

Implementation of Islamic Religious Education Values in the Tiban Tradition in Hargomulyo Village, Sekampung District, East Lampung Regency

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Abstract: This study aims to identify Islamic educational values implemented in the Tiban tradition in Hargomulyo Village, Sekampung District, East Lampung Regency. Tiban is a rain-seeking ritual performed by the community during prolonged drought as a form of endeavor that combines elements of local culture with Islamic values. Using an ethnographic approach with qualitative methods, this research involved participatory observation, in-depth interviews, and documentation. The results show that the Tiban tradition in Hargomulyo Village implements Islamic educational values, including: (1) faith values, in the form of belief in Allah's power as the creator and regulator of the universe including rain; (2) worship values, reflected in the series of prayers, dhikr, and istisqa prayers accompanying the ritual; (3) moral values, in the form of tawakkal, patience, sincerity, and mutual cooperation in ritual implementation; and (4) social values, in the form of strengthening social cohesion and solidarity among residents. The transformation of this ritual demonstrates the acculturation process between Javanese culture and Islamic teachings that has developed harmoniously, although there are some elements that still need adjustment to be more in line with Islamic law. This research contributes to the preservation of local wisdom that aligns with Islamic values and the development of culture-based Islamic education.

Keywords: Cultural Acculturation, Islamic Educational Values, Local Wisdom, Tiban Tradition

1. Introduction

Indonesia has a variety of cultures and traditions in various regions, each with its own uniqueness and meaning. The tiban tradition is one of the interesting cultural practices to study, especially related to the relationship between local culture and religious values. Local traditions play a strategic role in the process of internalizing Islamic educational values in a sustainable manner.

Hargomulyo Village in Sekampung District, East Lampung Regency, is the right research location to examine how Islamic educational values are implemented in the tiban tradition. The transformation of local wisdom through the perspective of Islamic education is a dynamic social process, where cultural practices can be reinterpreted within the framework of universal Islamic values.

The tiban tradition in this region is not only a physical ritual, but also contains deep symbolic meaning. In sociological studies, cultural practices in rural communities have great potential to develop spiritual and social values. Reconstruction of symbolic meaning in local traditions can be a gateway to understanding the dynamics of Islamic education in the modern era.

Local traditions can serve as an effective medium in character building, in line with the goals of Islamic education that seek to develop the potential of individuals and society collectively. In the context of the tiban tradition, this cultural practice is not just a hereditary habit, but also a space for dialogue between local values and Islamic teachings.

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Tradition is defined as a hereditary custom that is still practiced in society, either in the form of oral or non-oral traditions. Oral tradition is a collection of knowledge and customs that are passed down from generation to generation orally and become part of the culture of society. It is conveyed from one generation to the next through speech, speeches, songs, rhymes, folk tales, advice, and ballads. The culture that includes oral traditions is part of folklore, including beliefs, folk games, folk theater, folk dances, customs, ceremonies, and folk festivals.

The diversity of community traditions enriches the cultural heritage of Indonesia, both in the form of language, clothing, customs, and dance. The dances presented often contain moral values, prayers, and hopes. One of them is the tradition of asking for rain during a long dry season called *Tiban*, which is widely practiced by farming communities. The term "*Tiban*" comes from the Javanese word "*Tiba*" which means "to fall", referring to the hope of rain falling.

Tiban is a dance that involves a test of strength and endurance using whips made from aren palm fronds, accompanied by the strains of Javanese gamelan called *kenrung*. Before the ritual begins, *Tiban* participants are read a mantra or prayer by the elders. The history of *Tiban* began during the reign of Tumenggung Surontani, a Tumenggung of Mataram who was exiled to East Java. This tradition contains a blend of elements of art, martial arts, religion, and the hopes of the community for their survival.

In the midst of the Islamic teachings embraced by the community, there are still traditional ceremonies such as offerings, *kenduri*, and *Tiban* ceremonies which are cultural heritages from the Hindu-Buddhist era, but now use prayers according to Islamic teachings, especially in Javanese society. Lampung is one of the areas in Sumatra with a majority Javanese population, such as in Hargomulyo Village, Sekampung District, East Lampung Regency. Most of the people still rely on their ancestors and supernatural powers to obtain guidance about the future.

The *Tiban* ritual is performed by whipping each other between participants, with the hope that through this activity, rain will soon fall and the long drought will end. *Tiban* is an art that shows a test of endurance using a whip made of Sada Aren which is woven together and called *Ujong* as a weapon.

