

THE RATIONALITY OF COMMUNITY ACTIONS AND ISLAMIC EDUCATIONAL VALUES IN THE *MEGENGAN* TRADITION IN JABON VILLAGE

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Abstract: This article aims to examine the rationalisation of the *Megengan* tradition practised by the community of Jabon Village, Kediri Regency. The *Megengan* tradition in this village has its distinctive features, particularly with the mandatory offering of *gedhang rojo* (a type of banana) and *Apem* cake during the practice. This study employs a qualitative case study method, with data collected through interviews with informants and a review of relevant literature, including articles and books. Using Max Weber's theory of social action and the concept of *Verstehen* (interpretive understanding), the study seeks to describe the rationality behind the community's participation in the *Megengan* tradition. The findings reveal that the tradition is upheld to preserve and continue the routine practices of the ancestors. From the perspective of instrumental rationality, the aim of engaging in the *Megengan* tradition is to carry it out according to the financial capacities of each household. In terms of value-rationality, the act of offering food as charity reflects gratitude, and the prayers recited symbolise faith in Allah (SWT). Thirdly, in affective action, sharing food with neighbours demonstrates strong emotional ties and serves as a means of nurturing community bonds. Finally, the *Megengan* tradition embodies Islamic educational values, such as *ukhuwah Islamiyah* (brotherhood), charity, gratitude, empathy, and tolerance.

Keywords: Islamic Education, *Megengan*, Social Action.

A. Introduction

Indonesia possesses a rich and diverse cultural heritage resulting from the numerous ethnic groups and tribes spread across its regions. Each area in Indonesia has its own distinct culture and traditions. Culture and society are interdependent and inseparable, as culture emerges from the interactions within society (Anggraini et al., 2024). One of the communities rich in culture and tradition is the Javanese Muslim community. To this day, its culture and traditions remain well-preserved, as they have been carefully maintained and passed down through generations.

The Javanese Muslim community upholds deeply rooted traditions that are regularly practised each year. These traditions or rituals represent efforts to attain spiritual perfection as servants of God, striving to achieve their goals. The traditions that persist today within Javanese society reflect an acculturation of Islamic teachings introduced by the Walisongo with existing local customs and culture. This approach allowed the teachings to be accessible and easily understood by the local community. In line with this, the arrival of the Walisongo in Java aimed to reconstruct the values embedded within local traditions without erasing their original form (Ridho, 2019). It is, therefore, unsurprising that religious traditions within Javanese society remain deeply entrenched in the fabric of social life.

Javanese Muslims recognise eight months that are considered holy, namely *Muharram (Suro)*, *Shafar (Sapar)*, *Rabi'ul Awwal (Mulud)*, *Rajab (Rejeb)*, *Sya'ban (Ruwah)*, *Ramadhan (Poso)*, *Dhulqa'idah (Selo)*, and *Dhulhijjah (Besar)*. During these months, Javanese Muslims often organise various rituals and celebrations as a form of respect. Through these rituals and celebrations, Islamic identity begins to be expressed through various symbols, such as fasting, prayer, reading the Qur'an *shalawat*, and the presentation of certain foods or objects as symbols of celebration (Muhaimin, 2001). Clifford Geertz argues that religion is a system of symbols that apply to the life order of society. Meanwhile, these symbols have a purpose or meaning that is realised through the expression of the reality of life (Geertz, 1992). So Geertz emphasises the cultural aspect of a dimension of religion as part of culture. Often, these symbols are interpreted as one of the things that are important in the life of Javanese Islamic society.

The form of symbols in the tradition that until now is still identical to Javanese culture and is still routinely carried out every time the month of *Ramadhan* comes is the *megengan* tradition. Javanese Islamic society considers *megengan* as a culture that is traditionally sacred. Every *megengan*

procession in Javanese culture is full of symbols that contain meaning and philosophy because Javanese culture is very loaded with values, especially those related to human relationships with God. An example of a common symbol is tumpeng rice, which is interpreted to symbolise gratitude to Allah SWT for the sustenance given. The conical shape of tumpeng rice reflects the purpose of life of all creatures, which is to return to God. The various side dishes on the tumpeng symbolise the elements of life, such as humans, plants and animals. Nasi tumpeng also symbolises the harmony between man and God and the environment (Hafidz, 2017).

