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Islamic Educational Values in the Asy-Syuro Tradition: A Case Study of Bumi Rahayu Village

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ABSTRACT

This study aims to examine and analyze the Islamic educational values contained in the Asy-Syuro tradition in Bumi Rahayu Village, Bumi Ratu Nuban District, Central Lampung Regency. The Asy-Syuro tradition is a religious-cultural practice carried out every night of the 1st of Muharram and has become an integral part of the local community's life. This tradition not only functions as a religious ritual but also serves as a medium for internalizing Islamic educational values that are passed down from generation to generation. This research employs a qualitative approach using an ethnographic method, aiming to understand the meanings and values contained in the traditional practices from the community's perspective. Data collection techniques include observation, in-depth interviews, and documentation. The research informants consist of religious leaders, community leaders, and residents of Bumi Rahayu Village who are directly involved in the implementation of the tradition. The data obtained were analyzed descriptively through the processes of data reduction, data presentation, and conclusion drawing. The results of the study indicate that the Asy-Syuro tradition contains three main values of Islamic education: aqidah (faith), ibadah (worship), and akhlak (morality). The value of aqidah is reflected in strengthening faith through collective prayers, dhikr, and the recitation of Surah Yasin. The value of ibadah is seen in the implementation of religious rituals performed congregationally with solemnity. Meanwhile, the value of akhlak is manifested in attitudes of togetherness, mutual cooperation, social care, and the tradition of sharing through takiran. In addition, this tradition functions as an effective non-formal Islamic educational medium in shaping the religious and social character of the community across generations. Thus, the Asy-Syuro tradition can be understood as a form of integration between local culture and Islamic teachings, serving as a medium for education based on local wisdom.

Keywords: Asy-Syuro Tradition, Islamic Education, Aqidah Values, Worship Values, Moral Values



ABSTRAK

Penelitian ini bertujuan mengkaji dan menganalisis nilai-nilai pendidikan Islam yang terkandung dalam tradisi Asy-Syuro di Desa Bumi Rahayu, Kecamatan Bumi Ratu Nuban, Kabupaten Lampung Tengah. Tradisi ini dilaksanakan setiap malam 1 Muharram dan telah menjadi bagian penting dalam kehidupan masyarakat. Penelitian menggunakan pendekatan kualitatif dengan metode etnografi untuk memahami makna dan nilai praktik tradisi dari perspektif masyarakat. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi dengan informan yang terdiri atas tokoh agama, tokoh masyarakat, dan warga yang terlibat langsung. Analisis dilakukan melalui reduksi, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa tradisi Asy-Syuro mengandung tiga nilai utama pendidikan Islam, yaitu akidah, ibadah, dan akhlak. Nilai akidah tampak dalam doa bersama, zikir, dan pembacaan Surah Yasin; nilai ibadah tampak dalam pelaksanaan ritual keagamaan secara berjamaah; sedangkan nilai akhlak tampak dalam kebersamaan, gotong royong, kepedulian sosial, dan tradisi berbagi melalui takiran. Tradisi ini juga berfungsi sebagai media pendidikan Islam nonformal yang efektif dalam membentuk karakter religius dan sosial lintas generasi.

Kata Kunci: Tradisi Asy-Syuro, Pendidikan Islam, Nilai Akidah, Nilai Ibadah, Nilai Akhlak

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1. INTRODUCTION

Education is defined as an effort to develop knowledge and potential in every individual comprehensively. The development of personality is understood as a process undertaken by individuals, both independently and through formal education, as well as through the internalization of cultural values in society (Abidin, 2021). This process functions to shape, change, and develop all aspects of the individual, both physical and spiritual. In the context of Indonesian society, religion and tradition are two inseparable aspects that play significant roles in shaping the social and cultural civilization of the nation. This is evident in the process of Islam's entry into Java, which gave rise to acculturation between Islamic teachings and local traditions, particularly Javanese traditions that had previously developed during the Hindu kingdom period (Masrin, 2021).

