

***Khuluqiyah* Values in Sedekah Pedusunan in Strengthening Character Based on Local Wisdom**

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Received: 12/03/2023

Revised: 18/08/2023

Accepted: 22/09/2023

Abstract

Local culture is increasingly marginalized, even though it needs to be preserved as an identity because it has many values. This research analyzes Sedekah Pedusunan in strengthening character based on local wisdom. This research uses qualitative methods with an ethnographic design. Data was collected through interviews and observations. Data analysis uses domain analysis techniques, taxonomic analysis, componential analysis, and cultural theme analysis. This research found that this Sedekah Pedusunan is an activity based on culture and rules established by society because culture itself results from a long process through history. The local wisdom of Sedekah Pedusunan is carried out to reject *balak* and pray for the spirits of ancestors, given for the blessings that have been obtained. Sedekah Pedusunan is carried out in five stages, namely the 1) deliberation stage, 2) the *begerai* stage (fund collection), 3) the cleaning stages, 4) the implementation stages; and 5) the *beseikum* stage (asking for blessings). The *khuluqiyah* values in Sedekah Pedusunan include helping, respecting other people's opinions, compassion, gratitude, politeness, forging cooperation, discipline, keeping promises, honesty, responsibility, upholding morals towards neighbors, and acting good to anyone. With *khuluqiyah* values, it is hoped that community members can live in harmony and peace and continue to preserve local wisdom culture. With this research, it is hoped that the Sedekah Pedusunan will be preserved as an identity.

Keywords

Islamic Education Value; *Khuluqiyah*; Local Wisdom; Sedekah Pedusunan

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1. INTRODUCTION

Everyone has their own culture formed from thoughts, words, actions, and habits repeated from eyes open to eyes closed to form the character of human culture itself. Culture is the whole system of ideas, actions, and human works in social life (Rahmatih et al., 2020). Thus, as individuals or groups, humans will go through their lives with creativity, taste, and intention to develop culture (Aminah & Albar, 2021). Meanwhile, our society is now divided into several groups. There are rightists, leftists, and moderates. Therefore, there is a need for religious moderation and mutual respect for differences.

Along with the times, the attitude of respect is fading, and the attitude of preserving ancestral culture is also fading. In general, society will give a very positive assessment if their children, besides gaining general knowledge, also have Islamic behavior and morals. This is because good morals can also support the development of soft skills for the younger generation to live morally. One of the efforts to overcome social problems related to the nation's morals requires a comprehensive approach by placing education as the spearhead (Surbakti, 2021). The education referred to here is Islamic education.

The value of Islamic education is an effort to develop existing knowledge and potential regarding basic problems, namely in the form of teachings sourced from God's revelation. Allah's revelation includes beliefs, thoughts, morals, and deeds with a reward and sin orientation. So that the teachings of Islam can penetrate humans as a guide in their lives (Suhra & Rosita, 2020). Islamic education aims to increase faith and noble character (Priyatmoko, 2018). Islam contains educational values, one of which is the value of *khuluqiyah* Islamic education (Taufiq, 2017). The value of *khuluqiyah* Islamic education is important to create a perfect human or *Insan Kamil*. These values are contained in humans in abrahamic norms and teachings (Krismoniansyah et al., 2020).

Khuluqiyah is the plural of the word morality. Morals are related to morals and ethics, which aim to rid oneself of despicable behavior and decorate oneself with commendable behavior. The value of *Khuluqiyah* Islamic education can be found in formal and non-formal education. The value relates to decorating with commendable behavior or everyday behavior. Faithful Muslims must have good morals. Both must be balanced to create the perfect human being. This balance will make humans into beings balanced in their creation on this earth as regulators and servants who remain submissive to the Creator (Ilyas, 2016).

Khuluqiyah values, known as local wisdom, can be found in people's daily lives. Local wisdom is the root of national culture, which contains values with good teachings (Wafiqni & Nurani, 2019). The values of kindness in looking at everything and the ability to translate every issue based on local culture properly are part of the essence of local wisdom. One of these goodness values is compassion (Arsyam, 2020). The value of compassion taught by Islam can be easily integrated through local culture or wisdom.

