
Exploring the Values of Education through Post-Death Traditions in Indonesia

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Abstract

This research explores the values of character education in post-death traditions in Indonesia. Post-death traditions play an important role in Indonesian culture and often reflect deep social values, ethics, and beliefs. This research involves an in-depth analysis of post-death traditions, including funeral ceremonies, memorial rituals, and related practices. The research method used in this research is library research and analysis of documents related to post-death traditions. It is hoped that the results of this research will provide a deeper understanding of the role of education in post-mortem traditions and how these values can be integrated into the context of formal education in Indonesia. The findings of this research can provide new insights into how education and culture are interrelated, as well as how local traditions can contribute to the sustainable development of education in Indonesia. The character education values in the post-death ceremony tradition include religious, familial, and educational values. Educational values include Religiosity, communicativeness, collaboration (cooperation), responsibility, and social concern.

Keywords

Value and Function; Tradition; Ceremony; Post Death

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1. INTRODUCTION

Humans who live together and are cultured have traditions and customs that exist in society, which must be implemented according to the applicable customs with their agreements that have been agreed upon and implemented at certain times. (Balmer et al., 2022)(Aldien, and). Traditions emerge due to society's shared understanding/assumptions and thoughts in behavior and social life. Talking about life is talking about humans, the world (universe), religion, or what could be called the trilogy of life. This means that humans were created and placed in the world (universe) as spiritual creatures, namely creatures who believe and recognize the existence of God. (Benbenishty et al., 2020) (TH Amass et al., 2020). Talking about humans cannot be separated from their nature and behavior based on passion and reason, which are formed by doctrine, perception, and obsession. Religion is a revelation sent down to intelligent humans, containing commands whose nature is to lead humans through the stages of life toward happiness in this world and the hereafter. Meanwhile, the universe is a mystery that offers the pleasures of (worldly) life, which forms the essence of humanity itself (Abror et al., 2020)(Mushid, 2019).

This behavior in people's daily lives becomes a habit, a tradition, and a ritual in a society at a specific time. In the book *Rites of Passage*, Van Gennep reveals that society has unique traditions/rites related to its life cycle, from birth, childhood, adolescence, and marriage to death. It is not uncommon for cultural acculturation to occur in various religious activities in Indonesian society. At this point, a negotiation occurs between what is believed and what is practiced (Sukarwo, 2017)(Netty, 2020). In this sense, Clifford Geertz believes religion is a symbol system that applies to society. These symbols have meanings that are realized in the form of expressions of the reality of life. Therefore, Geertz places more emphasis on the cultural than the religious dimension. Religion is considered part of culture (Rahman, 2019)(Marta, 2020). So, in reality, these symbols often have a critical (urgent) meaning in the lives of Indonesian people in general; this is where the value of a person's satisfaction in carrying out their rituals even lies. In this context, rituals surrounding someone's death and post-death in Indonesia are also a unique tradition. This rite is carried out with clear grounds and arguments so that it becomes a belief among the community, both normatively (religiously) and practically. (Van Gennep, 2019)(Ghosh & Bk, 2022).

In the current era, the development of technology, information, and communication through increasingly sophisticated digital devices will influence and threaten the existence of post-death traditions that have been carried out for generations. (Burrell & Selman, 2022)(Long & Buehring, 2014). Threats to local traditions and culture are often directed at globalization, which, in the view of many experts, brings hegemony and a fascist nature. Globalization also marks the era of postmodernism, which shifts the entire meaning of consumption, including the aesthetic codes of fine art. On this basis, this research will discuss the existence of post-death traditions in Indonesia. Despite facing the challenges of globalization, the tradition of post-death ceremonies is still present and has value in the lives of some Indonesian people. (Sukarwo, 2017)(King, 2010).

Post-death traditions in Indonesia have long been an integral part of people's lives, rich in local culture and values. Funeral ceremonies, religious rituals, and customs involving commemorating and honoring the deceased are not only a series of social acts but also keep strong moral and ethical messages. Educational values passed down through post-mortem traditions may be an essential foundation in forming individual character and understanding of life, death, and local culture. (Sukatini et al., 2023).

Educational values taught through post-mortem traditions are an essential element in the formation of a moral society. This research can help Indonesian people understand and strengthen these values to create a better society. So, research needs to be done to explore this.