Tradition, as a part of culture, according to legal expert F. Geny, is a phenomenon that always reflects the needs of society. In interactions between individuals, the need for rights and the principle of equality which is the basis of justice demands rules that originate from established customs and have legal consequences, including material compensation (Masrin, 2021). These rules align with the hidden human instinct, reflected in respect for established traditions and the emergence of fear when violating the habits inherited from predecessors. According to Suyono, Javanese teachings (kejawen) are beliefs and rituals that are a mixture of formal religions with worship of natural forces. As an example, many Javanese people embrace Islam, but their knowledge of their religion is still considered shallow, and religious practices are carried out merely as tradition (Ariyadi, 2021).

Basically, Javanese customs teach humans to draw closer to God, respect fellow humans, and other creatures. Broadly speaking, *Kejawen* means everything related to Javanese customs and beliefs. In a general context, *Kejawen* is part of Indonesia's local religion that contains art, culture, traditions, rituals, attitudes, and Javanese philosophy (Adhitama, 2022). Javanese behavior is an expression of someone who wants to be close to God through various means, such as holding *selamatan* or ceremonies related to life cycles, and holding ceremonies for holidays. Such traditions are traditions or rituals that have been passed down from generation to generation by Javanese people so that their lives are harmonious and happy (Aryanti & Zafi, 2020).

In Javanese tradition, one tradition that is still preserved is the *Asy-Syuro* (Suro) Month Ritual, better known as the *Suroan* tradition. This tradition is performed by the community to avoid bad luck, disasters, and calamities. This tradition is carried out accompanied by various other activities, such as *haul* (religious gathering), *brokohan* (thanksgiving or *selamatan*), night vigil, *taaruf* parade (carnival), and others. The night of 1 Suro in Javanese society is a New Year celebration according to the Javanese calendar (Krismoniansyah et al., 2021). Apart from its cultural meaning that has been passed down through generations, if viewed from Islamic teachings, the meaning of *Suroan* also has a very Islamic significance. *Suroan* itself occurs exactly in the month of Muharram, specifically on the 1st of Muharram, which in the Islamic calendar is the Hijri New Year (Aryanti & Zafi, 2020).

Studies on *Suroan* have been extensively conducted. First, Krismoniansyah et al. (2021) researched the values of Islamic education in the *Suroan* tradition, discussing whether it contains Islamic educational values. Second, Albar and Sari (2021) examined the values of Islamic education in the "*Suran*" tradition of the Salamerta Village community, Banjarnegara Regency. The results showed that the *Suran* tradition is a form of expressing gratitude for the blessings that Allah SWT has given during life on earth. This research identified Islamic educational values including discipline, strengthening *silaturahmi*, effort, love for the Prophet, charity, and gratitude. Third, studies by Ani (2023) on the *Asy-Syuro* tradition in Karangtengah Village, Baturraden District, Banyumas Regency, found that the tradition contains Islamic educational values in the form of *aqidah*, *ibadah*, and *akhlak*.

Despite these studies, significant gaps remain in the literature. First, most previous research has focused on the general *Suroan* tradition without specifically examining the *Asy-Syuro* tradition in the Lampung context, where Javanese migrants have interacted with local Lampungese culture. Second, few studies have comprehensively analyzed the three dimensions of Islamic educational values—*aqidah*, *ibadah*, and *akhlak*—as they are operationalized through specific ritual stages such as *yasinan*, *tahlil*, *doa bersama*, and *takiran*. Third, the specific context of Bumi Rahayu Village, with its unique cultural and social dynamics, has not been adequately addressed. Fourth, previous studies have not sufficiently employed ethnographic approaches to understand the meanings and values from the emic perspective of the community.