Local wisdom emerges from community creativity in solving problems or fulfilling their needs. This is done by utilizing human potential and natural resources in people's daily lives. Local wisdom is the cultural wealth of an area with moral values and knowledge as a source of contextual knowledge (Rahmatih et al., 2020). The results of local wisdom of an area can be in the form of belief systems, norms, land laws, and culture and are expressed in local wisdom for the development of local potential and local creation products. Local wisdom can be useful for community development in facing global competition (Oktoriyadi, 2020). Education and the combination of local wisdom is one of the alternatives in improving the quality of Indonesian education in the eyes of the world, especially in the context of Islamic education (Rustam, 2020). Therefore, the value of Islamic education contained in *Sedekah Pedusunan* is an interesting theme to study. By studying it, the community preserves *Sedekah Pedusunan* as an identity with many good values.

Much research has been carried out regarding moral values or Islamic education in local culture, including Sholeh (2021) and Arifah (2021) about Sadranan culture; Laily (2021) about Roket Tase'

culture; Nopia (2022) about Ngejalang Kubokh culture; Silangen (2022) about Mototompiaan, Mototabian bo Mototanoban culture; Irfan (2023) about Nganggung culture; Sulendra (2023) about Bedom Rumah Adat culture; and Fitriah (2023) and Pebriana (2018) about Sedekah Bedusun. In contrast to previous research, this research focuses on the *khuluqiyah* values of Sedekah Pedusunan in strengthening character based on local wisdom. This research is important to analyze the *khuluqiyah* values contained in the Sedekah Pedusunan tradition so that society will continue to care for and preserve it and make Sedekah Pedusunan a tradition that can be used to maintain the unity of the nation's children and minimize the emergence of radicalism in religious life which leads to violence. Therefore, the research aims to preserve the traditions, implementation procedures, and *khuluqiyah* values in the Sedekah Pedusunan tradition.

2. METHOD

This research uses qualitative methods with an ethnographic design. According to Spradley (1980), The ethnographic research cycle includes six steps: 1) selecting an ethnographic project, 2) asking ethnographic questions, 3) collecting ethnographic data, 4) making an ethnographic record, 5) analyzing ethnographic data, and 6) writing an ethnography as in Figure 1.

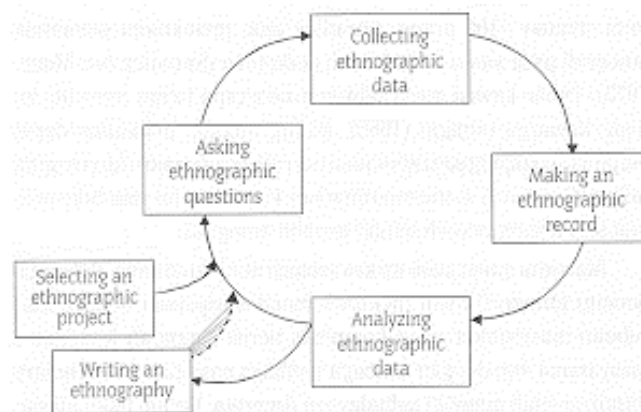


Figure 1. Ethnographic Research Cycle (Spradley, 1980)

This research was conducted in Embacang Kelekar, Kelekar District, South Sumatra Province. The informants in this research were village heads, village officials, village leaders, traditional leaders, the community, and other informants obtained from previous information recommendations. The research instruments used were observation and interviews. Data analysis uses techniques designed by Spradley, namely domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis. The final step is to check the validity of the data by data triangulation.

3. FINDINGS AND DISCUSSIONS

Sedekah Pedusunan

Sedekah Pedusunan is a local wisdom carried out by the people of Embacang Kelekar village, Kelekar District, Muara Enim Regency, South Sumatra Province. This local wisdom has been carried out since ancient times by our ancestors and continues to be carried out from generation to generation until now. Therefore, local wisdom cannot simply be eliminated and is still implemented according to the customs that apply in society. As stated by the Embacang Village Secretary Kelekar:

“The local wisdom of Sedekah Pedusunan is an activity of giving alms together and helping each other clean up the village, which has deep roots in the community so that it has become routine local wisdom every year in Embacang Kelekar Village. Sometimes this event is held

only at the village hall, but sometimes it is also held at the village hall and in the homes of community members.”

