

THE VALUES OF ISLAMIC EDUCATION IN THE TRADITIONAL WEDDING CEREMONY OF THE KARO TRIBE

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Abstract

This study aims to analyze what processions are relevant to Islamic education's values and the values of Islamic education in traditional ceremonies of the Karo tribe in Aji Baho Village, Biru-Biru District, Deli Serdang Regency. This research is qualitative with a phenomenological approach. The source of the data used is primary data collected directly by researchers, namely data obtained from informants, namely the Head of Aibaho Village, Community Leaders of Ajibaho Village, Several People of Ajibaho Village, Biru-Biru District, Deli Serdang Regency. The secondary data are village archives, records of observations, and several other documents related to research in Ajibaho village, Biru-Biru District, Deli Serdang Regency. The results of the study were. First, the procession was divided into 2, namely pre-marriage (the stage of nungkuni kata, ngembah belo selemba, nganting manuk) and the wedding procession (process rose, reconnaissance pedah-pedah / luah, prayer congratulations, traditional work perjabun singuda, belo selemba, man bersama and man sepiring) and second, the value of education in ceremonies that contain the value of tawhid, worship, morals, ukhuwah. According to the researchers' analysis, the procession and the value of education at the ceremony contain prayers, hopes for happiness, health, cheap sustenance, active effort, and obedience to worship. The value of Islamic education in the Karo tribal wedding ceremony can be seen in two processes: the premarital and when the wedding occurs.

Keywords

Education, Islamic Values, Marriage, Traditional, Wedding Ceremony



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INTRODUCTION

Marriage for the Karo tribe is a very important and sacred thing. In Karo tribal weddings, various ceremonies are often carried out, both before and after the wedding. Various ceremonies are held (Sitepu & Sutikno, 2021). At this stage, the relationship of love between these two different types of people is getting worse. Both parties have informed their parents about their relationship. The value of Islamic education in the ceremony is moral education, which teaches respect for parents. *Ngembah Belo Selambar* is the initial process when a groom proposes to his future wife. The groom comes to propose, and in this process, the groom and his family will know whether if they come later, their proposal will be accepted or if there is already another man who has proposed to the woman first. All things need to be investigated. First, this is meant by *ngembah Belo*, a sheet of Islamic education values contained in the traditional tradition, which is the value of *ukhuwah* education, where there is togetherness between the bride's and groom's family.

Perjabun singuda Traditional Work, *Perjabun Singuda Traditional Work* is one of a series of ceremonies in the community Karo *Perjabun singuda* traditional work is more or less the following characteristics: The family invited is limited, who wears traditional clothing and traditional attributes (rose) only both brides and both parties of the bride's parents. Carried out at the home of the parents of the bride, it is manifested in the form of a symbol in the form of a guarantee of sincerity from the family of the prospective male bride, which is commonly called *Penindih Pudun* (an amount of money wrapped in cloth and then tied with yam (a type of pandan leaf material for making mats) after which the traditional money is given to *Kalimbubu* (mother's brother) and after the money was received, *Kalimbubu* also distributed it to people close to him, the value of worship education, namely alms education, was contained in the traditional ceremony. *Nganting Manuk* is a bride-to-be asking for prayers from both parents by offering chicken and rice. The direct translation is toting chicken. The chicken is brought to the house of the prospective bride's family by the prospective male bride's family to be cooked into a side dish to eat together before *runngu* (deliberation begins). In its current development, sometimes the chicken is brought in a cooked state from the family home of the prospective male bride. Why should it be chicken and not other animals or livestock? Maybe this chicken was considered the best type of side dish, both in a practical sense, easy to get, and good taste. The value of Islamic education contained in the ceremony is moral education; the tradition teaches to respect parents because of the *sungkem* process.

Recording Pedah-pedah/Luah is giving/giving pieces of advice/advice and memorable objects to the bride. At this event, both parties, women's and men's family groups, are required to give words of advice, or in other words, each party says the *wealth*. Especially in the order of kalimbubu after finishing giving admonition. Usually, the words of advice in the form of advice are conveyed alternately; there is the value of creed education and the value of worship education at the traditional wedding ceremony because there is a message of creed, a message of worship that is conveyed at the time of *Recorden Pedah-pedah/Luah*.