The novelty of this research lies in its comprehensive ethnographic analysis of the *Asy-Syuro* tradition as a holistic educational medium that integrates *aqidah*, *ibadah*, and *akhlak* values within a single cultural-religious practice in the under-researched context of Central Lampung. Drawing upon the theoretical framework of Al-Zuhaili, who divides Islamic educational values into three categories—*aqidah* (*i'tiqadiyah*), *ibadah* (*amaliyah*), and *akhlak* (*khuluqiyah*)—this study provides a deeper understanding of how traditional practices function as vehicles for Islamic education

(Winata et al., 2023). The research addresses the following questions: (1) How are the values of aqidah education manifested in the Asy-Syuro tradition in Bumi Rahayu Village? (2) How are the values of ibadah education manifested in the Asy-Syuro tradition? (3) How are the values of akhlak education manifested in the Asy-Syuro tradition?

The significance of this research extends beyond theoretical contribution to encompass practical implications for Islamic education in Indonesia, where the integration of local wisdom and religious values continues to be relevant in contemporary society. As Indonesian communities strive to maintain their cultural identity while adhering to Islamic teachings, understanding how traditions like Asy-Syuro function as educational media becomes increasingly critical. This research contributes to the broader discourse on culturally based Islamic education and provides insights for preserving local wisdom as an integral component of religious education in contemporary Indonesian society (Sodikin et al., 2021; Wulandari & Anwar, 2024).

2. RESEARCH METHODS

This research employs a qualitative approach with an ethnographic method that is descriptive in nature. The qualitative approach was chosen because this study aims to understand and interpret socio-religious phenomena deeply based on the reality that occurs in the field (Waruwu, 2023). According to Denzin and Lincoln, qualitative research is research that uses a natural setting with the intention of interpreting phenomena that occur, and is carried out by involving various research methods. Therefore, the qualitative approach is considered relevant for uncovering the meanings, values, and social dynamics that cannot be measured quantitatively (Sumilih et al., 2025).

The ethnographic approach is used because the researcher seeks to deeply understand the cultural and religious life of the Bumi Rahayu community, particularly related to the Asy-Syuro tradition. The Asy-Syuro tradition is viewed as a religious-cultural phenomenon that not only contains elements of religious ritual but is also rich in Islamic educational values passed down through generations. Therefore, understanding this tradition requires the researcher's direct and continuous involvement in the life of the local community (Sari et al., 2023). Spradley explains that ethnography is a research approach that aims to understand the culture of a community group from the native's point of view. Through this approach, the researcher not only observes the community's behavior outwardly but also seeks to explore the meaning behind the actions, symbols, and social practices carried out by the community (Hadi, 2020).

The research was conducted in Bumi Rahayu Village, Bumi Ratu Nuban District, Central Lampung Regency. Informants were selected using purposive sampling, a technique that involves deliberate selection based on specific criteria relevant to the research objectives (Ramdhan, 2021). The informants included: (1) the Head of Bumi Rahayu Village, (2) the Head of Hamlet II, (3) religious leaders, (4) community leaders, and (5) community members who actively participate in the Asy-Syuro tradition. This selection ensured representation from various stakeholder perspectives, enabling comprehensive data collection regarding the tradition's conceptualization, implementation, and perceived values.

Data collection employed three techniques: observation, in-depth interviews, and documentation (Ibrahim et al., 2023). Observation involved direct participation in and observation of the Asy-

Syuro tradition activities. In-depth interviews were conducted using semi-structured formats, enabling flexible exploration of informants' perspectives while maintaining focus on the research questions (Niam et al., 2024). Documentation involved collecting photographs, records, and archival materials related to the tradition and village profile, serving as supplementary evidence to strengthen the research findings.

Data validity was ensured through triangulation techniques, which involve cross-checking information from multiple sources and methods (Mekarisce, 2020). 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 (Ratnaningtyas et al., 2023). 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 (Fadilla & Wulandari, 2023).