The *Megengan* tradition is very familiar, especially in Central Java and East Java, each region has its way and characteristics in its implementation. Kediri District is one of the regions in East Java that still maintains and implements the tradition, which in its implementation has its characteristics. If, in other areas, the required dish is *tumpeng* rice or *ambengan* rice, then it is different from the *megengan* tradition in Jabon village, Kediri district. The required dishes are plantain (*gedhang rojo*) and *apem* cake, both of which, according to some local community leaders, have philosophical meanings.

On the other hand, the *megengan* tradition has a strong religious value dimension, such as the dimension of human relations with God (*hablumminallah*) and human relations (*hablumminannas*) (Andari & Xaverius, 2022). The implementation of *megengan* is also considered a form of gratitude to God for feeling reunited with the holy month of *Ramadhan* to carry out fasting. A study shows that the *megengan* tradition carried out is a form of prayer to the Lord God Almighty to be given the strength of *dzahir* and *bathin* when carrying out *Ramadhan* fasting, besides that it is also a means of sending prayers to relatives or ancestors who have died (Wardhani, 2023).

The activity of sending prayers to deceased ancestors by the Javanese community is called the grave pilgrimage tradition. The belief in grave pilgrimage has many benefits, for the deceased to receive prayers and those who make pilgrimages remind them that death will come to every living human being (Wulandari, 2021). About the *megengan* tradition, the grave pilgrimage carried out before the month of *Ramadhan* is called *Nyekar*. The tradition is carried out by visiting the graves of deceased ancestors and family, sowing flowers and praying for the deceased. The results of a study say in addition to being a reminder of death, grave pilgrimage or *Nyekar* activities also aim to ask for blessings from ancestors or are looking to achieve something (Toha, 2016).

The *megengan* tradition is considered to be able to maintain *ukhawah Islamiyah* or good friendship ties between fellow families or with

neighbours and village communities. As well as *megengan* activities carried out together in someone's home, *surau*, *musholla*, or mosque that allow people to gather and interact. In addition, a study also mentioned that there are irrational actions (without a plan) or spontaneity in the *megengan* tradition, including the concern about sharing food with neighbours (Andari & Xaverius, 2022). It is also possible to strengthen the sense of family and relationship between neighbours.

These phenomena are interesting to study more deeply, especially in phenomena that show patterns of social behaviour that are present from the community's understanding of something that is believed and used as a guide to life. The Javanese Islamic community continues to believe and endeavour to preserve the culture and traditions that they have long done (Hasan et al., 2023). However, today's development has shifted the paradigm of local cultures. This is a new challenge for the community in maintaining the relevance of these cultures and traditions in the turmoil of increasingly modern times.

Understanding this kind of culture and tradition is important so that the next generation can understand the essence of the symbols and actions in the *megengan* tradition. So that it is not only considered as a legacy or inheritance from ancestors. Traditions that do not give deep meaning to the essence of the actions and symbols in them will slowly fade and stop being preserved. Each individual can interpret ancestral traditions in different ways, depending on the knowledge they have. A study states that as long as the implementation of culture is intended as part of an endeavour towards goodness and salvation, of course, the values of local wisdom rules must be maintained as the nation's noble cultural heritage (Hidayah et al., 2024). Therefore, it is important to build and pass on knowledge of this tradition to the next generation.

This research aims to describe the motives and objectives of the community's actions in carrying out the *megengan* tradition in Jabon Village, Banyakan-Kediri. In addition, it will also explore the values of Islamic education embedded in each procession of *megengan* implementation. This is done so that the people of Jabon Village, Banyakan-Kediri, can understand the meaning and essence of the *megengan* tradition so that it is not seen only as a habit or inherited tradition. Moreover, the position of the village is close to the city area, which allows the culture and tradition to shift and fade over time

B. Research Methods

This research uses a qualitative method with a case study approach. Qualitative research emphasises understanding problems in the reality of social life based on natural conditions that are holistic and complex (Murdiyanto, 2020). This research also intends to understand the phenomenon of what is understood by the subject, both motives, goals, perceptions, and actions and described in the form of words scientifically (Lexy J.Moleong, 2017). To get a comprehensive understanding of the practice of the *megengan* tradition in Jabon Village, Banyakan-Kediri, the researchers used several data collection methods and holistic analysis techniques. *First*, researchers collected data using the interview method with sources who know or are actors of the tradition, including local leaders and people who are directly involved in its implementation. *Second*, to enrich the interview data, researchers collected data through document analysis. The documents in question are literature, books, journal articles, and online media articles still related to the cultural context and the *megengan* tradition of Javanese society. This document analysis is important to be the basis for understanding the values of local wisdom Islamic culture in the *megengan* tradition.

