, and mutual forgiveness—function as interconnected educational processes. Second, there has been limited attention to the contribution of *punggahan* as a medium of non-formal Islamic education that shapes character and social relations in the context of Lampung, where Javanese migrants have interacted with local Lampungese culture. Third, previous research has not sufficiently employed robust theoretical frameworks from classical Islamic scholars to explain the educational

mechanisms at work in this tradition. Fourth, the challenges of preserving this tradition amid modernization, particularly regarding generational shifts in understanding and practice, require more systematic examination.

The novelty of this research lies in its comprehensive analysis of the *punggahan* tradition as a holistic educational medium that integrates *aqidah*, *ibadah*, and *akhlaq* values within a single cultural-religious practice, specifically in the under-researched context of South Lampung. Drawing upon the theoretical frameworks of Al-Ghazali's concept of *tazkiyatun nafs* (purification of the soul) and Hasan al-Banna's notion of *tarbiyah Islamiyah* (Islamic nurturing), this study provides a deeper understanding of how traditional practices function as vehicles for Islamic education (Al-Ghazali, 2005; Hasan al-Banna, n.d.). Al-Ghazali's emphasis on moral education and soul purification through the elimination of reprehensible traits and cultivation of praiseworthy behavior offers a framework for understanding the transformative potential of *punggahan*. Similarly, Hasan al-Banna's conception of education as a process of preparing individuals for comprehensive Islamic life aligns with the multifunctional character of this tradition.

The research questions guiding this investigation are: (1) How is the *punggahan* tradition conceptualized and implemented in Kaliasin Village? (2) What Islamic educational values are embedded within this tradition? and (3) What are the contributions of these values to community life? By addressing these questions, this study aims to demonstrate that *punggahan* is not merely a cultural relic but a living educational institution that transmits Islamic values across generations, strengthens social cohesion, and fosters moral character development. The findings are expected to contribute to the broader discourse on culturally based Islamic education and provide practical insights for preserving local wisdom as an integral component of religious education in contemporary Indonesian society (Haris, 2021; Somad, 2021). Furthermore, this research aligns with the Indonesian national vision of integrating cultural heritage with modern educational paradigms to achieve holistic human development (Faquihuddin & Afriatien, 2021).

2. RESEARCH METHODS

This study employs a qualitative research approach, which is particularly suited for exploring the meanings, values, and cultural contexts underlying social phenomena. As defined by Strauss and Corbin, qualitative research produces findings that cannot be obtained through statistical procedures or quantitative measurements, focusing instead on deep understanding of human experiences and interpretations (Waruwu, 2023). Similarly, Moleong emphasizes that qualitative research aims to comprehend phenomena from the perspective of the subjects themselves, making it appropriate for examining aspects related to behavior, attitudes, motivations, perceptions, and actions of individuals or groups (Rukin, 2021). The qualitative approach enables researchers to capture comprehensive descriptions of social and cultural phenomena through direct engagement with research subjects in their natural settings (Sugiyono, 2016).

The research adopts a phenomenological approach, which seeks to understand how individuals perceive and make meaning of their lived experiences. As Littlejohn and Foss explain, phenomenological inquiry focuses on human perception of objects, events, and situations, operating on the premise that knowledge derives from conscious experience (Yusanto, 2020). This approach is particularly relevant for examining the *punggahan* tradition, as it allows the researcher

to explore how community members understand, interpret, and value this practice within their cultural and religious framework. The phenomenological method involves reconstructing the lifeworld of participants as they experience it, acknowledging that social reality is intersubjective and constructed through shared meanings developed through socialization and communication (Mahmudin, 2021). The choice of this approach aligns with the research objective of uncovering the educational values embedded in the tradition as perceived and practiced by the community.