The development of the times and technology has led many Western cultures to enter Indonesia. These cultures have shifted the position of local culture in society. Likewise, Karo culture is increasingly not understood by the wider community, especially the Karo people themselves. Even though there are many lessons and noble values from Karo culture, such as at wedding ceremonies, it is different in the life of the people in Ajibaho Village, Biru-Biru District, Deli Serdang Regency. In the village, many people still preserve the culture of the Karo Tribe, especially at weddings. The community carries out wedding ceremonies for their children to preserve a culture that has noble values. The people of Ajibaho Village also believe that by preserving the culture of the Karo Tribe, especially in wedding ceremonies, a virtuous and moral society will be realized (Arfina et al., 2022; Firman et al., 2023; Panjaitan & Sundawa, 2016).

Although Karo, according to many experts, is referred to as one of the Batak sub-ethnicities, it is called Batak Karo. On this basis, the search for the word Karo becomes interesting. Second, it relates to the origin of the ancestors of the Karo people. Still related to the first, this search for the ancestors of the Karo people will, in turn, be able to prove whether the Karo people are related to the Batak or not at all (Wake Up et al., 2022). They are generally brave, honest, decisive, and helpful. If they intend to carry out an activity or action, they firmly do it, even if sometimes without careful consideration. They also often don't think about the risks in the future. The risk or consequence is thought out later (Syahputra, 2021).

Ajibaho Village, Biru-Biru District, Deli Serdang Regency is where most of the population is from, the Karo tribe. The life of nations in the world that inhabit a certain area has their customs (living habits) and culture. Every nation has customs that are the rules of its way of life. Indonesian culture has a variety of regional cultures that have become the nation's cultural wealth. Culture has a very large function for humans and society because everyone in society always finds good and bad habits for himself. The character of the human being is formed based on the response received

from the stimulus of his environment. A bad environment will form a bad human being, while a good environment will form a good one (Sari & Najicha, 2022; Syamaun, 2019).

In the context of customs and traditions, it is inseparable from the Islamic conception of Nusantara. Where is the characteristic of Islam in Indonesia that Islamizes local traditions that have lived amid society? Conceptually, the identity of Islam Nusantara has been written by several authors, such as Azyumardi Azra with the title of his book *Islam Nusantara Global and Local Network*, and also Nor Huda with the title of his book *Islam Nusantara Social History of Islamic Intellectuals in Indonesia*, Ahmad Baso in his book, *Islam Nusantara Ijtihad Jenius and Ijma' Ulama Indonesia* (Buhori, 2017).

According to the doctrine of Tawhid Islam, Nusantara is no different from the majority of *Muslim ahlusunnah wal jamaah* in the world, believing in the doctrine of the Pillars of Faith and the Pillars of Islam as a whole. However, some worship practices are influenced by local cultures and Sufism, such as the celebration of the prophet's *mawlid* (Azra, 2002), *walimatul arsy*, *tahlilan*, and others. In short, Islam Nusantara was heavily influenced by some medieval Islamic thinkers, such as Asharite kalam (theology) thought, Shafi'i fiqh, Sunni Sufism al-Ghazali, and the practice of Sufi figures such as Abdul Qadir Jailani (Suriadi, 2019).

According to Azra, in the earth of the archipelago (Unitary State of the Republic of Indonesia / NKRI), there are traditions and cultures in the system of implementing religious teachings. Hence, it happens to be a characteristic of Islam in the archipelago that does not have and does not exist in other countries. The difference is visible and can be seen in real life (Azra, 2006). In the traditional wedding ceremony, there is also the value of Islamic education, one of which is the traditional ceremony of the Karo tribe, where each ceremony stage has its meaning and contains Islamic educational values for newlywed couples. Various stages of ceremonies have symbolic meanings and values of Islamic education, from the series of events and offerings prepared. The hope is that the newlyweds can learn from the series of wedding ceremonies. It can provide for husbands and wives to live their home lives (Firman et al., 2023).