Data analysis in this study was carried out through a familiar technique, namely the Miles and Huberman model, which includes three stages, namely: 1) Reduction, sorting and selecting appropriate data and discarding unnecessary ones; 2) Display, presenting the data needed by the research context; 3) Conclusion, making conclusions from the data that has been presented (Murdiyanto, 2020). In addition, this research also uses an interpretation and understanding approach or, in Max Weber's terminology, referred to as *verstehen*. This approach helps to understand the meaning of the actions of the Jabon Village community towards the *megengan* tradition. Weber classifies actions into four types based on the motives of the actors, including 1) Traditional action refers to behaviour that is carried out for generations without deep reflection, without planning, and has become a habit in society based on irrational thinking; 2) Instrumental rationality action is an action that is carried out with full awareness and various considerations so that the desired goal can be achieved; 3) Value rationality action is behaviour based on personal beliefs or values held by individuals, thus influencing their actions; 4) Affective action is an action that is not rational and not planned but is influenced by the emotions or feelings of the perpetrator at that time (Soyomukti, 2014).

C. Results and Discussion

1. *Megengan* Tradition in Jabon Village, Banyakan-Kediri

Megengan is one of the traditions commonly practised by Javanese Muslims as a form of ritual or honour to welcome the arrival of the holy month of *Ramadhan*. This tradition has a very deep meaning in the context of Javanese Islamic culture. Etymologically, the word “*megengan*” comes from the Javanese language, which means “to hold back” In this context, it means a form of preparation both mentally and spiritually to undergo fasting in the month of Ramadan (Tricahyono, 2021). *Megengan* tradition contains religious, social, and cultural essences, which become a means for the community to maintain a balance between worldly and spiritual life.

Meanwhile, historically, the *Megengan* tradition is believed to have existed before the spread of Islam in Java by *Walisongo*. The arrival of *Walisongo* in Java was a form of Islamic expansion. The condition of Javanese society at that time had Hindu-Buddhist beliefs with various religious traditions and rituals. Seeing this condition, *Walisongo* smartly used an accommodative approach (adjustment) of culture by incorporating the values of Islamic teachings into local traditions that have been rooted in society (Fitriana et al., 2024). The form of culture or tradition is maintained, but the rituals are incorporated into Islamic teachings. As a result, the teachings of Islam can be well accepted by the Javanese community and become one of the forms of acculturation of the teachings.

Javanese people recognise twelve dates, including *Sura*, *Sapar*, *Mulud*, *Bakda Mulud*, *Jumadilawal*, *Jumadilakhir*, *Rejeb*, *Ruwah*, *Pasa*, *Sawal*, *Sela*, Besar. It is in the month of *Ruwah* that the *megengan* tradition is carried out, more precisely in the last week before entering the month of *Pasa* (*Ramadhan*). The purpose of choosing the month of *Ruwah* in the implementation of the *megengan* tradition is to send prayers to the ancestors and family members who have passed away. Etymologically, the word *Ruwah* comes from the Arabic “*arwah*”, or the soul of the deceased (Geertz, 2017). For ease of mention, the Javanese people changed the name to *Ruwah*.

In general, the *megengan* tradition is carried out and followed by the community within the scope of the local neighbourhood association or neighbourhood association. The Javanese Islamic community believes that a *megengan* tradition is a form of obedience in Islam and, at the same time, a form of maintaining the traditions inherited by the ancestors (ancestors). The procedure or procession of *megengan* implementation in each region from one place to another can vary. As is the case with the *megengan* tradition in RT 03/RW 02

Jabon Village, Banyakan District, Kediri Regency. In recent years, the implementation of the *megengan* tradition in the Jabon village environment has shifted. Previously, the implementation of the *megengan* tradition was carried out simultaneously on two days before *Ramadan* or the 28th of *Ruwah*, where the day before *Ramadhan* was used to carry out *nyekar* or pilgrimage to the graves of family or ancestors. However, over time, from year to year, the implementation began to shift to be not simultaneous anymore. As explained by Mr Hadi as a community leader or local elder:

“Dahulu slametan (megengan) itu bersama-sama (serentak) satu desa, pelaksanaannya tanggal 28 ruwah, tanggal 29-nya biasanya masyarakat nyekar ke makam. Tapi sekarang sudah berbeda, tiap RT sekarang sudah beda-beda pelaksanaannya, ada yang H-2 ada yang H-3, bahkan ada juga yang H-5. Tapi memang dulu kalau serentak makanan dirumah sering menumpuk, bahkan sebagian dibuat makan ayam (kesan mubazir). Kalau sekarang sudah tidak lagi, jika dipikir, tidak dilakukan serentak juga ada manfaatnya”

In line with the implementation of *megengan*, the people of Jabon Village have several ways. *First*, they carry out *slametan* in the mosque or *musholla* close to the house together. *Second*, the *slametan* is carried out independently by the family. With these two options, residents can choose how to implement *megengan*. Residents who want *megengan* together will bring *ambengan* rice or tumpeng to the mosque or prayer room. Baitussholikhin Mosque is one of the locations used as a place to carry out *megengan* together. Not all residents bring *ambengan* rice to the mosque; some only bring food in the form of gifts. The *ambengan* event held at the mosque is usually carried out after the *Isha* prayer, the sequence of events begins with the reading of the *Yasin* and *Tahlil* letters and then proceeds with the recitation, which is filled by the local *kiai*. After the recitation is finished, it is continued by praying together, then reading the symbols of blessing in the *ambengan* rice, and closing by eating together in the foyer of the mosque.

If *megengan* is held independently by the family, then the family will invite neighbours who are close to the house to attend (usually addressed to the head of the family or the son). The host who has a wish will prepare a place in his house for the guests. The procedure for implementation is almost the same as the implementation of *ambengan* in the mosque; the difference is that there is no recitation, only *Yasin*, *Tahlil*, prayers together, reading the blessing symbol by local elders and eating together. After the event is over, usually, the family who has a

wish will distribute food parcels to the guests. As stated by Mrs Partun that:

“prosesi acara megengan di RT 03 biasanya dimulai dengan dari tuan rumah yang punya hajat kepada sesepuh di lingkungan sekitar. Sesepuh yang dipilih biasanya adalah orang yang dianggap memahami adat-istiadat slametan dan mampu memimpin doa. Warga RT 03 biasanya sering menunjuk Bapak Hadi sebagai sesepuh yang dipercaya bisa menyampaikan hajat dan memimpin doa. Dalam prosesnya, Bapak Hadi akan memulai dengan menyampaikan salam, berbicara menggunakan bahasa Jawa krama kepada seluruh tamu yang hadir. Kemudian beliau melanjutkan menyampaikan niat serta tujuan (hajat) dari tuan rumah yang mengadakan acara megengan. setelah membaca Yasin dan Tablil, Pak Hadi biasanya juga akan menyampaikan simbol pemberkatan yang ada dalam nasi ambengan sebelum makan bersama.”

Furthermore, food dishes that must be present in *ambengan* activities in Jabon Village are *ambengan* rice (*sego*), banana (*gedhang*) rojo, and *apem* cake. This is in line with what was conveyed by Mr Supri as the head of neighbourhood number 3:

“sejak dabulu, megengan, makanan yang wajib ada terdiri dari sego ambengan, gedhang rojo, dan apem. Makanan-makanan tersebut, menurut pak Hadi mempunyai makna dan filosofi tersendiri, mengapa makanan tersebut harus ada.”

Sego *ambengan* consists of several mandatory fillings, including a base made of banana leaves, on top of which there is white rice made like *tumpang* rice (conical to the top), then there are side dishes such as chicken *ingkung*, eggs, *serundeng*, peanuts, tofu, *Tempe*, and chilli sauce. Occasionally, some also add *jenang sengkala* (rice porridge). Mr. Hadi conveyed the philosophical meaning of the foods served in *Megengan*:

“Semua makanan yang disiapkan mempunyai makna filosofisnya. Kalau nasi ambengan filosofi dan maknanya hampir sama di setiap daerah. Jika acaranya megengan sebenarnya makanan yang wajib ada itu apem karo gedhang rojo (kue apem dan pisang raja) gedhang rojo itu maknanya sebagai pengiling (pengingat) kematian, sebesar dan secepat apapun pencapaian manusia di dunia riwayat akhirnya selalu kematian, sama dengan pohon pisang yang hanya berbuah sekali kemudian mati. Sedangkan kue apem, maknanya pengampunening doso (pengampunan dosa) karena asal mulanya dari kata afumwun yang berarti ampunan”

In general, it can be identified that some of the food in the *megengan* tradition served, ranging from bananas, *apem*, and *ambeng* rice,

along with its complementary elements, have symbolic and philosophical meanings.