The research was conducted in Kaliasin Village, Tanjung Bintang District, South Lampung Regency, from March to April 2026. Informants were selected using purposive sampling, a technique that involves deliberate selection of participants based on specific criteria relevant to the research objectives (Nasir, 2016). The informants included: (1) religious leaders and community leaders in Kaliasin Village, (2) traditional leaders who guide the implementation of the *punggahan* tradition, and (3) community members who actively participate in the tradition. This selection ensured representation from various stakeholder perspectives, enabling comprehensive data collection regarding the tradition's conceptualization, implementation, and perceived values. The total number of informants consisted of five individuals: two religious leaders, one traditional leader, and two community members.

Data collection employed three techniques: observation, in-depth interviews, and documentation (Ardiansyah et al., 2023). Observation involved direct participation in and observation of the *punggahan* tradition activities, allowing the researcher to witness the ritual sequence, community interactions, and the physical and social environment firsthand. In-depth interviews were conducted using semi-structured formats, enabling flexible exploration of informants' perspectives while maintaining focus on the research questions (Zaenal, 2020). Interviews covered topics such as the history and meaning of the tradition, the ritual process, perceived educational values, and challenges in preservation. Documentation involved collecting photographs, records, and archival materials related to the tradition and village profile, serving as supplementary evidence to strengthen the research findings.

The research instrument was primarily the researcher themselves, consistent with the qualitative tradition where the researcher serves as the main data collection tool (Alhamid & Anufa, 2019). Supporting instruments included interview guides, observation checklists, and documentation protocols. Table 1 presents the research instrument framework linking indicators, data sources, and collection methods.

Table 1. Research Instrument Framework

Indicator	Data Sources	Observation/Field Notes	Documentation
Implementation process of <i>punggahan</i> tradition	Religious leaders, traditional leaders, community members	Field observations during tradition	Village profile, photographs
Islamic educational values in <i>punggahan</i>	Religious leaders, traditional leaders, community members	Observation of ritual activities	Documentation of activities
Contribution of values to community life	Religious leaders, traditional leaders, community members	Observation of social interactions	Archival records

Data validity was ensured through triangulation techniques, which involve cross-checking information from multiple sources and methods (Susanto et al., 2023). Triangulation of sources was achieved by comparing data from different informant categories, while methodological triangulation involved comparing findings from observation, interviews, and documentation. Additional measures included prolonged engagement in the field, persistent observation, and member checking, where findings were reviewed with informants to confirm accuracy.

Data analysis followed the interactive model proposed by Miles and Huberman, consisting of three concurrent activities: data reduction, data display, and conclusion drawing/verification (Fadli, 2021). Data reduction involved selecting, focusing, simplifying, and transforming raw data from field notes and interview transcripts. Data display organized the reduced data into patterns, themes, and relationships to facilitate understanding and analysis. Conclusion drawing involved interpreting the displayed data to derive meaningful findings, with verification through ongoing reflection and cross-checking with informants (Nasution, 2023). This iterative analytical process ensured that findings remained grounded in the empirical data while enabling the emergence of theoretical insights regarding the Islamic educational values embedded in the *punggahan* tradition.

3. RESULTS AND FINDINGS

3.1 Overview of Kaliasin Village

Kaliasin Village is located in Tanjung Bintang District, South Lampung Regency. Historically, the area was originally forested land that began to be settled in the late 19th century by indigenous Lampungese people from surrounding areas such as Muara Putih. The village experienced significant development during the post-independence period, particularly in the 1950s, when the government implemented transmigration programs that brought Javanese settlers to the region. Originally named Kampung Damar Condong, referring to the damar trees growing along the riverbank, the village was officially renamed Kaliasin in 1976. The name derives from "kali" (river) and "asin" (salty), reflecting the brackish water conditions in certain areas and the dominant Javanese population. Today, the village has a population of approximately 3,200 residents, predominantly of Javanese descent with a significant minority of indigenous Lampungese, creating a distinctive cultural amalgamation that shapes local traditions including the *punggahan* practice. The village's vision is "to realize a healthy, intelligent, and prosperous society," with missions encompassing good governance, community empowerment, and improved public services.