3. RESULTS AND FINDINGS

3.1 Overview of Bumi Rahayu Village

Bumi Rahayu Village was originally a hamlet from Bumi Ratu Village with the original name Kibang Hamlet, led by a Kamituo (hamlet head) at that time held by Mr. Sadjak. On July 13, 1973, Kibang Hamlet was definitively established as a village named Bumi Rahayu, which means a prosperous, peaceful, and prosperous land. The village is bordered by Sidowaras Village to the north, Bumi Raharjo Village to the south, Tulang Kakan Village to the west, and Pujo Asri Village to the east. The village is currently led by Mr. Asrak, who was elected in December 2019 and inaugurated on January 9, 2020. 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 Asy-Syuro Tradition

Based on interviews and observations with Mr. Yusuf, a community leader in Bumi Rahayu Village, the Asy-Syuro tradition is implemented through a structured sequence of activities, starting from preparatory deliberations, opening by community leaders, recitation of Surah Yasin and tahlil, followed by collective prayer, and ending with the distribution of takiran. In the series of activities, there is also the tradition of tetembangan, which is the chanting of religious and advisory poetry or songs delivered by elders or traditional leaders. Tetembangan often uses tembang macapat forms such as Dhandhanggula, Kinanthi, or Pangkur, which are rich in life philosophy, moral guidance, and spiritual teachings.

Figure 1. Preparation for the Asy-Syuro Tradition

The tradition is held on the night of 1 Asy-Syuro (1 Muharram) and is carried out rotationally at residents' homes or at strategic points such as village intersections that are easily accessible to the community. The selection of residents' homes or village intersections as locations reflects the strong value of togetherness and openness, while also showing that the Asy-Syuro tradition is truly present in the midst of the community's social life.

Figure 2. Community Members Participating in the Asy-Syuro Tradition

The series of events on the night of 1 Asy-Syuro begins with the congregational recitation of Surah Yasin, followed by tahlil, and concludes with takiran, which is a prayer for safety, a request for blessings, and hope for a better life in the coming year. This collective prayer activity is carried out with full solemnity and togetherness, even though it takes place at residents' homes or at village intersections. This condition actually strengthens the spiritual and social meaning, because all residents can gather without formal barriers, creating a religious atmosphere that is familiar and full of kinship.

3.3 Ritual Sequence of the Asy-Syuro Tradition

Based on interviews with Ustadz Fitra, a religious leader in Bumi Rahayu Village, the ritual sequence of the Asy-Syuro tradition follows a specific order:

3.3.1 Tawassul to Prophet Muhammad SAW

The recitation begins with tawassul (intercession) to Prophet Muhammad SAW, followed by tawassul to the Prophet's companions, and then to religious figures such as Sheikh Abdul Qadir Al-Jailani.

3.3.2 Recitation of Surah Yasin

The congregation recites Surah Yasin completely, which is considered the "heart of the Qur'an" and is often recited in religious gatherings.

3.3.3 Recitation of Short Surahs

The recitation continues with Surah Al-Ikhlâs (3 times), Surah Al-Falaq, and Surah An-Nas, followed by Surah Al-Fatihah.

3.3.4 Recitation of Selected Verses

The recitation includes verses from Surah Al-Baqarah (verses 1-5) and the Ayat Kursi (Surah Al-Baqarah verse 255).

3.3.5 Tahlil and Dhikr

The congregation recites istighfar (seeking forgiveness) three times, followed by the recitation of tahlil (la ilaha illallah) 100 times, and the two shahadat (declarations of faith).

3.3.6 Salawat to the Prophet

The recitation concludes with salawat (blessings) upon the Prophet Muhammad SAW.