2. The Rationality of Community Action of *Megengan* Tradition Performers

Max Weber's thinking about social action is not a behaviour that exists and occurs by chance but has a structured pattern and subjective meaning of an action carried out by someone and directed at others (Soyomukti, 2014). According to Weber, social action is not only a response to stimulus but also includes the motives, goals, and values that underlie the action.

Weber's social action theory is very important to use in understanding how individuals make decisions in social interactions. Weber emphasises that to understand human behaviour, one must pay attention to the meanings individuals give to their actions, not just focus on the social structures or norms that govern them (Andari & Xaverius, 2022). In addition, the theory also helps in explaining various social phenomena, such as how economic decisions are made, how religious values influence actions, or how emotions play a role in social conflicts.

In line with the context of this study, social action theory can be used to analyse the social actions of the Jabon Village community as actors of the *megengan* tradition. The theory can identify the motives and goals of the community to carry out the *megengan* tradition rationally. In social action theory, Weber classifies actions into four types based on the motives of the perpetrators, namely:

a. Traditional Measures

Traditional actions are actions that are carried out automatically because of long-standing habits or traditions in a social environment (Soyomukti, 2014). This action tends to be irrational, in other words, people do it not because of the results of rational calculations or because of emotional impulses, but because of long-rooted and inherent habits or traditions.

About the *megengan* tradition, traditional actions can be identified as actions performed by people automatically and without deep reflection, driven by long-standing habits. *Slametan*, grave pilgrimage, sharing blessings, and preparation for *Ramadhan* are examples of actions taken because of long-standing traditions and culture passed down from generation to generation. These traditions have social and spiritual patterns that are deeply rooted in people's lives, and the people who perform them see them as a

tradition that must be obeyed without questioning the reasons or benefits.

b. Instrumental Rationality Action

According to Weber, Instrumental rationality actions are actions that are carried out consciously and with rational consideration, where individuals consider the most efficient and appropriate way to achieve certain goals. Meanwhile, an actor will choose the most appropriate means and steps to achieve the desired results by taking into account the consequences that may occur (Soyomukti, 2014). In the context of the *megengan* tradition carried out by the Jabon Village community, the action of instrumental rationality can be seen when the community organises various activities as part of the preparation to welcome the holy month of Ramadan. Although the *megengan* tradition is rooted in tradition, several elements of instrumental rationality can be analysed through several elements of its implementation. Among them can be in the form of *slametan* activities, sharing gifts (blessings), choosing prayer leaders (elders), and grave pilgrimage (*nyekar*).

Slametan activities are the most important part of the *megengan* tradition. *Slametan* is done as a form of gratitude, prayer, and preparation for *Ramadhan* fasting. Judging from the *Slametan* planning process, the community has very clear goals, both spiritually and socially. The spiritual goal is to ask for safety, blessings, and smoothness while fasting in the month of *Ramadhan*. Meanwhile, the social purpose is to strengthen friendships and relationships between residents in the community. This purpose is clear and rational as it relates to the spiritual and social preparation for welcoming the holy month. In addition, the host will also consider who to invite, what food to serve, and how the event will take place. The host will prepare food that is not only by tradition but also adjusted to their financial capabilities so that the essence of the *megengan* event can run and achieve the desired social and spiritual goals.

After the *slametan* is over, the host will usually distribute blessings (food parcels) to the guests. The distribution of blessings not only fulfils traditional aspects but is also done through careful calculation. The blessings will be distributed evenly to the guests as gratitude and a symbol of blessing. Instrumental rationality is seen through how the host ensures that all guests get a share of the

blessing so that the goal of strengthening friendship and providing a sense of togetherness can be achieved.