3.2 Implementation of the Punggahan Tradition

The *punggahan* tradition in Kaliasin Village is implemented through a structured sequence of activities, typically conducted one day before the commencement of Ramadan. Based on observations and interviews with informants, the tradition involves five main stages:

First, grave visitation (*ziarah kubur/nyekar*) is conducted as an initial activity, where community members visit the graves of their deceased relatives and ancestors. This practice serves to honor the deceased, offer prayers for their souls, and reflect on mortality as spiritual preparation for Ramadan. Families clean the graves, arrange flowers, and recite prayers and *tahlil*. As one

informant explained: "Ziarah kubur reminds us that we will all return to Allah. It prepares our hearts to enter Ramadan with humility and awareness of life's temporality."

Second, religious gathering and collective prayer (*pengajian dan doa bersama*) forms the core of the tradition. This activity is typically held at the Masjid Baitul Mukhlisin or at a resident's home. The gathering includes recitation of Surah Yasin, *tahlil*, *dhikr* (remembrance of Allah), and a religious lecture (*tausiyah*) delivered by a religious leader. The lecture addresses themes of spiritual preparation, the virtues of Ramadan, and the importance of maintaining good relations with others. Following the lecture, a collective prayer is offered, seeking blessings, health, and strength for the upcoming month of fasting.

Third, communal meal (*kenduri/slametan/makan bersama*) involves sharing food brought by participants from their homes. Each family contributes dishes, which are then enjoyed together in a spirit of community and equality. This practice embodies the value of sharing and mutual care, as no one is excluded regardless of economic status. The communal meal also serves as an opportunity for social interaction and strengthening bonds among villagers.

Fourth, social interaction and mutual forgiveness (*silaturahmi dan saling memaafkan*) represents a crucial element of the tradition. During the gathering, community members exchange greetings, shake hands, and formally ask for and grant forgiveness. This practice reflects the Islamic emphasis on purifying relationships before entering the sacred month, ensuring that individuals begin Ramadan with clean hearts and harmonious social relations.

Fifth, environmental cleaning (*bersih-bersih rumah dan lingkungan*) concludes the tradition. Community members collectively clean the mosque, public spaces, and their own homes, symbolizing physical and spiritual purification in preparation for Ramadan. This activity also demonstrates the value of communal responsibility and care for shared spaces.

3.3 Islamic Educational Values in the Punggahan Tradition

3.3.1 Values of Aqidah (Faith)

The *punggahan* tradition in Kaliasin Village embodies strong values of *aqidah* (faith) that are manifested through the community's sincere intention and conviction in performing religious activities. As observed during the tradition, participants demonstrate deep devotion and spiritual focus during the recitation of Surah Yasin, *tahlil*, and collective prayers. This reflects their belief that these activities are performed solely to seek Allah's pleasure and blessings. As one religious leader stated: "The *punggahan* tradition strengthens our *tauhid* (monotheism) and reminds us that all safety and blessings come from Allah alone. Through the recitation of '*la ilaha illallah*,' we reaffirm that there is no god but Allah."



Figure 1. Community Members Engaged in Collective Prayer during the Punggahan Tradition

The value of faith in Allah is reinforced through prayers that express complete dependence on the Divine for protection, provision, and guidance. The collective nature of these prayers also strengthens communal faith, as participants witness and support one another in spiritual devotion. Additionally, the tradition instills faith in the Hereafter through prayers offered for deceased ancestors, reminding participants of life after death and motivating them to increase good deeds.

The value of faith in Allah's decree (qadha and qadar) is also evident, as the tradition teaches acceptance of life's circumstances with patience and gratitude. As one community member explained: "Participating in punggahan reminds me that everything in life is by Allah's will. It teaches me to be grateful for health and sustenance, and to trust Allah's plan even during difficulties."

3.3.2 Values of Ibadah (Worship)

The punggahan tradition manifests strong values of ibadah (worship) through various religious practices performed collectively. The recitation of Surah Yasin, tahlil, dhikr, and collective prayers represent forms of worship that draw participants closer to Allah SWT. These activities are not merely ritualistic but are performed with spiritual awareness and intention to seek divine blessings and forgiveness as preparation for Ramadan.