This local wisdom of Sedekah Pedusunan is an activity based on culture and rules established by the community because culture itself results from a long process through history. The local wisdom of Sedekah Pedusunan is carried out by rejecting, praying for the spirits of ancestors, and giving thanks for the blessings that have been obtained. As stated by the Traditional Leader:

“This Sedekah Pedusunan is an invitation from Puyang who promises that if the hamlet is safe, peaceful, and protected from disasters such as floods, disease outbreaks, and robbery, local wisdom of Sedekah Pedusunan will be implemented. Sedekah Pedusunan was initially held in turns. Every night, usually, 4-5 houses hold Sedekah Pedusunan. To prepare the alms, the community works together, helping the houses of people who want to provide alms. This almsgiving continues to grow to today's children and grandchildren and is routinely carried out once a year simultaneously.”

The relationship between education and culture are two things that complement each other and influence people's behavior and thinking patterns. Local wisdom is part of a society's culture that cannot be separated from the society itself. Therefore, some people try to preserve the teachings and values of culture and the local wisdom of Sedekah Pedusunan. As stated by Embacang Kelekar village officials:

“Before Sedekah Pedusunan are carried out, villagers usually pilgrimage to their ancestors' graves. Apart from custom, this local wisdom is also usually carried out while commemorating the anniversary of Embacang Kelekar village in June. But sometimes also in other months according to agreement during deliberations or discussions on Sedekah Pedusunan preparation.”

Each culture has its basis for maintaining its culture in an area, and the basis of culture is values. Culture is manifested in the form of a way of life, which is a human activity that reflects the cultural values contained in it. So, a few people's cultures in an area will influence the nature and character of the owner of that culture, both in terms of language, dialect, behavior, and ethics toward other people. This happens because culture has rules or norms that are also in line with educational values, and of course, it will be better for forming a generation of people who have good morals and love for their culture.

The implementation of local wisdom in Sedekah Pedusunan has the aims of 1) to ward off *balak*, keep away disease, ask for good fortune and be grateful for what was obtained one year earlier; 2) to strengthen the sense of family in the Embacang Kelekar village community, namely through cooperation, keeping in touch between communities; and 3) for families who are far away, implementing the local wisdom of Sedekah Pedusunan to gather again and give each other, either in the form of money or energy to help implement the local wisdom of Sedekah Pedusunan.

The local wisdom of Sedekah Pedusunan aims to pray for Puyang (ancestral spirits) and deceased families and pray for the safety of the people of Embacang Kelekar Village. This local wisdom strengthens friendly community relations, giving each other and being grateful for what the community has received. Community members believe that through this local wisdom, they can have the opportunity to give to each other and only hope to receive a reply from Allah SWT. People give to charity with what they have previously and hope that next year will be better. The meaning of Sedekah Pedusunan itself is that with the local wisdom of this Sedekah Pedusunan, good relations of togetherness, cohesiveness between communities, and friendship between Embacang Kelekar village residents are established, so it is still developing to this day.

Thus, first, Sedekah Pedusunan is an event of salvation to Almighty God by reciting dhikr, prayers, and the Yasin letter. Second, almsgiving is a ceremonial process with meaning and purpose according to the background underlying the almsgiving. Third, almsgiving is carried out as an expression of

gratitude to the Almighty, and there is contact between grandchildren and their ancestors (puyang) as a form of respect for people who have died. Fourth, Islamic Assimilation is a social institution that arises due to the mixing of unique cultures to change form into a new culture. Fifth, the custom is local wisdom developed by ancestors that is still valid. So, the meaning of almsgiving in the rural communities of Embacang Kelekar village is a harmony between customs and Islamic teachings, namely giving thanks for the gifts Allah gave to humans by giving alms according to Islamic teachings.

Procedures for Implementing Sedekah Pedusunan in Embacang Kelekar Village

This almsgiving is carried out every year based on the community's agreement. This local wisdom is carried out by mutual visits/silatullah between families in the village where the Sedekah Pedusunan is carried out. Still, during the pandemic, visits were temporarily suspended, so they were only carried out at the village hall. Local wisdom has an important role in religious acculturation because local wisdom contains a culture that values tolerance and respect for differences. Sedekah Pedusunan is a local wisdom routinely carried out annually in Embacang Kelekar village. This local wisdom consists of praying, making sacrifices, and eating together.