This research aims to "Explore Educational Values through Post-Death Traditions in Indonesia." In this case, researchers will explore the various educational values contained in post-mortem traditions and how these values influence formal education and character development in Indonesian society. Through this research, researchers hope to provide in-depth insight into how local culture and beliefs

play an essential role in education and the formation of social values, as well as provide a basis for developing educational approaches that align with Indonesian culture and values.

2. METHODS

The method used in this research is qualitative library research, which analyzes written resources, such as books, journals, articles, reports, documents, and other related literature, to obtain information and data relevant to death traditions in Indonesia. Data and data sources in library research are information obtained from written sources, such as book texts, journal articles, and other documents. The primary library research technique is searching, selecting, and exploring relevant data sources. This involves the use of library databases, library catalogs, and e-journals to identify and access relevant data sources. Data collection also involves reading and evaluating these sources to ensure the information obtained is relevant and quality. Data analysis was carried out using content analysis.

3. FINDINGS AND DISCUSSIONS

Post-Death Traditions as Cultural Acculturation

In simple terms, traditions are habits carried out repeatedly in the same form and are always passed on from generation to generation. This tradition is also seen as an inherent norm of behavior. This tradition is carried out to communicate moral messages to society. Traditions emerge from a system of timeless behavior and strong integration with social behavior patterns. The norms that exist in society help regulate relations between people in society so that they continue to be implemented following their expectations. A tradition is formed and survives in society because they consider that the tradition they adhere to, objectively and subjectively, is meaningful, significant, and beneficial for their lives. (Ahuja, 2018).

Post-death traditions are a cultural acculturation that occurs in some Indonesian people. Acculturation is a social process where two or more cultures meet and influence each other. The process arises because a group of people with a specific culture faces a foreign culture. This foreign culture is gradually accepted and processed into its own culture without causing the loss of original elements in the group's culture. The condition for the acculturation process is to accept the culture without surprising it, and then uniformity occurs, such as new values being digested because of the same levels and patterns of culture. (Bolton & Camp, 1987). The strengths of each culture determine the results of cultural acculturation. The stronger the two cultures, the more intense their spread will be. The acculturation process, where all the differences will work together with the elements of similarity they have until finally, a culture is formed that has a more substantial influence and plays a significant role in the acculturation process. (Mushid, 2019).

This cultural acculturation pattern occurs in post-mortem traditions because in spreading Islam, Wali Songo used accommodationist methods, namely accommodating the ritual customs of previous communities by adjusting the content. According to Sunyoto, this method also applies to post-death traditions still widely practiced by some Indonesians. In the end, cultural acculturation like this will further add to the Islamic treasures in the archipelago, where the values of togetherness, kinship, togetherness, and harmony will be maintained and prioritized. However, it can always be said that when it comes to religion, the problem becomes more complex—however, whatever. Differences in understanding, belief, or even beliefs are not a reason to commit violence. Both external violence and inner violence.

This tradition cannot be separated from the wisdom of the early spreaders of Islam. Since before the arrival of Islam, some Indonesian people have been accustomed to post-death traditions. This tradition is the practice of sending offerings to spirits. However, with the arrival of the spreader of Islam,

namely Wali Songo. This tradition was not eradicated but adapted to avoid deviating from Islamic teachings.

Forms of Death Traditions

In Indonesia, the broadest freedom is given to Muslims to practice their religion following applicable regulations. Indonesia has various cultures and unique uniqueness within them, which are still maintained from generation to generation even though the times have undergone many changes. The local community itself maintains this cultural preservation. Prosperity is a strong indicator of religion in Islam. Culture is something that cannot be separated from Indonesian society. Humans can give birth to culture even though they have died, but culture can still be passed on to their descendants. Post-death traditions are among the inherited traditions and cultures and continue to be practiced. Post-death traditions are carried out continuously, from when the deceased is buried to 100 days after burial. Usually, it is also celebrated once a year. In this position, the religious aim is to ease the torment of the deceased's grave. If seen from the humanistic aspect, this tradition aims to strengthen kinship ties because if a family member dies, the whole family usually gathers close and distant relatives. Apart from that, this post-death tradition aims to comfort the bereaved family. This form of entertainment varies in each region, even though its essence has several similarities. The following are several forms of post-death traditions in Indonesia (Syatar & Rahman, 2019) (Grainger et al., 2023):