The worship practices in punggahan follow a structured format, beginning with the recitation of Al-Fatihah as an opening prayer, followed by the complete recitation of Surah Yasin, repeated tahlil (la ilaha illallah), tasbih (subhanallah), tahmid (alhamdulillah), takbir (Allahu akbar), istighfar (seeking forgiveness), shalawat to the Prophet Muhammad, and concluding with a collective prayer (doa). The doa typically includes requests for forgiveness for oneself, parents, and all believers, as well as prayers for goodness in this world and the hereafter.

Table 2. Worship Sequence in the Punggahan Tradition

No.	Activity	Purpose
1	Niat (intention in heart)	To dedicate the activity solely for Allah
2	Al-Fatihah	Opening prayer seeking guidance
3	Surah Yasin (complete recitation)	Seeking blessings and divine mercy
4	Tahlil (la ilaha illallah)	Affirming the oneness of Allah
5	Tasbih, Tahmid, Takbir	Glorifying and praising Allah
6	Istighfar	Seeking forgiveness for sins
7	Shalawat Nabi	Expressing love for the Prophet and seeking intercession
8	Doa Tahlil	Praying for forgiveness for oneself, parents, and believers
9	Doa Penutup	Seeking goodness in this world and the hereafter

One religious leader emphasized the worship value: "The recitation of Yasin and tahlil is not just reading; it is worship that connects us to Allah. It prepares our souls for Ramadan by increasing our awareness of Allah's greatness and our dependence on Him." A community member added: "When we read Yasin together, my heart feels calmer. It reminds me of Allah's mercy and the importance of praying for those who have passed away."

3.3.3 Values of Akhlaq (Morality)

The punggahan tradition prominently embodies values of akhlaq (morality) through social interactions and communal activities. Mutual forgiveness, practiced through handshakes and verbal expressions of pardon, reflects the Islamic teaching of maintaining good relations (*hablum minannas*). This practice cleanses hearts of grudges and resentment, enabling participants to enter Ramadan with pure intentions and harmonious relationships.

The communal meal (*kenduri*) embodies values of generosity, sharing, and social equality. Participants bring food from their homes and share with others regardless of social or economic status. This practice reflects the Islamic teaching of caring for neighbors and the less fortunate. As one informant stated: "Makan bersama in punggahan is not just about eating; it is about sharing what we have, feeling the togetherness, and remembering those who may not have enough."

The tradition also promotes values of cooperation (*gotong royong*) and social responsibility. Community members work together in preparing the venue, organizing the event, and cleaning the environment afterward. This collective effort strengthens social bonds and fosters a sense of shared ownership of the tradition. One community leader explained: "Through punggahan, we learn to work together, to help each other, and to care for our community. These are the values we want to pass to our children."

The tradition also instills values of respect for elders and religious authorities. The presence of religious leaders and their role in guiding the tradition teaches younger generations to honor and learn from those with religious knowledge. As one elder observed: "When the young people see us leading the prayers and tahlil, they learn to respect religious leaders and to value the traditions that have been passed down through generations."

3.4 Contributions to Community Life

The punggahan tradition contributes significantly to various aspects of community life in Kaliasin Village. Religiously, it strengthens faith, increases awareness of spiritual preparation for Ramadan, and reinforces Islamic identity. Socially, it fosters solidarity, mutual care, and harmonious relations among villagers. Educationally, it serves as a non-formal learning medium that transmits Islamic values, cultural knowledge, and social norms to younger generations. Culturally, it preserves local wisdom and maintains the community's connection to its ancestral heritage while adapting to contemporary contexts. The tradition also provides psychological benefits, offering moments of reflection, emotional release through forgiveness, and a sense of belonging and purpose.