The implementation of Belanger traditional local wisdom in the local wisdom of Sedekah Pedusunan is carried out through several stages, namely: 1) The deliberation stage, deliberation is held at the Village Hall and is attended by the village head, traditional head, RT head, RW head, traditional institutions, and the community. The deliberation here discusses costs, place, time of implementation, implementation committee, and needs for charity; 2) The *begerai* (fund collection) stage, one week before the implementation of Belanger local wisdom begins, the community collects donations to the committee, after the funds are collected, all kinds of forms of alms are prepared; 3) Cleaning stage, one day before the local wisdom of the *Belanger* custom begins, the community cleans the entire implementation area in a cooperation manner, both on the street and in the hall; 4) Implementation stages, the implementation of Belanger traditional local wisdom is carried out simultaneously with Sedekah Pedusunan, Sedekah Pedusunan is alms from people from one village together. After the Sedekah Pedusunan has been completed, the local wisdom of the Belanger custom can be immediately implemented. Usually, the community has poured out on the streets and lined up in two parts, left and right. In the middle of the road, the traditional priest will sprinkle the water using basil leaves on the residents for those the water has hit. It is believed to bring blessings and avoid diseases and other bad things; and 5) The *beseikum* stage (asking for blessings), *beseikum* is done by asking for blessings from the Almighty after the *beseikum* is finished.

The Value of Khuluqiyah in Sedekah Pedusunan

Islamic education's values are related to efforts to maintain and develop human nature, both physical and spiritual, through conscious teaching and guidance by educators based on high and perfect Islamic values towards the formation of perfect human beings. *Khuluqiyah* values, related to what is required of the *mukallaf*, will improve morals, character, and manners and distance oneself from despicable attitudes. *Khuluqiyah* values are teachings about good and bad things concerning human behavior and actions. As expressed by traditional figures:

"Sedekah Pedusunan teaches people a lot of kindness. This includes teaching people to help each other. The proof is that from preparation to implementation, all residents are actively involved with various roles and tasks as part of their responsibilities. Furthermore, every decision to organize this custom is carried out by deliberation, such as the time of the activity and the amount of contributions. This custom also teaches us to share. Each house serves different food dishes or slaughters a cow to eat together."

Likewise, other traditional figures explained:

"Sedekah Pedusunan is carried out as a form of gratitude to Allah for the blessings, such as abundant rice harvests and high rubber prices. The form of gratitude is giving alms. When

guests visit the house, the host welcomes them politely. During this gathering, residents forgave each other."

The village head also expressed this:

"The value taught by Sedekah Pedusunan is always to do good to everyone, including neighbors. To have harmonious relations, every citizen must do good to their neighbors. Many other values are taught, such as discipline, responsibility, maintaining relationships, sharing, and others. Thank God, this tradition can be held every year."

Thus, the values taught at Alms Village are helping each other and respecting other people's opinions, giving food as a form of love, and giving thanks for Allah's blessings by giving alms. Politeness for guests coming and going, forgiving each other, cooperation, upholding the morals of others, doing good to everyone, discipline, responsibility, and strengthening ties between residents. These are the *khuluqiyah* values contained in the local wisdom of Sedekah Pedusunan. The rules are so beautiful and will bring the residents of Embacang Kelekar village to live peacefully side by side with a family system that is constantly being nurtured and getting closer.

Discussion

The Value of Islamic Education

Islamic education has three values: *i'tiqodiyah*, *khuluqiyah*, and *amaliyah*. However, this study only focused on the value of *khuluqiyah*. The value of *khuluqiyah* can be called morals. *Khuluqiyah* values are related to ethical education or moral education. The value of moral education, among others, can be read in the dialogue about Luqman's story with his son, "and indeed we have given wisdom to Luqman" (Nugroho, 2017). Morals mean good or bad behavior or behavior, but generally, the word morality has a good connotation. Morals are an inseparable part of education. It is the goal of education. Morals are also the realization of one's faith.

Furthermore, morality is related to human activities with God, himself and others, and the surrounding environment (Muchtar & Asniati, 2020). Morals are the fruit of faith. So often, the word *aqidah* is alongside the word morality. Morals are behaviors that arise from a combination of conscience, thoughts, feelings, and innate habits that unite to form a unified action that is lived in the reality of everyday life.

Akhlaq is the plural form of the word *khuluq* (QS. 26; 137; 68; 4), which means action, behavior, or character. Morality is divided into two parts: the morality of the *khaliq* (the Creator) and the morality towards (created) creatures. From these two parts, morality contains all the values humans need for safety and happiness in this world and the hereafter.