a. Sending Prayers

Some people in Indonesia usually carry out the form of delivering post-death prayers in congregations. This ceremony usually takes the form of reading tahlil (reading the sentence *Lailaha illallah*) and a series of other readings that aim to pray for people who have died. The prayer reading is delivered by a person considered the most respected and an expert in religious knowledge, in this case by a *kyai*. Those invited to this death ceremony are close neighbors and close family. The goal achieved in the tahlil ceremony is to send a prayer of salvation to the deceased so that the person concerned will be forgiven for all their sins while on earth, and all their deeds of worship will be accepted while on earth and asked to receive space. Moreover, convenience in the afterlife so that the path to heaven can be made more accessible is also intended to commemorate the struggles of those who died.

This implementation is generally carried out after the funeral procession of the body, such as 3 days, 7 days, 5 days, 40 days, and 100 days until the annual commemoration familiarly called Haul. Aul commemorates the death of a *kiai* held by his heirs. Commemorating the anniversary of someone's death, especially religious figures who have contributed to society, is quite essential as a form of commemorating their services to be used as an example, such as *uswatun hasanah*. (Fristad et al., 2001).

b. Reading 124,000 times Surah Al-Ikhlās

In the community of Sungonlegowo Village, including Ngaren Hamlet, seven consecutive days from the day of death is usually called *ngaji kifayah*. *Ngaji* comes from Javanese, short for *ngalap kang terpuji* (looking for what is praised) or reading something praiseworthy. Apart from reading the Koran, this word is also used to listen to lectures or pray for people who have died. Another word *kifayah* comes from Arabic, *fardu kifayah*. *Ngaji kifayah* is the official term for praying for the deceased for seven days.

The activity of reciting the *kifayah* Koran is divided into two parts: reciting the *kifayah* for men and women. From its inception, the *kifayah* Koran activity consisted of reading Surah al-Ikhlās 124,000 times, reading tahlil and prayers, welcoming family representatives, and adding a banquet, which was then replaced by giving blessings on the seventh day. People do not know much about the number of surah al-Ikhlās read in the Koran *kifayah*. However, local community and religious figures put the number of surah al-Ikhlās recited at 124,000 times.

c. The tradition of *ngajikeun*

The tradition of holding prayers and chanting verses from the Koran for residents of Kademangan Bawah Village, Kademangan RW 03 Subdistrict, who have died, is also called *ngajikeun*, especially in RW 03 Kademangan Bawah Village, where it is carried out after someone dies. This *khataman* practice begins with two reciters who begin the reading of surah al-Fātihah until the first juz is finished. After that, it continues with the second qari, who reads the verse from the second juz. Ten to fifteen minutes before the first group finished reading, the second group's reciter came to the funeral home. They then replaced two reciters who had started reading the *khataman* from the beginning. They continued reading the Koran that the previous group had completed. A reciter was in charge of reading for one hour, so this group finished reading at around 00.30 WIB and was then replaced by the next group. (Abror et al., 2020).

d. Pomaloana Mate Ceremony (Night of the Dead)

Pomaloana Mate is a ritual in the Buton Wolio community as a small ritual performed on the anniversary of someone's death. The socio-cultural condition of the Kadolokatapi community can be seen from customs (customs) relating to religious rituals and local community traditions, including saving the dead. This tradition is carried out every time someone dies and is carried out by the bereaved family. The time for carrying out Pomaloana is calculated the day after the body is buried. Death commemoration at each person's death means that the body being buried means the movement from the mortal world to the afterlife, the origin of humans from earth and then returning to earth. This three-day salvation perfects the four factors of human life: earth, fire, wind, and water. The seven-day fix works to perfect skin and nails. The forty days of salvation perfect the mother and father's sustenance in blood, flesh, marrow, viscera (stomach contents), nails, hair, bones, and muscles. The one hundred days of salvation serve to perfect everything physical and the like; all that remains are the bones. This three-day greeting ceremony means paying respects to the spirits of the deceased.