Based on the knowledge and observations, it needs to be strengthened by research that has been carried out by researchers related to the values of Islamic education in traditional marriage ceremonies, including: *First*, research. There are various kinds of Islamic education values, one of which is the value of loyalty for those who do marriage, cost savings that aim not to show off because, in Lampung society, the costs incurred are not small, the value of honesty and affection

between those who do marriage, and the value of worship for those who do marriage. In addition, the values contained in marriage are as follows: fostering a love for human beings who carry it out, accepting all the shortcomings and advantages of each partner, and fostering a sense of togetherness and mutual assistance between communities (Gunawan, 2017). *Second*, research. Javanese traditional wedding traditions have various kinds of Islamic educational values. In addition, the traditional Javanese wedding tradition in Fajar Asri Village that was carried out did not deviate or contradict Islamic law. Even the wedding ceremony is an event that follows the purpose of a wedding in Islam, which is to give a sense of happiness to the bride and groom (Apriyanti, 2018).

Third, research. Marriage customs result from all human minds that integrate into community behaviors, usually inherited from generation to generation from ancestors. The Bugis community is a society that is nervous about the principles and values of customs and religious teachings. What Islamic educational values is that Marriage is the initial process carried out by a man, and sending his family to the house of the woman who wants to propose to discuss the continuity of marriage. Mappaccing is cleansing oneself of everything. Allah Almighty likes clean people, as contained in the hadith, which says that part of cleanliness is faith. Ijab Kabul is sacred every time you hold a marriage, and without Kabul ijab, the marriage is invalid. Sungkeman is a child's tribute to both parents, and the bride and groom ask for blessings from both parents so that the marriage lasts until grandparents. In contrast, customs that do not have Islamic educational values are Maceko or a'bu'bu and grave pilgrimages (Irmawati, 2018).

Fourth, the customs that are still preserved are still preserved by the Rejang tribe community of Pagu City. That is customary in the event of a wedding, an aqiqah, and circumcision. This can be seen in every implementation of the village community "umbung" (celebration) event. Jenang kutai / traditional stakeholders are mandated by house experts to carry out the traditional stages of Rejang at the event, starting from the pre and post-stages. The values contained in the implementation of the Rejang custom in Kota Pagu Village, especially in the implementation of weddings, circumcision, and aqiqah, contain Islamic educational values, such as the value of worship, among others, the implementation of the Rejang custom always closed with Islamic prayers. The value of aqidah can be seen in the implementation of the event. No media or prayer leads to polytheism. Social values include mutual respect and reminding, respect for leaders, cooperation/help, and friendship values (Anjayani, 2023; Hastati, 2019).

Novelty in this study discusses what Islamic Education Values are contained in the traditional wedding ceremonies of the Karo tribe. So, this study aims to analyze processions relevant to the value of Islamic education and the values of Islamic education in traditional wedding ceremonies of the Karo tribe. Theoretically, the theories used in this study became the input for other researchers, academics, and practitioners engaged in culture, especially karo tribal culture. Pragmatically, this research is useful and can be included in the field of study of local content in schools so that it becomes a scientific insight for students about the culture of the Karo Tribe.

METHOD

This type of research is qualitative with a phenomenological approach in the Karo Tribe in Ajibaho Village, Biru-Biru District, Deli Serdang Regency, where there are many series of traditional wedding ceremonies of the Karo tribe that have Islamic educational values, including the series of *Pedah-pedah/Luah Brand customs*, where this series has the value of tawhid education, worship education. Also, a series of traditional *nganting manuk* events that have moral education value.

The research data is in the form of data on the values of Islamic education in the traditional ceremony of the Karo Tribe wedding in Ajibaho Village, Biru-Biru District, and Deli Serdang Regency. Observation, interviews, and documentation carry out data collection techniques. The observation stage was carried out on November 29, 2023, and completed observation on December 29, 2023, in the Karo Tribe Wedding Traditional Ceremony in Ajibaho Village, Biru-Biru District, Deli Serdang Regency. For the interview activity, the respondents were Mr. Persadan Tarigan as a traditional leader, Rahmat Tarigan as the village head, Ustadz Abdul Aziz Tarigan as a religious figure, and Mr. Rustam Barus as a community leader questioning questions related to Islamic education values. Documentation that can be used as data in the Karo Tribe Wedding Traditional Ceremony in Ajibaho Village, Biru-Biru District, Deli Serdang Regency is a document of the Karo Tribe wedding ceremony, a document of the number of Islamic residents in Ajibaho Village, Biru-Biru District, Deli Serdang Regency.