Table 1. Worship Sequence in the Asy-Syuro Tradition

No.	Activities	Purpose
1	Tawassul to Prophet Muhammad SAW	Seeking intercession and blessing
2	Tawassul to companions and religious figures	Honoring predecessors and seeking their prayers
3	Surah Yasin (complete recitation)	Seeking blessings and divine mercy
4	Surah Al-Ikhlâs (3x), Al-Falaq, An-Nas	Seeking protection from evil
5	Surah Al-Fatihah	Opening prayer seeking guidance
6	Surah Al-Baqarah verses 1-5	Affirming faith in the unseen
7	Ayat Kursi	Seeking protection and affirming Allah's sovereignty
8	Istighfar (3x)	Seeking forgiveness for sins
9	Tahlil (100x)	Affirming the oneness of Allah
10	Two Shahadat	Declaring faith in Allah and His Messenger
11	Salawat (2x)	Expressing love for the Prophet

3.4 Collective Prayer

Collective prayer in the Asy-Syuro tradition is one of the core series that has deep spiritual meaning for the community. This activity is usually led by a religious leader after the recitation of Surah Yasin and tahlil, with the aim of asking for safety, blessings, and forgiveness from Allah SWT, both for oneself, family, and ancestors who have passed away. Ustadz Fitra explained that collective prayer is an important part that cannot be separated from the series of activities. He stated that through collective prayer, the community is taught to always depend on Allah SWT, realize human limitations, and cultivate an attitude of tawakal (trust in Allah) in living life. According to him, the implementation of prayer in congregation also has a high value of togetherness, because it is able to unite people's hearts in one goal, namely drawing closer to Allah.

3.5 Takiran Tradition

Based on interviews in Bumi Rahayu Village, takiran in Javanese tradition is understood as a food container that uses a tampah or woven bamboo as its base, then filled and wrapped with banana leaves. The local community explains that the use of these materials is not only because they are easily obtained, but also has philosophical meaning as a symbol of simplicity, environmental preservation, and local wisdom that is still preserved today. Takiran is used in various religious and traditional activities, including in the Asy-Syuro tradition.

Mr. Yusuf explained that takiran has symbolic value as a form of charity, gratitude, and togetherness. The community that brings takiran shows sincerity in sharing sustenance with others, thus creating harmonious and familial social relationships. In addition, the process of making and distributing takiran is carried out in mutual cooperation, which reflects the value of togetherness and social care in the community.

Each element in takiran also contains symbolic meaning rich in cultural and religious values. Takiran with a banana leaf base symbolizes simplicity, purity, and human closeness to nature as a creation of Allah SWT. Rice shaped like a cone reflects the hope that human life is always directed to the Most High, namely Allah SWT, and also symbolizes prayers for an elevated life. Side dishes such as noodles and orek tempe illustrate the simplicity of life and the importance of togetherness in enjoying sustenance. Eggs split in half are interpreted as a symbol of balance and justice in life. Kulupan or urap consisting of various vegetables symbolizes the diversity of the community that remains united in harmony. While ingkung (whole cooked chicken) has the meaning of surrender and submission of humans to Allah SWT, and as a symbol of prayer to obtain protection and blessings in life.

3.6 Tetembangan Tradition

In addition to the takiran tradition, Mr. Yusuf also explained that in the series of activities there is the tradition of tetembangan, which has no less important meaning. Tetembangan is chanted accompanied by traditional musical instruments such as gamelan, performing tembang macapat such as Dhandhanggula, Pangkur, and Sinom. The songs performed generally contain moral values, spirituality, and life advice. The community interprets the musical accompaniment as strengthening the solemn atmosphere and as a means to deepen the appreciation of the song's content. Thus, the combination of takiran and tetembangan reflects the cultural richness and religious values that live in the Bumi Rahayu community.

3.7 Values of Aqidah Education

Based on interviews and observations conducted on February 24, 2026, with Mr. Yusuf, the value of aqidah education in the Asy-Syuro tradition in Bumi Rahayu Village is strongly reflected through the collective prayer activities carried out by the community. Collective prayer is not only interpreted as an annual routine, but as a form of belief that all hopes and requests are only addressed to Allah SWT. The community solemnly prays to ask for safety, blessings, and protection from various calamities. In an interview with Mr. Yusuf, it was explained that this activity aims for the community to always remember Allah and hope that life in the future will be

better. Observations showed that all residents participated in the prayer with full sincerity, reflecting an awareness of monotheism and dependence on Allah in daily life.