4. DISCUSSION

The findings of this study demonstrate that the punggahan tradition in Kaliasin Village serves as a comprehensive medium for transmitting Islamic educational values, encompassing the three core dimensions of Islamic education: *aqidah* (faith), *ibadah* (worship), and *akhlaq* (morality). This aligns with previous research by Nabila (2024), who identified similar value categories in the punggahan tradition in Labuhan Batu, and by Fikrianoor (2022), who found values of belief, worship, and morality in Batu Meranti. However, the present study extends these findings by demonstrating how these values are operationalized through specific ritual stages and how they interact to form a coherent educational system. The integration of these three dimensions within a single practice reflects the holistic nature of Islamic education, which aims to develop individuals who are spiritually conscious, devout in worship, and morally upright in their social interactions (Abidin, 2021).

The value of *aqidah* manifested in the punggahan tradition reflects Al-Ghazali's emphasis on the centrality of faith in Islamic education. According to Al-Ghazali, education should primarily serve as a path to bring individuals closer to Allah and promote spiritual growth (Al-Ghazali, 2005). The collective prayers, recitation of Surah Yasin, and tahlil in the punggahan tradition embody this principle, as participants engage in acts of worship that affirm their belief in Allah's oneness, mercy, and power. The tradition's focus on prayers for the deceased also reflects Al-Ghazali's teaching that awareness of death and the afterlife is essential for spiritual development and moral conduct. This finding is consistent with research by Hakim (2022), who emphasized that strengthening faith in Allah serves as the foundation of Islamic education, and by Kamalia & Hidayah (2022), who highlighted the importance of contextualizing faith values in educational settings. The practice of seeking forgiveness through *doa* also reinforces the concept of *tawhid* by channeling all supplication exclusively to Allah.

The value of ibadah in the punggahan tradition demonstrates the integration of ritual worship with communal life, reflecting Hasan al-Banna's conception of tarbiyah Islamiyah as comprehensive spiritual and social development. Al-Banna emphasized that Islamic education should prepare individuals for comprehensive Islamic life, encompassing both individual piety and social responsibility (Hasan al-Banna, n.d.). The collective worship practices in punggahan—including Surah Yasin recitation, tahlil, and collective prayer—exemplify this integration by combining individual spiritual devotion with communal participation. This finding resonates with research by Maskhuroh (2021), who examined the concept of ta'lim in the Quran as a process of knowledge transmission and spiritual cultivation, and by Zahra et al. (2024), who emphasized the integration of tarbiyah, ta'lim, and ta'dib as pillars of Islamic education. The structured nature of the worship sequence (Table 2) shows that ritual order itself serves an educational purpose, teaching participants discipline and reverence.

The value of akhlaq embodied in the punggahan tradition aligns with Al-Ghazali's concept of tazkiyatun nafs (purification of the soul) as the foundation of moral education. Al-Ghazali taught that moral education involves eliminating reprehensible traits and cultivating praiseworthy behavior through the purification of the soul (Al-Ghazali, 2005). The practices of mutual forgiveness, sharing food, and cooperation in the punggahan tradition represent concrete applications of this principle, as participants actively work to purify their hearts from grudges and cultivate virtues of generosity, humility, and social care. This finding is consistent with research by Nasution & Masyithoh (2024), who examined the integration of moral values in spiritual and social dimensions, and by Maulidin et al. (2025), who explored character education through the cultivation of noble values. The tradition's emphasis on silaturahmi directly addresses the Islamic command to maintain familial and social bonds.

The social values embedded in the punggahan tradition—particularly ukhuwah Islamiyah (Islamic brotherhood) and solidarity—reflect Hasan al-Banna's emphasis on community building as an essential component of Islamic education. Al-Banna viewed education as a process of preparing individuals to participate in the collective transformation of society, where personal piety is inseparable from social responsibility (Hasan al-Banna, n.d.). The communal aspects of punggahan, including collective worship, shared meals, and mutual forgiveness, exemplify this principle by strengthening social bonds and fostering a sense of collective identity. This finding supports research by Habibie et al. (2021), who examined religious moderation through the cultivation of social harmony, and by Halimah & Shalahuddin (2023), who explored the cultivation of multicultural Islamic values for social harmony. The gotong royong spirit observed during the environmental cleaning phase demonstrates the practical application of social responsibility.