The selection of religious figures or elders to lead the prayers also reflects an act of instrumental rationality. The host usually chooses the person who is considered the most experienced or who has in-depth knowledge of tradition and religion. The purpose of this action is to ensure that the prayers are done correctly and in accordance with religious values so that the spiritual purpose of the event can be well achieved.

Grave pilgrimage activities (*nyekar*) in the megengan tradition fulfil aspects of the instrumental rationality dimension or meet the criteria for rational action. Grave pilgrimage has clear spiritual and social goals. The main purpose is to pray for the spirits of ancestors to get forgiveness and peace in the afterlife, as well as ask for blessings ahead of Ramadan. In addition, *nyekar* is also a means of reflection for the perpetrators to remember death. Therefore, *nyekar* can be categorised as part of the action of instrumental rationality in Weber's theory because the actors consciously choose certain steps and ways to achieve their desired spiritual and social goals.

c. Value Rationality Action

Value rationality action, according to Weber, is an action driven by a belief in certain values that are considered true without taking into account the results or consequences. Meanwhile, a person acts not to achieve practical or material goals but because the action is considered to have an important investment value. The main motivation for value rationality actions is a deep belief in norms, religious values, morality, or ethical principles (Soyomukti, 2014). Meanwhile, in the context of the megengan tradition, the action of value rationality can be seen in various elements carried out by the community, where these actions are based on the belief that it is right, obligatory, or meaningful from a moral and spiritual point of view, without taking into account the practical benefits that will be obtained.

An example of value rationality action in the megengan tradition is a grave pilgrimage. People make grave pilgrimages not in the hope of getting direct benefits but because of religious beliefs that praying for the dead is part of moral and religious obligations and part of religious values that must be carried out. The act of *nyekar* and praying is done without considering its practical effects but is based on the deep belief that prayers for

ancestors can bring peace to their spirits in the afterlife and is a spiritually correct and meaningful act.

In addition, *slametan* activities can also be categorised as an act of value rationality. The implementation of *slametan* is done because there is a religious and cultural belief that the event has spiritual value. In *slametan* activities, the host who has a wish will distribute blessings to guests as a sign of gratitude and a sense of sharing, not because there are expected rewards or benefits. Thus, the act of *slametan* is carried out by the community as a form of gratitude, asking for safety, believing in the importance of helping and sharing in the Islamic tradition. The community believes that through *slametan*, blessings and safety will accompany them in undergoing *Ramadban* fasting.

Overall, in the context of the *megengan* tradition, acts of value rationality are reflected in various activities driven by strong religious values, morality and tradition. People perform actions such as praying together, organising *slametan*, distributing blessings, and grave pilgrimages not because of practical or material purposes but because they believe that these actions contain high investment meaning in their spiritual and social lives. The values taught by religion, in this case, become a reference in carrying out the *megengan* tradition so that people who do it can accept it (Malawi & Chasanatun, 2020). Thus, underlying these actions are related to religious obligations, respect for ancestors, and gratitude to God, all of which are performed without taking into account the direct benefits that may accrue from such actions.

d. Affective Action

Affective actions are actions that are driven by momentary emotions or feelings without much rational consideration or clear goals. It is spontaneous and more influenced by the individual's emotional state, such as love, anger, fear, or pleasure (Andari & Xaverius, 2022). Meanwhile, in the context of the *megengan* tradition, affective action can arise as a spontaneous response of the community to spiritual, emotional, or togetherness moments that exist in various activities, such as *kenduri*, grave pilgrimage (*nyekar*) or when praying.

During *Megengan*, when people gather to pray together in a *slametan* event, many people may feel deep emotions. For example, sadness, emotion or even gratitude when remembering those who have died or when asking for forgiveness and safety ahead of

Ramadhan. People may not rationally plan for these feelings, but it is these emotional impulses that move them to be immersed in a solemn and serious atmosphere during the prayer event.

The moment of togetherness in the *megengan* tradition can stir feelings of emotions of happiness, joy and gratitude for the perpetrators. People may feel spontaneous joy when gathering with neighbours. Although the event may be planned, emotions of togetherness and brotherhood often arise unexpectedly and prompt actions such as sharing stories, laughing together or showing gratitude. In addition, when people make grave pilgrimages (*nyekar*), they are often led to feelings of fear when they are at the graves of their ancestors. Affective actions, in this case, take the form of a sudden fear of death when looking at the grave or a deep feeling of respect when praying for ancestors.