Ustadz Fitra explained that the collective prayer activity in the Asy-Syuro tradition contains strong aqidah values, particularly in strengthening belief in Allah SWT as the only place to depend on and ask for help. Through prayers offered in congregation, the community is directed to always remember Allah, ask for safety, and realize that everything that happens in life is within His will. This reflects the inculcation of monotheistic values, an attitude of tawakal, and faith in Allah's qadha and qadar. This activity is not merely a ceremonial routine but also serves as a means of spiritual habituation that fosters awareness of Allah's power and human dependence on Him in all aspects of life.

Community member Mr. Jeffri Cinantar shared: "The Asy-Syuro tradition greatly influences my attitude of tawakal and gratitude. When participating in collective prayer, I am reminded that everything that happens in this life is Allah's will, so I learn to surrender my affairs completely to Him. In addition, the charity activity or takiran makes me more grateful for the blessings I receive, whether health, sustenance, or safety. All of this fosters a sense of calm and sincerity because I am confident that Allah always arranges what is best for us."

3.8 Values of Ibadah Education

Based on interviews with Mr. Jeffri Cinantar, the value of ibadah education in the Asy-Syuro tradition in Bumi Rahayu Village is evident in the congregational recitation of Surah Yasin. Based on interviews and observations, this activity is a form of tilawah (recitation) of the Qur'an that is an important part of the tradition's series. The community participates in the recitation of Yasin with full solemnity as a form of obedience to Allah SWT. In interviews, the community stated that the recitation of Yasin aims to obtain blessings and rewards. Observations showed that this activity is attended by various levels of society, thus functioning as a means of collective and sustainable worship habituation.

Ustadz Fitra explained the meaning of the recitation of Surah Yasin and tahlil in the Asy-Syuro tradition as a form of worship that has high spiritual value. He explained that the recitation of Surah Yasin is part of the worship of tilawah of the Qur'an carried out to draw closer to Allah and ask for blessings and mercy, while tahlil is a form of dhikr worship carried out through the recitation of kalimat thayyibah in congregation. This activity trains the community to be accustomed to worship collectively, maintain solemnity, and improve the quality of their relationship with Allah. In addition, the implementation of Yasin and tahlil also reflects the value of sincerity and seriousness in worship, because it is done with the intention solely to seek Allah's pleasure.

3.9 Values of Akhlak Education

Based on interviews with Ustadz Fitra regarding the akhlak values contained in the Asy-Syuro tradition, he explained that this tradition has an important role in shaping the social and spiritual character of the community, particularly through the activities of takiran and tetembangan. In the practice of takiran, akhlak values such as caring, sincerity, and the spirit of sharing are reflected,

where the community voluntarily brings and shares food with others. This activity also teaches the values of togetherness, mutual cooperation, and a sense of responsibility in social life.

Meanwhile, tetembangan contains akhlak values in the form of life advice, such as patience, sincerity, and mutual respect. Through the chanting of tembang macapat accompanied by traditional musical instruments, the community is invited to reflect on the meaning of life and improve daily behavior. In addition to being entertainment, tetembangan also becomes a medium for moral education delivered subtly and easily accepted by the community. Thus, through takiran and tetembangan, the Asy-Syuro tradition not only strengthens social relations but also instills noble akhlak values that continue to be preserved in the life of the Bumi Rahayu community.

Mr. Yusuf explained: "The implementation of the Asy-Syuro tradition displays akhlak values that are real in everyday life, especially through takiran and tembang macapat activities. In takiran, we see the values of caring, cooperation, and mutual sharing among residents, which are carried out in an orderly and familial manner, fostering a sense of responsibility and togetherness. The community helps each other in preparing and distributing takiran, which strengthens social relationships and creates a harmonious atmosphere."