Islamic Religious Education plays an important role in shaping the character and morality of individuals and society. These religious values are often reflected in various aspects of life, including in local traditions that serve as a place for practicing religious teachings. The *Tiban* Tradition in Hargomulyo Village is the focus of research related to the implementation of Islamic educational values.

In the implementation of *Tiban* art in Hargomulyo Village, a caretaker or elder who understands this hereditary art is present. The elder not only asks for permission for the implementation of *Tiban* art, but also oversees the performance. They are considered to understand the magical things that influence the implementation of *Tiban*. The obligatory offerings are *Jenang seribu* or *Dawet*, which must be drunk by all *Peniban* or *Pelandang*. It is believed that by consuming *Jenang Dawet*, wounds from whipping will heal quickly and not feel painful for long.

Based on this background, the researcher is interested in conducting further research on the implementation of Islamic religious education values in the *Tiban* tradition in Hargomulyo Village, Sekampung District, East Lampung Regency.

2. Method

This study uses an ethnographic approach with qualitative methods to gain an in-depth understanding of the values of Islamic religious education in the *Tiban* tradition. The location of the study is Hargomulyo Village, Sekampung District, East Lampung Regency, which was chosen based on the existence of the *Tiban* tradition which is still preserved by the local community.

The research data sources consist of primary and secondary data. Primary data were obtained through participatory observation of the implementation of the *Tiban* tradition and in-depth interviews with key informants, including: traditional leaders (4 people), religious leaders (3 people), *Tiban* ritual actors (5 people), and the general public (10 people). Secondary data are in the form of documentation of the implementation of the tradition, scripts of prayers that are read, and literature related to the *Tiban* tradition and Islamic educational values.

Data collection techniques include: (1) participatory observation of the series of Tiban tradition implementations; (2) in-depth interviews with key informants; and (3) documentation in the form of photos, videos, and field notes. Research instruments include observation guidelines, interview guidelines, and documentation tools.

Data analysis used the Miles and Huberman interactive model which includes: data reduction, data presentation, and drawing conclusions. Data validity was checked through source triangulation, technique triangulation, and member check. The study was conducted for six months, from January to June 2023.

3. Results and Discussion

Description of the Tiban Tradition in Hargomulyo Village

The Tiban tradition in Hargomulyo Village is a ritual to ask for rain which is carried out when the community faces a long drought. Based on the results of observations and interviews, the implementation of the Tiban tradition in Hargomulyo Village has the following series:

- **Preparation Stage**
The preparation stage begins with a deliberation involving traditional leaders, religious leaders, and village officials to determine the time of implementation. Preparations are continued with the making of whips from aren leaf stalks and the collection of various offerings that have been modified into foods that do not conflict with Islamic teachings. All residents work together to prepare ritual equipment and clean the environment.
- **Implementation Stage**
The implementation of the ritual begins with reciting a joint prayer and istisqa prayer led by a religious figure at the village mosque. Then the youths and adult men carried out a procession around the village while singing Javanese songs which expressed the hope for rain. The peak of the ritual is whipping each participant with a stick whip between the participants in an open field until their skin is injured and blood bleeds. The ritual ends with a closing prayer and a meal together.
- **Post-Implementation Stage**
After the ritual is complete, the wounds of the participants are treated with traditional herbs. The community then cleans the ritual area together and evaluates the implementation. This stage is also marked by hope and belief in the coming of rain as a blessing from Allah SWT.

Values of Islamic Religious Education in the Tiban Tradition

Based on data analysis, it was found that the implementation of Islamic religious education values in the Tiban tradition in Hargomulyo Village includes:

- **Values of Faith (Aqidah)**
The value of aqidah is reflected in people's belief that Allah SWT is the Almighty Being who is Almighty over all His creation, including sending rain. The Tiban ritual is understood by the community not as a form of asking someone other than Allah for rain, but rather as an effort accompanied by prayer to Allah SWT. As stated by Kyai Abdul Rohim (religious figure):
"We have adapted the Tiban tradition to Islamic teachings. We believe that only Allah SWT can send rain. This ritual is only an effort and prayer from us as servants. It is like a sick person who must still seek treatment even though it is Allah who heals."
This transformation of understanding shows that there has been an adjustment in people's beliefs from being initially animistic to being more monotheistic in accordance with the teachings of monotheism in Islam.
- **Value of Worship**
The values of worship are implemented in the form of:
 - The Istisqa prayer is part of a series of Tiban rituals, which is a formal prayer in Islam to ask for rain.