Then, data analysis and data analysis with data reduction. *Data reduction* (data reduction) is a process of selection, focus, and simplification that will be carried out during the research process. The amount of data obtained from the field is quite large; thus, the data needs to be recorded systematically. Then, the data is summarized and sorted out. Data that has been reduced will provide a clearer picture and make it easier for researchers to collect data. Data reduction is based

on the relevance and adequacy of information that represents the explanation of Islamic education values in traditional karo tribal wedding ceremonies (case study of Ajibaho village kecamatan Blue blue Deli Serdang regency) *Data display* (data presentation), namely the appearance of information obtained from the reduction stage related to the values of Islamic education in traditional karo tribal wedding ceremonies (case study of Ajibaho village District Biru-Biru Deli Serdang Regency), then information is collected and organized based on the focus of the problem to be studied, then will make a meaningful explanation by describing and revealing various facts related to research. The presentation of data can be in the form of tables or the form of short descriptions using narrative texts with the aim of the extent of Islamic education values in traditional karo tribal wedding ceremonies (a case study of Ajibaho village District Biru Biru Deli Serdang regency) *conclusion/verification*. Make conclusions by looking back at data reduction and presentation so that conclusions do not deviate from the analyzed data. Research methods like this have interactive relationships between the main components of the analysis.

FINDINGS AND DISCUSSION

Findings

Islamic Education in Karo Traditional Wedding Procession

Islam as a religion highly upholds values, including values in traditional customs that developed in Indonesia, especially the Karo tradition in Ajibaho Village, Biru-Biru District, Deli Serdang Regency, North Sumatra. In the context of tradition, of course, value is needed. The value that can be present is taken from various practices sourced from the Qur'an and hadith. In this context, researchers have seen that the phenomenon of the Karo Indigenous tradition has been acculturated or assimilated into Islamic teachings as a value. This can be seen in the table below:

Table 1. Values of Islamic Education in Traditional Wedding Ceremonies Karo Tribe in Ajibaho Village, Biru-Biru District, Deli Serdang Regency

No.	Traditional Wedding Ceremony Procession	Values of Islamic Education
1.	Tahap Nungkuni Kata	The value of moral education
2.	Ngembah Belo Selambar	The value of Brotherhood education
3.	Kerja Adat Perjabun Singuda	Educational Value of Worship/Alms
4.	Nganting Manuk	The Value of Moral Education

5.	Mereken Pedah-pedah/Luah	The educational value of monotheism, worship, morals
6.	Man belo, Man Bersama, dan Man Sepiring	The Value of Brotherhood Education

Source: Observation of Karo Tribe Traditional Wedding Ceremonies in Ajibaho Village, Biru-Biru District, Deli Serdang Regency

The tradition of *recording pedah-pedah/luah* is a tradition that is full of messages and advice about Islamic law. The messages conveyed, in general, can be classified as Healthy Prayer and Hope, Prayer with Easy Hope for Sustenance and Vigorous Effort, and Prayer for Obedience to Worship and Blessings. Then, in the tradition of *recording pedah-pedah / luah*, there is a value of Islamic education that can be classified in the delivery of advice about the family *sakinah*, *mawaddah*, and *warahmah*, which is a message about the Message to love the mother, The message to be more mature and, the message to cover each other's shortcomings, and the message conveyed is also related to the importance of always being close to God, always carrying out prayers five times, the value of Tawhid education and the educational value of worship is implied in the delivery of the message conveyed.