The people of Buton Wolio, especially Kadolokatapi, believe that the deceased is still in the house. He started wandering around, looking for a way to leave the house. The seventh-day salvation ceremony means paying respects to the spirits starting to leave the house. During the seven days of salvation, *tahlil* is read, which means reading the sentence *la ilaha illa Allah* so that he will forgive the deceased's sins. The forty-day greeting ceremony (*Patapuluna*) is intended to pay respects to the spirits starting to leave the yard. The spirit has begun to move towards the grave. Centenary Ceremony (*Satunna*), to pay respects to spirits already in the grave (Sahrani & Kusumawardhani, 2018).

e. Patuq in the Kuta Village Community

Patuq is the gift of a deceased person's belongings to a local *kiyai* so that the deceased person will be safe in their grave. In practice, the family is obliged to hand over the deceased's belongings to local religious leaders, which is done on the day the body is finished being buried or on the ninth day after making the *nukaq* stone. In each implementation of the *patok* ritual, each activity has its meaning, which has an intense magical and philosophical nuance contained in its implementation. For example, the first ritual, called *aik pembarak*, is interpreted as a notification that someone has died. They assume that with the presence of this water, the family cannot hope that the deceased will come back to life.

In contrast to the information provided by the medical world, they still hope that the body will come back to life. Therefore, the *aik pembarak* ritual is always accompanied by the *pasak* ritual. This indicates that *aik pembarak* is very sacred to the people of Kuta village (Mahfud et al., 2022).

f. Kenduri event

After the funeral procession for the body in the Blang Kuala community, South Aceh, in the evening, the community gathered again at the funeral home to pray for the body, and from the family itself, relaxation was carried out until the seventh day of death. When the *kenduri* takes place, many old

traditions, such as rituals, are still significantly developed in the Blang Kuala Village Community. Rituals carried out by the community consist of belief in objects that are considered to have special meaning in society, such as the presence of burning coals and incense, white stones, the existence of beds, and other taboos, such as not being allowed to comb hair until the seventh day of death.

On the first night of the *kenduri*, the family only offers *alakadar* food; usually, on the first night, the family only provides tea with black coffee to be given to people who participate in the *shamadiyah*. The *shamadiyah* will usually begin when the *teungku* has attended, and it can be seen from the congregation attending the funeral home that when the room is busy, the *shamadiyah* will begin and be led by the *teungku*. On the second night of the feast until the sixth night, usually, the village community delivers alms in the form of cakes in the afternoon to the funeral home. The cakes will then be served to the *shamadiyah* congregation in the evening, but the families left behind also provide and make cakes to be served. In the evening, it was feared that the cakes given or delivered by the community would not be enough to serve. This is done every afternoon from the feast's second, third, fourth, fifth, and sixth days (Graham et al., 2013).

g. The tradition of "Bhungkar Tumpeng" on the seventh night after death

The tradition of "Bhungkar Tumpeng" or dismantling the tumpeng after someone dies in Darungan Patrang Village, District. Jember. The Bungkar Tumpeng tradition is considered part of the teachings of the Islamic religion as a result of a modification process, which was then elaborated by subsequent generations until their time with various interpretive devices to be practiced in specific communities. However, what is certain is that the Bungkar Tumpeng tradition is considered part of a religious practice that cannot be separated from the life of the people of Darungan Village, Patrang, Jember Regency. The Bhungkar Tumpeng tradition begins with *tawassul*, reading verses from the Koran until prayer and closing, which ends with unloading the tumpeng rice. The people of Darungan Village, Patrang, generally understand Bhungkar Tumpeng from a hadith about giving rewards to the deceased, which is implemented in loading and unloading tumpeng rice. The Bhungkar Tumpeng tradition is carried out to ask for forgiveness for the deceased's sins from Allah SWT in the hope that the deceased will receive forgiveness from Allah SWT. In this traditional ritual, the Bungkar Tumpeng also asks for expansion. The deceased's grave also explains the grave and asks for an easy path for the deceased to the afterlife (T. Amass et al., 2018).