3.10 Intergenerational Transmission of Values

The involvement of multiple generations in the Asy-Syuro tradition demonstrates that this tradition has strong educational value. Through the implementation of activities at residents' homes or village intersections, social interaction among residents becomes more intense, so that the process of internalizing Islamic educational values takes place naturally and continuously. Children learn about prayer, worship, togetherness, and social manners through the example of adults. Young people learn about social responsibility, care for the surrounding environment, and the importance of active roles in maintaining tradition and community harmony. Thus, the Asy-Syuro tradition functions as an effective non-formal Islamic education medium in shaping the religious and social character of the Bumi Rahayu community.

4. DISCUSSION

The findings of this study demonstrate that the Asy-Syuro tradition in Bumi Rahayu Village serves as a comprehensive medium for transmitting Islamic educational values, encompassing the three core dimensions of Islamic education: *aqidah* (faith), *ibadah* (worship), and *akhlak* (morality). This aligns with previous research by Krismoniansyah et al. (2021), who identified similar value categories in the Suroan tradition, and by Albar and Sari (2021), who found values of discipline, *silaturahmi*, effort, love for the Prophet, charity, and gratitude in the Suran tradition. However, the present study extends these findings by demonstrating how these values are operationalized through specific ritual stages—*yasinan*, *tahlil*, *doa bersama*, *takiran*, and *tetembangan*—and how they interact to form a coherent educational system in the specific context of Lampung.

The value of *aqidah* manifested in the Asy-Syuro tradition reflects the centrality of faith in Islamic education. According to Al-Zuhaili, *aqidah* education aims to strengthen religious faith and enlighten the religious nature (Ramdhani et al., 2021). The collective prayers, recitation of Surah

Yasin, and tahlil in the Asy-Syuro 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 awareness of death and the afterlife, which is essential for spiritual development and moral conduct. This finding is consistent with research by Hadi (2022), who emphasized that strengthening faith in Allah serves as the foundation of Islamic education, and by Sari et al. (2023), who highlighted the importance of cultivating faith through religious habituation. The practice of tawassul and seeking forgiveness through istighfar also reinforces the concept of tawhid by channeling all supplication exclusively to Allah.

The value of ibadah in the Asy-Syuro tradition demonstrates the integration of ritual worship with communal life, reflecting the comprehensive nature of Islamic education that encompasses both individual piety and social responsibility (Abrori et al., 2019). The collective worship practices in Asy-Syuro—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 Islamiati and Musthofa (2024), who examined the tradition of reciting Surah Yasin and its impact on social and religious values, and by Asyari (2023), who emphasized the importance of tawhid education as a means of rabbani character development. 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 akhlak embodied in the Asy-Syuro tradition aligns with the concept of moral education as the cultivation of praiseworthy behavior and the elimination of reprehensible traits (Utari et al., 2020; Suryana, 2020). The practices of mutual cooperation (gotong royong), sharing food (takiran), and communal gatherings in the Asy-Syuro tradition represent concrete applications of this principle, as participants actively work to cultivate virtues of generosity, humility, and social care. This finding is consistent with research by Nur et al. (2023), who explored the internalization of character education values in forming Islamic personality, and by Wahyudi et al. (2024), who examined the values of akhlak education and their relevance to the goals of Islamic education. The tradition's emphasis on silaturahmi and intergenerational interaction directly addresses the Islamic command to maintain familial and social bonds.

The social values embedded in the Asy-Syuro tradition—particularly ukhuwah Islamiyah (Islamic brotherhood) and solidarity—reflect the emphasis on community building as an essential component of Islamic education. As noted by Mahfudoh and Badiâ (2020) in their study on the concept of social education from the perspective of Abdullah Nasih Ulwan, social education aims to instill good social manners and noble psychological foundations rooted in Islamic aqidah. The communal aspects of Asy-Syuro, including collective worship, shared meals, and mutual cooperation, exemplify this principle by strengthening social bonds and fostering a sense of collective identity. This finding supports research by Susanto et al. (2020), who examined religious traditions as a form of preserving Javanese culture, and by Jaenullah et al. (2023), who explored the strengthening of religious moderation values.