Then, in the tradition of *Ngembah Belo Selambar*, there is a value of Islamic education that can be classified, namely the value of *ukhuwah* education because the whole family gathers and eats together, the tradition of *Perjabun Singuda Traditional Work*, there is a value of Islamic education that can be classified, namely the value of alms education, then in the tradition of *Man together* and *Man a plate* there is a value of Islamic education that can be classified, namely the value of *Ukhuwah* education, also in the *Man Belo tradition* there is a value of Islamic education that can be classified, namely the value of worship education.

a. Prenuptial Process

1) *Worship belo sheet*,

It can be said that this procession has a message implied under the teachings of the Prophet Muhammad (peace be upon him). Because Islam strongly encourages a man to go to the family of the woman who is to be proposed or circumcised. The process of *Khitbah* in Islam shows the man's responsibility and seriousness in building a future household with the woman.

2) *Nganting Manuk Tradition*

Giving chickens and others to parents and other families is a custom. With good phrases, he asks for prayers for his desire to build a household with the girl by symbolically giving Chickens.

This action certainly has the value of Islamic education in it, namely the courtesy of children towards their parents and family. This adab is certainly highly recommended by Islam. If reflecting on the struggle of both parents in raising their children, it is appropriate for a child to do good and filial piety to both parents or, in Islam, it is often called *birrul walidain*. They deserve the kindness and respect of their children.

3) The Tradition of Worshipping Belo Selembar

This tradition is called the Hantaran tradition. Muslims have carried out this concept. Of course, Islamic educational value is conveyed implicitly. Namely, the culture of friendship advocated by Islam before the unification of two families into one. This friendship is certainly a strong value for two families in terms of living as a unit.

b. The Values of Islamic Education During the Karo Traditional Marriage Process

The value of Islamic education is divided into several parts: the Value of Tawhid Education, the Value of Moral Education, the Value of Worship Education, the Value of Alms Education, and the Value of Ukhuwah Education. Each ritual certainly has its own Islamic Education Value, as it is said. Each ritual has its own Islamic educational value and implied and expressed value (Anjayani, 2023).

When talking about the value of Islamic education, the most prominent one is the tradition of rebranding *pedah-pedah/Luah*. The tradition of *Mereken Pedah-pedah/Luah* is substantially the prayers and wishes conveyed in sentences of advice for the bride and groom to be able to run the household. The performance of the prayers is left entirely to the bride and groom because the husband has taken over the responsibility towards the wife on the part of both parents. So the hope to become a good family is a happy household, a *sakinah* household that Allah Almighty recognizes. That line of advice is a reminder of the husband's responsibility to run the home.

The tradition of *Mereken Pedah-pedah/Luah*, in general, provides advice in the form of sentences of advice and guidance for married life conveys words of guidance for married life how to find sustenance, love parents, be good at community life, have good children, be pious and pious, become a *sakinah* family, and many prayers. This study analyzes the values of Islamic education from interviews and observations on traditional karo marriages, which are tabled as follows:

Table 2. The Value of Islamic Education in the Implementation of Karo Tribe Wedding Ceremony Traditions in Ajibaho Village, Biru-Biru District, Deli Serdang Regency

No	The Value of		The Application of Traditions
	Islamic	Education	
1	The Value of Monotheistic Education	of	The value of Tawhid education is found in the Merken Pedah-pedah/Luah tradition, where the Merken Pedah-pedah/Luah has meaning as a form of gratitude, prayer, and advice from parents and elders. The Merken Pedah-pedah/Luah delivery text was then analyzed and classified into a text that included the name of Allah SWT, God Almighty. Traditional leaders conveyed the sentence Merken Pedah-pedah/Luah as a form of gratitude to Allah SWT for implementing the Merken Pedah-pedah/Luah tradition. The message conveyed in the Merken Pedah-pedah/Luah tradition is the value of Tauhid education.
2	The Value of Worship Education	of	The educational value of worship is found in the Merken Pedah-pedah/Luah tradition. Some sentences reflect religious devotion in the sentences delivered by figures during the Merken Pedah-pedah/Luah, such as: "Strengthen the family in the household and carry out worship, run the household as a whole. ." This means encouraging both of you to carry out your worship.
3	The Value of Brotherhood Education	of	The value of ukhuwah education is found in the tradition of men together and men as a plate. At the Karo tribe wedding ceremony, eating together is done together on the lesehan at one time. What is more unique about this tradition is that the children who serve the food are lined up. Then, the food is passed to the guests sitting, so togetherness and cooperation are seen, which shows the strong value of ukhuwah in the tradition of men together, one plate at a time.
4	The Value of Moral Education	of	There is value in moral education. In the Nganting Manuk tradition, there is a value of moral education in which a bride and groom give chicken and rice to their parents and relatives to eat as a tribute to their parents to get the blessing of their parents and family. Kalimbubu is the brother of his wife, mother, grandmother, etc. This is in line with the value of Islamic education: a verse in the Quran.