Based on these actions, it can be interpreted that they occur because of emotional conditions triggered by the spiritual atmosphere and togetherness in the *megengan* tradition, not because of practical purposes or certain calculations. In this context, effective actions can add an emotional dimension and make it a dimension that is seen as a ritual only but also full of emotional meaning for the people who carry it out.

3. Islamic Education Values in *Megengan* Tradition

Educational values can be obtained through the traditions of the Javanese Islamic community with all its culture that contains philosophical meaning (Wartoyo, 2017). A study states that the life of Javanese Islamic society has many philosophical values that are meaningful for human life to become a better person (Rachmawati, 2018). The *megengan* tradition carried out by Javanese Muslim communities to welcome the holy month of *Ramadhan* is not only a tradition and culture but also contains Islamic educational values that are important to know. The values of Islamic education are rooted in the Qur'an, hadith, and Islamic traditions that emphasise aspects of character, morals, and individual morals. Related to the context of the *megengan* tradition, the value of Islamic education can be reflected in various activities, such as slametan, grave pilgrimage (*nyekar*), and sharing blessings, which are based on Islamic teachings. Related to Islamic education, the *megengan* tradition contains teachings of Islamic values such as *ukhuwah Islamiyah* (brotherhood), almsgiving, gratitude, empathy and tolerance.

a. *Ukhuwah Islamiyah*

The value of Islamic education that is very strong in the megingan tradition is *ukhuwah Islamiyah* or brotherhood among Muslims. The megingan tradition involves all elements of society gathering, so this activity can strengthen the relationship between people. Islamic teachings state that strengthening the bonds of brotherhood and maintaining friendship is recommended. *Megengan* provides an opportunity for people to gather, forgive each other, and strengthen social relations, which is in line with the concept of *ukhuwah Islamiyah*. As Allah says in the Qur'an letter *Al-Hujurat* 49:10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“Verily, the believers are brothers. So reconcile between your brothers and fear Allah that you may find mercy..”

This verse is very relevant in the context of the *megengan* tradition, which reflects the value of *ukhuwah Islamiyah* or brotherhood among Muslims. The *megengan* momentum is a means of strengthening the relationship, forgiving each other, and establishing more harmonious social relations. By the verse above, the *megengan* tradition encourages the community to improve friendship and strengthen brotherhood among fellow Muslims, thus creating an atmosphere of peace and gratitude.

b. *Sedekah*

Furthermore, the important value of Islamic education in the *megengan* tradition is charity and social care. Through *slametan* activities in the megingan tradition, those who have a wish will prepare food for all guests who attend and distribute blessings after the event is over. This is a reflection of Islamic teachings about sharing sustenance with others, especially to people in need. Sharing food in *kenduri* is not only a part of tradition but also a manifestation of Islamic teachings on the importance of giving alms and helping others. This teaching is by the words of Allah in the Qur'an *Surah Al-Baqarah* 2:261:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ سَبْعِ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ

مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“The example of those who spend their wealth in the cause of Allah is like a grain of seed that grows seven ears, in each ear a hundred seeds. Allah multiplies (the reward) for whom He wills. And Allah is All-Wide (in His bounty) and All-Knowing.”

c. *Syukur*

The tradition of slametan in *megengan* is a tangible form of expression of gratitude to God for all the blessings that have been given. In this context, *slametan* is not just a ritual but a means to strengthen the relationship between humans and the Creator, as well as strengthen a sense of togetherness among the community. Slametan is performed as an expression of gratitude for the safety and favours that have been received, as well as a form of prayer and hope to be given blessings and safety while fasting in the month of *Ramadhan*. Through this event, people gather to pray together, unite their hearts, and remember how important it is to be grateful to Allah. Through the Qur'an *Surah Ibrahim 14:7*, Allah emphasises the importance of *syukur*.

وَأَذِّنْ تَادَانَ رَبُّكُمْ لِيْنَ شَكَرْتُمْ لَا زِيْدَانَكُمْ وَلِيْنَ كَفَرْتُمْ إِنَّ عَذَابِيْ لَشَدِيْدٌ

“And (remember also), when your Lord declared: 'Indeed, if you give thanks, We will surely increase (favours) to you; and if you deny (My favours), then surely My punishment is very severe.'”