h. Post-Death Angalle Allo Tradition

Among the Makassar tribe, especially the Gowa Regency in the Taeng Village area, Pallangga District, it is known as the Angalle Allo tradition. The Angalle Allo tradition is an action or procession by local people for generations after death. This tradition considered essential and even mandatory by the local community, is put together to commemorate the day of death in a certain number of days, namely 7 days, 40 days, and 100 days. Like other traditions, Angalle Allo also has a procession from start to finish, but before that, some objects are conditions for carrying out this tradition, namely: The Qur'an is used to recite the holy verses of the Qur'an; The incense provided in this tradition is only a signal medium for sending prayers. In the Angalle Allo tradition of the Taeng Village community, there are several series of processions that are related to each other. The procession commemorating the day of death starts from Ammoterang (day of death), *talluna* (third day), seventh day), *tallumpulonna* (thirtieth day), and *patangpulona* (fortieth day); in commemoration of these days, there will be reading of holy verses. Al-Qur'an and send prayers according to Islamic teachings to the deceased (Hafid & Arsyad, 2020).

i. Mattampung Tradition in Bugis Ethnic Death Rituals

At the ceremony or ritual after the funeral of the Bugis community, there are various processions during which the ritual is carried out. For example, one of the most important rituals is *mattampung*, which includes slaughtering animals, serving food to close relatives, and reading prayers such as *tahlilan*

or *yasinan*. Even though most Bugis people adhere to Islam, some still maintain their inherited beliefs. For example, the time for carrying out *mattampung* is chosen based on the evening of the 3rd, 5th, 7th, 10th, 20th, 40th, or 100th day after the death of the family or relative. Apart from that, people still believe in the spirits of dead people. So, the help of families still alive in the world is still needed to recite prayers and serve food during the ritual.

Value and Function of Post-Death Ceremony Traditions

Religious

The religious value in the post-death ceremony tradition can be seen from a series of special activities to hold religious ceremonies in the event of death, where various types of readings must accompany each form of post-death ceremony tradition. And prayer. In the view of some Indonesians, sending one's prayers is a form of obedience and a form of brotherhood. However, in Islam, many believe that religious activities are futile because no arguments specifically discuss guidance for carrying them out. Sending prayers is a historical fact closely related to specific events in the past, but the propagators of the religion at that time responded wisely by embedding Islamic teachings in the tradition of the post-death ceremony itself, so that if you look at its contents. From the implementation of the post-death ceremony tradition, in the end, the community will conclude that no elements deviate from this activity. The tradition of post-death ceremonies is accompanied by various things considered intercession for the perpetrator and aims to bring multiple rewards. Some Indonesians believe that the tradition of post-death ceremonies can make the deceased's journey smoother. Five parts of religious components have their roles but are closely related to each other as part of a system: religious emotions, belief systems, systems of rites and ceremonies, and equipment for religious rites and ceremonies.

Brotherhood

The typical characteristic of the community in dealing with bereaved families is to carry out worship by bringing gifts to the deceased's family to help ease their suffering during their mourning. According to custom, the standard form can be rice, sugar, money, etc. The tradition of donating is a form of solidarity or kinship between a member of society towards relatives, members, co-workers, or other community members holding a celebration. Donating by creating reciprocal obligations is a principle of life in small communities called the "principle of reciprocity." This means that people who donate and help other people are not always voluntarily or spontaneously forced to do a service given to them, and they donate to get help again later; in many cases, village people often pay close attention to every service provided. Has been donated to others in the hope that their services will be adequately repaid. However, this principle is not found in the tradition of saving death because they contribute willingly and sincerely. In a sociological context, the ritual of saving death is a tool to strengthen social solidarity, meaning a tool to strengthen the balance of society, namely creating a situation of harmony and tolerance between participants and also taking turns giving blessings (prayers), which will be addressed to the family of the dead.

Education

The educational values behind the tradition of post-death ceremonies include (1) ethical values, namely those related to humans, good and bad, based on individual customs; (2) religious values because everything is related to human trust and can maintain harmonious relationships. . with ancestors who can guarantee peace and prosperity for the family (Helmaiza & Rivauzi, 2022). So it can be said that rituals are educational media that contain beneficial values for life to increase knowledge about culture, which can later be passed on to the next generation on an ongoing basis through education, especially non-cultural ones, with non-formal education which is born through rituals carried out by post-death ceremonial traditions. Between death rituals and non-formal education, a relationship influences and connects naturally between members of society so that a harmonious, peaceful life will be created and social relationships will be closer and well maintained.