Discussion

The values of Islamic education are based on Islamic values that cover all aspects of life. Be it set about human relations and human relationships with their environment. Education maintains, teaches, and develops the continuity of functioning of these Islamic values. As an activity that fosters Muslim personality, Islamic education requires aspects used as the basis for work. This basis will provide direction for implementing education that has been programmed (Fitriana et al., 2020; Lubis, 2017; Septianti et al., 2021). In this context, the basis that becomes the reference context of Islamic education should be a source of truth, values, and strength that can help students towards educational achievement. Islamic education includes Aqidah (Faith), Shari'ah, Worship, muamalah, morals, ukhuwah. The purpose of Islamic education is to educate individual believers to submit, practice righteousness, and worship well to Allah to obtain happiness in the world and the hereafter

(Mustofa, 2019) (Hulbat, 2023) (Zaim, 2019).

Marriage, also called "marriage," comes from the word *nikah*, which means merging and mixing according to the marriage language. Meanwhile, according to the term *sharia nikah*, it means a contract between the male party and the female guardian, due to which the sexual relationship becomes lawful. The law of marriage/class marriage (Perwej, 2020) is that marriage is the legal circumcision. The *zhahiri* hold that marriage is compulsory. In comparison, scholars of Maliki Muta'akhirin believe that marriage is compulsory for some and circumcision for others. And change it for another group. Thus, according to them, it was reviewed based on concerns about his distress (Rushd, 1990). The pillar of marriage is the willingness of both parties (men and women). Since willingness is hidden in the heart, it must be expressed through *ijab* and *Kabul*. *Ijab* is the first statement put forward by either party, which contains a definite desire to bind oneself. *Kabul* is the other party's statement stating that he accepts the statement of *ijab* (Makki & Hamidi, 2021) (Arjun & R, 2021) (Faisal, 2021).

Marriage generally depends on each individual who will do it because it is more subjective. The wisdom of marriage, the most important of which is to channel sexual instincts legally and correctly. Naturally, the instinct that is difficult for every adult human being to contain is the sexual instinct. Islam wants to show that what distinguishes humans from animals in channeling sexual instincts is through mating (Atabik & Mudhiiah, 2014) (Athar, 2022).

The Branding *Pedah-pedah/Luah* tradition has so much value in Islamic education. "The traditional tradition of *Mereken Pedah-pedah/Luah* opens with a sentence of praise at the opening and closing of the speech. Obedience in worship in example sentences: *Bismillahirrahmanirrahim*, which means: By the name of Allah the Most Merciful and Most Merciful, which means: *Alhamdulillah* *Robbil'alam* which means: All praise to Allah is exciting for all nature *Praise of gratitude we say the presence of Allah SWT*

The results showed that the sentences of advice *could be* classified into a) healthy prayers and hopes, b) prayers and hopes for easy sustenance and active effort, and c) strong and obedient prayers in worship. Advice is conveyed to the tradition of *Mereken Pedah-pedah/Luah* as a message to the bride and groom, the whole family, and those present. Prayers and hopes for health and safety in the words of advice *Menden Pedah-pedah/Luah*. A form of congratulations at the traditional Reconnaissance *Pedah-pedah/Luah* ceremony through the text of *Recorden Pedah-pedah/Luah*: "Hopefully *bere berekan our health*." Which means: is Hopefully healthy *wal'afiatlah*. The affirmative

sentence shows that others also hope we are healthy as a family. This sentence was emphasized by the bride's grandmother (toothless) bride with a sentence of advice: "*Candy moga sehat sehat kita jenda nari.*" which means: Grandchildren are healthy, we will be in the future. Then, it is reaffirmed with the sentence, "Take care of your health," which means: take care of your health. Health, which cannot be appreciated with any material, will be very meaningful and valuable when the moment of illness comes. So, healthiness is the first advice that remains prioritized in the tradition of *recording pedah-pedah/luah* because advice about every traditional figure's health is never conveyed.