- The reading of prayers from the Qur'an and hadith which replace Javanese mantras, especially the prayer for rain taught by the Prophet Muhammad SAW.
- Zikir and istighotsah are carried out throughout the ritual procession.
This shows the transformation of rituals from being magical to being closer to worship in Islam.
- Moral Values
The moral values implemented in the Tiban tradition include:
 - Tawakal: Accepting Allah's provisions while continuing to strive through rituals and prayers.
 - Patience: Fortitude to face a test in the form of a long drought.
 - Sincerity: The willingness of ritual participants to endure pain for the common good.
 - Environmental care: Awareness of the importance of water and the balance of nature.
 - Mutual cooperation: Cooperation in preparing and carrying out rituals.
- Social-Community Values
The Tiban tradition strengthens social cohesion and solidarity among community members. This ritual is a place for all elements of society to gather regardless of social status. As expressed by Mr. Sumarno (village head):
"Tiban unites the community. During this ritual, there are no more barriers between rich and poor, everyone mingles and works together. This value of togetherness is in line with Islamic teachings about brotherhood."
This tradition also fosters an attitude of empathy and concern for the suffering of others, which is an implementation of the values of Islamic brotherhood.

Transformation of Tiban Tradition in the Perspective of Islamic Education

The Tiban tradition in Hargomulyo Village has undergone significant transformation when compared to its original form in Java. Some of these transformations include:

- Transformation Goals
If at first the Tiban ritual was more magical with animistic beliefs, now the ritual is understood as a form of endeavor and prayer to Allah SWT. This change in orientation shows the transformation from a magical ritual to a ritual with a monotheistic nuance.
- Procession Transformation
Several elements in the ritual procession have been adapted to Islamic teachings, such as:
 - Addition of istisqa prayer as part of a series of rituals.
 - Replacing mantras with prayers from the Qur'an and hadith.
 - Modifying offerings into halal food to be shared with the community.
- Transformation of Meaning
The meaning of the ritual also underwent a transformation from merely a ritual of asking for rain to a means of educating Islamic values for the community. This ritual became a medium for instilling values of faith, worship, morals, and social society.
The transformation shows the occurrence of a dynamic acculturation process between Javanese culture and Islamic teachings. This is in line with the concept of indigenization of Islam put forward by Gus Dur, where Islamic values can be integrated with local culture without eliminating the essence of Islam (Wahid, 2019).
However, there are still several ritual elements that need attention from an Islamic education perspective, such as:
 - The tradition of whipping until bleeding is potentially dangerous to health, although it has been modified with lighter whipping.
 - Javanese songs that still contain elements of old beliefs need to be reviewed and adapted to the values of monotheism.
 According to Ustadz Hasan (religious figure):

"We continue to gradually Islamize this tradition. We cannot change it completely at once because it is related to the cultural identity of the community. What is important is that the essence does not conflict with Islamic beliefs. Aspects that still need to be improved are the songs and safer whipping methods."

This statement shows an awareness to continue to purify traditions so that they are more in line with Islamic teachings.

The Meaning of the Tiban Tradition for the Hargomulyo Village Community

For the people of Hargomulyo Village, the Tiban tradition has several meanings:

- Theological Meaning
The Tiban tradition is understood as a form of servitude and submission to Allah SWT. People believe that this ritual is a way to get closer to Allah and ask for His mercy in the form of rain.
- Cultural Meaning
As a transmigrant community from Java, preserving the Tiban tradition is an effort to maintain cultural identity and respect ancestral heritage. This tradition is a marker of collective identity that strengthens social ties between residents.
- Educational Meaning
The Tiban tradition is a medium for educating values for the younger generation. Through involvement in rituals, values such as mutual cooperation, concern for the environment, and willingness to sacrifice for the common good are transmitted to the next generation.
- Ecological Meaning
This ritual reflects the community's awareness of the importance of water and the balance of nature. The Tiban tradition teaches the importance of maintaining a harmonious relationship between humans and the environment.

4. Conclusion

Based on the research results, it can be concluded that: 1) The Tiban tradition in Hargomulyo Village has undergone a transformation by integrating Islamic educational values, including values of faith, worship, morals, and social community. 2) The transformation process of the Tiban tradition shows a harmonious acculturation between Javanese culture and Islamic teachings, although there are still some elements that need adjustment to be more in line with Islamic law. 3) For the people of Hargomulyo Village, the Tiban tradition has theological, cultural, educational, and ecological meanings that strengthen collective identity and social cohesion.

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