Forms of Cooperation and Friendship

The tradition of post-death ceremonies has a positive impact because it shows a form of cooperation, the establishment of good friendships, and a very high level of cooperation. Mothers come to the funeral home with necessities, and fathers bring envelopes filled with money to give to the bereaved families. Mothers helped cook, while several fathers worked together to set up tents. This activity occurred spontaneously in some Indonesian people.

Character Education in Post-Death Traditions in Indonesia

Habits carried out by society sometimes become part of education without realizing it. The series of implementation of post-death processes in a tradition has a value that can function as a Strengthened for Character Education. However, so far, not many people understand this; people are more focused on carrying out post-death traditions as a form of obligation arising from the death of a person, even though the process of preparation and implementation can educate the people involved in it. He. This is important because it can be used as a forum for strengthening character education. The character education that is strengthened from this series of implementations is;

a. Religiosity

Religiosity comes from the word religious; Religiosity means religious, which is related to religious beliefs. Religiosity is a person's spiritual expression related to the prevailing belief system, values, laws, and rituals. Religiosity is a person's obedience in carrying out the teachings of his religion, which is manifested in behaving and acting following the teachings of the religion he adheres to. Apart from that, Religiosity is also a religious commitment used as the basis for religious truth, what a person does as part of his beliefs, how emotions or experiences that a person is aware of are incorporated into his religion, and how a person behaves. Live and are influenced by the religion they adhere to. Religiosity can be defined as the actions a person carries out in everyday life, which are based on religious values and emotions. Therefore, in a series of post-death traditions, there are a series of offerings to worship the majesty and almighty of God and as an expression of gratitude for all His gifts. (Fadhilah, 2016). Implementing post-death traditions teaches people to always be close and sincere towards whatever they have done. Post-death traditions can increase belief in God's omnipotence. Carrying out post-death traditions makes a person closer to God, avoiding prohibitions and carrying out all His commandments. This is part of strengthening the value of Religiosity and character education.

b. Communicative

Communicative is a person's ability to communicate according to the existing situation. Communicating is essential in social life because communication makes someone understand other people's intentions (Sudardi, 2014). The series of post-death traditions always involve other people. Therefore, there will always be conversations between one person and another. This situation allows a person to communicate well, so all activities carrying out post-death traditions can occur well. Because implementing post-death traditions involves many people, interactions between individuals will naturally occur. This interaction process will make someone more skilled in communicating with anyone. Post-death traditions make a person more communicative because preparation for implementing post-death traditions cannot be separated from interactions with other people. Therefore, implementing post-death traditions indirectly educates and makes someone more communicative.

c. Collaboration (Cooperation)

Gotong royong is working together to do something; it can also be interpreted as helping each other complete a job. Humans, as social creatures, cannot be separated from the existence of other people. Someone will need other people to live their life. Having other people who want to help and be assisted will make it easier and lighten the burden someone is experiencing (Helmaiza & Rivauzi, 2022). Implementing post-death traditions cannot be separated from cooperation to help each other. Therefore,

when someone helps each other to complete a job, it is an attitude of cooperation. Likewise, implementing post-death traditions is closely related to the culture of cooperation, which is also a character value. Implementing post-death traditions in which there is a culture of cooperation, without realizing it, is an effort to strengthen the character education of the individuals involved. For this reason, implementing religious activities that involve the help of many people needs to be maintained and improved because this explicitly strengthens character education.

d. Responsible

Responsibility is an attitude of committing to carrying out tasks. Responsibilities can occur in various aspects of life, work, household, and social environment. Individuals who carry out post-death traditions also have a responsibility to help carry out post-death traditions carried out by other people as a social responsibility. Therefore, post-death traditional activities will form a system that still revolves around preparing and implementing post-death traditions. Every implementation requires responsibility for those who carry out post-death traditions and those who help carry them out. This responsibility is understood as reciprocal between members of society in a particular group (Pramesti, 2011).