The educational function of the Asy-Syuro tradition as a non-formal learning medium is particularly significant given the challenges of formal Islamic education in contemporary Indonesia. As noted by Salam (2025) in his study on the educational thought of Asy-Syaibani, Islamic education should be comprehensive and relevant to the needs of society. The Asy-Syuro

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 Marhamah et al. (2026) on educational values in literature, which can serve as alternative learning resources, and by Inanna (2024) on the role of educational professions in building character values. The tradition's ability to engage multiple senses—hearing the Qur'an, tasting the shared food, feeling the communal atmosphere—enhances its educational impact.

The cultural resilience demonstrated by the Asy-Syuro 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 Nyadran tradition in Java (Rizqi & Fauzi, 2025) and the Lamporan tradition in Pati (Romah et al., 2025), local traditions function as dynamic mechanisms for maintaining cultural identity and social cohesion amid modernization. The Asy-Syuro tradition's ability to persist in Bumi Rahayu 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 Asy-Syuro cultivates virtues such as patience, gratitude, humility, and social responsibility—qualities that are central to Islamic moral education. This finding aligns with research by Wibowo et al. (2024) on the basics of moral education, and by Suparlan (2021), who examined character education reinforcement through *imtaq* (faith and piety) methods. The moment of collective prayer and *takiran* specifically targets the purification of interpersonal relationships, which is crucial for social harmony. The tradition also fosters what Qibtiyah (2020) describes as the integration of moral education from Islamic and Western perspectives, creating a balanced approach to character development.

The role of religious leaders and community elders in the Asy-Syuro 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 Mardia et al. (2025) on the implementation of religious gatherings in improving understanding of *aqidah* and *ibadah* values, and by Nursalim et al. (2024) on the role of *yasinan* and *tahlilan* traditions in shaping filial piety. 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 Asy-Syuro 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 (Sodikin et al., 2021). The Asy-Syuro 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 Wulandari and Anwar (2024) on Islamic educational values in Javanese wedding traditions, and by Zubaidillah (2025) on the concept of prayer according to Imam Ghazali, which emphasizes the comprehensive nature of Islamic spirituality.

The challenges facing the Asy-Syuro 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 (Jamaly, 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 takiran elements) could bridge this gap.

The theoretical framework employed in this study—drawing on Al-Zuhaili's classification of Islamic educational values into *aqidah* (i'tiqadiyah), *ibadah* (amaliyah), and *akhlak* (khuluqiyah)—has proven valuable for understanding the educational dimensions of the Asy-Syuro tradition (Winata et al., 2023). Al-Zuhaili's framework provides a systematic approach to analyzing how traditional practices embody Islamic teachings. This theoretical perspective illuminates 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 and culturally relevant. Research by Fernando et al. (2022) on the values of Islamic education in the Tolak Balak tradition in 1 Muharram similarly found that such traditions contain values of *aqidah*, *ibadah*, and *akhlak*.

The findings of this study have practical implications for Islamic education in Indonesia. First, they suggest that local traditions such as Asy-Syuro 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 Asy-Syuro 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 Asy-Syuro practices across different regions to identify variations and common patterns; (2) studies examining the effectiveness of Asy-Syuro 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 Asy-Syuro tradition in Bumi Rahayu Village embodies comprehensive Islamic educational values encompassing the three core dimensions of Islamic education: *aqidah* (faith), *ibadah* (worship), and *akhlak* (morality). The tradition's structured sequence of activities—*yasinan*, *tahlil*, *doa bersama*, *takiran*, and *tetembangan*—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 *akhlak* is embodied in practices of mutual cooperation, sharing, 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 Asy-Syuro 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 Asy-Syuro tradition demonstrates remarkable cultural resilience, maintaining its core values while adapting to contemporary circumstances. For the community of Bumi Rahayu Village, Asy-Syuro 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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