The value of *khuluqiyah*, which is related to what is required of the *mukallaf*, will improve morals, character, and manners and abstain from disgraceful attitudes. *Khuluqiyah* values are teachings about good and bad things that involve human behavior and actions. In Islam, human behavior is an important part. This is because the main purpose of sending the Prophet Muhammad was to perfect the nobility of morality and teach Muslims to avoid disgraceful acts.

Meanwhile, local wisdom becomes a reference in one's behavior and, at the same time, makes life full of civility. Behavior as an action performed in everyday life is of particular concern. This is done with fellow human beings, nature, and everything around them. This benefits preserving the community environment, where wisdom becomes a proven value order from generation to generation (Directorate of Preparedness, Deputy for Prevention and Preparedness, 2017). In disaster management, the community understands mitigation by observing natural phenomena, animals, and the environment. With this introduction, local wisdom plays a role in providing early warning and can contribute to reducing the risk of disasters.

Local Wisdom

Local wisdom is a cultural value to manage social order and people's lives (Sibarani, 2018). Local wisdom is a value in society and comes from a long process. However, these values remain a principle in life in society (Hidayah et al., 2019). Local wisdom can be defined as a set of knowledge and practices in a community derived from previous generations and experiences related to the environment and other communities. The goal is to properly and correctly resolve the problems or difficulties encountered which have the power of law or do not have the force of law (Ahimsa-Putra, 2019).

Local wisdom can give direction to cultural development (Samaun, 2021). This means that local wisdom is one of the tools to direct the local community. The positive effect is that residents continue to behave according to their cultural development despite changes in the community's social conditions.

According to Law Number 32 of 2009, local wisdom is a noble value that applies to the community's life, aiming to sustainably protect and manage the environment. Local wisdom is inseparable from society (Hidayah et al., 2019). One of the local wisdoms in South Sumatra Province is sedekah pedusunan. The local wisdom of Sedekah Pedusunan is an alms or salvation/festival carried out by the people of Embacang Kelekar Village, Kelekar District, Muara Regency, for one day, local wisdom as the answer to survive and sustainably grow the culture it supports. In every society, including society traditionally, in the context of such local wisdom, there is a process to be smart and knowledgeable. It is related to the desire to maintain and carry on life (Fauziah, 2018). Amid the dynamics of community life facing various complex socio-cultural problems, local wisdom is needed as a marker of a community's identity, an element of glue across citizens, and the togetherness of a community (Arif, 2015).

In local wisdom, there is usually an implied value. Different types of local wisdom have different values (Ristianti, 2020). Likewise, the local wisdom of sedekah pedusunan, there is an element of Islamic education value in it. Sedekah pedusunan is carried out based on considerations made by village traditional leaders, village clerics, village heads, village officials, and community representatives. These considerations are to determine when the Sedekah pedusunan will be carried out. According to the researcher's observations, this village charity is similar to the celebration of Eid al-Fitr. The community is friendly with each other and forgives each other. Almost every house prepares dishes to entertain guests who come. Every family, such as parents and children, enlists this alms so that the condition of the village becomes crowded to visit each other from one neighbor to another.

The Value of *Khuluqiyah* in Sedekah Pedusunan

Based on the results of the study, the value of *khuluqiyah* education in the local wisdom of sedekah pedusunan in the village of Embacang Kelekar is found in the preparation of sedekah pedusunan and the implementation of sedekah pedusunan. A detailed explanation can be seen in Table 1 regarding *khuluqiyah* in the sedekah pedusunan.

Tabel 1. *Khuluqiyah* in Sedekah Pedusunan

No.	Activity	Value
1	Preparation of Sedekah Pedusunan	a. Cooperation b. Help c. Respect
2	Implementation of Sedekah Pedusunan	a. Care about sharing food b. Sorry c. Discipline d. Responsibility

The hamlet of the village invites its citizens to help according to the content of the letter Al-Maidah verse 2. Allah commands His believing servants to help each other in good things and is forbidden to help in bad things. The value of *Khuluqiyah* in sedekah pedusunan includes:

- a. Help in carrying out the Hamlet charity event. All residents work hand in hand from preparation and implementation to completion. They help each other implement the local wisdom of Sedekah Pedusunan.
- b. Respect other people's opinions. Often, differences of opinion lead to enmity between humans when the differences will still exist. So, to be able to prevent hostility is to respect different opinions. This happened in the village of Embacang Kelekar in carrying out discussions or deliberations before the implementation of the Sedekah Pedusunan. Mutual respect for differences of opinion regarding the amount of contributions that each resident will submit and mutual respect for the decision on the timing of the implementation of the hamlet alms, which is different each year.
- c. Giving food is a manifestation of affection. Apart from the hamlet alms at the village hall, this is sometimes done in people's homes. For the villagers of Embacang Kelekar who do the sedekah pedusunan at home, they share delicious food or dishes.