e. Social Concern

Social awareness is an individual's sensitivity to seeing the social life around him. Surrounding circumstances will cause someone to be quick and careful in taking an action or attitude. Social awareness is necessary for social life because this attitude will form an orderly social life (Sudardi, 2014). Other people always assist post-death traditions carried out by an individual. This is a form of social concern built by the community. Activities help with post-death traditional activities because they feel they care about other people. Vice versa, people who have carried out post-death traditions will care about others who will carry out post-death traditions in the future so that they can be involved in the procession. That is the ideal of an excellent social life so that social life becomes serene and peaceful. Whether happy or sad, caring for others is a form of strengthening character education that needs to continue to be strengthened and developed in social life. This needs to be taught to the younger generation so that they understand that post-death traditions are not only interpreted as mere ritual ceremonies but are also part of education. Whether happy or sad, caring for others is a form of strengthening character education that needs to continue to be strengthened and developed in social life. This needs to be taught to the younger generation so that they understand that post-death traditions are not only interpreted as mere ritual ceremonies but are also part of education.

Discussion

Post-death traditions in Indonesia have long been an essential part of culture and people's lives. Post-death rituals such as funerals, traditional ceremonies, and traditions such as slametans have deep values that can be considered a form of non-formal education that teaches various valuable lessons to society. Post-death rituals in Indonesia often reflect solid religious values. For example, in Islam, practices such as funeral prayers and reading the Koran have educational values about respect for life and death. It also teaches the importance of surrendering to God. Post-death traditions often emphasize empathy, solidarity, and social support for the bereaved family. It teaches human values such as compassion, care, and togetherness in the face of sadness. Post-death rituals also reinforce understanding of the life cycle. Society learns that death is a natural part of life, which can provide a better understanding of the meaning of life and the purpose of human existence. Post-death traditions are often a form of preserving cultural heritage. Its implementation has preserved many traditional practices, dances, music, and arts. This can be used to educate the younger generation about Indonesian

history and culture. Post-death rituals often emphasize the values of simplicity and wisdom. It reminds people that worldly life is temporary and focusing on material wealth does not always reflect true happiness or success. Post-death traditions also teach respect for ancestors and family values. This is important in forming an identity and a sense of belonging to culture and family history. The values contained in post-death traditions can become lifelong learning. People can continue to explore the meaning and deepen their understanding of these values throughout their lives.

Education is an integral part of the development of society and culture. Post-death traditions are essential in forming social values and norms passed on from generation to generation. In the Indonesian context, post-death traditions such as funeral ceremonies, customs, and religious rituals have solid educational values. This research has significant value in understanding how this tradition influences education and character formation in Indonesian society. Education in the post-mortem tradition in Indonesia is a concept that includes the values, teachings, and understandings conveyed to the younger generation through funeral ceremonies, religious rituals, customs, and social practices related to commemoration and respect for the deceased. Based on the data, it was found that educational values include Religiosity, communicativeness, collaboration (cooperation), responsibility, and social concern. Post-death traditions in Indonesia have long been an integral part of people's lives, rich in local culture and values. Funeral ceremonies, religious rituals, and customs involving commemoration and respect for the deceased are a series of social actions and hold strong moral and ethical messages. Educational values passed down through post-mortem traditions may be an essential foundation in forming individual character and understanding of life, death, and local culture. Understanding and applying these values in education can help develop a better generation of young people who deeply understand ethics, culture, and social responsibility in a diverse society.

4. CONCLUSION

From the explanation above, it can be concluded that the tradition of death ceremonies still exists and continues to be preserved. The tradition of post-death greetings is carried out continuously after the deceased person has been eaten. This is so that distant families who cannot meet at the funeral can send prayers for the deceased. The forms of practice carried out from one region to another vary, but they have similarities. The values contained in the post-death ceremony tradition include religious, familial, and educational values. Educational values include Religiosity, communicativeness, collaboration (cooperation), responsibility, and social concern. Knowing the educational values such as Religiosity, kinship, and education contained in various post-death ceremony traditions in various regions in Indonesia can produce a deeper understanding of cultural similarities throughout the country. This can strengthen a sense of unity and oneness in cultural diversity. Values such as Religiosity, communicativeness, collaboration (cooperation), responsibility, and social care in post-mortem traditions can become the basis for developing community character and ethics. Society can take inspiration from these values to shape better behavior.

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