This verse emphasises the importance of gratitude as the key for humans to continue to receive the abundance of grace and blessings from Allah. In the *megengan* tradition, this verse is a reminder for the community to always reflect on the blessings that have been given, as well as ask for protection and strength in undergoing fasting during *Ramadhan*. This tradition contains noble values that enrich spiritual and social life, teaching that gratitude is not only expressed in words but also through sincere actions and togetherness.

d. Empathy

Empathy is the ability to understand and feel what other people feel; this is very visible in the *megengan* tradition. *Megengan* can teach people to care about others, especially those who need help, both materially and spiritually. A tangible form of this empathy is through the distribution of blessings after *slametan*, where food is distributed to all guests, including neighbours and people in need. Allah has emphasised the importance of empathy in the Qur'an *Surah Al-Ma'un 107:1-3*:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيْمَانِ (١) فَذَلِكَ الَّذِي يَدْعُ الْاِيْمَانَ (٢) وَلَا يَخْضُ عَلٰى طَعَامِ الْمَسْكِيْنِ (٣)

“Do you know the one who denies religion? That is the one who beats up the orphan and does not encourage the feeding of the poor.”

The practice of sharing blessings in religious events, such as *megengan*, plays an important role in strengthening social relations among community members. A study revealed that social-religious activities involving food distribution can increase the sense of community and empathy between individuals in the community (Hanifah, 2019). The study notes that these practices can reduce social inequality as those with economic advantages share with those in need. Thus, *megengan* is not only a form of worship to God but also a means to foster solidarity and concern for others, especially those who need help. In addition to slametan, grave pilgrimage activities (*nyekar*) in the *megengan* tradition not only pray for themselves but also ancestors and the deceased, showing empathy for those who have preceded them.

e. Tolerance

As seen in the *megengan* tradition, tolerance is reflected in the way people coexist and respect differences in beliefs. Besides being attended by Muslims, the *Megengan* tradition is also often attended by various levels of society with different social, economic, and even religious backgrounds, but all parties respect each other and participate solemnly in the tradition. The existence of traditions in society can strengthen the bond of brotherhood grateful for the differences, the noble values inherent in the community in each region have cultural wealth that is not owned by other nations, so this diversity can be a unifying tool for the nation (Bangun Prakoso & Ulfatun Najicha, 2022). This is in line with the word of Allah in Surah al-Baqarah 2:256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٥٦)

“There is no compulsion in religion (Islam); surely the right way is clear from the wrong way. Whoever disbelieves in Thagbut and believes in Allah, then indeed, he has taken hold of a very strong rope that will not break. Allah is All-Hearing, All-Knowing.”

About the verse, the *megengan* tradition is not only a means of cultural preservation but also reflects the values of tolerance and respect for diversity taught in Islam. This shows that cultural and religious diversity can be a strength to unite the nation, not a source of division.

D. Conclusion

The *megengan* tradition in Jabon Village has a distinctive feature, namely presenting the obligatory dishes in the form of plantains (*gedbang rojo*) and *apem* cakes, which have a philosophical meaning as a reminder of death and a request for forgiveness. The *megengan* procession in Jabon Village includes *slametan* together, prayer reading, grave pilgrimage (*nyekar*), and distribution of blessings to neighbours. Four aspects of Max Weber's social action theory in the *Megengan* tradition include. *First*, traditional action: the people of Jabon Village carry out *Megengan* as part of a hereditary tradition without questioning its purpose, solely because of the habits that have long existed and have been inherited by ancestors. *Second*, instrumental rationality, *Megengan* is carried out through careful planning, such as the selection of figures or elders to lead prayers and financial preparations to serve food by the community's ability. *Third*, value rationality, *megengan* is driven by religious beliefs, where people believe that prayers for ancestors and sharing food are part of moral and spiritual obligations that are of high value, without taking into account the material benefits that will be obtained. *Fourth*, affective action is an action driven by emotional feelings when people feel togetherness and novelty in the moment of prayer together or during the grave pilgrimage, which spontaneously influences their actions without rational planning. In addition, the *megengan* tradition also contains Islamic educational values, such as *ukhuwah Islamiyah* (brotherhood), the teachings of charity, empathy, gratitude and tolerance

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