Giving food is expected to create a strong emotional connection, sympathy, and empathy so that brotherhood between people is not easily lost, even though sometimes there is tension or conflict. In the teachings of Islam, giving food or food is a form of sadaqah that is recommended by religion (Bahrun, 2018). Of course, every house is different in serving dishes. However, sometimes several residents are compact and agree to slaughter a cow together, and it is served in the homes of the residents who participate in buying the cow together.

- d. Give thanks for the blessings of Allah by giving charity. The context of gratitude in Islam is implementing the task of human life, a mandate from Allah (Halik, 2020). If the harvest is abundant, the implementation of Sedekah Pedusunan will usually be more lively than usual. For the last few years, when the price of rubber harvests has been low, it has affected the implementation of Sedekah Pedusunan. Usually, much food is limited to fried chicken and side dishes.
- e. Courtesy to guests who come and go. Every guest who comes to visit his house. Even though they were tired of whacking, after doing the alms in the village hall, they continued the alms event at their home. The residents ignore fatigue and maintain courtesy towards every guest visiting their house.
- f. Forgive each other. As with holidays, in the implementation of Sedekah Pedusunan, residents visit each other, ask for forgiveness, and forgive each other. Even the implementation is more lively than the festive holiday
- g. cooperation. Fathers and youths working together began to clean the mosque, village hall, and field and set up an entertainment stage. Meanwhile, women and young women began to make cakes for meals and entertain guests on the day of implementing the local wisdom of the Sedekah Pedusunan. This cooperation is to the value of *khuluqiyah* Islamic education because Islam wants its people to love, cherish, and share with each other. It is by Islamic teachings.
- h. Uphold the morals of neighbors. Neighbors become people who deserve to be given noble character because they are close to our lives. Among the noble morals of neighbors is not hurting both in word and deed when giving a Sedekah Pedusunan. In this activity, neighbors flock to the residents' houses, and the residents welcome them with good and friendly character.
- i. Do good to everyone. One form of morals depicted in the sedekah pedusunanis is to be faithful to people known before and those who have just met. Based on the information obtained, if the village of Embacang is carrying out hamlet alms, and we, as strangers to them, also visit the residents'

homes, we will be welcomed with various available meals, regardless of where the guests come from.

- j. Discipline. In this case, the villagers of Embacang have been disciplined to carry out the sedekah pedusunan every year by reading Yasin together, meaning that this is by the values of khuluqiyah and is carried out in a disciplined manner.
- k. Responsibility. The local wisdom of the sedekah pedusunan has invited every Embacang villager to act responsibly by the alms committee's duties that have been divided during village meetings or deliberations.
- l. Sedekah pedusunan charity motivates children or the younger generation to strengthen the relationship between residents.

Those values of khuluqiyah are contained in the local wisdom of Sedekah Pedusunan. The rules are so beautiful and will bring the residents of the Embacang Kelekar village to live peacefully side by side with a family system that is always fostered and closer.

4. CONCLUSION

This Sedekah Pedusunan is an activity based on culture and rules established by society because culture itself results from a long process through history. The local wisdom of Sedekah Pedusunan is carried out to reject balak, pray for the spirits of ancestors, and give thanks for the blessings obtained. Sedekah Pedusunan is carried out in five stages, namely 1) the deliberation stage, 2) the *begerai* stage (fund collection), 3) the cleaning stages, 4) the implementation stages; and 5) the *besekum* stage (asking for blessings).

The *khuluqiyah* values in Sedekah Pedusunan include helping, respecting other people's opinions, compassion, gratitude, politeness, forgiveness, cooperation, discipline, keeping promises, honesty, responsibility, upholding morals towards neighbors, and acting good to anyone. With *khuluqiyah* values, it is hoped that community members can live in harmony and peace and continue to preserve local wisdom culture. With this research, it is hoped that the Sedekah Pedusunan will be preserved as an identity.

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