I pray and hope to be active and diligent in trying to find halal sustenance to meet all the needs of married life because of quarrels or quarrels in the household or the high divorce rate due to the unfulfillment of household needs. Avoiding that, the *manga text* delivered by traditional leaders serves to explain and describe the things that need to be prepared in a household so that the bride and groom actively try to find halal sustenance in the advice sentence, among others: "*Cheap erjeki enda.*" which means: low sustenance—reinforced again with sentences of advice such as: "*easy God ibata ma bereken erjeki enda halal.*" which means: easy hopefully, given by Allah halal sustenance. All prayers and hopes prayed to the bride and groom are part of the value of Islamic education, namely the value of Tawhid education.

The tradition of *Mereken Pedah-pedah/Luah* is also expected to be able to strengthen themselves to do worship, so the tradition of *Mereken Pedah-pedah/Luah* does not try to oppose it with any religious teachings but hopes that the *tradition of Reconnaissance Pedah-pedah/Luah* serves to strengthen indigenous communities to be diligent in doing beautiful deeds, and the worship and work done get pleasure from Allah SWT and blessings, and this contains educational value Worship.

Married people must be able to understand each other and act fairly, following the meaning of the sentence *pedah / luah* above. Loving the parents is not only loving the bridegroom's parents but loving both parents. Although male parents only live as mothers, it does not mean that only male parents are loved, but love the bride and groom's parents. The meaning of loving in the sentence of advice is to love both parents and in-laws.

Another value of Islamic education is about covering each other. The sentence of advice meant by covering up each other is to keep the bride and groom able to keep things that are only household secrets. The point is that a good household is a household secret. Only the bride and groom have the right to keep the secret, lest anyone else is notified, especially concerning bed affairs. In Karo's custom, it is very taboo to talk about.

The advice on married life is to hope that each family becomes a harmonious family of peace and prosperity by being open, trusting each other, and being able to keep household secrets. Moreover, everyone has shortcomings, so each other's shortcomings are to be covered up and cared for so that they become a family (Masri, 2021) *sakinah mawaddah warohmah*. This is also emphasized by being good at keeping secrets, whether to parents, relatives, or anyone. So, they are good at family life, keeping each other's secrets, covering each other, inserting themselves into husbands, and clever at serving husbands, loving each other, and eliminating selfishness. Behave in a manner that does not follow the traditional order, be good at carrying themselves, and convey special messages to children and daughters-in-law.

As a person who conveys messages or advice to the bride and groom, the traditional leader, A life following Islamic law is certainly an indicator that the community or both married couples have absorbed the messages of their tradition of *pedah-pedah/luah* well. The concept of Islamic sharia, which is certainly illustrated in good moral and moral attitudes, is the main reflection to see whether the tradition has succeeded in becoming a true ritual to remind the bride and groom to run the family *sakinah, mawaddah, warahmah* (Anwar, 2017).

That is conveyed in the tradition of *recording pedah-pedah/luah* are concepts offered to be carried out when they are truly married. Noble concepts that can be seen in points such as loving mothers, covering each other, and growing up are the basic concepts of many Islamic concepts diving into the ark of the household. The concept of worship can be divided into two parts: worship to Allah (*habluminaallah*) and social action to fellow humans (*habluminannas*), which must be inherent in the bride and groom. If one of them is limping, they fail to absorb.

The values of Islamic education in the tradition of *recording pedah-pedah/luah* have more or less been understood by the bride and groom. Of course, this indicator can be seen and analyzed that as the village head, he does not see any violation of sharia in the family of the bride and groom, be it domestic violence or divorce, for no apparent reason from the bride and groom.