The educational function of the punggahan tradition as a non-formal learning medium is particularly significant given the challenges of formal Islamic education in contemporary Indonesia. As noted by Helandri & Supriadi (2024), the implementation of Islamic educational values in modern contexts faces challenges of secularization and value erosion. The punggahan tradition offers an alternative model of value transmission that is embedded in lived experience and community practice, making it more accessible and meaningful than abstract religious instruction. This aligns with research by Somad (2021), who emphasized the importance of religious education in character formation, and by Sari et al. (2023), who examined the role of religious habituation in developing religious character. The tradition's ability to engage multiple

senses—hearing the Quran, tasting the shared food, feeling the handshakes of forgiveness—enhances its educational impact.

The cultural resilience demonstrated by the *punggahan* tradition reflects broader patterns of local Islamic practice in Indonesia that have adapted to changing circumstances while maintaining core values. As found by studies on similar traditions, such as the *Sedekah Desa* ritual in East Java and the *Nyadran* tradition in Central Java, local traditions function as dynamic mechanisms for maintaining cultural identity and social cohesion amid modernization (Nursalim et al., 2024). The *punggahan* tradition's ability to persist in Kaliasin Village, despite the pressures of modernization and generational change, demonstrates the effectiveness of culturally embedded religious education in maintaining community values. The involvement of all age groups in the ritual ensures intergenerational transmission.

The tradition's contribution to character formation deserves particular attention. As observed in the study, participation in *punggahan* cultivates virtues such as patience, gratitude, humility, and social responsibility—qualities that are central to Islamic moral education. This finding aligns with research by Abidin (2021), who examined the relevance of moral education to Islamic educational values, and by Nursalim et al. (2024), who explored the role of religious traditions in shaping filial piety and social responsibility. The intergenerational transmission of these values through *punggahan* demonstrates the tradition's effectiveness as a vehicle for sustainable character education. The moment of mutual forgiveness specifically targets the purification of interpersonal relationships, which is crucial for social harmony.

The role of religious leaders and community elders in the *punggahan* tradition highlights the importance of leadership in preserving and transmitting Islamic educational values. As observed in previous research, the active involvement of religious figures in guiding the tradition ensures that it remains aligned with Islamic teachings while adapting to local contexts. This finding supports research by Hadi (2022), who examined the role of religious educators in cultivating Islamic character values through habituation, and by Khanip & Ikhrom (2023), who explored the influence of spirituality on educational performance. The authority of the *kyai* or *ustadz* in leading the *doa* gives the tradition its theological legitimacy.

The integration of spiritual, social, and moral dimensions in the *punggahan* tradition exemplifies the holistic nature of Islamic education. Unlike secular educational models that separate intellectual, moral, and spiritual development, Islamic education aims to develop the whole person in all dimensions of life. The *punggahan* tradition achieves this integration by combining worship practices (spiritual dimension) with social interaction (social dimension) and moral cultivation (moral dimension) within a single cohesive practice. This finding supports research by Faqihuddin & Afriatien (2021), who examined the integration of Islamic and scientific knowledge in integrated Islamic schools, and by Anifah & Yunus (2022), who explored the integration of character education through religious practices. The tradition effectively combines *hablumminallah* (vertical relationship) and *hablumminannas* (horizontal relationship).

The challenges facing the *punggahan* tradition, particularly regarding generational shifts in understanding and participation, highlight the need for intentional efforts to transmit its educational values. As noted by several informants, younger generations increasingly view the

tradition as mere ceremony rather than meaningful spiritual practice. This challenge reflects broader patterns of cultural change in Indonesian society, where modernization and globalization have eroded traditional practices and values (Yanti & Rodiah, 2024). Addressing this challenge requires creative approaches that maintain the tradition's core values while adapting its form to contemporary contexts—a process that scholars have termed "cultural adaptation" or "dynamic preservation." Introducing educational components that explain the symbolic meanings (e.g., the meaning of apem cakes as forgiveness) could bridge this gap.