The concept of Islamic teachings teaches that married couples should respect and love each other wholeheartedly and give affection to the family fostered, and this is what will give rise to the family *sakinah, mawaddah, warahmah*. If the basic concept of Islamic teachings has been implemented, the values of Islamic education in the tradition of (Kusmidi, 2018) *recording pedah-pedah/luah* have been conveyed.

The value of Islamic education in the *Man Bersama* tradition is the value of ukhuwah education. At every wedding ceremony, a meal is prepared for those who hold wedding receptions, be it the Karo tribe, Javanese, or almost all tribes that do warahmah. Almost all tribes do banquets similarly; some have buffets or so-called street meals, and some are distributed and taken home. The Karo tribe has a different way from other tribes (Sa'diyah, 2020).

At the wedding ceremony of the Karo tribe, eating together is done in Lesehan at one time. What is more unique about this tradition is that those who provide food are their children lined up, and then the food is passed to the seated guests. It is seen as togetherness and mutual assistance, and this shows the strong value of ukhuwah because of the strong unity in this tradition. So this is part of Islamic education as the Prophet once said in his hadith: "*You will see believers in affection and love, their association is like a body, if one member is sick, then spread to other members so that the body feels hot.*" (HR. Al-Bukhari)

Relations between Muslims are like bodies. If one limb is injured, then the whole body also feels the pain. Therefore, the Prophet SAW asked his people to unite and help each other. The values of Islamic education in the tradition of *Perjabun Singuda Traditional Work* are alms worship education where after all this customary money is handed over to the party who is entitled to receive it, then those who receive it distribute the money to the same clan with it so that the customary money is divided equally, and some get 2000 some get 5000 customs into the right to receive customary money. Still, it has become a tradition for the money to be distributed again. As a form of concern for sharing and display, there is the educational value of alms worship. This aligns with what the Prophet taught in his hadith: "Alms will not reduce wealth. No one will forgive others, but God will add to his glory. And no one will humble himself for God's sake, but God will lift him. (HR. Muslim No. 2588).

Thus, the values of Islamic education must be very attached to the wedding customs of the Karo tribe in Ajibaho Village, Biru-Biru District, Deli Serdang Regency. Various customs and traditions have been absorbed into the values of Islamic education, including the concepts of creed, muamalah, shari'a, and ukhwah. The conception of Islamic educational values is firmly embedded in every tradition carried out in the marriage of the Karo Tribe in Ajibaho Village, Biru-Biru District, Deli Serdang Regency.

CONCLUSION

In the pre-wedding procession, the value of Islamic education in the Karo tribal wedding ceremony can be seen in two processes, namely, the prenuptial process and the wedding. First, the procession is divided into 2, namely Pre-Wedding (*Nungkuni Kata stage, ngembah belo selemba, nganting manuk*) and Wedding procession (*Rose process, reconnaissance / luah, congratulations prayer, traditional work of Perjabun Singuda, Belo Selemba, Man Bersama and Man Sepiring*) and second, the value of education in ceremonies that contain the values of tawhid, worship, morals, ukhuwah. According to the researchers' analysis, the procession and the value of education at the ceremony contain prayers, hopes for happiness, health, cheap sustenance, active effort, and obedience to worship. The educational value of Tawhid is found in the Tradition of *Recaping Pedah-pedah/Luah*, where the text of the delivery of *Reconnaissance Pedah-pedah/Luah* is then analyzed and classified into texts that include the name of Allah SWT, God Almighty. The value of worship education is also found in the Tradition of *Recording Pedah-pedah/Luah*. Some sentences reflect religious observance in the sentences delivered. The value of ukhuwah education is found in the tradition of *man bersama* and *man sepiring*. At the wedding ceremony, the Karo tribe eats together in *Lesehan* at one time. In the tradition of *Nganting Manuk*, there is the value of moral education, where a bride and groom give chicken and rice to both parents and relatives to eat as a tribute to parents and get blessing prayers from both parents and their families.

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