The theoretical framework employed in this study—drawing on Al-Ghazali's concept of *tazkiyatun nafs* and Hasan al-Banna's notion of *tarbiyah Islamiyah*—has proven valuable for understanding the educational dimensions of the *punggahan* tradition. Al-Ghazali's emphasis on spiritual purification and moral cultivation provides insight into the transformative potential of the tradition's worship and social practices. Similarly, Al-Banna's focus on comprehensive Islamic education and community building illuminates the tradition's role in fostering social solidarity and collective religious identity. These theoretical perspectives complement each other by addressing both the individual and communal dimensions of Islamic education. The tradition serves as a practical application of these theories, demonstrating that Islamic education is most effective when it is socially embedded.

The findings of this study have practical implications for Islamic education in Indonesia. First, they suggest that local traditions such as *punggahan* should be recognized and utilized as legitimate educational resources alongside formal religious instruction. Second, they indicate the importance of community-based approaches to religious education that leverage existing social structures and cultural practices. Third, they highlight the need for intergenerational transmission strategies that engage younger generations in meaningful participation and understanding of traditional practices. Fourth, they demonstrate the value of integrating spiritual, social, and moral dimensions in educational programming. Educational institutions could partner with community leaders to document and teach these traditions as part of the curriculum.

Several limitations of this study should be acknowledged. The research was conducted in a single village, limiting the generalizability of findings to other contexts where the *punggahan* tradition may be practiced differently. The study relied primarily on self-reported data from informants, which may be subject to social desirability bias or selective recall. The research focused on identifying and describing educational values rather than measuring their impact on behavior or outcomes. Future research could address these limitations through comparative studies across multiple locations, longitudinal designs that track changes in practice and understanding over time, and mixed-methods approaches that combine qualitative exploration with quantitative measurement of character outcomes.

Future research directions could include: (1) comparative studies of *punggahan* practices across different regions to identify variations and common patterns; (2) studies examining the effectiveness of *punggahan* as a non-formal educational medium compared to formal religious instruction; (3) research on the psychological and behavioral impacts of participation in the tradition; (4) studies exploring the adaptation of the tradition to urban and modern contexts; and (5) research on strategies for engaging younger generations in meaningful participation.

Additionally, exploring how digital media can be used to document and transmit these values to younger generations represents a promising avenue for future inquiry.

5. CONCLUSION AND SUGGESTIONS

This study has demonstrated that the *punggahan* tradition in Kaliasin Village embodies comprehensive Islamic educational values encompassing the three core dimensions of Islamic education: *aqidah* (faith), *ibadah* (worship), and *akhlaq* (morality). The tradition's structured sequence of activities—grave visitation, religious gatherings with collective prayer and Yasin recitation, communal meals, mutual forgiveness, and environmental cleaning—provides multiple opportunities for value transmission and character formation. The value of *aqidah* is manifested through sincere intention, collective worship, and prayers that affirm faith in Allah and the Hereafter. The value of *ibadah* is expressed through structured worship practices including recitation of Surah Yasin, *tahlil*, and collective prayer. The value of *akhlaq* is embodied in practices of mutual forgiveness, sharing, cooperation, and social care. The integration of these values within a single cultural practice demonstrates the holistic nature of Islamic education and its relevance to contemporary community life.

The *punggahan* tradition functions as an effective non-formal educational medium that transmits Islamic values through lived experience rather than abstract instruction. Its integration of spiritual, social, and moral dimensions within a single cultural practice makes it particularly effective for holistic character formation. The tradition strengthens individual faith, fosters social solidarity, preserves cultural heritage, and provides psychological benefits of reflection and emotional release. The active involvement of religious leaders and community elders ensures the tradition's alignment with Islamic teachings while allowing adaptation to local contexts. Despite challenges from modernization and generational shifts in understanding, the *punggahan* tradition demonstrates remarkable cultural resilience, maintaining its core values while adapting to contemporary circumstances. For the community of Kaliasin Village, *punggahan* remains not merely a cultural ritual but a living educational institution that shapes religious identity, social relations, and moral character, serving as a vital bridge between tradition and Islamic pedagogy.

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